

Ngā pae tawhiti o te ao tūroa mō te hāpori o Tikipunga

Report Prepared for: Whangarei District Council (WDC)

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Report Reference: GO/LFC – 20042021

Date: 13 May 2021

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Table of Contents

1	Scope and Limitations	1
1.1	Scope	1
1.2	Limitations.....	1
1.3	Intellectual Property.....	1
2	Background	2
2.1	Process	2
2.2	Spatial Scope	3
2.3	Methodology	4
2.4	Kaumātua Hui	5
2.5	Introductory Hui	5
2.6	Whakaaro Sharing Hui	5
3	Papa mahi Whakaaro	7
3.1	Whakatauki	7
3.2	Pātai.....	7
	3.2.1 Uara ahurea model	7
	3.2.2 Ngā Pātai	8
3.3	Ngā Whakaaro (Thoughts).....	10
	3.3.1 Pātai tuatahi - Question 1 Whakaaro.....	10
	3.3.2 Pātai tuarua - Question 2 Whakaaro.....	18
	3.3.3 Pātai tuatoru me Pātai tuawha - Question 3 and 4 Whakaaro	19
4	Kupu whakakapi.....	20
5	Tūtohunga/Recommendations.....	22

Illustrations

Illustration 1: WDC Spatial Scope for Tikipunga Placemaking Plan	3
Illustration 2: Human needs	8
Illustration 3: Pehiāweri Marae - Mara Kai.....	11
Illustration 4: Maramataka Dial.....	12
Illustration 5: Image of the produce and other fares available at the Tiki Market.....	13
Illustration 6: Artist’s impression of a 25-unit co-operative housing, eco-village	15
Illustration 7: Image of Kawakawa leaves – Rongoa Māori	16

Appendices

Appendix A: Glossary of Terms

Appendix B: Materials Produced at the Tikipunga Whakaaro Sharing Hui

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1 Scope and Limitations

1.1 Scope

Landform Consulting has been engaged by the Whangarei District Council (WDC) to assist in the development of the Tikipunga Placemaking Plan – Whakaaro Ahurea. The scope of this kaupapa includes:

- Facilitating hui and working closely with hapū and hāpori Māori of the Tikipunga area.
- Identifying and recording uara ahurea and areas of focus of hāpori Māori
- Presenting whakaaro ahurea in a report format.

1.2 Limitations

The discussion of uara ahurea of the hāpori Māori in this report is limited to the information shared with Landform Consulting during the Tikipunga Placemaking Introductory Hui and Whakaaro Sharing Hui held on 6 April 2021 and 20 April 2021, respectively. A copy of materials produced from the Tikipunga Whakaaro Sharing Hui is provided at **Appendix A**.

1.3 Intellectual Property

The cultural information in this report is the intellectual property of the Roopu Kaumātua on behalf of the hāpori Māori of Tikipunga. Information contained in this report is to be used only by WDC, or their authorised representatives, for the purposes of the Tikipunga Placemaking Plan take (work). Use and replication of this report by any other party, in any other circumstance will be subject to the written approval of the Roopu Kaumātua.

Te reo Māori is used frequently throughout this report. It is imperative that the report in its entirety be interpreted correctly. Any clarifications or interpretation required should be requested from and provided by the roopu kaumatua. Failure to read or interpret this correctly could put at risk the integrity of the report and its recommendations.



2 Background

Whangarei is growing and developing but there is a gap when it comes to understanding how this affects specific locations in our District.

The Placemaking Programme is a key tool identified within the Whangarei District Growth Strategy as a response to the growth in our District and the key challenges and opportunities that come with it. It is a strategic, long term spatial plan for communities to acknowledge, inform and guide how they will change, grow and develop over the next 20-30 years.

Ngā pae tawhiti o te ao tūroa mō ngā hapori (future of the space in between Ranginui and Papatuanuku (ao turoa) for the Tikipunga community) will generate a series of Placemaking Plans to create a 20–30-year shared vision for key locations and communities across the District. The plans are driven by:

- Population growth/ Whakatipu tangāta
- Infrastructure Needs and Capacity/ Tumu
- Best Whakaharatau/ Practice Urban Design
- Community and Hapori Māori Values
- Spatial Features and Natural Character/ Te Ao Tūroa
- A changing climate/ Panoni āhuarangi

Ngā pae tawhiti for Tikipunga and Hikurangi are the first Placemaking plans (pilot areas) and will result in a spatial plan that illustrates a future shared vision for each location which is inclusive and meaningful.

2.1 Process

Landform Consulting (Landform) has been engaged as an independent consultant to work with WDC and hapori Māori to prepare a report that will inform the Placemaking Programme, and thus informing potential future development in the community.

Landform Consulting's role is to facilitate and help guide the process and the korero shared within the workshops that will then be translated into a report be incorporated in the vision and hapori Māori aspirations for the Tikipunga Placemaking Plan. To do this, Landform have tailored a

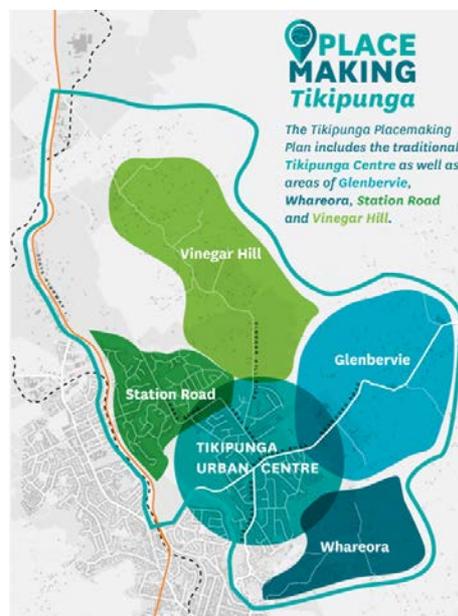
methodology that seeks to encourage Hapū to express and share their whakapapa/whakaaro/korero tawhito.

2.2 Spatial Scope

The WDC have defined the spatial scope for the Tikipunga Placemaking Plan as outlined in **Illustration 1** below. Although the focus area is within the Tikipunga Urban Centre, WDC acknowledge the need to connect to the wider suburbs/areas of Maruata, Vinegar Hill, Glenbervie, Whareora and Station Road.

For the purpose of this report, the spatial scope of the Tikipunga Placemaking Plan (shown in Illustration 1) is determined by the whakaaro shared by Māori about their hapori. Of note, is the Pehiāweri Marae which is located approximately 1km north of Otuihau (Whangarei Falls). Possible overlapping shared hapū boundaries with kaitiaki responsibilities being led by hapori Māori from the adjoining marae are also included.

Illustration 1: WDC Spatial Scope for Tikipunga Placemaking Plan



Source: 'Placemaking Tikipunga - Summary of Feedback Report' prepared by WDC, December 2020



2.3 Methodology

The methodology used was based upon inviting hapū, tangāta whenua and hapori Māori to participate as collaborative partners. The intent of using a collaborative process is avoid the exercise being seen as tokenism but rather allow for the sharing of everything that is sacred to Māori in their whakapapa, hītori and pūrākau. It was essential that they were allowed the freedom to lead this process to ensure the resulting report would be a genuine reflection of the views of hapū, tangāta whenua and hapori Māori.

The strategy was employed in 4 stages, allowing for flexibility at the discretion of hapori Māori and kaumātua.

Stage 1 Kaumātua Hui - Hui with kaumātua to introduce the project and to elect a Kaumātua Roopu.

Stage 2 Introductory Hui - Kaumātua and hapū members invited to attend an introduction hui to broadly discuss the project and its purpose. Information was provided at the hui to enable Hapū to share this kaupapa with their whanau and hapori.

Stage 3 Whakaaro Sharing Hui - Cultural narrative (pakiwaitara) developed through hapori hui/workshops. Association with Tikipunga and the wider area was re-told in important pūrākau/whakapapa/whakaaro. A vision for the future of the Hikurangi area was asked to be expressed from a Māori world view of creation.

Stage 4 Whakaaro Ahurea Report - Pakiwaitara kōrero translated into a report to provide to WDC. The report provides the cultural narrative that will then be integrated into the Tikipunga Placemaking Plan. The report is to be reviewed by the Kaumātua Roopu prior to being finalised.



2.4 Kaumātua Hui

To facilitate the Introductory Hui, kaumātua who whakapapa to Hikurangi and Tikipunga were identified via consultation with WDC's Iwi Liaison Officer and through discussions with kaumātua. A Roopu kaumātua were appointed in a hui to guide and inform the cultural narrative process.

Upon kaumātua guidance it was also confirmed that it was appropriate for the introductory hui for the Tikipunga and Hikurangi areas to be held jointly.

The purpose of a roopu is to provide guidance and feedback to the wider hapū to assist the transfer of ideas/korero and to also approve all major milestones prior to client delivery. The roopu established at this hui included the following kaumātua:

- Pari Walker – Te Parawhau
- Te Raa Nehua – Whakapara Marae/ Ngati Hau
- Benjamin Pitman – Te Parawhau/ Ngati Hau
- Mike Kake – Pehiāweri Marae/ Ngati Hau
- Richard Shepherd – Ngararatunua Marae /Ngati Kahu o Torangare

2.5 Introductory Hui

The joint Tikipunga and Hikurangi Introductory Hui was held on 6 April, 2021 at Griffin Hall in Kamo. This hui introduced the placemaking kaupapa. WDC presented an overview of the placemaking programme, outlining the opportunities for engaging with the community at a local level to reflect their aspirations in a guideline style document. Following this there was discussion of how the Māori community had a role to play in this work programme by sharing their values and aspirations to inform the Placemaking Plan.

Due to the low turnout of participants in the Introductory Hui, communication platforms and methods to encourage attendance at the second hui were discussed.

2.6 Whakaaro Sharing Hui

The workshop/whakaaro sharing hui, was the main vehicle for the development of cultural content. In this setting, whakaaro and pūrākau was able to be determined from a Māori world view of



creation and cultural values. The Kaumātua Roopu determined that this hui should be undertaken separately for both Tikipunga and Hikurangi.

The Tikipunga whakaaro sharing hui was held on the 19th of April 2021 and the format of the hui is discussed further in Section 4.2 - 'Pātai' (Questions) of this report.

Panui Advertising Methods

Hui were advertised across various platforms, including sharing on WDC social media, Marae Facebook pages and pānui to Marae shareholders. Ads were also aired on Ngati Hine FM advertisements and invitations to local schools and community organisations.

Hui Locations

Hui locations were decided based on kaumātua advice. It was agreed that the venues should be neutral, where there would not be reliance on hapū members (accommodating manuhiri) who should be free to participate in the hui. As such, Te Ora Hau Conference Room was deemed appropriate by the roopu kaumātua for the Tikipunga Whakaaro Sharing Hui venue.

Whakaaro Ahurea Report Writing

The fourth and final stage required the translation of pakiwaitara captured during the Whakaaro Sharing Hui into a report. The purpose of this report is to reflect the thoughts, values and aspirations expressed by hapū/ tangāta whenua/hapori Māori in response to the key questions put to them during the papa mahi (workshop) and to provide a set of recommendations to WDC.

The results of the workshops and recommendations are outlined in Section 4 'Papa mahi Whakaaro' (Workshop Thoughts), Section 5 'Kupu whakakapi' (Conclusions) and Section 6 'Tūtohunga' (Recommendations).

3 Papa mahi Whakaaro

3.1 Whakataukī

“Tē Tōia, Tē Haumatia”

- Unknown

Meaning: A way to lead discussions aimed at improving or meeting hāpori initiatives.

A whakataukī provides a poetic phrase or wise saying as part of the expression of Māori ahurea in specific settings or in every-day life.

3.2 Pātai

3.2.1 Uara ahurea model

The Māori world view (te ao Māori) acknowledges the interconnectedness and interrelationship of all living & non-living things. The key tenets of te ao Māori and the uara ahurea (cultural values) model are provided below:

- **Mana atua** – (the gods/spirit realm’s mana) includes tikanga and kawa (protocols/procedures)
- **Mana o te wai** – (the water’s mana – includes all watercourses, wetlands etc)
- **Mana whenua** – (the land’s mana)
- **Mana ao turoa** – (the environment’s mana)
- **Mana tangāta** – (peoples’ mana)

The papa mahi was based around these uara (from a Māori world view). This focus was used to ensure that the hui would be an engagement exercise different from others, and in particular different from the general public consultation already undertaken by WDC. Ngā pātai (questions) asked in the hui were dedicated to obtaining whakaaro that relates to the uara ahurea model, so that any subsequent reporting would be based on genuine engagement from a Māori world view of creation.

3.2.2 Ngā Pātai

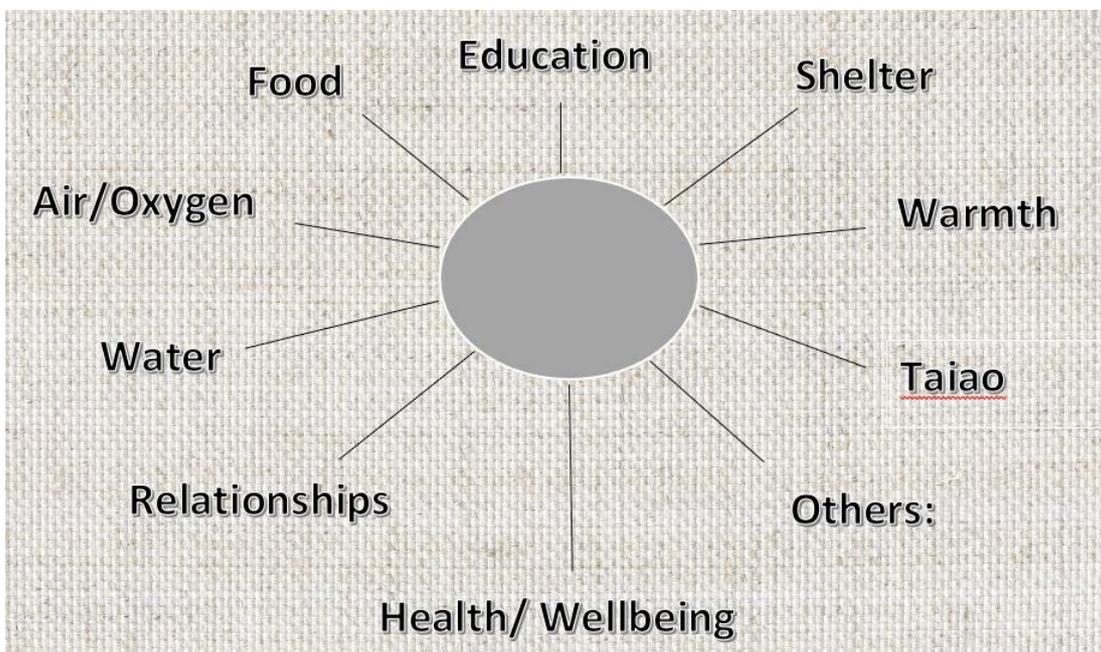
A set of questions were developed to lead the sharing of whakaaro within the hui. As already discussed, the questions were crafted to ensure that the conversation would be focused on providing a uniquely Māori perspective on the future development, use and planning for the community using uara ahurea and from te ao Māori.

There were four questions that were separated into two broader papa mahi (workshops) within the hui. Pātai 1 (question 1) formed the first papa mahi and pātai 2, 3 and 4 formed the second papa mahi. These are outlined below:

Pātai tuatahi – Question 1:

Using uara ahurea and mātauranga Māori, we’d like to ask you to share your whakaaro from a māori worldview of creation based on a list of human needs provided on each table (See Illustration 2).

Illustration 2: Human needs



Source: Landform Consulting – Tikipunga - Whakaaro Sharing Papa Mahi 19 April 2021



The list of human needs was grouped in order to focus the whakaaro exercise. This enabled inter-relationships and connections to be better explored, without being confined to one human need at a time.

Pātai tuatahi – Question 2:

“On the aerials provided could you please identify areas of importance you”.

Pātai tuatoru – Question 3

Could you provide guidance on:

- a. How you would like these areas managed in the future, and*
- b. By who?*

Pātai tuawha – Question 4

How do you see these areas being accessible and connected in the future?

3.3 Ngā Whakaaro (Thoughts)

3.3.1 Pātai tuatahi - Question 1 Whakaaro

Question: *“Using uara ahurea and mātauranga Māori, we’d like to ask you to share your whakaaro from a māori worldview of creation based on a list of human needs provided on each table”.*

Summary of Whakaaro:

3.3.1.1 Food, Knowledge and Education (Kai/Mātauranga)

Growing, cultivating and harvesting of kai has the ability to extend beyond its already important contribution as a basic human need. From a Te Ao Māori world view, the act of engaging in food growing and eating provides physical and spiritual sustenance. Providing areas for mahinga and māra kai facilitate education, physical activity, connection to the taiao and mana motuhake (self-determination).

The current relationship with kai is tenuous and Māori of Tikipunga have very limited opportunities to engage in mahinga kai or māra kai activities. Food is typically bought from supermarkets where the supply chain can remove people from the other intrinsic values of kai and whakapapa. Fresh produce available in the supermarket may have travelled long distances and have been grown, stored and transported in a way that could degrade the environment and detract from its nutritional value. The energy required to transport and store food can create a large carbon footprint and requires significant financial investment in infrastructure that might otherwise be spent in more positive ways for local communities.

To give effect to a Te Ao Māori way of life and connection to kai there are changes required in the resource management framework. Current urban developments, both residential and commercial (those undertaken by both the private and public sectors), typically are void of spaces for growing kai and connections to traditional resources such as ngāhere and wai. Where areas have been dedicated for growing kai, such as community gardens or the planting of fruit trees in public spaces, the resources for continued management of these areas is not available, leading to only short-lived success.

The size of residential lots and general design of residential development should provide larger areas for communal growing of kai such as mara kai (Refer **Illustration 3**). Immediate access to areas

dedicated for food growing, whether within private properties, in public spaces such as wide road verges, or communal (public) reserves, should be part of the requirements for the design of urban developments. The dedication of these areas should be made by also taking into account of the long-term commitments required to properly engage the community in utilising them effectively and successfully. Connections to ngāhere (bush) and wai (rivers, streams and harbours) is vital to restoring uara ahurea.

Illustration 3: Pehiāweri Marae - Mara Kai



Source: Pehiāweri Marae website – web page for the Maraa Kai – Gardening Club.

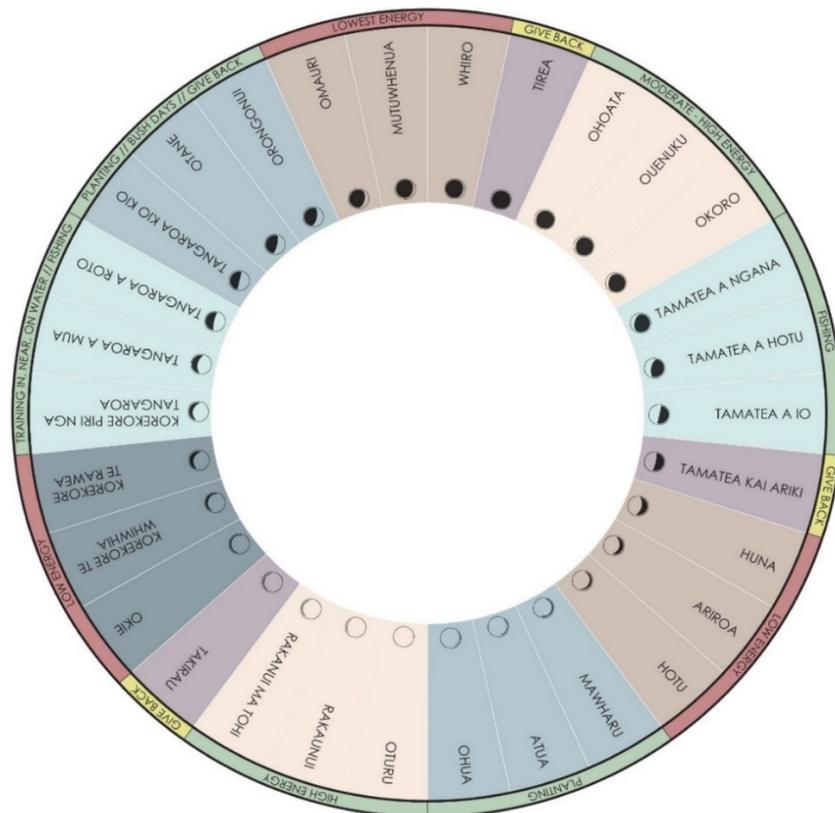
Initiatives such as community gardens, food forests, and local produce markets could improve access to food that has been grown locally. Community gardens allow people to come together to learn about food growing also providing social interaction and physical nourishment. Food forests make use of natural woodlands to grow food producing trees and plants such as nut trees, herbs, vines, fruit trees and perennial vegetables that can be foraged for produce that is herbicide and pesticide free, providing a sustainable source of nutritious food.

These kinds of opportunities allow people (Māori and non-Māori) to engage more actively in the food production cycle itself. It allows for the skills and expertise of those involved in the primary production/ horticulture/ agriculture sectors to be retained long term by local people.

The community garden and food forest initiatives also allow for further education (mātauranga) on the holistic benefits of eating food that is best suited to be grown in a particular location and/ or a particular season. In this vein, an additional benefit is the possible reconnection of Māori to using

traditional knowledge such as maramataka, the Māori lunar calendar shown at **Illustration 4** that was used by Māori to guide planting, harvesting, fishing, and hunting.

Illustration 4: Maramataka Dial



Source: Online Article Titled "Move over Astrology, it's time to return to the Māori lunar calendar - A celebration of the resurgence of the Maramataka" by Qiane Matatu-Sipu, dated 7 August 2018.

The local Tikipunga Market was discussed as an existing, successful event that allows community engagement and relationship building (see **Illustration 5**) below. More of these types of events were considered a tool to allow more local growing and selling. The importance of being able to sell food was discussed in the context that the sales are then also able to positively contribute to the community by providing valuable pūtea (money) to be reinvested in that same community.

Illustration 5: Image of the produce and other fares available at the Tiki Market



Source: Tiki Market Facebook.

Engaging in traditional practices such as using the Maramataka can further strengthen hapori Māori relationships with tangāta and taiao. Early learning of this knowledge is important for Māori to ensure it is enduring. Kura Kaupapa Māori and Kōhanga reo can provide early learning of mātauranga Māori. The education provided in places such as kura and kōhanga reo can teach the value of te reo, whakapapa and sustainability to tamariki and mokopuna.

Given the importance of these learning centres, there is a need to ensure that they are given access to the same resources as other learning institutions to be successful. There is an existing kōhanga reo Te Kōhanga Reo o Manaakitia and kura, Te Kura Kaupapa Māori o Te Rawhitiroa in Tikipunga. Their vision is to facilitate mātauranga through all stages of learning beginning with kohanga reo all the way through to wananga.

A current issue for the kōhanga and kura at Tikipunga is not having a safe area around the facility. Other education facilities such as Totara Grove Primary School and Tikipunga High School are

provided with signage and other traffic calming infrastructure within the surrounding ‘school zone area’ road environment administered by WDC. Use of the same type of treatments for the Kōhanga and Kura would be beneficial to those who attend and their whanau.

Beyond early learning in kura and kōhanga reo, there are many other opportunities for the sharing of mātauranga Māori. The use of te reo, original ingoa (names) and sharing pūrākau (myths and stories) can reconnect tangāta whenua to taiao and whakapapa. To achieve this, there needs to be a commitment by the wider community, and those with resources. Small, but meaningful, changes that could be made include the use of te reo and original ingoa on street signs and the sharing of pūrākau on signage in public places such as parks and reserves and the return of traditional names to maunga, awa and other places.

3.3.1.2 Relationships, Shelter & Warmth (Hononga, Whakaruruhau & Mahana)

Access to these basic needs is essential to upholding mana tangāta. Having a living environment that is warm, safe and dry is essential for all. There are different ways in which people can experience shelter and warmth. Māori have suffered from the effects of colonisation including displacement, isolation and homelessness that has pervaded to this day. A view shared in the Tikipunga Whakaaro Sharing Hui was that Māori may be ‘houseless’ now but have been ‘homeless’ since 1840.

Current resource management and building legislation, including the way it is upheld in documents such as the Whangarei District Plan, do not provide for shelter and warmth from te ao Māori. Housing and associated development is bound by regulations that are ‘non-Māori’. Private property rights and boundaries between living spaces are an introduced concept. Applying the Uara Ahurea model to shelter and warmth would require acknowledgement that Māori housing has traditionally been focused around communal living. Communities should be designed to enable people to support and look after each other, using shared resources. Concepts of private property boundaries and ownership, or dominion over taiao and tangāta need to be removed.

To improve the experience and access of hapori Māori in Tikipunga to shelter and warmth, tikanga Māori should be provided for in future development. Communal, village style living in the form of Papakāinga, or other co-share housing arrangements could be used as a guide for designing better communities (see example in **Illustration 6**). Clusters of whare or affordable housing that have a

focus on shared resources could benefit all people at all stages of life. Young and old all having a role to play in the collective allows for people to manaaki one another. Allowing for alternative forms of residential and commercial development at the direction of the hapori can also provide for Mana Motuhake (self-determination).

Illustration 6: Artist's impression of a 25-unit co-operative housing, eco-village



Source: RNZ Article Titled “Tūhoe touts eco status of planned first of 40 co-housing villages”, by Charlotte Jones, dated 29 November, 2019

Development should also recognise the important role of taiao. The existing natural environment has many features that built form should be designed to respect, protect and celebrate such as ngāhere and wai. Wai should be protected from any pollution. Communal wastewater initiatives on the land could be a better option, rather than reticulated systems that have the potential for overflows and create concentrated discharge effects into the receiving environment. The use of technology such as Photovoltaic (PV) panels to generate electricity for housing would also be a positive environmental action. Building the relationships based on honesty and mutual respect between tangāta, wai, the whenua, atua, WDC and developers can achieve these outcomes.

3.3.1.3 Hauora (Health and Wellbeing)

Health and wellbeing can relate to individuals, whanau and communities (mana tangāta), as well as wai, whenua, hauora, and taiao. They are inextricably connected to one another through uara ahurea. Mātauranga Māori teaches that wairua (both tangible and intangible) is central to upholding mana atua, mana ao tūroa, mana o te wai, mana whenua, and mana tangāta.

Mental health is also a growing concern. Matepāpōuri (depression) affects a large part of the Māori and non-Māori community in Aotearoa. The way in which health care is accessed, and a reliance on western medicine practices, can negatively impact hāpori Māori. Greater collaboration is required between agencies to ensure that health care is being offered in a way that accounts for alternative forms of treatment, including use of Rongoā (traditional medicine) Māori and access to tohunga.

Illustration 7: Image of Kawakawa leaves – Rongoa Māori



Source: NZ Herald Web Article Titled " Mauao's healing powers revealed" dated 21 June 2017

As discussed in relation to housing and communal living, to Māori this provides opportunities to promote whakawhanaungatanga (relationships). Creating living spaces where people can manaaki

one another can improve intergenerational relationships. People feel connected and cared for at all stages of life, thereby improving the overall wellbeing of the hapori and uara ahurea. Communal living as traditionally observed on a marae or Papakāinga encourages tupuna connections with mokopuna and further builds on mana atua. Having health professionals within the community who provide in-home services ensures there are reduced barriers to receiving healthcare.

Wellbeing is not just physical. Over time, spirituality has been forgotten, or worse - vilified. Intangible qualities and values associated with spiritual wellbeing are no longer able to be experienced or celebrated by Māori without feeling shame, guilt or disconnection. This has happened over a long time in which Māori have been progressively isolated from their tikanga and traditional beliefs. Changes are needed in central and local government policy to provide resourcing and active engagement with Māori to ensure people can be encouraged and become proud of their alternative beliefs.

From a Māori world view, uara ahurea are all interconnected and mana o te wai, or the mana/wellbeing of the water (all waterways), can have an impact on the whole community. Access to fresh, clean drinking water is an essential, basic human need. Degradation of waterways arising from deforestation, development and other activities has resulted in reliance on reticulated water systems for access to drinking water. It has also meant many waterways used for other traditional and recreational purposes are no longer accessible for transport or are drinkable. Environmental bottom lines currently focus on making waterways swimmable. Measures need to go beyond this to ensure that water is also drinkable.

It is recognised that changes in legislation, such as the National Policy Statement on Freshwater Management (NPSFM) is giving greater attention to the importance of upholding the mana o te wai. However, the issue is not resolved and as other factors such as climate change and the risk of drought are increasingly apparent, so too are the issues around treating water as a commodity. In-keeping with Te Tiriti o Waitangi, water allocation should be in partnership with Māori. Individuals having their own water tanks, to allow greater efficiencies for use of greywater or stormwater use, could provide an opportunity for self-sufficiency and reduce inequalities in accessing fresh water. Access to fresh, clean drinking water provides confidence that the mauri of the wai is upheld and fit for other flora and fauna, having a positive flow on effects for the wider ecosystem and uara ahurea.

The other key change that was discussed during the whakaaro sharing hui was the introduction of infrastructure to encourage physical activity in the hapori of Tikipunga. Given the recent success of local walkways such as the Huarahi o te Whai - Hatea Loop Walkway, a similar loop style walkway was discussed. This would provide an easy and accessible means of physical activity and connection to taiao and whakapapa for the people in the community. In addition, if this loop were to be created in a location that provided the overseeing of priority wai and other natural resources it could enhance the connections with taonga, provide passive mātauranga and enable hapori Māori to uphold their kaitiaki obligations.

3.3.2 Pātai tuarua - Question 2 Whakaaro

Question: *“On the aerials provided could you please identify areas of importance you.”*

Summary of Whakaaro:

Areas of importance within Tikipunga were shared throughout the whakaaro hui in response to the first papa mahi exercise. This question prompted a more direct conversation about the importance of identifying these areas on maps in the context of the current resource management framework. Currently ‘sites of significance’ are used as the key identification factor when it comes to understanding areas of importance to hapori Māori. Currently, there are no ‘sites of significance’ mapped in the Whangarei District Plan resource area maps within the Tikipunga area. In the past ‘Sites of Significance’ has been the term used to describe such areas in the resource management context. However, a more nuanced or appropriate/accurate terminology that could be used is ‘Areas of Importance’.

When asked which areas were of importance, a general discussion was held about the importance of all of the rohe from “mountain to water”. There was recognition that the Waitangi tribunal hearings captures all of the whakaaro associated with these areas of importance. The korero shared highlighted the mamae (pain) involved in sharing the stories associated with these sites and more importantly the alienation of Māori from their taonga over time arising from colonisation. Therefore, there is hesitance to enter into this conversation again and a suggestion was given that the Waitangi tribunal records could be used as a source of information to identify areas of importance.

Some of the places that were discussed included the Pehiāweri Marae. The Marae whenua was once significantly larger. The St Johns Karakia Pehiāweri Marae Centennial Book describes the boundary



of Pehiāwēri as “commencing on the Mangakino at a place called Otuihau and following Mangakino to Kopura wha ure ure, and on to Kanihau, thence to Wharauoa, Te Kumeti, Otaiha, Ngarangipakura and on to Otuihau the point of commencement”. ‘Otuihau’, is the name associated with the Whangarei Falls.

Whilst no specific areas were identified together on the aerial maps provided, key areas recognised as important to the hapori were:

- All Wai, including Otuihau (Whangarei Falls), the Waitaua River and Hatea River and all their tributaries.
- Parakiore and Parihaka Maunga,
- All Ngahere (Including small stands of trees and individual trees)

3.3.3 Pātai tuatoru me Pātai tuawha - Question 3 and 4 Whakaaro

Question 3: *Could you provide guidance on:*

- a. How you would like these areas managed in the future, and*
- b. By who?*

Question 4: *How do you see these areas being accessible and connected in the future?*

Summary of Whakaaro:

A large amount of the whakaaro shared was found to have already discussed the identification of important areas and ways in which these could be managed into the future. The content was not revisited but is summarised in the conclusion and recommendation sections of this report.

4 Kupu whakakapi

The whakaaro shared at the Tikipunga Hui provided an insight into the aspirations, values and ideals, all connected through the lens of the uara ahurea model. However, one clear message emerged during the hui - that the questions asked could not be wholly answered in an afternoon and that in order for the outcomes sought for hapori Māori to be realised, ongoing commitment, connection and collaboration is required. The whakaaro that was shared was focused around the three main topics that overarched the conversation of the relationship between human needs and the uara ahurea model. These were:

- Food, Knowledge and Education (Kai/Mātauranga)
- Relationships, Shelter & Warmth (Hononga, Whakaruruhau & Mahana)
- Hauora (Health and Wellbeing)

In respect to kai the discussion focussed on the opportunities for being nourished both physically and spiritually by food. The need to reconnect hapori Māori with traditional kai practices such as mahinga and mara kai are important to allow for social and physical engagement in the act of growing food to sustain the body and mind and tikanga Māori. The use of community gardens, food forests and local markets are all examples of how this reconnection could be made. Land should be put aside and made available for these.

Mātauranga Māori is also central to engaging with traditional Māori food growing practices and other tikanga. Engaging young and old (“Tupuna to mokopuna”) within learning spaces allows for the passing on of important knowledge and skill sets. Use of kura, kōhanga reo and noho marae can be effective in providing this type of learning environment. These types of learning environments require attention, celebration, and equal access to the resources that other learning institutions have to be successful. It also requires mana motuhake to enable hapori Māori to determine their mātauranga base for tamariki and hapori Māori.

The building of relationships can be between tangata (people) and with taiao (environment) and Uara Ahurea. Te ao Māori world view requires recognition of the important role that communal living can play in how we relate with each other and the respect shown for the taiao. Papakāinga or traditional Māori village style living on Māori land and on general title should be supported and



encouraged to allow the hapori of Tikipunga to build homes that are focussed on relationships and manaaki for one another at all stages of life.

The wellbeing of individuals, whanau and communities is also inextricably linked to the wellbeing of the natural world, including wai, whenua, hauora, and taiao. Tackling growing issues such as spirituality requires acknowledgement of the alienation of Māori from those very values that make them who they are. Access to alternative healthcare, using rongoā (traditional medicine) prepared by Tohunga. This re-connects Māori to their traditional beliefs to improve spiritual wellbeing. Physical wellbeing could be improved by providing better access to health professionals such as in-home care and improving active infrastructure, such as access to walking tracks.

Areas of importance to the hapori Māori of Tikipunga are not limited to specific sites that can be located on a map. They encompass broad areas such, including maunga, wai, ngāhere and taiao. Many of the specific areas have been identified through Waitangi tribunal hearings. It is recognised that areas should be defined better so that they can be captured in resource management processes. This would provide better protection from inappropriate development and uphold their mana for the wellbeing of the wider community into the future.

5 Tūtohunga/Recommendations

From the whakaaro shared and summarised in this report, there are a set of actions and commitments that can be used to inform the Tikipunga Placemaking Programme in terms of its actions, recommendations, and community toolkit.

The recommendations have been categorised into the basic human needs topics that were discussed in the whakaaro sharing hui for this report and are listed below. It should be noted that this list is not exhaustive, and these recommendations are subject to review by kaumātua, or at the request of hapori Māori at any time they deem appropriate in the future.

5.1.1.1 Food & Education (Kai & Mātauranga)

1. Support, encourage and resource opportunities for communal kai growing in Tikipunga through initiatives such as community gardens, food forests, and local markets.
2. Recognise and act on opportunities to set land aside for communal kai growing in the resource management framework, such as requiring large road berms for planting of fruit trees and dedicated land for communal growing as part of new developments.
3. Recognise the important role that kai can play in hapori wellbeing, building relationships and a sense of identity for hapori Māori.
4. Encourage and provide support for alternatives to classroom-based learning to reconnect hapori Māori to traditional skills and knowledge.
5. Support, encourage and resource opportunities for the sharing of mātauranga Māori, including the use of maramataka (the Māori lunar calendar) and other tikanga.
6. Encourage and provide ongoing support for Kaupapa Māori in Tikipunga, including the establishment of a greater number of kura or kōhanga reo where hapori Māori believe is appropriate or required.
7. Investigate and act on any opportunities to provide equal resourcing to alternative education facilities, for example creating ‘safe school zone’ road treatments around existing and future kura or kōhanga reo.
8. Recognise the correct ingoa (te reo names) for places and features within the Tikipunga rohe, including changing of official documentation and signage to use the correct names, when the earliest opportunity arises.



5.1.1.2 Relationships, Shelter & Warmth (Honoga, Whakaruruhau & Mahana)

9. Support, encourage and provide for alternative housing typologies including Papakāinga, Māori village-style development on Māori owned land and non-Māori owned land.
10. Actively seek to remove barriers, such as financing barriers, social stigma and resource consents processes, to enable hapori to have access to communal living arrangements.
11. Support and encourage the use of alternative forms of residential and commercial development at the direction of hapori Māori, thus providing for mana motuhake (self-determination).
12. Identify the wai in Tikipunga and map these in consultation with Kaumātua to ensure the mapping captures all wai, including the catchment and any other important features.
13. Ensure appropriate measures are being taken to protect the hāora from pollution, especially from human activity.
14. Ensure that developments require engagement with hapori Māori/ tangata whenua at the earliest stage possible, before concept plans have been developed or physical changes have been made to the development site, in order to protect the taiao and build meaningful and genuine relationships.
15. Provide resourcing, education and capacity building support for hapori Māori to participate in drafting and review of any proposed changes to Resource Management documents or any documents created under successive legislation.
16. Require that Cultural Impact Assessments (CIAs), or alternative reports deemed acceptable by tangata whenua, are prepared in any situation where engagement with tangata whenua has identified that this is required.
17. Commit to a change in the terminology from 'Sites of Significance' to 'Areas of Importance' in all instances.
18. Where the term 'Areas of Significance' is required to be employed, or is to be mapped, it should be recognised that the term may have a broader meaning than a small, specific site. It may extend to a much wider area, that is subject to change given the context of a situation, at the determination of tangata whenua at the time.
19. Ensure hapori Māori play a key role in decision making when it comes to the management of areas of importance.



5.1.1.3 Health & Wellbeing (Hauora)

20. Support, encourage and actively collaborate between agencies to provide access to alternative forms of healthcare and treatment, including rongoā (traditional Māori medicine/ medicinal plants) and access to tohunga.
21. Support and encourage development that creates communal living and further promotes whakawhanaungatanga through changes to planning and policy documents, such as the Whangarei District Plan.
22. Support and promote better access to health care professionals, including in-home care.
23. Recognise that wellbeing is spiritual as well as physical and implement policy that reflects this, when the soonest opportunity arises.
24. Support and promote unimpeded access to taonga in accordance with article II of Te Tiriti O Waitangi.
25. Support, encourage and resource opportunities to improve mana o te wai including protection being given to all wai from human activity and development.
26. Commit to changing the environmental bottom line for water quality from swimmable to drinkable.
27. Commit to supporting and resourcing more active infrastructure in Tikipunga, especially where it can connect to taiao, such as a loop walking track following wai and ngāhere.
28. Provide resourcing support and encouragement for the establishment of activities aimed at restoring taiao.

5.1.1.4 Other

29. Provide ongoing opportunities, including facilitation of further engagement, for hapori Māori to identify 'areas of importance' to them.
30. Commit to ongoing engagement with Māori to enable their cultural values to be central to any placemaking programme or projects for Tikipunga.



Appendix A: Glossary of Terms



Te Reo Māori	English
Atua	Higher power/Deity.
Hāora	Oxygen/good air/breath of life for wellbeing.
Hapori	Community.
Hapori Māori	Māori community.
Hapū	Tribe.
Hāuora	Health/ Wellbeing.
Hītori	History.
Hononga	Relationships/ Joining together.
Hui	Meeting/ Gathering.
Ingoa	Original Name.
Kai	Food.
Kaitiaki	Caregiver, caretaker, guardian, the role of protecting and nurturing the mauri of all things and the surrounding inanimate environment.
Kaumātua	Elders.
Kaupapa	Reason.
Kōhanga reo	Early learning centre for Māori.
Korero tawhito	Oral traditions, history.
Kupu Whakakapi	Conclusions.
Kura (Kura Kaupapa Māori)	Māori school.
Mahana	Warmth.
Mahinga Kai	Customary and contemporary gathering and use of naturally occurring and cultivated foods.

Mamae	Hurt.
Mana	Authority.
Manaaki	Support.
Manaakitanga	The provision of sustenance in care, and support, particularly in the hospitality shown to manuhiri.
Mana ao Turoa	Power and strength of the natural world.
Mana Atua	Divine power.
Mana Motuhake	Self-determination.
Mana o te Wai	Power/ authority of the water.
Mana Tāngata	Power and strength of the people.
Mana Whenua	The authority given to Papatuanuku by Io.
Manuhiri	Guests.
Marae	Meeting Place.
Māra Kai	Gardens.
Maramataka	Maori Lunar Calendar, traditionally used to guide planting, harvesting, fishing, and hunting
Mātauranga	Traditional and contemporary Māori knowledge, knowledge systems and knowledge bases. This includes the body of knowledge originating from Māori ancestors, including Māori worldview and perspectives, Māori creativity, and cultural and spiritual practices. As an organic and living knowledge base, mātauranga Māori is ever growing and expanding.
Matepāpōuri	Depression.
Maunga	Mountain.
Mauri	Life force.



Mokopuna	Grandchildren.
Ngāhere	Forest/Bush.
Ngāi Kīrehe	Fauna.
Ngāi Tipu	Flora.
Nga Pae Tawhiti o te ao Turoa mo nga Hapori	Future of the space between Ranginui and Papatuanuku for the community.
Noho (Noho Marae)	Sit on (On the marae/ marae based).
Pakiwaitara	Stories.
Pakiwaitara Korero	Storytelling.
Panoni Āhuarangi	Climate Change.
Pānui	Newsletter/Advertisement.
Papakāinga	Māori village style, communal living.
Papa Mahi	Workshop.
Papatuanuku	Earth mother.
Pātai/ Ngā pātai	Question/questions.
Pūrākau	Stories/myth.
Pūtea	Money.
Ranginui	Sky father.
Reo	Language.
Rohe	Area, territory.
Rongōa	Traditional medicine.
Roopu Kaumātua	Elders group.
Rumaki Reo	Language immersion school.

Taiao	Environment.
Tamariki	Children.
Tāngata	People.
Tāngata Whenua	People of the land.
Taonga/ Taonga Tuku Iho	Treasure – applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques.
Tapu	Sacred, prohibited, restricted.
Tātai	Genealogical links.
Te Ao Māori	Māori World.
Te Ao Turoa	The natural world.
Te reo	Māori language.
Tikanga	The customary system of values and practices that have developed over time and are deeply embedded in the social context.
Tohunga	Expert.
Tuatahi	Number one.
Tuarua	Number two.
Tuatoru	Number three.
Tuawhā	Number four.
Tūmū	Capacity (Infrastructure Capacity).
Tuna	Eel.
Tupuna	Ancestor.
Tūtohunga	Recommendation.



Uara Ahurea	Cultural values.
Wāhi tapu	Sacred site, sacred place.
Wai	Water.
Wairepo	Wetland.
Wairua	Spirit.
Whakaaro	Thoughts and expression of ideas.
Whakaaro Ahurea	Cultural thoughts and ideas.
Whakaharatau	Practice.
Whakapapa	Links to the whenua.
Whakatauki	Traditional proverb or saying.
Whakatipu tāngata	Human growth.
Whakaruruhau	Shelter.
Whanau	Family, immediate and extended.
Whanaunga/Whakawhanaungatanga	Relations to one another.
Whare	House.
Whenua	Land/Paptuanuku.

Appendix B:
Materials Produced at the Tikipunga Whakaaro Sharing Hui

FOOD

Mara Kai - community gardens (large)

Marama taka

marae, streets, backyard

Putea from selling to the community/
Stores

Objectives/Policies

Large verges to grow Kai

Issues - funding to support

Subdivision Landuse Policy changed to enable marakai/Community gardens

Immediate access to gardens.

Fruit trees as street trees

Te ao Māori given effect to

EDUCATION

Matauranga - growing kai

Maramataka Māori - identify through taiao

appreciating kai

Kura kaupapa māori

Safe areas provided around kura/kohanga

Value of te reo and whakapapa

Original Ingoa and purakau, taatai, Whakapapa of the history

District Plan/objective/pol

Community 50% in education process/decision
Partnership

SHELTER

^{manua}
Narrative around each human need Uara aturea

Mana atua
Tara o te ora

SHELTER/WARMTH

- Use pv panels on the roofs of houses
- locate houses that protects the taiao
- bound by regulations that are not Māori
- Use Māori villages as a guide for designing houses/developments
- balance of tikanga Māori applied to developments
- Ngahere/rakau safeguarded from destruction. development around these
- Pollution ... Collective wastewater facilities
- Structures built to benefit the hapori
- Sharing of public/communal space

Clusters of whare/bach

Warm safe dry homes

Mana motu hake

Manaakitanga

Nikau - rito

relationship building - Council/forestry etc

Papakāinga - reduce barriers

Relationships between whenua, atua, WDC, whanau ourselves

Communities designed to look after each other

Alot more markets, korero in the markets

Sports events, more funding needed to support these - more resources

Marae, community halls refuge in a disaster

No backyards - communal backyard

Footpaths connecting spaces parks, rivers etc, school pool, rec loop

encourage people to look after facilities

Health/Wellbeing

Mana o te wai - waterways

mana tangata - tangata/whanau/communities

health professionals - how to access? In home help

Collaboration btwn agencies to look after

Conms. — open to all. ??? Neutral space.

Land Form — report/plan/

Growth Change — LT effects it will take shape.

— Infrastructure.

— Density & Characters

— Connectivity.

• Otuhirau = Corner Peg to where

• Pehcawiri Block — move to Cant Down.

WDC

original names =

TRR — Signage Slow Down / Speed Bumps.

Submission to WDC — door to door

Wellbeing

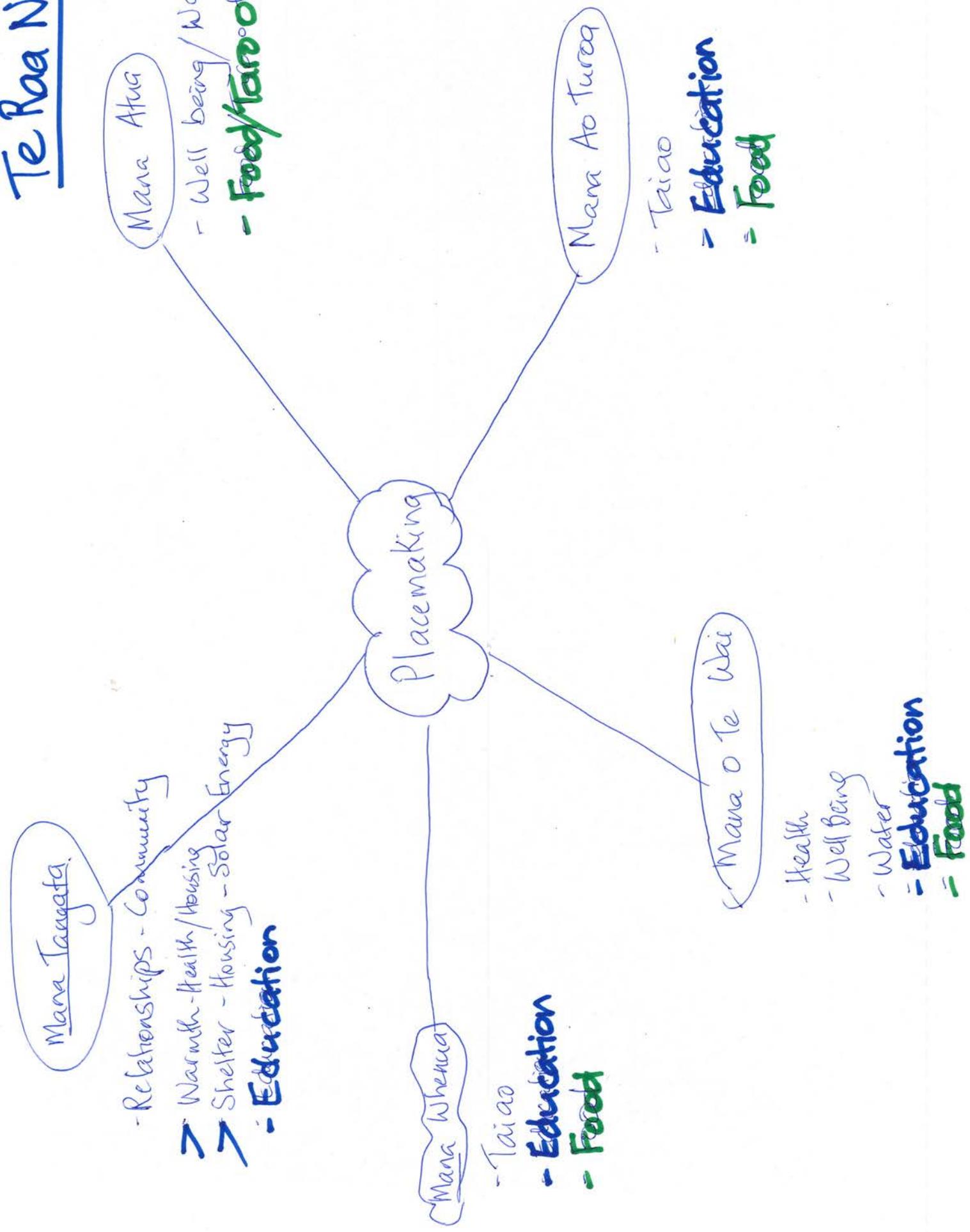
Economic

Social

Cultural

Environmental.

Te Rau Nehua

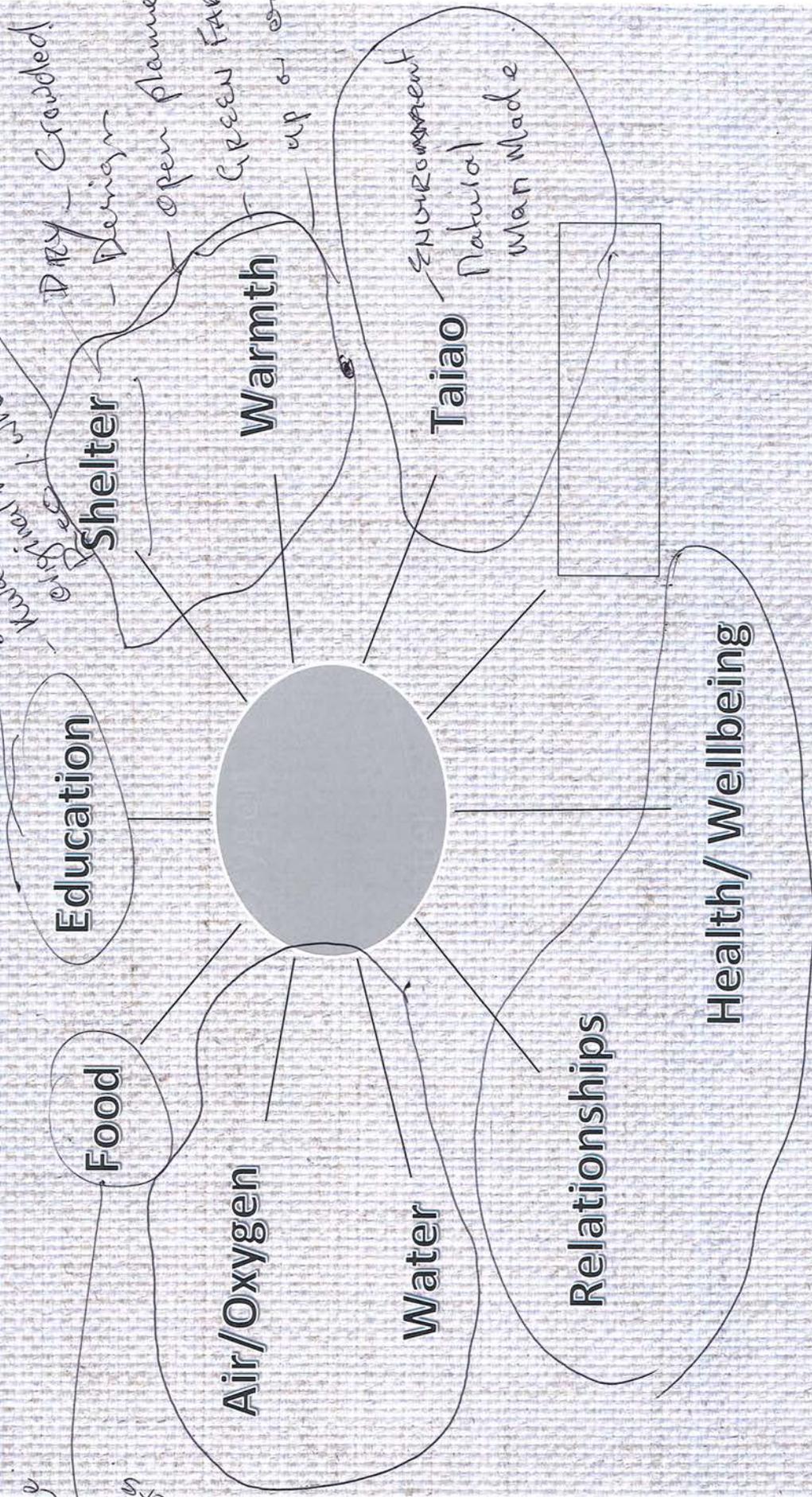


Notes:

Volume - Ego
Virtut

1. Using ūaria ahurea and matauranga māori, we like to your whakaaro from a māori worldview of creation based on a list of list of human needs provided on each table. Could you please comment on:

Gardens, Markets
Green space



Education

Food

Air/Oxygen

Water

Relationships

Taiao

Warmth

Health/ Wellbeing

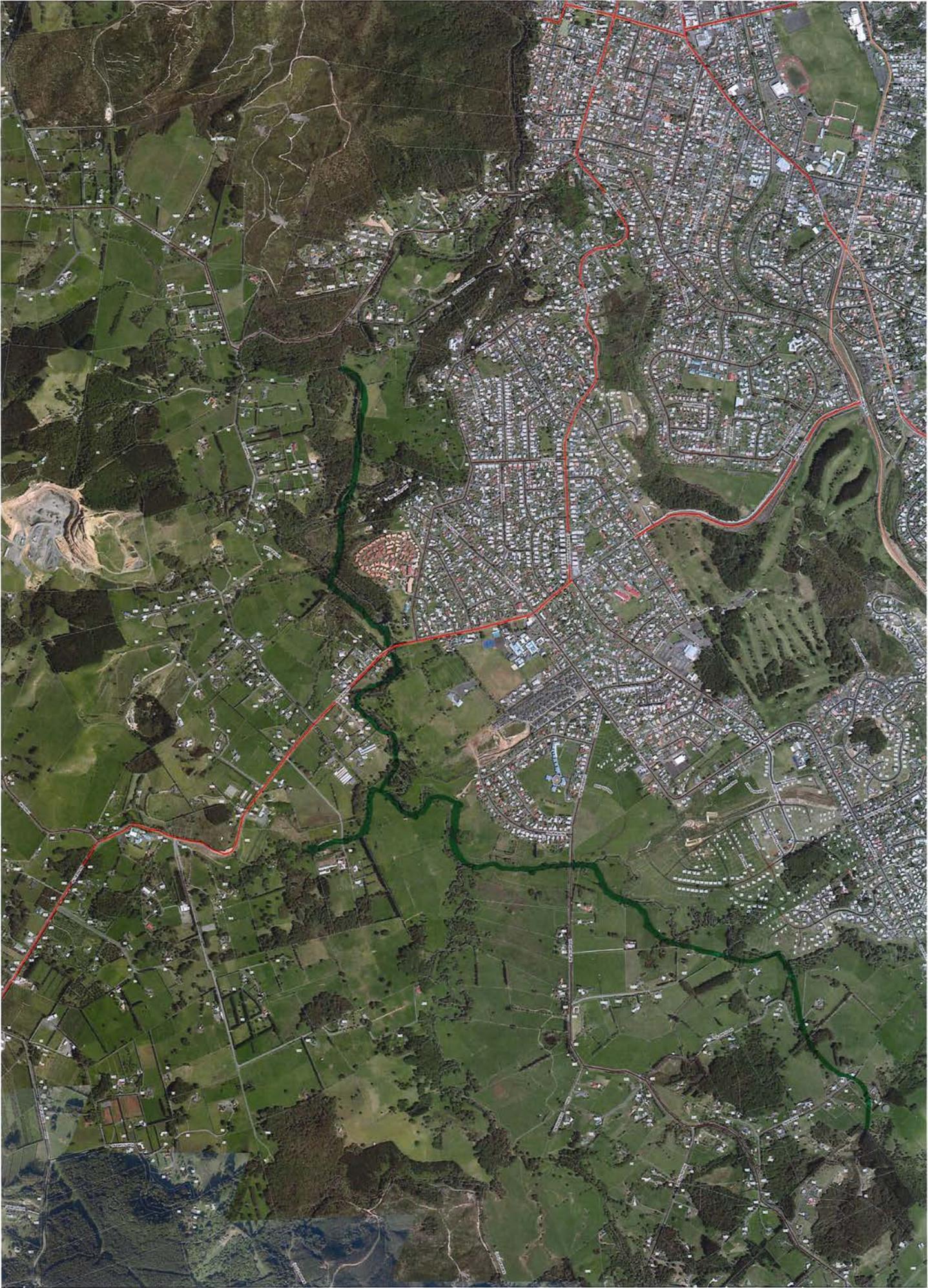
Office Area
Original notes
other notes

Dry - Crowded
Design
Open planer

Green Farms
up or out

Environment
Natural
Man Made

Gardens, Markets
Green space



2. On the aerials provided could you please identify areas of importance to you.

- Water ways
- Connections to each street to community

3. Could you provide guidance on:

- a. how you would like these areas managed in the future, and As a celebration
- b. by who? Property Developers/Community/By WDC/Regional Council /Hapu/ Iwi -

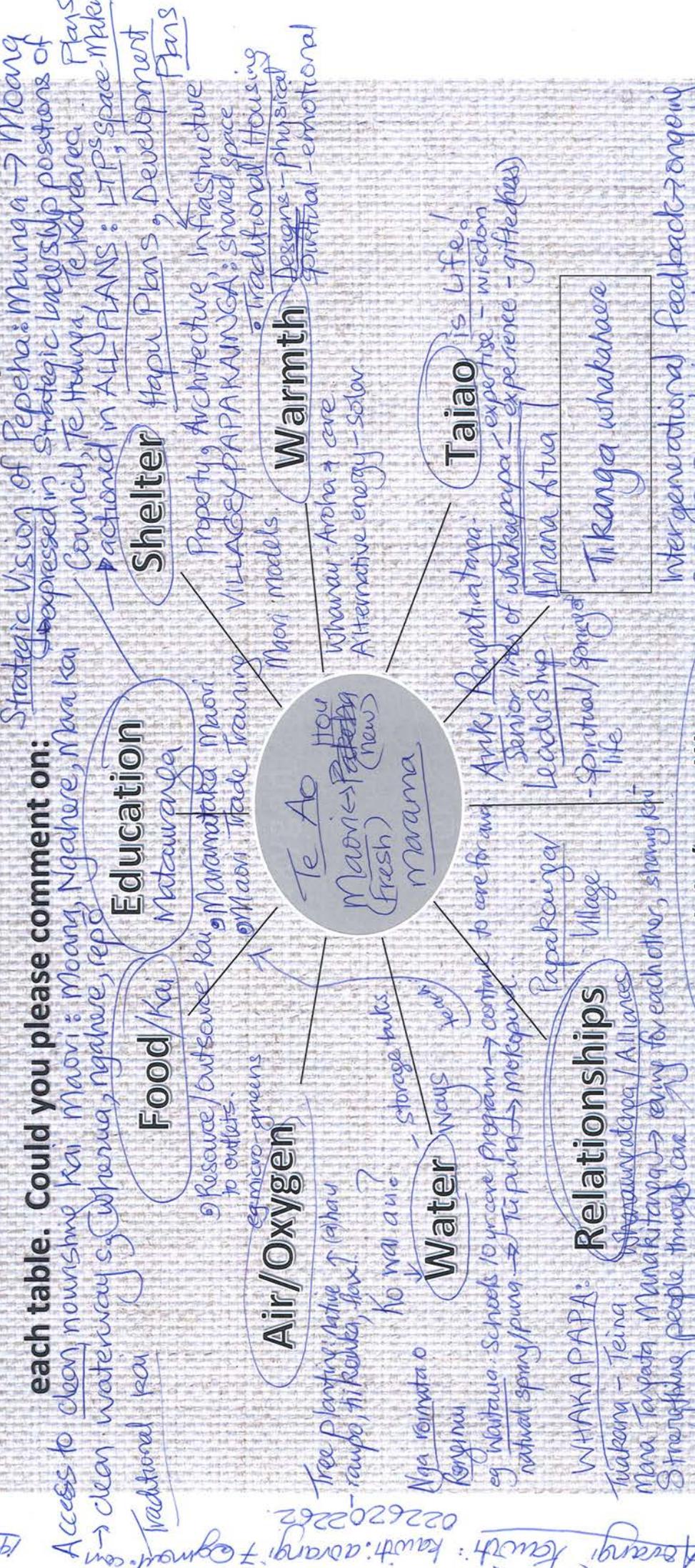
4. How do you see these areas being accessible and connected in the future?

- Consultation by WDC/Regional/Community/Hapu/Iwi...
- Resource Agencies



ACTION: WĀ-NANGA: Take appropriate TIME to work through ongoing positive outcomes for ALL PLANS
 Respect for: MANA ATUA, MANA TANGATA, MANA WĪTENUA, WAI, AO TŪROA

1. Using ūarā ahurea and matauranga māori, we like to your whakaaro from a māori worldview of creation based on a list of list of human needs provided on each table. Could you please comment on:



Health/ Wellbeing
 Sports Grounds / Centres / Pools
 Pongon, Mīrimiri & Oranga & Hineranga, Wairua Specialists
 Social beings

ACTION: Capacity & opportunity to be truly Maori Cultural; Social beings

* Council need to set aside whenua tubu iho / wahi tapu / sites of significance to Tangata Whenua (Manu whenua, -Maunga, Pā, Puna, Awa, Repō, Koto, Moana, Urupa) [HISTORIC KOREKO: Manu Moana, Mana Tangata, Wairua, Tribal Inquiries, Maori Council]

19.4.21

0226202262

Maunga ↔ Moana & everything in between.

2. On the aerials provided could you please identify areas of importance to you.

Maunga Pā, Puna, Awa, Kopp, Koto, Moana, Mōta

3. Could you provide guidance on: Ongoing Intergenerational Kōrero

- how you would like these areas managed in the future, and
- by who? By Maori, For Maori → good for whole community & country.

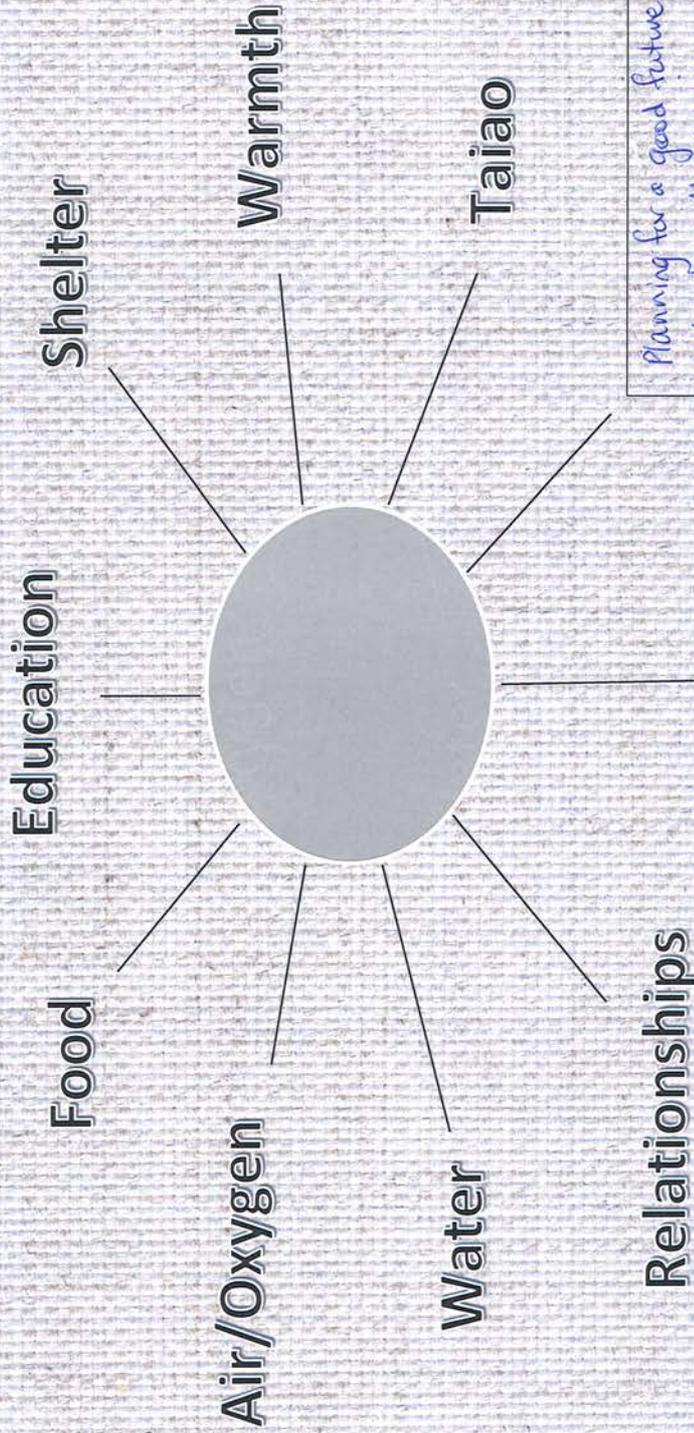
4. How do you see these areas being accessible and connected in the future?

Comprehensive kōrero with inter-related hapu: kōkōrero, Kaimatua, Kūia, Te Tuna Tane/Wahine.
- ropu kōwhiri need to reflect ALL ↑

To Ao

Reform & cure to reflect Maori wāhi tapu "Places of importance" Maori elective. Maunga → Moana KATOA!

1. Using ūaria ahurea and matauranga māori, we like to your whakaaro from a māori worldview of creation based on a list of list of human needs provided on each table. Could you please comment on:



Not Maori
but have
Maori
grandchildren

All are important.
Policies should
have positive
outcomes for
All NZers on
all of
these

Planning for a good future
that values Maori in
this area

Health/ Wellbeing



2. On the aerials provided could you please identify areas of importance to you.

Riverside Path/^{park} along river out window, new development is on edge of it
(with fruit trees)

Mangrove Falls - open up

Mountains - easy access

Access to coast protected

Access Roads -

Curved path for Tiki - where?

3. Could you provide guidance on:

- a. how you would like these areas managed in the future, and
- b. by who?

4. How do you see these areas being accessible and connected in the future?

1. Using ūara ahurea and matauranga māori, we would like to hear your whakaaro from a māori worldview of creation based on a list of needs provided on each table
2. On the aerials provided could you please identify areas of importance to you.
3. Could you please provide guidance on:
 - a. how you would like these areas managed in the future, and
 - b. by who
4. How do you see these being accessible and connected in the future

MANA ATUA
MANA AO TŪROA
MANA O TE WAI
MANA WHENUA
MANA TĀNGATA

Kaumātua

Narrative around each human need Uara aturea

Health/wellbeing

mana o te wai waterway health wellbeing

mana tangata - tangata/whanau/ community

Health professionals - access/ in home help

Rongoa

Collaboration between agencies to look after

Education. tamaki taught in schools about their waterways

NSFW - standards swimmable too low - drinkable

Water supply - own water tanks pr whare

Plant - waterways riparian planting programmes

Encourage revert wetlands

Monitoring matauranga Māori

Planting "

Funding to support the hapori

Policies need fixing

Atua Māori - encourage spiritual wellbeing allow people to "drink from ^{the} what puna they chase"

Wairuatanga: depression

Hinengaro orientated

matauranga

wairua māori intangible/tangible

mana atua - Tupuna connection - puna (Mokopuna)

Tikipunga circular path? follow the awa, planted with fruit trees

Collaborative management of places -

Mana atua
Tara o te ora

-Te Raa

- Cover areas

- HEMP

- Te Kooti

- Marae

- Maunga

- Awa

Waitangi Tribunal
Site Visits