

Parua Bay Placemaking Plan

Summary of Tangata Whenua Engagement Report

January 2023

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Disclaimer

The cultural information contained in this report is the intellectual property of He Kete Ranea o Pārua and Whangarei District Council.

In this report, the English translation of Te Reo words have been included to facilitate reading. The translation has been made in accordance with the context in which each word is used. We acknowledge that the direct translation of Te Reo into English is not always possible, and the words use can have a different or broader meaning in a different context.

In this report, Te Reo words are written with macron as stress indicator. The use of this convention was decided by He Kete Ranea o Pārua.

Mihi Timata

*Ko te wehi ki te Atua o ngā mano tuauriuri whāioio
Kī ana te rangi me te whenua i te nui o tōna korōria*

*Ko Ranginui e tū iho nei, ko Papatūānuku e takoto nei!
Kia tū mai anō ngā āhuatanga o te taiao
Ko ngā maunga o Whangārei Te Terenga Parāoa ka tārehua
E mihi ana ki te whenua, e tangi ana ki ngā tāngata
Ko Manaia ki tai, ko Parihaka ki uta
Korohihīpō, korohihīao
Ō rongo i tūngia ai, ki te mata hau o Tū
Tū Te Winiwini! Tū Te Wanawana!
Tū kia whakaputaina ki te wheiao ki te ao mārama
Whano, whano! Haramai te toki! Haumi ē! Hui ē! Tāiki ē!*

*E ngā māna, e ngā reo o ngā hapū, o ngā mātāwaka, tēnā koutou katoa
Tēnā tātou i ā tātou mate maha kua tangohia nei e te ringa kaha o aituā
Haere mai haere, hoki atu koutou ki te wā kāinga tūturu kua rāhuitia mō tātou
Mō te tangata, moe mai rā koutou i te moengaroa*

*He āpiti hono, he tātai hono, te hunga mate ki te hunga mate
He āpiti hono, he tātai hono, tātou te hunga ora ki te hunga ora
Tēnā koutou, tēnā koutou, tēnei tātou katoa*

*Me mihi atu ka tika ngā whanaunga hapū o Parua
Ko Ngāti Kahu o Torongare, ko Te Tāwera o Ngāti Pūkenga
Ko Ngāti Tū, ko Ngāti Kororā o Te Waiariki, ko Te Parawhau, ko Patuharakeke
I tautokongia ai tēnei kōrero mō He Kete Ranea o Parua
Kīhai ō tātou tūpuna i tukuna ai tō rātou mana, tō rātou rangatiratanga ki a wai rānei
Kia kaha! Kia toa! Kia ū!
Tihewa mauri ora*

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Contributors to this report in hui, interviews and workshops include those listed below.

*Delaraine Armstrong
Waimarie Bruce-Kingi
Ray Haora
Samantha Pohe (who spoke on behalf of her father Richard Pohe)
Mark Scott*

He Kete Ranea o Pārua:

*Winiwini Kingi
June Pitman
Riki Solomon
Nicki Wakefield*

Other attendees to the online workshop:

*Bernadette Aperahama (WDC)
Chantez Connor-Kingi
Fonz
Aorangi Kawiti
Shilane Shirkey*

Glossary

Ara way, path, lane, passageway, track

Hapū kinship group, clan, tribe, subtribe. Hapū is a section of a large kinship group and the primary political unit in traditional Māori society. It consists of a number of whānau sharing descent from a common ancestor. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi).

Iwi extended kinship group, tribe, nation, people, nationality, race. Iwi often refers to a large group of people descended from a common ancestor and associated with a distinct territory.

Kai food

Kaimoana seafood

Kāinga village/home

Kanohi ki te kanohi face to face

Karakia ritual chant, grace or blessing

Kaumatua person of status within the whānau, elderly

Kaupapa topic, matter of discussion, plan or program

Kēhua ghost/spirit

Kōrero discussion/conversation

Mahi work

Marae the courtyard of a Māori meeting house, especially as a social or ceremonial forum

Mihimihi introduction that takes place at the beginning of a gathering or meeting

Moana sea/ocean

Muru ritual compensation sought to redress a transgression with the outcome of returning the affected party back to their original position in society.

Pā fortified village(s)

Pākehā English, foreigner

Pānui invitation

Paru dirty/muddy

Pou landmark or structure intended to mark the location of a site of cultural significance.

Rangahau research

Rangatira chief (male or female)

Rōpū working group

Tangata whenua local people, hosts, indigenous people. People born of the whenua and of the land where the people's ancestors have lived

Tamariki children

Tapuwae footprint, tread

Tauranga waka anchorage, fishing ground, place to land, mooring

Tūpāpaku corpse

Te Huinga hapū forum

Toka rock, large stone, boulder

Tūpuna ancestors

Urupā burial grounds

Wāhi tapu sacred site/place

Whakāro understanding/thought/opinion

1 What are the Placemaking Plans?

The Placemaking Programme is a strategic response to the growth and changes anticipated in the Whangārei District. The Whangārei District Growth Strategy (adopted by Whangarei District Council in September 2021) identified issues and opportunities arising from the Whangārei District's anticipated population growth over the next 30 years. It includes an assessment of the demand for residential and business land and required infrastructure (services and transport networks).

The Placemaking Programme will create a series of 20- to 30-year spatial plans for specific locations across the District. The Placemaking Plans fill a gap in terms of how the anticipated growth is to be managed at the place level through spatial planning.

“Spatial planning is a coordination of policy and practices that affect the spatial organisation of a place. Spatial planning focuses on the way people shape and govern spaces, taking into consideration social, economic and environmental issues”¹

Places have their own set of qualities, unique characteristics and people who make them special. The Placemaking Plans are intended to be a shared vision between Council, community, tangata whenua/hapū, developers and other entities/organisations.

At a local level, the Placemaking Plans are a tool to:

- integrate planning for future development, which balances infrastructure, amenity and environmental outcomes
- provide a vehicle for tangata whenua and community input into planning, development and infrastructure decisions
- create a shared vision for how key locations will develop over the next 20-30 years.

The Placemaking Plans are a collaborative planning process. The plans are driven by:

- growth and changes
- infrastructure needs
- good quality design
- tangata whenua values and community values
- spatial features
- a changing climate/the environment

Meaningful engagement with tangata whenua and the community is key to the success of developing these plans.

¹ Van Assche, K., Beunen, R., Duineveld, M., Jong, H.C. de (2013). Co-evolutions of planning and design: Risks and benefits of design perspectives in planning systems. *Planning Theory* 12 (2): 177-198. <http://plt.sagepub.com/content/12/2/177.short>

2 Tangata whenua Engagement Overview

2.1 Pre-engagement process

Council staff began conversations with tangata whenua/hapū on the kaupapa (topic) of Placemaking in late 2021 (November-December 2021). This involved reaching out to kaumatua (people of status within the whānau, elderly) contacts to start conversations, build relationships and introduce the Placemaking Programme via email, phone as well as coffee/in-person meetings.

In December 2021, Council staff received direction to convene a meeting to ask tangata whenua/hapū how they would like to be involved in the future Placemaking Plans (with the next locations being Waipu and Parua Bay) and contribute to these plans.

The outcome of a meeting held on 19 January 2022 was the recommendation to form a rōpū (working group) made up of up to four tangata whenua members to support the development of each Placemaking Plan (one rōpū for Parua Bay and one rōpū for Waipu, respectively). Council staff also presented to Te Huinga (hapū forum) on 27 January 2022 the lessons learnt from the previous Placemaking Plans (Hikurangi and Tikipunga) and an update on the intended tangata whenua engagement approach to establish rōpū for each Placemaking Plan location.

An invitation was sent via email and circulated also by the Ngā Hapū o Whangārei Terenga Parāoa email distribution list for a meeting to be held on 10 March 2022 with the purpose of introducing the Placemaking Plan and to form a rōpū. In the pānui (invitation), it was signalled that the rōpū would be resourced by Council and consist of up to 4 members.

On 10 March 2022, three hapū members – June Pitman, Winiwini Kingi and Nicki Wakefield – were elected to the Parua Bay rōpū. After this meeting, Council staff received further expressions of interest. These nominations were discussed at a rōpū meeting. After careful consideration and guidance, the rōpū accepted Riki Solomon as the fourth rōpū member and decided to not increase the number of rōpū members. There was comfort in the mix of representation, expertise, technical skills, knowledge and relationship connecting skills in the members of this group.

2.2 He Kete Ranea o Pārua

The working group decided to coin the rōpū “He Kete Ranea o Pārua”, which translates to “the woven abundance of Pārua”. The name builds on the multiple narratives for the name Parua/Pārua Bay and refers to the historical narratives regarding the abundance of kai and kaimoana in the bay and wider area.

Council recognises that the rōpū is not the authoritative voice for hapū/tangata whenua. The key roles of the rōpū include the following:

- guide the engagement approach and support engagement with tangata whenua and Māori to obtain input into the Plan
- support the development/drafting of the cultural narratives and spatial mapping by tangata whenua
- assist Council with drafting and reviewing content (embedding aspirations, outcomes and actions in the Plan). Work with Council staff to integrate hapū perspectives and concerns into the Placemaking Plan.

The engagement plan was discussed and designed in collaboration with He Kete Ranea o Pārua, including the number and format of workshops, desktop research, interviews with hapū members and kaumatua, and a GIS tool to capture narratives. The dates, structure and facilitation of the workshops and interviews were also discussed and agreed by He Kete Ranea o Pārua and Council staff.

Working alongside tangata whenua in the form of a working group is a new approach. Key learnings from the process and experience will be used by Council staff as the Waipu Placemaking Plan progresses and will be used to inform future Placemaking plan-making processes.

2.3 Workshops

Two workshops were planned: one in-person and one online.

An in-person workshop was held on 9 June 2022. The pānui was emailed by Council staff to contacts on 27 May and forwarded on by the rūpū members on the same date. The workshop was initially set to begin at 6.30pm, but due to a clash with an external hui it was decided to keep the same date and have the workshop at 7.00pm at the Parua Bay Primary School Hall. Three rūpū members and four Council staff members attended the workshop. Due to low turnout numbers, the workshop turned into a small hui focused on the cultural narratives shared by the rūpū members about growing up and/or living in Parua Bay and their whānau aspirations for the future of the place.

Following the in-person workshop, the following changes were taken into consideration for the online workshop:

- the online workshop was originally scheduled to be held in June. Because of the new Matariki public holiday and related events scheduled during that month, it was decided to postpone the workshop to the first half of July.
- the workshops were structured around a set of questions that were discussed with the rūpū. The structure of the online workshop was changed to allow a more fluid conversation around participants' connections to Parua Bay and the Whangārei Heads area, their aspirations for the area and their views on the issues affecting residents and visitors.

The pānui for the online workshop was emailed by Council staff to contacts on 6 July 2022 and forwarded on by the rūpū members on the same date. As agreed in the rūpū meeting, an invitation was shared to the Facebook Group Te Waiariki Ngāti Kororā and the Ngā Hapū o Whangārei Terenga Parāoa Facebook Page. The pānui was also circulated via the Ngā Hapū o Whangārei Terenga Parāoa email distribution list, which is collated and managed externally by hapū members. The invitation stated:

“The workshop is intended as a space for you to share your whakāro on Pārua Bay. You may wish to let us know of your connection to Pārua Bay and the Whangārei Heads and why it is a special place for you. What important places/areas of Pārua Bay and the Whangārei Heads need to inform the Placemaking Plan and how would you like those places/areas to be acknowledged, protected or enhanced. Share any aspirations of yourself, your whānau, your tūpuna that you may be aware of for Pārua Bay and Whangārei Heads.”

The pānui stated that the workshop was intended as a sharing space to discuss the tangata whenua community's aspirations for Pārua/Parua Bay.

The online workshop took place on 14 July 2022 and was attended by 10 hapū participants (including 4 rūpū members). A report on the kōrero shared during the workshop was prepared and distributed back to the workshop participants. This kōrero has informed the narratives, the conclusions and recommendations of this report.

2.4 Interviews

Interviews with hapū members and kaumatua were planned as part of the engagement process. The interviews were handled by the rūpū members and carried out in June 2022. Samantha Pohe (on behalf of her father Richard Pohe) and Ray Haora were interviewed.

Although the structure of the interviews was left at the discretion of the rūpū members, a set of questions was drafted around topics to be discussed.

Q1. Tell us about you and your knowledge and understanding of Parua Bay and the Whangārei Heads area and explain why is Parua Bay and the Whangārei Heads a special place for you?

Q2. What important places/areas of Parua Bay and the Whangārei Heads need to be considered in the Placemaking Plan and how would you like those places/areas to be protected or enhanced?

Q3. Describe your vision for Parua Bay and the Whangārei Heads?

The kōrero shared in the interviews has informed the narratives, conclusions and recommendations of this report.

3 Cultural Narratives

The following section outlines the cultural narratives and cultural landscape mapping developed with and by He Kete Ranea o Pārua.

As Parua Bay prepares for change, the preparation of Whangarei District Council's Parua Bay Placemaking Plan serves to remind us of the principles of Te Taiao – the natural world that surrounds us and the interconnected and symbiotic relationship between humanity and the natural world through mutual respect, reciprocity and interdependence.

Within the context of Te Ao Māori, this is manifested through whakapapa; people, landscape, plants, animals; and all living things. We understand that when nature thrives, so too do our people, communities and businesses.

As we forge future pathways for Parua Bay, we entrust that a shared understanding of Te Taiao and of each other serves to unite and guide us on this journey, and that the mauri of Te Taiao respectfully remains integral to all that we do.

It is important therefore to reflect and consider all that once was, in order to preserve and protect our mātauranga Māori, our cultural heritage, our natural landscapes, our sites of significance, our taonga, and acknowledge the significant contributions of tangata whenua who, in enabling early European settlement, became largely disconnected and alienated from their ancestral lands and food sources.

The cultural narratives shared in this report serve to inform and deepen understanding of Māori imprint and connection to place and space within the rohe of Parua Bay and Whangārei Heads. Out of respect for all that has gone before (or sacrificed by Māori in the name of settlement and 'progress'), Parua Bay Placemaking provides an opportunity to ensure restoration of mana Māori by enabling visible cultural prominence upon the landscape, in a balanced dual-heritage approach. In so doing, Parua Bay's Māori cultural heritage and mātauranga Māori (knowledge) will be proudly upheld throughout all proposed future improvements for Parua Bay and, most importantly, safeguarded and preserved for our future generations.

3.1 Māori identity of Parua Bay (prehistoric)

Local narratives and genealogy of the Whangārei tribes provide an illustration of pre-European occupation, shaped by passages across the Pacific Ocean and complex intertribal relationships across Whangārei, Tai Tokerau (Northland) and beyond.

Periodical ocean-going fleets featured the Tūnuiārangi and Moekākara seafaring vessels, and for some the Ruakamea – charting the origins of the ancient tribe Ngāi Tāhuhu. The once-vast lands that belonged to Ngāi Tāhuhu spanned much of the mid-north to the east coast from the Bay of Islands south to the Auckland area, including several inland locations between the Hokianga and Kaipara harbours. Ngāi Tāhuhu at its height of occupation covered much of what today is the Whangārei District. The Ngāti Tū tribe, who remain in Parua Bay and were once a principal tribe across both extremities of the Whangārei Harbour, maintain their Ngāi Tāhuhu identity. All the Whangārei tribes trace common descent from the progenitor, Tāhuhunuiorangi of Ngāi Tāhuhu.

Further renowned seafaring fleets feature the Māhuhukiterangi, Ngātokimatawhaorua and, later, the Mataatua – charting the origins of the Ngāpuhi tribe and Ngāpuhi's matriarchal lineage from the ancient tribe, Ngāti Awa. Ngāti Awa once resided in the Hokianga and then Whangārei harbour. The majority of the Whangārei tribes now identify as a sub-tribe of the Ngāpuhi confederation of tribes, whose union with Ngāi Tāhuhu began in the Mangakāhia Valley with the marriage between the founding ancestor Rāhiri of Ngāpuhi and Āhuaiti, a descendent of Tāhuhunuiorangi. This union was one of several significant marriages between descendants of Tāhuhunuiorangi and Rāhiri. Further significant tribal connections that fold into the Whangārei tribes are Te Waiariki, Ngāti Wai, Ngāti Whātua and Te Uri o Hau, who also all share lineage from the ancestor Tāhuhunuiorangi.

From the mid-1600s to the mid-1700s, the Ngāpuhi lineages across Whangārei, the major successor to the absorption of Ngāi Tāhuhu, supplanted Ngāti Awa's northern occupation, extending the Ngāpuhi territory from the Hokianga harbour and taking near-full possession of Whangārei by the close of the 1700s. Vast tracts along the northern shores of the Whangārei

harbour in which Parua or Parua Bay is located were inherited by the ancestor Ngarokiteuru and his descendants of Ngāti Tū and Ngāti Kahu o Torongare.

Among the principal Whangārei sub-tribes are now Patuharakeke, who reside on the southern riverside, and Te Parawhau and Ngāti Kahu o Torongare, who span respectively the southern and northern stretches from the west of Whangārei City to Parua Bay and beyond.

In the early 1800s, a *tuku whenua* (gifting of land) of the Pakikaikutu lands near Parua Bay took place at the behest of the Te Parawhau rangatira Te Tirarau and other Whangārei chiefs to Te Tāwera o Ngāti Pūkenga for a wrong committed. Ngāti Pūkenga is a tribe whose origins lay in the Bay of Plenty, thereby adding another layer to the network of tribes of Whangārei.

Early land maps refer to Parua Bay as Parua. In the English language, the word ‘bay’ is a noun used to describe part of a coast where the land curves so that the sea is surrounded by land on three sides.² Māori did not apply extensions to place names in this way. Rather, they were incorporated where required, as in the case of Motukiore – *motu* meaning island and *kiore* in reference to the Pacific rat species that made its way to Aotearoa New Zealand on board early Polynesian voyaging *waka*.

Varying accounts of how Parua Bay got its name have been documented over time, including the interpretation of Parua Bay as Two Pā Bay – *Rua* meaning two, referring to the two ancient pā sites, predominantly ‘one at the end of Nook Road, and one on Motukiore’.³ Another suggests it derives from the Māori word ‘paru’, meaning ‘dirty’, referencing the muddy waters surrounding Parua Bay’s mudflats and mangrove stands.

However, Māori with strong historical whakapapa links and who remain connected to their ancestral lands in Parua Bay refer to it by the name they have always known it to be: Rāhui Kuri – *a gathering of dogs*.

Several ideologies of how Rāhui Kuri got its name exist, however the one that resonates among the descendants of Horomona Kaikou refers to those times when chiefs of the surrounding areas, including Ngunguru, Tutukaka, Maruata and so on, would gather at this particular location to discuss matters of importance, often over several days. From the hilltops looking down, attendees would see the chiefs sitting wearing their dog skin cloaks, thus appearing as if it were a gathering or *rāhui* of dogs – Rāhui Kuri. Another thought-provoking narrative states that Rāhui Kuri was named after Manaia’s dog!

In present days, the hapū of Ngāti Kahu o Torongare, Ngāti Tū, Ngāti Kororā o Te Waiariki, Te Parawhau, Patuharekeke and Te Tāwera o Ngāti Pūkenga are all interconnected and interwoven into the Māori cultural narrative ‘landscape’ that is Parua Bay, Whangārei Heads.

3.1.1 Land legislation and alienation

Before the arrival of European settlers, Māori established communal tribal territories throughout Aotearoa New Zealand, often with several tribes belonging to a particular region, as is the case in Whangārei. Prior to the arrival of colonial settlers, all land in Aotearoa New Zealand was deemed customary land.

The European concept of defining and dividing *whenua* through the introduction of land surveying and boundary delineation as part of a land acquisition process was in complete juxtaposition to Te Ao Māori (Māori world view), whereby Māori adopted a welcoming rather than a proprietary or unshared approach to land ownership.

Pre-treaty land transactions between Māori and *pākehā* were conditional transactions, carried out under customary Māori laws and consisting of the allocation of Māori land use rights to particular *pākehā*. Māori retained the ownership and control of the land, in a transaction more in line with a customary gift exchange or *tuku whenua* (gifting or ceding land) than a real estate transaction. The transactions were marked by continuing Māori occupation, resource use and ongoing payment.

² www.dictionary.cambridge.org

³ Memories – Parua Bay Schools Reunion 120 years 1872-1992 organising committee, pp.79, 80

Made under Māori terms and authority, these transactions also allowed pākehā sufficient rights to ensure mutual benefit.⁴

The first Land Claims Commission, active from 1841 to 1844, was tasked with investigating and reporting on the claims filed by pākehā individuals and companies who had transacted with Māori prior to the signing of Te Tiriti (the Treaty of Waitangi). However, these claims were resolved without consideration of the conditional nature of the land transactions made prior Te Tiriti. The investigations of the claims were made under the pākehā view that the land deeds arranged with Māori were full or final sales. This led to exclusive titles being granted to the pākehā claimants and also surplus land⁵ being assumed by the Crown without regard to continued Māori rights to the land.⁶

The 1865 Native Lands Act and the establishment of the Native Land Court in the same year enabled traditional communal landholdings to be converted into individual titles, making it easier for pākehā to acquire land more easily.

The Native Land Court was established primarily to define the boundaries of that land and convert it from communally held land by allocating owners and shares most often in an arbitrary way that diminished the number of rightful owners. This led to separation within tribes and disconnected and alienated Māori from their traditional lands.

Undergoing Native Land Court 'due process' proved costly for many Māori, who, while awaiting outcomes, were granted credit by lawyers, shopkeepers, surveyors and the like. These expenses forced many Māori to sell the very lands they were defending to settle their debts, which in turn contributed to the process of alienating Māori from their traditional lands.

This legislation and the operations of the Native Land Court affected Māori more than any other colonial institution, as evident in some of the narratives connected to Historical Blocks of land.⁷

From 1865, tribal owners of land within the rohe of Parua Bay would be made to prove their landownership claims at Native Land Court sittings held in Whāngarei. Among these were Ngāti Tu rangatira Horomona Kaikou and Ngāti Kahu o Torongare rangatira Wi Pohe. Other rangatira involved in land negotiations during this intense time of European acquisition included Haimona Te Hakiro, Tāhua Hori Kingi, the influential Te Parawhau rangatira Te Tirarau and numerous others.

These Native Land Court claim hearings were often to the detriment of other entitled landowners, who, by not being present or not physically occupying their lands, lost their land entitlements, thereby permanently excluding them from ownership and hastening their alienation from traditional ways of life.

This process impacted numerous customary land blocks, including Rahui Kuri⁸ (Solomon's Point), Kohinui⁹ (through which the Kohinui stream flows), Waikawau¹⁰ (between the Kohinui and Parua Bay blocks), Turiapua¹¹ (north of Richie Road) and Kaiwa.

The historical land block of Kaiwa encompassed areas of settlement that are in close proximity to Parua Bay Village and its surrounding landmarks, including Kirikiri Point (the site of Parua Bay School), Kiteone, Tahunatapu (the sacred beach), Papakarahi (The Nook); and, at the eastern side

⁴ Bruce Stirling and Richard Towers, "Not with the Sword, but with the Pen:" The Taking of the Northland Old Land Claims: Part 1: Historical Overview', Chapter 2. Land dealings before Te Tiriti. Retrieved from the Waitangi Tribunal website on 2 November 2022.

⁵ 'Surplus land' is the name given to land that was found by the Lands Claim Commission to have been validly purchased from Māori, but which was not granted to the Pākehā claimant. From "Not with the Sword, but with the Pen:" The Taking of the Northland Old Land Claims: Part 1: Historical Overview'.

⁶ Bruce Stirling and Richard Towers, "Not with the Sword, but with the Pen:" The Taking of the Northland Old Land Claims: Part 1: Historical Overview', Chapter 3. Old Land Claims, 1840-1844. Retrieved from the Waitangi Tribunal website on 2 November 2022.

⁷ <http://nzhistory.govt.nz>

⁸ 17 March 1866, Whangarei Minute Book, No. 1, pp. 87-88

⁹ 5 August, 1868, Whangarei Minute Book No.2, pp.63-64

¹⁰ Wai 1040, #A39(h) 15 September 1871, Whangarei Minute Book, No.2, p.77

¹¹ 476 15 May 1867, Whangarei Minute Book, No.1, pp.119-122

of the harbour entrance to Parua Bay, the whole area of land known as Raho Ngaua, a significant promontory from where Māori were able to protect the inner harbour from threat of invasion and upon which the ancient Raho Ngaua pā was sited.

Although records from the 1860s show the name for this block of land as Kaiawa (which may loosely be interpreted as ‘river of food’), it is referred to on the land deed as Kaiwa.

While the Native Land Court was set up to facilitate the sale of Māori land directly to private purchasers, the Crown remained the biggest purchaser of Māori land.¹² Land purchase negotiations were handled by the Land Purchase Department. The Crown’s purchase of the Kaiwa block came about as a result of its unsuccessful attempt to buy a large block of land at Parua Bay due to the strong opposition of Chief Haimona Te Hakiro, who strongly opposed the sale of land. Although advised by chiefs Te Tirarau and Tāhua Hori Kingi to ‘cease his opposition’, Te Hakiro resisted by disrupting land surveying attempts.

Narrative surrounding this disruption states that ‘a Native came suddenly before daylight while the [survey] party were asleep in their tent, and pulled up the pegs, and with a drawn sword in his hand ordered them to “quit the ground”’.

The Crown interest in the Kaiwa block and the adjoining Waikare block (through which the Waikare creek flows) was related to negotiations with ‘the settlers from Nova Scotia’ (Scottish immigrants from the Scottish Highlands who had migrated first to Nova Scotia in Canada and then Australia). The negotiations were handled by the Chief Commissioner of the Land Purchase Department, Donald McLean, and the Land Purchase Commissioner, John G. Johnson, who were instructed to acquire as much land as possible, for as little cost as possible, and with complete disregard for the alienation of the indigenous people of Parua Bay and its surrounding areas. This is evidenced by a statement by McLean, who said “it is very important that the Native title should be extinguished over the said block, it being much required for expected immigrants from Nova Scotia”.¹³

3.2 Parua Bay (modern times)

In the early days before roads existed, the main form of connection to the outside world was by water – Te Terenga Parāoa (Whangārei Harbour) and the Pataua River.

Accessible today by land, sea and air, Parua Bay as we know it comprises a burgeoning mix of settlement, the foundations of which are firmly cemented into the area’s rich pre-historic Māori cultural heritage, once bountiful and abundant land and seascapes, and interwoven dual-heritage *time-mark* narratives of early, pre- and post-Te Tiriti o Waitangi European arrivals, land acquisition, settlement and alienation.

Parua Bay’s coastal fringe presents as a basin that is constantly replenished by the ebb and flow of Te Terenga Parāoa (Whangārei harbour), the main coastal waterway whose name refers to ‘a gathering of chiefs’.

Beyond its coastal outline, Parua Bay extends inland to encompass mountainous valleys that were once abundant with native flora and fauna, vast tracts of land filled with native trees – kauri, totara, kahikatea, manuka; numerous ara (pathways) formed by ngā tapuwai; the sacred footprints of tūpuna who travelled overland to and from this once bountiful place, and numerous streams, creeks, and rivers that flow inland and toward the ocean, connecting coast to coast.

Such abundance of natural resources and sources of kai and kaimoana made Parua Bay a highly desirable coastal settlement destination for Māori. Its proximity to neighbouring tribal boundaries and accessibility by land and sea via Pataua estuary’s network of river portages and Te Terenga Parāoa (Whangārei harbour) enabled coastal, inter-island, and inner-harbour trading opportunities for Māori.

Early historical block maps relevant to the Parua Bay area define these lands and their connected waterways by their Māori names. Māori generally named places referencing the honouring of

¹² <https://teara.govt.nz/en/te-tango-whenua-maori-land-alienation/page-8>

¹³ Kaiwa (Whangarei) [Map No.10/04] narratives: pp. 33-38

tūpuna (ancestors) or persons of importance, historical events or incidents that took place, places of importance (legend, ritual, rite of passage) and so on.

Over time, other names were given to areas in Parua Bay by early pākehā arrivals based on their own experiences. For example, when Captain James Cook brought a ship into the area in the 1700s to replenish water supplies, the less-than-inviting reception he received from local Māori living on Te Waro (Manganese Point) resulted in Cook naming it “Disappointment Point”.

When the first survey ship (the paddle-steamer H.M.S. Acheron) arrived in Whangārei in the 1800s, the ship’s captain Lort Stokes is said to have written some names for Parua Bay on the ship’s charts based on his own experiences. While Stokes named Parua Bay “*Bad Māori Bay*” and Te Waro (Manganese Point) “*Point Annoyance*”, the reasons behind why he chose these names are unclear.

The names of Parua Bay’s network of roads are themselves a mix of Māori and pākehā dual-heritage cultural narrative. Pākehā-named road signs generally reflect the names of early arrival settler families who established themselves in a particular area. Pepi Road, Crisp Road, Lamb Road, Ross Road and Ritchie Road are all prime examples, although the name Pepi is a Portuguese thread interwoven into Parua Bay’s cultural narrative through the purchase of a block of Māori-owned land between the Pines Golf Course and Rāhui Kuri (Solomon’s Point) by a descendant of a Portuguese sailor that would become known as Pepi farm.

Te reo Māori road signs throughout Parua Bay take on a whole different connotation, often ‘echoing’ the names of historic Māori land blocks of the area. Te Rongo Road (meaning ‘to listen’) is the original name of the area of land where the Crisp family settled. Kohinui Road relates to the Kohinui block. Owhiwa Road stems from Owhiwa block. Turiapua Lane is named after the Turiapua block (as was the old Turiapua Post Office that once stood on the corner of Taraunui Road), its eastern boundary running adjacent to Ritchie Road. Taraunui Road leads into the Taraunui block, and onward to Rukuwai and Waipareira Roads and the lands these blocks encompass. Tahuna Tapu Road relates to the area of land with its sacred beach and ancient pā site situated at the road’s end.

Ritchie Road, Tahuna Tapu, Kiteone and Taihoa Roads are all located within the boundaries of the historic land block of Kaiwa (or Kaiawa).¹⁴

While some historical block names within the Parua Bay rohe, including Parua, Owhiwa, Kohinui, Taraunui, Rukuwai, Waipareira, Turiapua, Kiteone and Pataua, are depicted on road signs as mentioned previously, others like Rāhui Kuri, Waitaiki, Whanui, Waikawau, Te Koropana and Kaiwa are not, nor are their associated waterways – despite being of vital importance to Māori and early settlers to the area.

Current land mapping of Parua Bay presents as a conglomerate patchwork of survey lines and boundaries designed to divide and sub-divide multiple times the geographical landscape of what, in previous times, were once traditional Māori-owned lands.

Apart from a scattering of road signs in te reo Māori and some contoured pā sites still visible upon the landscape today, there are no tangible reference points that visibly ‘speak’ to Parua Bay’s significant pre-historic Māori cultural heritage, nor any visible references to early engagements between local Māori and early settler arrivals that were pivotal in enabling early European settlement to become established within the surrounds of Parua Bay, and indeed throughout the whole of Whangārei Heads.

3.3 Cultural landscape mapping

Cultural landscapes refer to the way a natural landscape is perceived and modified by a cultural group.

“Cultural landscapes are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their

¹⁴ Memories – Parua Bay Schools Reunion 120 years 1872-1992 organising committee, pp.79, 80

natural environment and of successive social, economic and cultural forces, both external and internal.”¹⁵

The cultural landscape maps developed for the Placemaking Plan intend to reflect part of the Māori identity of Parua Bay, Te Reo names for traditional lands and associated narratives, and the approximate location of areas and/or sites of significance to Māori.

The maps were developed from the kōrero from the workshops, interviews and desktop research. These maps are a starting point for developing cultural landscape maps of Parua Bay and the Whāngarei Heads area. We acknowledge that further rangahau (research) may be required in the future to unlock more narratives. Additionally, iwi and hapū would have to agree to publicly disclose the location of areas and/or sites of significance. This task could and should be led, structured and developed by Whangārei and Parua Bay iwi and hapū.

Archaeological excavations provide physical records of intense coastal settlement surrounding the entrance to Whangārei harbour dating back 700-800 years.

An archaeological investigation conducted in 2018 on a site at Reotahi revealed several middens (places where food remains, such as shellfish and animal bones, ash and charcoal from fires, were thrown away, dumped or buried. Middens are evidence of human occupancy and provide information on the everyday life of the people who occupied those lands¹⁶). Shell samples taken during the investigations were radiocarbon-dated to AD1650-1840, indicating that it was likely the site was occupied at some point during that time. The site itself is estimated to date back to the last century of the pre-European period.

In 2005, investigations carried out on various archaeological sites on a property in McGregors Bay revealed obsidian flakes, a grindstone, pipi middens, and terraces. A shellfish sample taken during these investigations was carbon-dated to the 15th or 16th centuries.

At Urquharts Bay, the large midden site along the beachfront and the pā on the hill at the northern end of the bay provide evidence of past occupation. In 2006, kōiwi (human bones) were discovered along the road verge. Further investigations carried out in 2012 dated the site to around the 15th to mid-17th centuries.

An archaeological site at Smugglers Cove revealed evidence of a significant occupation estimated to have been within the early period of New Zealand’s pre-European Māori occupation.¹⁷

Parua Bay’s geographical position near the main harbour entrance posed a certain level of vulnerability for Māori given the potential risk of exposure to the unexpected. Coastal outcrops surrounding Parua Bay provided strong vantage points from which to mitigate this risk. The strategic positioning of pā enabled local tribes to guard the harbour entrance and its surrounding bays from all directions. These pā also served as part of an important inter-tribal warning network, alerting Māori settlements up and down either side of Te Terenga Parāoa (Whangarei harbour) of potential threats from tribal turbulence and from unexpected arrivals of early European explorers, whalers, traders, missionaries, settlers and miscreants.

Parua Bay’s inner harbour entrance is flanked on either side by four of the area’s most important historical wāhi tapu (sacred sites) to Māori: Te Waro (Manganese Point); Motukiore, with its ancient pā to the west; the Raho Ngaua promontory and its ancient pā site located to the east facing Marsden Point; and Rāhui Kuri, the land mass that juts out to seemingly divide Parua Bay in half.

Another ancient pā site was situated on the hill opposite The Pine’s Golf Club overlooking the western foreshore and entrances into Parua Bay’s inner harbour.

¹⁵ UNESCO (2008) – “Operational Guidelines for the Implementation of the World Heritage Convention” <https://whc.unesco.org/archive/opguide08-en.pdf#annex3>

¹⁶ “Archaeological remain of middens and rubbish dumps” Brochure prepared by Heritage New Zealand Pouhere Taonga. <https://www.heritage.org.nz/protecting-heritage/archaeology/archaeological-brochures>

¹⁷ Archaeological Investigation of site Q07/1215, 10 The Heights, Reotahi, Whangarei Heads (HNZPTA authority 2018/240), Report to Heritage New Zealand Pouhere Taonga and Christine and Alan Wood prepared by Danielle Trilford (CFG Heritage Ltd.)

These geographical landmarks alone invite further enquiry into Parua Bay's rich Māori cultural heritage past and underscore and serve to deepen one's understanding and respect for the significant contributions pre- and post-European Māori have made towards Parua Bay's dynamic, multi-cultural present-day settlement.

Planning for Parua Bay's future growth highlights the importance of consciously elevating the vital preservation of these taonga and the wairua (spirit, soul) in which they are richly imbued.

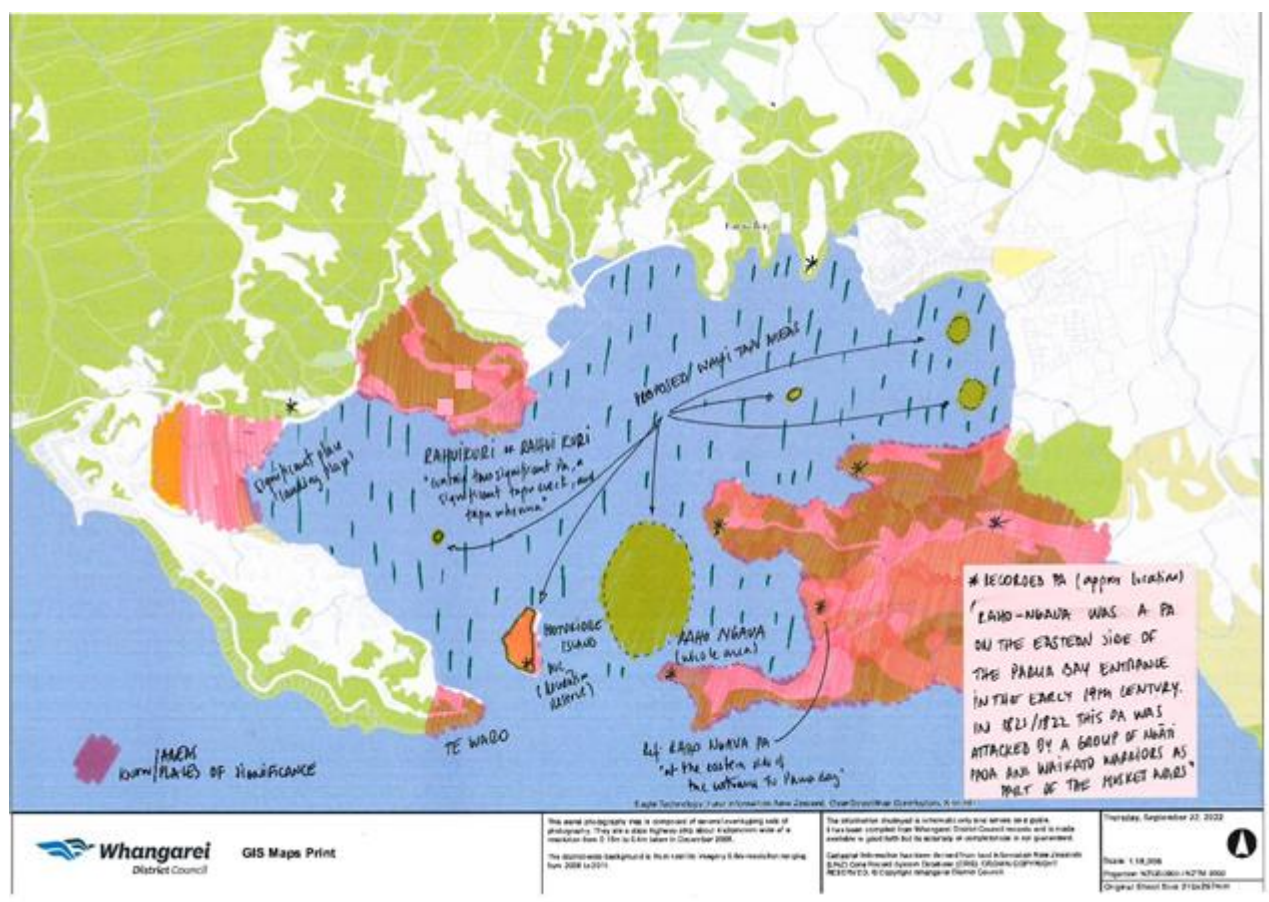
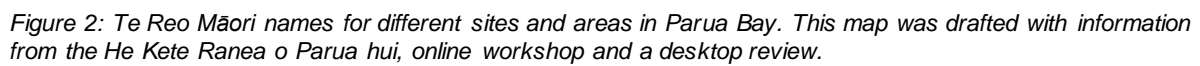


Figure 1: Indicative location of sites and areas of significance to Māori in Parua Bay. This map was drafted with information from the He Kete Ranea o Parua hui, online workshop and a desktop review.



4 Summary of feedback received

This section of the report summarised the feedback received by topic.

4.1 Māori presence in Parua Bay

Today, Māori presence in Parua Bay has been diminished and limited whenua Māori (Māori land) remains in the Whangārei Heads area as a result of pre- and post-treaty land alienations. Within the Parua Bay area, every whenua block has been alienated, resulting in a significantly reduced Māori footprint. The remaining whenua Māori within the Whangārei Heads area are Rāhui Kuri, Pakikaikutu, Taiharuru, Pataua, Pūkakahaka, Waipareira and Waikare blocks.¹⁸

It is acknowledged there are strong and different ancestral connections to the whenua and moana. There is shared whakapapa through Ngāi Tāhuhu and Ngāti Manaia, but still differences between coastal and inland tribes. Within the Parua Bay area, the following hapū are acknowledged: Ngāti Kahu o Torongare, Ngāti Tū, Ngāti Kororā o Te Waiariki, Te Parawhau, Patuharekeke and Te Tāwera o Ngāti Pūkenga.

During the interviews, it was mentioned how some of the history of the place in some cases has been lost within whānau over time. This is a result of the displacement of tangata whenua, caution exercised due to racist societal attitudes, or families' decision to raise Māori children the "pākehā way" due to internalised racism.

Different ways to restore the Māori identity of the area were discussed during the engagement process. Among others, the identification of significant places/areas, restoration of Te Reo names of places/areas and communication of the Māori history of the place through different media and/or signage were identified.

"Our important places like beach reserves need to be protected from freedom campers and people who pull over and leave rubbish behind. They need to know the history of this place that they come into. The Māori cultural narrative of this area holds special meaning. Bring Te Ao Mārama back! Bring Māori roots back so that people understand that settlers wouldn't be where they are today if it weren't for tangata whenua".¹⁹

For some whānau, holidays were typically 'spent at home'. There are also narratives of camping and living on the coast over the warmer summer months. The bay was alive, full of people moving around between Kāinga (village or home) and play areas.

The location of the Pines Golf Club was previously a sports park with a swimming hole. This swimming hole might have been where the golf course sourced its water supply.

4.1.1 What is in the name: Parua and Pārua?

The name Parua, also known as Pārua, has revealed several narratives/interpretations.

The multiple pā that used to be located along the coastal harbour area reveal the history of a former societal life where villages or pā were once fortified. This interpretation of the name Pārua would translate to two [rua] pā. However, there used to be more than two pā in the Whangārei Heads area.

Another interpretation considers that the wider Parua Bay area takes its name from a smaller area formerly known as Parua, which is now home to the Pines Golf Club. The base word for Parua in this instance is not pā, but paru (muddy, soiled). 'Paru' in this context refers to the former nature of the earth or ground in the area, which was waterlogged.²⁰

Another narrative regarding the name Parua was shared during a workshop, in which the name Parua Bay was given to the area "by a pākehā who came on a boat".²¹

¹⁸ Nicki W description

¹⁹ Samantha Pohe, interview held on 2 June 2022

²⁰ Mark S. email

²¹ Waimarie BK, July online WS

Narratives were shared relating to the different names of places such as Mount Manaia and Hikurangi based on the different views and perspectives from which one views the mountain. The area of Solomon's Point is known as Rāhui Kuri, which was the name of Manaia's dog. The area of Rāhui Kuri is known as a meeting place of chiefs for the purpose of conducting business. Rangatira (chiefs) wore dog skin cloaks and they would be sitting together, hence a "gathering or groupings of dogs".

4.1.2 Early interactions between Māori and settlers

There are narratives of tūpuna (ancestors) being generous and 'welcoming' to early pākehā settlers. These are narratives of Māori and pākehā having friendly exchanges as well as early settler families working together with Māori.

Another narrative was of an early settler building their homestead on an original walking track of Chief Horomona. After his passing, it is said his kēhua (ghost/spirit) would come through the front door and exit out of the back door.²² This relates a testimony provided regarding the early interactions between pākehā and Māori, described further in the previous section. A homestead was built where a walking track was located and Chief Horomona would continue to use the track traversing the homestead.

However, there are also narratives of whānau removing survey pegs as they were unsupportive/against whenua (land) being surveyed. It was noted, however, that these more rebellious stories were not retold, and the narratives of the 'welcoming' Māori suited pākehā.

4.2 Natural environment

4.2.1 Kaimoana

Whangārei Heads and Parua Bay are known areas of plentiful kaimoana, including fish and shellfish such as oysters, scallops, crayfish, pipis and cockles. Narratives were shared of growing up eating kaimoana three times a day (for each meal). "*Our parents brought us up on a three meal a day diet of kaimoana – either scallops, snapper or crayfish!*"²³

Waimarie BK recalled "there used to be holes where you could go and gather certain fish at a certain time, the area was known as a breeding ground."²⁴

Along the coast there are many known archaeological sites such as middens layered with cockles and pipis. Riki S recalled that in earlier days, Māori had used a toll gate system to exchange and monitor the taking of kaimoana. Kaumatua would also receive a portion of what was collected, gathered or caught.²⁵

Renowned as a food gathering area, whānau would gather to open the scallop season to collect and gather kaimoana. Parua Bay is particularly known for shellfish gathering, namely oysters. These large, eventful whānau gatherings were recalled with fond memories. Riki S recollected "walking along the bank/foreshore, and we would catch flounder, get oysters, and collect black pipi". Samantha P also referred to how fishing is strongly connected to Parua Bay, a place where people used to come and seek permission from the locals to fish and would get guidance about where it was okay to fish.

4.2.2 Abundant resources

The abundant natural resources in Parua Bay and the Whangārei Heads area led to flourishing industries such as forestry (Kauri and other native trees being logged) and mining for minerals such as gold and other metals. In the last century, several mines and industries were established in the area. For example, the name Manganese point comes from the mining activity in that area.

²² Riki S

²³ Samantha Pohe, interview held on 2 June 2022

²⁴ Waimarie BK, July online WS

²⁵ Riki S

There has been significant deforestation of Kauri trees and native bush. The land in Parua Bay was cleared for farming. June P recalled that the harvested Manuka from Motukiore Island was used for the use of telecommunications poles.

In contemporary times, a workshop participant mentioned a private landowner is testing (bore hole drilling) his land along the coast for gold.

4.2.3 Water pollution

Sedimentation is a big issue, and it was raised during the online workshop. Swimming and fishing are not what they used to be. The sedimentation affects the activities that used to be performed in the bay. Delaraine A said she used to be able to access the beach at low tide and collect food, where now it has a layer of sediment that makes it too soft to access. The moana is paru (dirty or muddy); there used to be no sewage lines, where now there is a line next to her property, which, she has confirmed with Council's officers, does not have a filter. She remembers a time when people used to swim and were also able to fish, but it is no longer safe. She asserts that this is the responsibility of Council for not respecting the moana: "everyone who lives in the area pays fees for the reticulated wastewater and yet the wastewater seems to be going untreated into the moana".

Waimarie BK remembers a time when boats were not kept in the water but taken from the water and left on land. She remembers a time when there were not many motorboats in the Bay and confirmed that Ngāti Kahu o Tongare objected to the establishment of the marina, because they knew of the history of the place and they knew the area was a breeding ground for fish.

"The Northland Regional Council need to review the areas designated for coastal infrastructure (i.e. mooring) to put them in places where tūpuna would not put them".

4.3 Cultural landscape

4.3.1 Cultural areas/sites of significance

In the Whangārei Heads area, there are significant landmarks and areas/sites of significance to Māori. During the engagement process, participants expressed concern that significant landmarks in the area such as urupā (burial grounds), wāhi tapu (sacred sites or places) and other sites that might not have been investigated yet may be damaged or destroyed. There is hope that these places will remain undisturbed. However, there is uncertainty whether the location of significant sites/areas should be made public, as it could expose them to vandalism. There are also concerns that new property owners in the area will not know about the history of the place and unintentionally threaten the integrity and safety of these places/areas.

Current maps of recorded archaeological sites in the area show several pā sites in the Whangārei Heads. This is related to the abundance of food (kai, kaimoana) along the coast and the need to defend and protect this area.

In the workshops and interviews, references were made to different areas/sites of significance. Winiwini K identified Raho Ngaua as a place that is wāhi tapu to Māori that could be repatriated/returned to Māori. Riki S made reference to places where tūpāpaku (corpses) were washed before being returned to their whānau. It is important to be aware of the places where these practices occurred, for cultural protection.

Waimarie BK referred to the several tauranga waka (anchorage, places to land or moorings) along the bay, with different purposes. For example, the area by The Pines golf course was a landing place and is a significant place. A number of years ago, a waka stone was found at the beach adjoining Kiteone Road. This could be evidence of a tauranga waka landing. The location of tauranga waka is information that the tribes hold. Each tribe has a part to play and a say regarding the tauranga waka as well as identifying and speaking to areas/sites of significance. The tribes or representatives of the tribes need to be part of the conversation.

There was a standalone island, Pa Tiotio, where the Parua Bay Marina is located.²⁶ It is now surrounded by reclaimed land. Another narrative in relation to Pa Tiotio refers to a traditional fishing toka (rock, large stone or boulder) where a colony of penguins, pipi and kuharu beads were established and were destroyed when the marina was built.²⁷ Waimarie BK recalled “one could walk out to the island [Pa Tiotio] at low tide, before it was reclaimed”.

Motukiore Island is a significant cultural heritage area. Various owners of the island were involved in building the road. There is a brick well 36 feet deep which remains. It has been suggested/recommended that there is a need for signage to inform people of the history of the island.²⁸

In general, with regards to the location of areas/sites of significance to different tribes who whakapapa to the area, there is a need for representatives of all the tribes to join the conversation and agree levels of protection to be granted for these sites or if repatriation would be possible.

During the online workshop, Winiwini K raised a question regarding public urupā (burial grounds) in the area. He mentioned people who ask if they can be buried at the Rāhui Kuri wāhi tapu. Riki S pointed to the fact that conditions apply to people who want to be buried in a wāhi tapu, like being Māori and having whakapapa to the many hapū of the area. The group indicated that there are many urupā and burial places in Pārua Bay, but there is uncertainty whether there is a demand for that. There was a discussion regarding people spreading ashes in the harbour. There are unknown cases of this taking place. According to Māori tikanga, it is culturally inappropriate and practices like this are not supported.

Nicki W indicated that there are questions regarding burial areas for people who have whakapapa to the area, but also for those Māori who would like to bury whenua (placenta) or be buried in the land. There is still no consensus from the hapū around these practices.

4.3.2 Pou

Regarding the question of priorities for tangata whenua in Parua Bay, a kōrero was launched in relation to sites and areas of significance to Māori and the importance of sharing that information and cultural narratives via pou.

June P indicated that there are ongoing conversations regarding the installation of pou (in this case a carved pole) to represent the many tribes that whakapapa to the area. A long-held aspiration for whānau has been to create a base and cultural narratives, yet to also avoid ‘littering’ the area with lots of signage. This is still the subject of discussion with WDC. If it is to progress, it will be a matter of having the tribes come together and join the conversations.

4.4 Transport

Parua Bay is a small community which for a long time was accessed via a dusty metal road.²⁹

In an interview, Ray H shared narratives relating to rowboats being used to access Parua Bay from Tamaterau in the time when there was no sealed road connecting the villages in the area. During the workshops, alternative transport options were discussed such as rowing and kayaking.

Road safety was an important issue raised. The 100kmph speed limit as well as speeding cars put pedestrians and cyclists in danger. Walking and cycling is common among residents but is unsafe. Delaraine A said during the online workshop that “there should be better infrastructure for cyclists and pedestrians and public transport options connecting the villages with town; this would improve the quality of life of the residents and the visitors’ experience”.

The workshop participants tautoko (supported) Delaraine A’s comments regarding road safety issues and the need for better connectivity options. Road safety issues were also mentioned by

²⁶ Waimarie BK

²⁷ Willie Pohe from 2010 “Lower Hatea River Bridge Crossing Study: Assessment of Effects on Tangata Whenua Report” prepared for WDC by Marina Fletcher.

²⁸ June P

²⁹ Winiwini K

Ray H and Samantha P during interviews. The relationship between additional housing development in the area and the related increase in traffic was mentioned, as well as safety issues for mokopuna (grandchildren, descendants) due to drivers exceeding the speed limits.

The provision of safe spaces for pedestrians and cyclists needs to be improved. In the online workshop, there was discussion of the possibility of a clip-on walkway/cycleway along the coast suspended over the coastline to limit its impact on the bay. Winiwini K tautoko (supported) the implementation of a cycleway along the coast that would bring tourism and visitors, in addition to the need for more frequent public transport.

Delaraine A highlighted that public transport could be provided with smaller vans not big buses ; small electric vehicles that could expand the routes for public transport. Public transport should be enhanced, and consideration could be given to a water-based transport option. Shilane S shared a story of the old schoolhouse currently located in Takahiwai, which came on a barge from Parua Bay. She also expressed an aspiration for a ferry service to connect Whangārei Heads and Bream Bay.

5 Recommendations

This section outlines the recommendations or proposed actions that have been identified to be considered in the Parua Bay Placemaking Plan

1. That a meeting of representatives of the tribes of Whangārei Heads be held to discuss an agreed approach to the level of protection of sites/areas of significance to Māori.³⁰ The information arising from this space could be included in the District Plan Change of the Tangata Whenua policies chapter and the sites and areas that are of significance to hapū, should this level of protection be suitable and subject to the agreement of tangata whenua.
2. The installation of pou in significant sites/areas of Parua Bay identified by Māori, which would bring together the tribes of the Pārua Bay area and share cultural narratives about the place and tribes.³¹
3. That the Department of Conservation instal a heritage board on the history and cultural narratives of Motukiore island as a culturally significant area to Tangata Whenua.
4. That no untreated wastewater be discharged into the ocean.³²
5. That further development in the Parua Bay area be managed in a way that does not adversely affect the life-sustaining capacity and mauri (life essence) of the land and the ocean.
6. That Northland Regional Council review designated coastal infrastructure areas based on mātauranga Māori and in consultation with Tangata Whenua.³³
7. That Northland Transportation Alliance (Whangarei District Council's transport department) consult with tangata whenua at the time of reviewing the speed limits on Whangārei Heads Road.³⁴
8. That walking and cycling infrastructure to connect Parua Bay to Onerahi be provided as part of improvements to Whangarei Heads Road.³⁵
9. That Whangarei District Council liaise with NRC in relation to opportunities to enhance bus services (public transport) for Parua Bay and Whangārei Heads.
10. That consideration be given to the provision of a ferry service connecting Whangārei Heads, One Tree Point/Ruakaka and Whangārei City.³⁶
11. That consultation with Tangata Whenua be undertaken in the review of the Trade Waste Bylaw and consideration be given to existing submissions regarding cultural practices at the time of disposal of mortuary waste.³⁷
12. That pest control and the Predator Free Programme be extended to include Tamaterau (Ray H).
13. That further housing development be restricted to alleviate traffic and roading issues.³⁸
14. That passing bays be installed along Whangarei Heads Road.³⁹
15. That beach reserves be protected from freedom campers and vehicles pulling over and leaving rubbish behind.
16. That the Parua Bay boat ramp be beautified.⁴⁰
17. That local Māori history be uplifted and awareness raised of it.⁴¹

³⁰ Put forward by Waimarie BK, supported by all the participants. Also put forward by June P during the first workshop.

³¹ Put forward by June P, supported by all the participants.

³² Put forward by Delaraine A, supported by all the participants.

³³ Put forward by Waimarie BK, supported by all the participants.

³⁴ Put forward by Bernadette A supported by all the participants.

³⁵ Put forward by Delaraine A, Riki S and June P and supported by all the participants.

³⁶ Put forward by Delaraine A, June Pitman and supported by all the participants

³⁷ Put forward by Riki S, Waimarie BK refer to the submission made by Ngāti Kahu o Torogare, Te Parawhau Hapū Iwi Trust and Te Waiariki Ngāti Kororā Ngāti Takapari Hapū Iwi Trust to the Trade Waste Bylaw (currently on hold) and supported by all the participants.

³⁸ Recommendation made by Ray H. during an interview.

³⁹ Recommendation made by Ray H. during an interview

⁴⁰ Recommendation made by Samantha P. during an interview.

⁴¹ Put forward by June P.

18. That events be supported that celebrate local Māori heritage and culture as a way to provide cultural safety for subsequent generations.⁴²

⁴² Put forward by June P and Samantha P.

6 Next Steps

We have identified key themes, issues and opportunities for Parua Bay which will inform the drafting of the plan. This report has outlined the key issues and opportunities raised in the first round of engagement and how they can be addressed.

- Ongoing collaboration between internal staff and key stakeholders to investigate issues/opportunities and test ideas/concepts to create more alignment and provide certainty around opportunities and drafting actions. Staff will conduct further spatial analysis/mapping to identify key locations, sites and areas to look at in more detail.
- Council staff will begin drafting the Parua Bay Placemaking Plan, key outcomes, transformational moves, strategic locations and actions. The drafts will be presented to Elected Members in early 2023 prior to the second round of engagement. The purpose of the second round of engagement is to seek feedback on the draft Plan.

Council staff have established key contacts with individuals, community groups and tangata whenua as well as with other external stakeholders. We will continue to update our contacts and invite them to engage with us further as we develop this Plan.

Attachment 1 Workshop invitation/Panui



E ngā mana, e ngā reo, e rau rangatira ma, tēnā koutou katoa.

Nau mai, haere mai, ki tēnei hui ki te kōrero ki a tātou ō koutou whakaaro mo Parua Bay

Our District is growing and changing and with that growth comes opportunities to live, to learn, to work and to enjoy natural recreational spaces and activities. Placemaking Plans inform how an area will change, grow, and develop over the next 20 to 30 years. Whangārei District Council and He Kete Ranea o Pārua rūpū are working together to support Tangāta Whenua engagement and the development of a spatial plan for Parua Bay.

INVITATION

Whangārei District Council and the He Kete Ranea o Pārua invite you to a Tangāta Whenua workshop to be held Online on Thursday 14 July 2022 at 6:30pm- 8:30pm.

The workshop is intended as a space for you to share your whakaaro on Parua Bay. You may wish to let us know of your connection to Parua Bay and the Whangārei Heads and why it is a special place for you. What important places/areas of Parua Bay and the Whangārei Heads need to inform the Placemaking Plan and how would you like those places/areas to be acknowledged, protected or enhanced. Share any aspirations of yourself, your whānau, your tupuna that you may be aware of for Parua Bay and Whangārei Heads.

Your participation in the workshop will ensure the spatial plan for Parua Bay would be a genuine reflection of the connections, thoughts and aspirations of Hapū, Tangāta Whenua and Hapori Māori. Please join us to contribute to the Parua Bay Placemaking Plan that will guide the Council's planning for the next 20 – 30 years.

Parua Bay Placemaking Plan Tangāta Whenua Workshop

Date: Thursday 14 July 2022

Time: 6:30 pm- 8:30pm

Venue: Online – Please follow the link below

<https://us02web.zoom.us/j/86274831567?pwd=WlF0SVRwcG5lUUU5cXJxL1lHaUtzOT09>

Meeting ID: 862 7483 1567

Passcode: whenua

If you cannot make the hui (meeting) you can always submit your contribution by email to placemaking@wdc.govt.nz

ACKNOWLEDGEMENT: We would like to ask that the stories shared in the workshop be referenced in the 'Parua Bay Placemaking Plan' which will be publicly viewable. The kōrero shared will be acknowledged as being from an individual or from a group along with the venue and the date of the workshop. A copy of the draft publication will be available for you to review and the final document will be shared. If requested, we can collaboratively develop further protocols that respect the kōrero shared.

More information

What are Placemaking Plans?

The Placemaking Plan is a long-term strategic spatial plan for Parua Bay which will set the direction for the next 20-30 years and guide how Parua Bay will change, grow and develop. The Placemaking Plans are a response to the growth and changes that are happening in the Whangarei District.

Placemaking Plans intend to manage growth while protecting and enhancing what you value most. The Plans are an opportunity to highlight areas where growth or development should not occur. They can be a way of articulating and delivering on Māori aspirations. The Placemaking Plans capture unique local response to issues and opportunities.

Who is the He Kete Ranea o Pārua?

The He Kete Ranea o Pārua has been set up to coordinate the Tangāta Whenua input into the Placemaking Plan for Parua Bay and to organise the Workshop for the Tangāta Whenua to share cultural narratives, lived experiences, and input about Parua Bay.

The members of the Rōpū are

- June Pitman, hapū member of Te Tāwera o Ngāti Pūkenga, Patuharekeke, Te Parawhau and Ngāti Wai;
- Riki Solomon, hapū member of Ngai Tahu, Ngati Tu, Te Waiariki (re Horomona), Ngati Kahu o Torongare (re Pohe), Patuharakeke and Ngati Wai;
- Nicki Wakefield, hapū member of Te Parawhau, Ngāti Kahu o Torongare; and
- Winiwini Kingi, hapū member of Ngāti Kahu o Torongare, Ngāti Kororā and Te Waiariki.



Attachment 2 Placemaking Presentation



Nau mai haere mai

We would like to ask that the stories shared in the workshop be referenced in the 'Parua Bay Placemaking Plan' which will be publicly viewable.

The kōrero shared will be acknowledged as being from an individual or from a group along with the venue and the date of the workshop.

A copy of the draft publication will be available for you to review, and the final document will be shared. If requested, we can collaboratively develop further protocols that respect the kōrero shared.



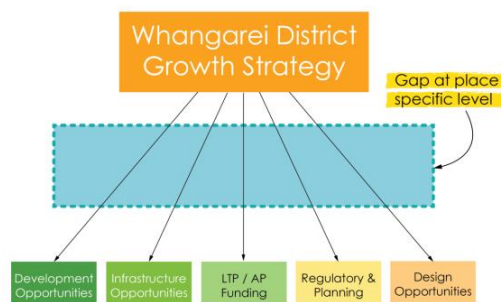
Introduction

Purpose of today: Listen to your narratives, lived experiences, and input about Parua Bay.

Agenda

- Placemaking overview presentation
- Workshop
- Next steps

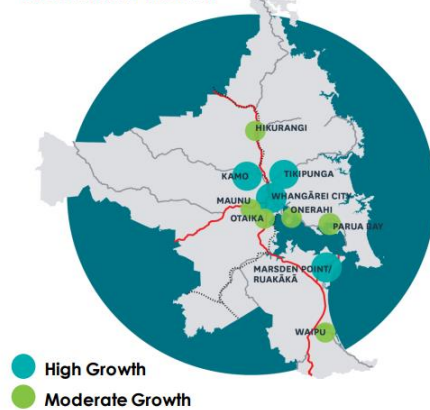
What is the Placemaking Programme?



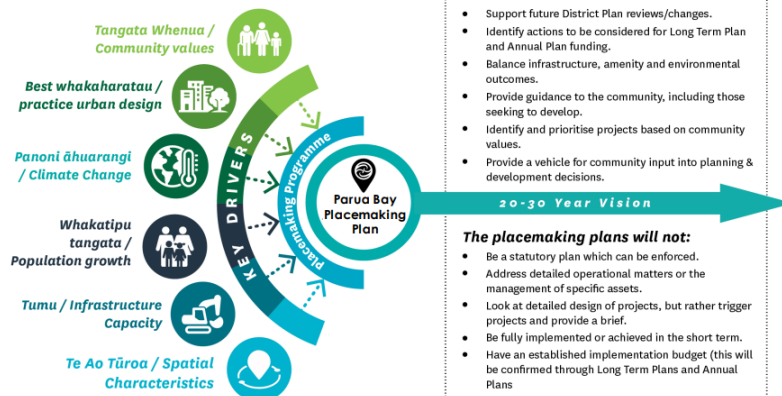
- Action from the Whangārei District Growth Strategy
- Development of 20/30 year spatial plans for growth areas and how they change, grow and develop.

What is the Placemaking Programme?

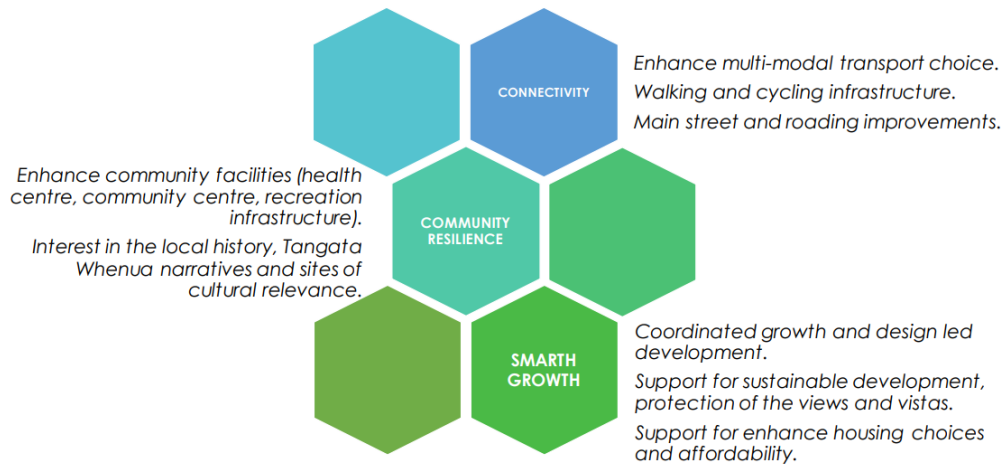
WHANGĀREI DISTRICT
CHANGING AND GROWING



What is the Placemaking programme?



What have we heard so far?



We want to hear from you now

- ❖ Tell us about your connection to Parua Bay and the Whangārei Heads area.
- ❖ Explain why is Parua Bay a special place for you?
- ❖ What important places/areas of Parua Bay and the Whangārei Heads need to inform the Placemaking Plan and how would you like those places/areas to be protected or enhanced?
- ❖ Share any aspirations of yourself, your whanau, your tupuna that you may be aware of for Parua Bay and Whangārei Heads..

Next Steps

- Thank you for participating today
- Get in touch
 - ✓ email us at placemaking@wdc.govt.nz
 - ✓ leave feedback at our Arc GIS tool

[Parua Bay Placemaking Special and Important Places \(arcgis.com\)](https://arcgis.com)

- Next steps
Workshop notes/report

Arc GIS tool

