

Waipu Placemaking Plan

Summary of Tangata Whenua Engagement Report

October 2022

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Disclaimer

The cultural information in this report is the intellectual property of the Roopu Tangata Whenua ki Waipu and Whangarei District Council.

In this report, the translation of the Te Reo words is provided after each word to address the word sense disambiguation. We acknowledge that the direct translation of Te Reo into English is not always possible, and the words used can have a different or broader meaning in a different context. The glossary provided below also provides the translation or meaning of the Te Reo words as they have been used in this report.

In this report, Te Reo words are written without stress indicators (macrons or double vowel). The use of this convention was decided by the Roopu Tangata Whenua ki Waipu.

Glossary

Himene hymn

Hapu kinship group, clan, tribe, subtribe. Hapu is a section of a large kinship group and the primary political unit in traditional Maori society. It consists of a number of whanau sharing descent from a common ancestor. A number of related hapu 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

Kanohi ki te kanohi face to face

Karakia ritual chant, grace or blessing

Kaumatua person of status within the whanau, older women and men

Kaupapa topic, matter of discussion, plan or programme

Korero conversation, discussion

Mara garden, cultivation

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

Matariki children

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

Mokopuna grandchild/ren, or a great-nephew or great-niece

Pa fortified village

Panui invitation, public notice

Rangatiratanga the right of Maori people to rule themselves, self-determination.

Rohe the home territory of a particular iwi or tribe

Roopu a group of people, working group

Tamariki children

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

Tikanga cultural practices, traditions and traditional values

Whanau family, extended family, family group

Whakaaro understanding/thought/opinion

Whakapapa genealogy/lineage/descent

Whakawhanaungatanga a Maori ritual, practice, custom of establishing relationships, relating well to others

Whanau family/families

Whenua land

1 Placemaking Plans

The Placemaking Programme is a strategic response to the growth and changes anticipated in the Whangarei District. The Whangarei District Growth Strategy (adopted by Whangarei District Council in September 2021) identified issues and opportunities arising from Whangarei District's anticipated population growth over the next 30 years. This 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/hapu, 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 the 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/hapu on the kaupapa (topic/task) of Placemaking in late 2021 (November-December 2021). This involved reaching out to kaumatua (people of status within the whanau, older women or men) 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/hapu 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 roopu (working group) made up of up to four Tangata Whenua members to support the development of each Placemaking Plan (one roopu for Parua Bay and one roopu for Waipu, respectively). Council staff also presented to Te Huinga (hapu 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 roopu (working group) for each Placemaking Plan location.

The constantly changing COVID -19 environment made it challenging to plan a kanohi ki te kanohi (face to face) meeting. The Takahiwai Marae (closest marae to Waipu) was closed for some period, and they expressed their preference to avoid meeting in person. After building relationships, staff approached Patuharakeke Trust Board and Te Parawhau and received nominations to form the working group/roopu made up of four people.

2.2 Roopu Tangata Whenua ki Waipu

The roopu consists of two members from Te Parawhau; Mere Kepa and Tamihana Paki and two members from Patuharakeke Trust Board; Shilane Shirkey and Gina Murray.

Council recognises that the roopu is not the authoritative voice for Tangata Whenua/hapu. The key roles of the working group include the following:

- coordinate the engagement approach and support engagement with Tangata Whenua and Maori to obtain input into the Plan
- coordinate the development/drafting of the cultural narratives and spatial mapping by Tangata Whenua
- coordinate the drafting and review of content (embedding aspirations, outcomes and actions in the Plan). Work with Council staff to integrate hapu perspectives and concerns into the Placemaking Plan.

The engagement plan was discussed and designed in collaboration with the Roopu Tangata Whenua ki Waipu, including the number and format of workshops, desktop research and the commission of an historic overview report to inform the section of the Plan relating to the Maori history of Waipu. The dates, structure and facilitation of the workshops were also discussed and agreed by the Roopu.

Working alongside Tangata Whenua in the form of a working group is a new approach of working. 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.

2.2.1 Historical Overview Report

Te Roopu Tangata Whenua ki Waipu made the recommendation to engage a historian to prepare a high-level historical report for Waipu to cover the period between 1839 and 1860. The purpose of the report is to prepare a background document to support understanding of Waipu's historical

context for engaging with Tangata Whenua and developing the Waipu Placemaking Plan. The report addresses the following:

- investigation of James Busby's land deals
- the Rangatira from the Waipu area who signed Te Tiriti o Waitangi either at Waitangi or elsewhere
- an overview of the Government's land deals with and for the Crofters from the Highlands of Scotland
- a high-level timeline of events between 1839 and 1860.

The Historic Overview report will inform the section of the plan dedicated to the Maori history and identity of Waipu.

2.2.2 Tangata Whenua Workshop

The Waipu Placemaking Tangata Whenua workshop was held on 24 May 2022 at the Waipu Presbyterian church. The workshop approach, arrangement and organisational aspects (such as date, time and venue) to plan this event were jointly decided by the Roopu Tangata Whenua ki Waipu and Council staff. The workshop was held in two parts, with a workshop session in the morning, working lunch followed by an afternoon workshop.

The workshop panui (invitation) was sent via email to Council staff contacts on 10 May 2022 and forwarded by the Roopu from 10 May onwards. The invitation was also distributed via the Nga Hapu o Whangarei email distribution list on 12 May 2022. In addition, Council staff shared the invitation via a Facebook group called "Waipu & Waipu Cove locals, community and businesses".

The following key questions were drafted to guide the korero during the workshop:

- Q1. Why is Waipu a special place?
- Q2. What do you love about Waipu?
- Q3. How would you like important places/areas to look in the future?
- Q4. How should they be protected/enhanced and managed in the future?
- Q5. Where should future growth be enabled/encouraged?
- Q6. What does that look like? What needs to be considered?
- Q7. What is your vision for Waipu?

There were approximately 20 participants in attendance, including Council staff. The workshop began at 10.00am with a karakia (blessing) by kaumatua Tamihana P, a mihimihi (greeting/opening remarks) by Turi H (Council staff member), followed by a round of whakawhanaungatanga (introductions, process of establishing relationships). This was followed by a short presentation to introduce the placemaking project and purpose and structure of the workshop.

After a tea/coffee break, the workshop participants gathered as one group to work through the key questions (1-4). The option of workshoping in smaller groups was also offered, but one group was unanimously agreed upon.

After lunch, the workshop participants gathered again as one group to work on questions 4-7, focusing on questions 5 and 7. After an afternoon tea/coffee break, attendees worked in smaller groups to draw/discuss areas of importance and closed with the himene (hymn) "He Honore" and closing karakia by kaumatua Tamihana P.

2.2.3 Email submissions

Several email submissions were received following the distribution of the panui, some from people who were unable to attend who sent their apologies and responded to the questions shared with the panui. Two submissions were in response to a brief summary of the book 'Northland Crown Purchases, 1840-1865' by Vincent O'Malley (July 2006), which was distributed with the panui by the roopu members.

Mere K, one of the roopu members, shared her personal experience along with the panui. Two submissions received referred to her experience. A summary of the content of the emails received is provided below.

2.2.3.1 Email 1 (Shilo K)

Shilo wrote:

Shilo currently lives in Tamaki Makaurau and was raised in Waipu, a place that “*shaped her formidable childhood and teenage years. It [Waipu] was a beautiful place to live, however, as a Māori growing up in Waipu, I also found many issues living there (many I didn’t realize until much older). The people of Waipu celebrate the Scottish culture and Scottish pioneers and yet fail to acknowledge local iwi or Tangata Whenua who arrived before the Scottish settlers did. This was evident in my schooling education, lack of acknowledgement of tangata whenua at historical sites, and a lack of history at the local museum.*”

Where I would encourage future growth is for

- *Waipu museum to include the history of Maori in the area (acknowledging this is something the museum is currently working on).*
- *History to be taught in local schools, acknowledging the local iwi history and the time before the Scottish settlers arrived.*
- *More cultural events held in Waipu (e.g. Maori new year festival and other Maori celebrations/events).*
- *Adding historical information to places of significance and acknowledging Tangata whenua when possible. e.g. Waipu beach, Lang’s beach, Waipu museum and shops) etc”.*

2.2.3.2 Email 2 (Jack P)

Jack wrote:

“*Sorry Whanaunga I am at school at the moment and won’t be able to make an appearance at the meeting but would like to suggest in the plan. Dune recovery, bird, fauna, and flora protection. Estuary restoration, planting of waterways etc. for a start”.*”

2.2.3.3 Email 3 (Donna F)

Donna wrote:

“*Firstly, my apologies that I was unable to attend the Tangata Whenua workshop and for my late response to your invitation to contribute my thoughts regarding the future of ‘Waipu Placemaking Plan’. Below are my thoughts regarding my experience and what I would like to see in the future for Waipu.*”

Whilst I did not grow up in Waipu my whanau/family have connections to Waipu. I whakapapa to the whenua through my Patuharakeke whanau as well as my Nova Scotian family. As a child, I spent many weekends and school holidays visiting /staying with my Nana who was very proud of her Nova Scotian background and through conversation, photos of family in highland dancing costumes, photos of family that had come out on one of the fleet, the annual Caledonian Games, monuments, House of Memories, place names, family names it was very evident and visible that Waipu and many people living in Waipu and its close surrounds had a proud connection to the Nova Scotian settlers.

I also had other ancestry, and in particular, and evident physically to myself and some family members, was my Tangata Whenua whakapapa, which due to circumstances outside my control, at that time I knew little of, but I knew I was different to my cousins, and as such did not feel that I “fitted in”, although I always felt an affection and a peace on my Nana’s land.

Fast forward to today, I now have a complete picture of how I connect to and belong to this place. Going forward for my Mokopuna, I want for them to have a sense of pride in their connection to this rohe, and what would support a more accurate and balanced telling of the history of this rohe would require an understanding of, and visible markers that acknowledge and tell the story of Tangata Whenua who inhabited this rohe prior to Nova Scotian settlement, as well as the ongoing

presence of Tangata whenua in this rohe. I acknowledge the wonderful work that is currently occurring between Patuharakeke and the Waipu Museum.

I believe it is important for the history of this rohe to be accurately documented and shared, including documenting and creating physical acknowledgment of sites of significance to Tangata Whenua, Wahi Tapu, Pa Sites, etc, such as already exists representing Nova Scotian history in Waipu. Acknowledgment of/ and renaming of areas, for example Piroa (Brynderwyns), and knowing why areas were given such names.

Having an accurate, inclusive account of the history of Waipu that includes visible acknowledgment of the presence of Tangata Whenua, Nova Scotian and others of this rohe, for current and future inhabitants of Waipu and surrounding areas will give future generations an opportunity to know, understand, respect and to have an informed sense of belonging.

What an invaluable resource this would be for the learning of local history within schools.

Thank you for the opportunity to put forth my thoughts”.

2.2.3.4 Email 4 (Katherine A)

Katherine wrote:

“Just a few notes on the community Maara. Requirements would be a good site, lots of sun, with access to water and power would be great too. My thoughts were a community garden, owned and operated by the community.

Putting out a call for all keen gardeners, but to stipulate, the maara will follow organic principles and we would follow the maramataka planner. The produce may be distributed to needy families for as an assistance, and not so needy, for a Koha. The Koha is to go towards expenses incurred, whatever they may be. We could set up a stand, for the general public, with an honesty box.

The Mahi to be supplied by keen gardeners and any students getting off the bus could come and do an hour or 2, with some payment from Koha. That is, kids that want a few dollars and some veg for home. I am no expert, but we could combine our knowledge to solve any problems. Just to stipulate, organic practices and maramataka planning.

We could probably do with a plastic house and shed as well to store tools and for seedlings. I've got 2 plastic houses and would recommend a couple of manufacturers, that are simple enough to erect ourselves.

It would be nice to be able to give fresh produce to the elderly and our Kuia and kaumatua”.

2.2.3.5 Email 5 (Mere K)

Mere K wrote accounts of her childhood experiences and memories of Waipu.

“As a child around 8 or so, I went for a ride to the Sly Grog shop, in Waipu, with my Dad and Uncles. Cuppy McLean owned the store that was the 'front' for selling alcohol to Maori who, if I recollect correctly, were not permitted by New Zealand laws to purchase alcohol from the businesses legalised to do so; that is the Hotel industry. Cuppy was a very tall, solid man with a huge red, whisky nose. He looked like a giant to me as a child.

As a teenager, I remember my Aunt Ann Strang nee Kepa telling me her story about a class at Waipu District High School. In the class, she was asked to explain the meaning of the English word, "queer". My Aunt's response was that a "Kuia is an old Maori lady". She was right, of course, in Te Ao Maori or Maori society; but she was most definitely wrong in the New Zealand education secondary schooling system.

Failure? Racism? Ignorance? Arrogance? Damage done!

From the age of 5 to 13, I was taught Highland dancing. Firstly, by Jean McLennan, a grand daughter of the Scots settler and land grabber, Killen. One of the Killen's homesteads was very close to where I lived with my sister and parents in Maunu Rd, Whangarei. Every New Year's Day of my young life, my sister, Corinthia (aka Kinny), and I competed in the Highland Games at

Waipu; the only Maori to do so in the 1950s and 60s. The reason why we were taught Highland dancing is because our mother's adoptive mother came from Edinburgh, Scotland.

Joy Prescott, the only daughter of Tom Prescott (Prescott settler family), also taught Kinny and me Highland dancing. At the end of each year, Joy held a Recital in either the Waipu Coronation Hall or the Ruakaka War Memorial Hall. At a Recital, that was held in the Ruakaka War Memorial Hall, Mrs Miriam McKay, the wife of Mr Don McKay, Member of Parliament, inquired of Kinny if "Bob was her father". My sister correctly responded that, "No, my father is Robert." Names are important".

In response to Mere's account and the summary of the book 'Northland Crown Purchases, 1840-1865', Steve P wrote:

"Interesting reading. It is a pity that it is prevalent throughout our land from the North to the South. No wonder there is so much distrust and turmoil over past indifferences. A monstrous issue. A long time in the healing process. I cannot see an end to what has happened in the past. Sad. Ka kite ano".

Katrina W, wrote:

"I am not sure if you have ever seen this information about pre 1839 Foreigners in NZ - I tripped across in the course of my research into my children's WHITE ancestors who arrived in 1823 as Wesleyan missionaries to Kaeo and later Hokianga. I was intrigued by the figure in your Waipu History document about ratio Māori to Europeans as I think the European figure would be considerably lower than 7% "Pakeha can be estimated to have constituted approximately 7% of the total Northland population as at 1839, giving a ratio of about 14 to 1 Māori to Europeans, with considerable local variations contained within this." I guess we will never ever really know. However, I will continue to strive learn all I can about history in the North".

3 Historical Narratives

3.1 Pre-1800s

One cannot speak of the Maori identity of Waipu without considering the traditional histories of the iwi (tribes) and hapu (sub-tribes) that have lived over the centuries in Waipu and on the whenua (land) now known as Whangarei.

Maori history is primarily an oral history often recalled through stories told from the perspectives of whanau, hapu and/or iwi. There are multiple narratives of the stories/events that occurred before the arrival of Europeans in Waipu. Cultural narratives in relation to the Maori history of Waipu are to be provided by local iwi and hapu groups to be part of the Waipu Placemaking Plan.

3.2 1800-1868

From circa 1800, contact between Maori and Pakeha (Europeans, mainly early whalers and sealers) had already been established. However, some interactions with ships visiting to trade or take trees sometimes led to misunderstandings and violence because of Pakeha breaking tapu (restrictions or prohibitions) or mistreating Maori, for which Maori sought utu (retribution). Not all interactions between Maori and Pakeha resulted in conflict, but as time passed the number of British settlers and Britain's own trade interest increased.²

In 1832, James Busby was appointed as official Resident of the British Government, a sort of consular representative without any effective power. The appointment of Busby was an attempt by the British Government to influence the interaction between Maori and Pakeha without assuming responsibility. Busby's position, however, did not enable him to exert much control over British subjects beyond persuasion.³

Between 1835 and 1840, land transactions between Pakeha, New South Wales speculators and local rangatira continued, as did concern that these land transactions were fraudulent or misleading. It was not until 1839 that Whangarei saw its first European settler.⁴ By mid-1839, in order to regulate the ongoing colonisation and stop dubious land deals, the British Government decided to annex at least part of New Zealand as part of New South Wales (claimed as a British territory since 1770). To this end, William Hobson was appointed as a consul to New Zealand in 1839 and instructed to obtain sovereignty over all or part of New Zealand with the consent of a sufficient number of rangatira.⁵

Prior to the signing of Te Tiriti o Waitangi (Treaty of Waitangi), land deals increased as purchasers raced to buy as much land as they could. In a private capacity, James Busby entered land deals covering an estimated 12,000 acres at Ruakaka and Waipu between December 1839 and January 1840. In December 1839, he entered into a deed with prominent Te Parawhau, Ngai Tahu and Te Uri Rorori Rangatira Tirarau and others in Ruakaka. The deed for Waipu was signed in January 1840 with Tutahi, Toru, Tauwhitu, Te Haro, Parihoru, Ngahuru, Pona, Wakataka, Pukerahi, te Mahia, Ponahia and Tiakiriri. The Ruakaka deed extended south from Whangarei Te Renga Paraoa (Whangarei harbour) to beyond Ruakaka, while the Waipu deed covered the area from its southern boundary down to Bream Tail, including the entire Waipu village. Payment consisted of cash and goods valued at £127, including a second payment made in February 1840. The two deeds included provisions for portions of the lands transacted to be gifted back to the vendors, including 300 acres at Pohenui included in the Waipu transaction.⁶

On 30 January 1840 at Waitangi, Lieutenant Governor William Hobson read a proclamation from Governor Gipps (governor of New South Wales) which prohibited further private land purchases from Maori and subjected all existing land purchases to a process of investigation and ratification.

² Treaty events 1800-49', URL: <https://nzhistory.govt.nz/politics/treaty/treaty-timeline/treaty-events-1800-1849>, (Ministry for Culture and Heritage). Accessed 30 September 2022.

³ Ibid

⁴ Nancy Preece Pickmere, "Whangarei: the founding years" Whangarei 1986.

⁵ Ibid

⁶ Vincent O'Malley, "Waipu Historical Overview, 1839-1860", Wellington, September 2022.

Busby's Waipu claim was investigated by the Land Claims Commission at the Bay of Islands in February 1841. When none of the vendors gave evidence before the commission, Busby's claim was considered withdrawn in June 1842.⁷

In November 1853, J.G. Johnson was instructed by the Colonial Secretary to 'immediately proceed to Whangarei' to negotiate purchase of as extensive a block of land as possible, including a location fit for the highlanders, recently arrived in the Colony.⁸ The 'highlanders' referred to a Gaelic-speaking party from the Scottish Highlands who had migrated to Nova Scotia (Canada), before travelling to Australia in April 1852 under the leadership of Reverend Norman McLeod. When the goldrush in Australia made land prices prohibitively expensive, McLeod decided to write to Governor George Grey about the prospects of obtaining a large block of land in New Zealand where they might settle as a group.⁹

The first group of Highlanders arrived in Auckland in September 1853. Following their arrival, Johnson headed north to try to secure land for McLeod's party to settle. Johnson first identified a block estimated at up to 200,000 acres at Mangawhai as potentially suitable for McLeod's party, who inspected the land, rejected Mangawhai and instead indicated their desire to secure lands within the huge area claimed by Busby in the Ruakaka Valley.¹⁰

In December 1853, an official notice appeared in the Auckland Provincial Government Gazette (dated 26 November 1853) from the Commissioner of Crown Lands advising that Duncan McKenzie, acting as a representative for the Highlanders, had applied for a run between Whangarei Harbour and Bream Tail.¹¹

The negotiations in respect to of 60,000 acres located north of Mangawhai, including both the Ruakaka and Waipu valleys, were completed by January 1854. In February 1854, the Government agreed to allow the Highlanders exclusive rights to these lands. The Highlanders had previously negotiated with the Crown the terms by which they might be permitted to occupy these lands, exercising political influence and pressuring the Crown to secure the lands for them.

In completing these transactions, Johnson noted he had had to overcome opposition from both James Busby and Hariata Rongo, the widow of Ngapuhi Rangatira Hone Heke, who was leading a movement opposing Crown purchases. In order to overcome this obstacle, Johnson noted that he had avoided large hui involving all those with potential claims on lands in favour of dealing instead solely with those who had first come forward to offer the lands.¹² The two deeds for Waipu reveal a series of staggered payments to different groups. The claimants to the Ruakaka and Waipu blocks listed in Johnson's report and the nature of their claims indicate references to 'rights by conquest' and the name of a common ancestor spelt in three different ways.

The total payment amounted to £310 for a block estimated to be 30,000 acres, equating to 2.4 pence per acre, a low price even by contemporary Crown standards. The Ruakaka deed included a clause specifying that ten per cent of the proceeds from the sale of those blocks would be 'expended for the benefits of the natives'. The Waipu deed did not include such a provision, neither were any reserves allocated to the Maori owners.¹³

Duncan McKay was the first of the Highlanders to officially purchase land from the Crown within the Waipu block, paying £400 for 800 acres in May 1854. The first party of McLeod's followers settled in Waipu in September 1854. Several more ships followed from Nova Scotia, including Gertrude (1856), Spray (1857), Breadalbane (1858) and Ellen Lewis (1860) with over 800 people ultimately taking part in the migration.

⁷ Vincent O'Malley, "Waipu Historical Overview, 1839-1860", Wellington, September 2022

⁸ Andrew Sinclair to Johnson, 7 November 1853, Epitome, p.55,
<https://nzetc.victoria.ac.nz/tm/scholarly/tei-TurEpit-t1-g1-t3-g1-t5-g1-t1.html>

⁹ Vincent O'Malley, "Waipu Historical Overview, 1839-1860", Wellington, September 2022

¹⁰ Johnson to Colonial Secretary, 12 December 1853, Epitome, p.56,
<https://nzetc.victoria.ac.nz/tm/scholarly/tei-TurEpit-t1-g1-t3-g1-t5-g1-t2.html>

¹¹ Vincent O'Malley, "Waipu Historical Overview, 1839-1860", Wellington, September 2022

¹² Ibid

¹³ Ibid

James Busby's claim was recognised in 1868 and he was awarded compensation of £36,800. Meanwhile, the customary owners of Waipu had been paid a miserly price for their lands, deprived of a ten-per cent clause or even reserves on the block, which had been purchased via a dubious process that avoided open dialogue with all those with potential interests in the lands. In addition, no plan was attached to the deed and no survey of the land was conducted, giving rise to uncertainty over the inland boundary especially.¹⁴

3.3 The Scottish settlement

In total six ships made the trip from Nova Scotia between 1851 and 1860, all of them financed, manned and provisioned by the migrants themselves. The remaining steep sections of the Waipu block failed to appeal to later arrivals, some of whom preferred to put some distance between themselves and the main settlement still ruled by McLeod. Sister settlements were founded on or near the coast, both to the north and south of Waipu. Frequent contact was maintained initially by sea and later via cleared tracks, either by walking or on horseback.¹⁵

The Waipu Post Office opened in 1908. The dairy factory operated between 1900 and 1941, when it was destroyed by fire and closed. Road access over the Brynderwyn Hills, connecting Waipu with both Whangarei and Auckland, was not completed until 1938-39. Previously, passenger and supplies were shipped either over a river bar, from Marsden Point or through the Waipu Gorge to the Maungaturoto Railway Station.¹⁶

In 1953, Waipu celebrated one hundred years of the Scottish settlement in New Zealand. Three days of new-year festivities in 1953 attracted ten thousand people to Waipu, at the time the largest crowd ever assembled in Northland.¹⁷

¹⁴ Vincent O'Malley, "Waipu Historical Overview, 1839-1860", Wellington, September 2022

¹⁵ "Pride of the Lion – Waipu: The people and the Place 1939-2000" Edited by W. Haysmith, J. Langsford and B. McKenzie. Waipu, 2002.

¹⁶ Ibid

¹⁷ Ibid

4 Summary of Feedback from the Workshop

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

4.1 Waipu is a special place

Waipu is a special place because of its abundance of kai, because it is home and because of its location on waterways. For many of the participants and their whanau, the drawcard to the rohe (district/area) was the surf, kai, proximity to the coast, the river and family connections. Waipu was a traditional place where warriors trained and was conducive to growing, harvesting, and collecting kai and kaimoana.

Whakapapa (genealogy/lineage/descent) connections to the Waipu area include some who have lived there for generations, some who have moved to Waipu within their lifetime and some who have returned to the Waipu area after many years away.

4.2 Maori presence in Waipu

Whanau have moved away from Waipu and the wider Whangarei area for various reasons. Some have also returned after many years away. In recent decades, however, the general perception is that there is not a strong Maori presence in Waipu. There is an absence of Maori representation in Waipu's community groups and organisations.

Waipu has a strong Scottish character and identity and is well known as a Scottish/Nova Scotian township, but the Maori heritage is not well known or represented. It is acknowledged that the Nova Scotian descendants also seek belonging, but many fail to acknowledge Waipu's Maori roots. There is a lack of Maori cultural presence in the identity of the place they call home. A Maori cultural presence in the community would make Maori people feel safer and more comfortable in their own space. In addition, a review of the dual history of the place would contribute to a mutual sense of partnership.

There is a lack of Maori place names and street names in Waipu. At one of the entrances to the village, the Waka Kotahi NZTA speed sign includes the phrase in Gaelic "Ceud Mile failte gu Waipu" (a hundred thousand welcomes to Waipu). This was perceived by a workshop participant as a government agency unintentionally fostering racism.

4.3 Painful past

Waipu's history is one of land confiscation, corruption and fraudulent land deals. A lack of Maori presence in Waipu reflects New Zealand and local history. There was shared whakaaro (understanding/thought/opinion) of experiencing racism, which makes Waipu culturally unsafe to live, work and play in, particularly for tamariki (children).

Stories were shared of the lived experience of losing opportunities to learn and speak the Maori language as well as to express tikanga (cultural practices/traditions). One specific story shared concerned the purchase of land for the purpose of building a marae in the 1980s. Fundraising was organised to purchase the land and pay for the build. However, the project was opposed by some community members, which brought it to an end.

It was also acknowledged that intergenerational trauma has negatively affected Maori whanau and wellbeing outcomes.

4.4 Cultural narratives

Whakaaro was shared around Maori narratives, history and stories desired to be expressed/told in the form of artwork and Maori heritage boards.

The Waipu Museum includes a section on local Maori history which has been carefully selected/curated. The museum was originally built by the descendants of the Nova Scotian settlers and receives an operating grant from WDC. In the opinion of the workshop group, it didn't reflect the extent of the Maori heritage in Waipu. Tangata Whenua/Maori representation on community

groups and projects or lack of, was also discussed. There was agreement more Tangata Whenua/Maori-led initiatives and projects are needed.

4.5 Meeting place needed

A meeting place such as a Maori community centre is needed. This centre could display Maori history and culture, as well as be a place of gathering for the Maori communities, where specific services/information could also be provided such as medical services, legal advice and community support for students or for people overcoming drug abuse. This would support Maori and vulnerable people/groups needing support and services. Literacy issues among the community were mentioned, including the need for support to better understand and access the different assistance services provided by central and local governments. The establishment of a marae in Waipu would serve as a place to exercise rangatiratanga (independence, self-determination).

4.6 Future development areas

One of the engagement questions focused on where future growth should and should not occur. The responses included that growth should not occur:

- on dune systems and along the coast
- along/adjacent to the rivers
- on recorded pa (fortified village) sites which are of significant value or other Maori historic sites
- on wetlands

In relation to recorded and un-recorded pa sites, it was acknowledged that there are different values associated with different pa sites. There are sites significant to different Maori groups/whanau/hapu. Prior to development occurring in proximity to these sites, the right groups/people therefore need to be consulted. Many of these pa sites are located on private land.

In addition, in reference to future development, whether Council-led or private development, emphasis was made on understanding the different needs of people, providing solutions for Maori and uplifting Maori through development.

4.7 Housing and employment

Medium-density housing options such as terraces and apartments were discussed. This approach was supported as it would allow for the provision of more houses to be built without the need for more land. There is a need for several housing solutions such as kaumatua flats and intergenerational solutions to cater for mokopuna (grandchild/ren) and kaumatua.

Relative to other ethnic groups in New Zealand, Maori are disadvantaged socially and economically.¹⁸ Maori are a group considered the least equipped to buy their own house without the support of other organisations. There is a need for more pathways for tangata whenua/Maori to be able to buy/build houses themselves and to provide affordable housing in Waipu. Rising house prices are pushing many Whanau out of Waipu; the average 3-bedroom home costs approximately \$800,000. Pathways to affordable housing are important for Maori.

Employment opportunities and industry jobs were also discussed. Local jobs are important so that whanau can work close to their homes. Finally, economic hardship also has a toll on the physical and mental health of the community. The need for a local medical centre, preferably focused on Maori health, was also mentioned.

¹⁸ <https://minorityrights.org/minorities/maori/>

5 Recommendations

This section outlines the recommendations or proposed actions that have been identified for consideration in the Waipu Placemaking Plan. These recommendations have been collated from various sources including the workshop, emails and roopu meetings during the engagement process.

1. Enhance Maori/tangata whenua presence in Waipu by
 - a) undertaking early consultation with local hapu representatives at the design stage of Council-led projects in the area
 - b) supporting the installation of historical information boards/signs in places of significance identified by tangata whenua
 - c) exploring urban design opportunities to make Waipu culturally safe to live and work in for tangata whenua/Maori
 - d) encouraging nga toi Maori (Maori arts) developed through consultation and in coordination with iwi and hapu.
2. Support Tangata Whenua aspirations of establishing a Marae in Waipu.
3. Support the establishment of a Maori cultural hub. This is intended as a hapu-led place for healthcare services, education and legal services as well as a place to gather/hold events to support the development and enhancement of Maori wellbeing outcomes.
4. Support initiatives to develop cultural landscape maps where sites and/or areas of significance to Maori are clearly identified. The significance of and relevant level of protection to be granted to each site/area is to be determined by whanau, hapu and/or iwi.
5. Support initiatives to re-name Waipu streets/roads with names in te reo Maori and guided by tikanga.
6. Liaise with Waka Kotahi regarding the entrance signs to the village to include te reo Maori.
7. Support social and affordable housing developments in Waipu.
8. Support Maori access to affordable housing ownership and rental accommodation.
9. Assist Maori into affordable housing pathways (information, guidelines).
10. Encourage and support local groups involved in restoration projects to improve the water quality of the Waipu river such as planting of waterways, dune recovery and the protection of flora and fauna.
11. Improve public access to and along waterways.¹⁹
12. Continue to support initiatives in the Waipu Scottish Migration Museum to include local Maori history of the area.
13. Increase and give visibility to the sources of local history available at the District Libraries.
14. Support a balanced and accurate telling of local history which acknowledges the local Maori history before the arrival of settlers through educational events organised at the District Libraries.
15. Support cultural events and activities such as those related to Matariki (Maori new year) and other Maori celebrations, included but not limited to the community's aspirations to organise a waka ama launch in Bream Bay as part of the Matariki celebrations.
16. Support the implementation of community mara (gardens) organised and operated by the community following organic principles and the maramataka calendar.²⁰
17. Consider equity when providing funding to local community groups to foster Maori development in Waipu.
18. Inform iwi and hapu of any Crown land being disposed by Crown agencies in Waipu.²¹

¹⁹ Recommendations 1-11 are from the workshop

²⁰ Recommendations 12-17 are from emails

²¹ Recommendations 18 and 19 are from the Tangata Whenua Roopu meetings

6 Next steps

We have identified key themes, issues and opportunities for Waipu 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 it 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 a second round of engagement. The purpose of the second round of engagement is to seek feedback on the draft Plans.
- Council staff have established key contacts with individuals, community groups and tangata whenua as well as other external stakeholders. We will continue to update our contacts and invite them to engage with us further as we develop these Plans.

Appendix A



PLACEMAKING

Waipu

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

Nau mai, haere mai, ki tēnei meeting ki te kōrero ki a tātou ō koutou whakaaro mo Waipu.

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. The Placemaking Plans are a series of 20-30-year spatial plans and Whangārei District Council and the Roopu Tangata Whenua ki Waipu are working together to develop a Plan for the Waipu area.

INVITATION

Whangārei District Council and the Roopu Tangata Whenua ki Waipu invite you to a Tangata Whenua workshop to share your stories and aspirations for Waipu.

Please join us and contribute to the Waipu Placemaking Plan that will guide the Council's planning for the next 20-30 years.

There will be a morning workshop and an afternoon workshop– please choose whichever suits you best, the content is the same. You are welcome to stay the whole day. We will work in small groups to narrate responses to the key questions:

1. Why is Waipu a special place?
2. What do you love about Waipu?
3. How would you like important places/areas to look like in the future?
4. How should they be protected/enhanced and managed in the future?
5. Where should future growth be enabled/encouraged?
6. What does that look like? What needs to be considered?
7. What is your vision for Waipu?

Everyone is welcome for kai provided by the Council at 12pm.

ACKNOWLEDGEMENT: We would like to ask that the stories shared in the workshops be referenced in the 'Waipu Placemaking Plan' which will be publicly viewable. The stories 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 to you to review and the final document will be shared. If requested, we can collaboratively develop further protocols that respect the korero shared.

Tangata Whenua ki Waipu Workshop Day

Morning Session 1 from 10am- 12pm

Working Lunch 12- 1pm

Afternoon Session 2 from 1pm-3pm

Date: Tuesday 24 May 2022

Venue: Waipu Presbyterian Church

Please RSVP to placemaking@wdc.govt.nz OR injo.riehl@wdc.govt.nz for catering purposes.

More information below ...

What are Placemaking Plans?

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

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 Maori aspirations. The Placemaking Plans capture unique local responses to issues and opportunities.

Who is on the Roopu Tangata Whenua ki Waipu group?

The Roopu Tangata Whenua ki Waipu has been set up to organise the Workshop for the Tangata Whenua to share our cultural narratives, lived experiences, and input about Waipu.

The members of the Roopu are representing Patuharakeke Trust Board are Gina Murray and Shilane Shirkey and representing Te Parawhau are Mere Kepa and Tamihana Paki.

Note: if you cannot make the Meeting in person, we welcome your contribution by email.