

Ngāti Maru Runanga

Cultural Values Assessment

For



Thames Coromandel District Council

KOPU MARINE PROJECT

November 2020

HE POROPOROAKI

*“Māi Matakana te Motu ki runga, Māi Matakana te Āwa ki raro
Māi te waka wāirua o Hāuraki, Māi Moehau ki tai,
Te Puke o Rāka kei wāenganui, Te Āroha ki uta,
E rere atu te punga ki Kāokāoroa-a-Pātatere,
Ko Marutūāhu te Kaihaūtu,
Ko Marutūāhu te Tāngata”*

Tuātahi, ko te wehi ki te Ātua o te wāhi ngaro, te kāihanga o te rangi me te whenua te mātāpuna o ngā mea katoa. Tūāuriuri whaiōiō, e kī ana te rangi me te whenua i te nui a tona korōria, nā reira, kia whakawhētai ki to tātou Ātua, nānā te timatanga me te whakamutungā o ngā mea katōa.

Ki ngā tini mate o te tau, o te marama, o te wiki i tēnei rā, moe mai koutou, e moe ana koutou katoa, nā reira, ahakōa o te māmae, o te āroha, me hāere atu koutou ki te kāinga i tauira tia mō tātou mō te tāngata, kua ngaro koutou ki a mātou o te hunga orā, e kore koutou kūā hoki mai, kūā rere te hūpe, ko māringi te rōimata kuā ēa, kuā ēa, kuā ēa. Nō rēirā hāere ki to tātou Matuānui i te rangi, hāere atū rā.

Me whakahōnoretia a mātou tūpuna katōa o Marutūāhu kua tāea rātou te ara tikā ko te aru matou ki tātou mana motu hāke a mūa.

Tihe Mauri ōra!



CVA INTRODUCTION

Ngāti Maru has undertaken this report to Thames Coromandel District Council (TCDC) to highlight issues relevant to their resource consent application to create a Sub-regional Aquatic Facility at Thames and to also identify the relationship Ngāti Maru has with the proposal area.

Ngāti Maru specific concerns are the 'adverse affects' of project works during the construction phase of the proposal. Construction waste-product has the ability to not only contaminate the land, but also make its way into streams, tributaries and other waterways that ultimately flow into the harbours and seas to affect the marine eco-system and environment Ngāti Maru has relied on for sustenance.

Furthermore, any earthworks undertaken concerning this proposal ultimately impacts on the little remaining historical features that Ngāti Maru have been connected with throughout their long history in the Thames region.

Ngāti Maru and Thames Coromandel District Council are maintaining a relationship in order to better protect the environment on which Ngāti Maru and others rely on for their co-existence in Thames. I wish at this part to acknowledge the co-operation that Thames Coromandel District Council and their staff have shown throughout this process of information sharing.

We hope that this report will achieve the aim of enhancing the application area for the benefit of future generations in order for them to continue recognizing, sustaining and enhancing their tribal existence.

Heoi Ano

William Peters

Ngāti Maru Rūnanga

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1. THE WORKING RELATIONSHIP

- 1.1 Thames Coromandel District Council and Ngati Maru have fully interacted with each other for over twenty years and despite local government regular changes, personnel of both entities have developed good relationships over that period of time.
- 1.2 Furthermore Ngati Maru and Thames Coromandel District Council have engaged in a number of projects in the past. The relationship is ongoing.

CONSULTATION OF THE GENERAL PROPOSAL

- 1.3 In this age of digital communications and interaction much of the old-time direct consultation and time-consuming process has been minimized to enable project progress to continue basically unhindered. Furthermore, a good relationship and understanding with any client means less explanation of how each entity approaches and addresses any proposal.
- 1.4 In this case Thames Coromandel District Council TCDC are looking to upgrade the Kopu industrial or commercial area which also includes a commercial slipway, King Street formation and recreational boat ramp and parking.
- 1.5 TCDC has employed Urban Solutions to undertake the technical aspects of their proposal while Ngati Maru will address the cultural aspects associated to the Kopu area. The following link for the technical aspects of the proposal is:

[Thames-Coromandel District Council - Kopu Marine Precinct \(tcdc.govt.nz\)](http://tcdc.govt.nz)



The Project Area

This proposal area is located approximately one kilometer south of the township of Thames.



- 1.6 The proposal area in lime green is to include the formation of a new street (King Street), a slipway on the river, a boat ramp and adjoining carpark area and a better commercial layout. For more precise mapping refer to the link on the previous page.



2. UNDERSTANDING THE CULTURAL & SPIRITUAL NATURE OF A WĀHI TAPU

- 2.1 To understand the cultural and spiritual nature of wāhi tapu, one must first be willing to view this situation with all honesty and intention, from a Māori perspective. In stating this, the knowledge base concerning wāhi tapu must be measured from a Māori perspective, rather than a European or for that matter, any other cultural perspective.
- 2.2 It is generally accepted that Māori culture is in many ways different to European and other cultures, however there are similarities. For example the English have churches, which are places of worship where religious practice takes place. Such is the case with a Marae when viewed from a Māori perspective.



- 2.3 The Māori views the Marae as a place of worship where cultural and spiritual values and ideals are taught and upheld. These are intangible values rather than tangible and despite this, many cannot or refuse to differentiate between spiritual and physical things... and these states are prevalent in all countries and cultures.



- 2.4 Wāhi Tapu areas are imbued spiritually and physically with the essence of sacredness for past, present and/or future reasons. Once a place is made a 'wāhi tapu', it cannot be removed. The principal reason they are made sacred is to protect the unwary from harm as the wary will avoid the site.
- 2.5 Once the spiritual essence or 'wāirua' attaches itself to a site or area or is attached to a site or thing as a wāhi tapu, it remains forever. Wāhi Tapu is a state of sacredness that may be literally interpreted or translated to mean 'sacred place'.
- 2.6 The status of a Wāhi Tapu will incorporate both physical and spiritual aspects. In the case where blood is spilt and someone dies as a result of that spilt blood, then the physical and spiritual components of wāhi tapu is in the land. A wāhi tapu regardless of being physically altered, naturally or deliberately will remain due to the spiritual aspect being unchangeable.
- 2.7 For example, a grave's physical aspects may be altered by planting flowers into the gravesite and building a structure over it to beautify the site, however it doesn't become a garden or a hothouse for horticulture, it remains a grave and is still sacred.
- 2.8 Wāhi Tapu essence maybe imbued in any structures or places for any certain and important reasons. While there are other types of wāhi tapu, the most common wāhi tapu are associated with human involvement.



2.9 These wāhi tapu places may include, but are not limited to:

- *Land*
- *Sea*
- *Water*
- *Hills*
- *Mountains*
- *Swamps etc. etc.*

Therefore wāhi tapu should be respected at all times with the same reverence as others would respect their own sacred places.

2.10 In order to deal with issues of a cultural and spiritual nature we must first adopt the appropriate cultural attitude and view. We have mentioned that one must first be willing to view wāhi tapu from a Māori perspective. In this case we recognise the wāhi tapu, which are of cultural and spiritual significance to Ngāti Maru; therefore, the correct perspective for wāhi tapu to be exercised is that of the Ngāti Maru attitude and view.



Wāhi Tapu literally means "Sacred Place".

Wāhi Tapu places are basically established to firstly protect the site from people, and, vice versa.

A transgression of these places could result in harm and possibly death.



3. THE CULTURAL AND SPIRITUAL SIGNIFICANCE OF TAPU AND NŌA.

- 3.1 Traditionally, Māori life was organised through the intricate interplay of two states of being known as 'Tapu and Noa'. These states are complementary and of equal importance. In numerous contexts a person, place or thing would be said to be either "*tapu*" or "*noa*".

TAPU

- 3.2 The word 'tapu' indicated that the person, place or object could not be freely approached, that restrictions had been placed upon access, and in this way the term referred not only to the tapu entity, but also to the restricted relationship others might have with it. In many contexts the word "**tapu**" can be translated as '*restricted, forbidden or sacred*'.
- 3.3 Tapu restrictions were imposed for religious, social and political reasons so they varied greatly. Such a restriction marked the importance of a person or other entity by setting them apart from indiscriminate contact with others. It might also serve to protect a resource, property, or focus on important events.
- 3.4 A Tapu once set, or a thing that is tapu can encompass its surrounding area and may include, in part or whole, items, land, mountains, waterways, seas and air. Refer to the previous chapter (Chapter 2) for a fuller explanation on a tapu place or wāhi tapu being established.

NŌA

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- 3.5 The word “**noa**” basically indicates unrestricted access and can be generally understood as ‘ordinary, everyday, common or profane’. While noa is at the opposite end of the spectrum from tapu it is still bound by the same laws that govern tapu.
- 3.6 The status of both states is in balance regarding traditional and modern Māori society. In this society Māori culture dictates that one state cannot survive without the other, however both of these states cannot occupy the same item or space at the same time, because one is the opposite of the other they conflict and override each other.
- 3.7 If these states collide due to uncontrolled events, activities, unawareness, ignorance etc., they can in fact have a disastrous effect on both Māori, and non-Māori if the problem is not prevented or rectified.
- 3.8 These regulations cannot be altered, as some might try to do and many non-Māori attempt to do, however one should realise that any attempt to alter our culture is an insult and is in fact an attempt to undermine the very building blocks of Māori society and culture today.
- 3.9 This is our traditional culture, which to all Māori, is a living-breathing entity being passed down to each generation as part of their tribal identity. These things are what make us and identify us as Ngāti Maru.



4. REGISTRATION OF MĀORI HERITAGE PLACES

- 4.1 The protection of places significant to Māori has always been a concern for Māori pre and post European arrival. In broad terms regarding the protection of these places in pre-European times, was to primarily protect the mana of the hapu or whānau concerned with the site, from deliberate desecration.
- 4.2 In the case of post European the protection of these places is also primarily aimed to protect the mana and standing of the hapu or whānau, and Īwi concerned with the site, from accidental desecration. For Ngāti Maru the principal protection of any Ngāti Maru place of significance is ignorance.
- 4.3 Today there are other avenues available for the protection of these sites such as the registration of a place of significance to Māori with the New Zealand Historic Places Trust or other bodies protected by legislation that cater for the protection of historic sites.
- 4.4 This is one way in which Māori are able to fulfill their traditional Kaitiakitanga¹ and Tino Rangātiratanga² roles. This enables the exercising of rāhui (quarantine) or tapu to assist in the sustainable management, preservation, conservation and protection of their ancestral lands, water, wāhi tapu, and other tāōnga for the benefit of future generations.

¹ Refer Schedule 1

² Refer Schedule 2



4.5 The relationship of Māori with their ancestral lands, wāhi tapu, sites and other tāōnga is recognised as a matter of national importance by the New Zealand Government.

4.6 The only place in Āotearoa/New Zealand that could be recognised as having much significance to **all Māori** people is 'Te Rerenga Wāirua'³ at Cape Rēinga located in Northland. All Māori believe that when someone dies they return from whence they originally came. All newly departed spirits travel to Cape Rēinga before they depart Āotearoa and this world.

4.7 The newly departed spirits travel up "Te Oneroa a Tohe" or Ninety Mile Beach to "Te Rerenga Wāirua" (Departing place of the spirits) or Cape Rēinga.

4.8 The spirits use seaweed as ropes as they climb down the hill to the sacred 800 + year old pōhutukāwa tree, at the northernmost tip of the Cape. The spirits make their final leap from the tree, down the roots, into the sea and return to Hawāiki, the ancestral homeland of all Māori.



Te Rerenga Wāirua – Cape Rēinga

³ Translation - Departing Place of Spirits



4.9 Places associated with one Īwi, hapu or whānau are neither of less, nor of greater significance to the places of other Īwi, hapu or whānau. This includes those Īwi, hapu and/or whānau who may just live over the next valley, in the next village or for that matter, at the other end of Āotearoa/New Zealand.

4.10 The ranking of places is not appropriate for sites of significance to Māori. There is no standard list or description for things tapu or wāhi tapu. Each Īwi, hapu and/or whānau has a different view concerning their own particular wāhi tapu sites and each view must be treated on its own merits.

4.11 This protection however has a reason and that is that many of these sites are associated with death so protective measures are established primarily to protect the unwary or ignorant from harm. This is the primary reason Māori Kāitiaki actively protect their areas and sites.



Hinenui Te Pō – The Goddess of Death

4.12 Therefore places of significance to Ngāti Maru may be registered for protection with certain bodies, or their own 'kāitiaki' may wish to protect those places themselves.



5. TAUTIAKI NGANGAHAU

Active Protection of Taonga and Māori Interests

For Ngāti Maru this was a hereditary role undertaken and exercised by Ngāti Maru tūpuna with that role being passed on through the generations. With the arrival of the Pākehā much of these resources and taonga have fallen under the control of non-Ngāti Maru bodies, and as a result the protection of all Ngāti Maru taonga has deteriorated dramatically.

For over a hundred years the protection of these things was virtually non-existent especially through uncontrolled activities, however recent initiatives in Government are moving to remedy the situation. This is due to recognition by the Crown of their Treaty of Waitangi obligations as treaty partners.

For the Crown, this is then the duty to ensure the active protection of taonga for as long as Māori wishes it:

Resources, the objects of protection and conservation, acquired a value heightened by the formal attention paid to them by ritual prohibition and sanction, mythical explanation and the like.

Accordingly, they were known as taonga (valued possession or anything highly prized) and imbued with the aura of spirituality. The word "*anything*" is used advisedly, for taonga may include anything having cultural or spiritual significance for a tribal group that may also include intangible things.

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Previous cases before the tribunal has thus included land, forest, fisheries, the Māori language and literature, all regarded as taonga, objects of guardianship of the claimant group, Īwi, hapu or Whānau.

Such a nexus then of hapu and whanau, Rangātiratanga, kaitiakitanga and taonga was given explicit recognition in the Treaty of Waitangi. Moreover no Māori signatory to the Treaty could have had reason to doubt that the Crown would protect that nexus for as long as the Māori required or wished it. Article II of the Treaty is clear on this point.

"That the Crown cannot avoid its Treaty duty of active protection by delegation to local authorities or other bodies (whether under legislative provisions or otherwise) of responsibility for the control of natural resources in terms which do not require such authorities or bodies to afford the same degree of protection as is required by the Treaty to be afforded by the crown".... (Ngāwhā Report)

The Crown must exercise this active protective process by directing local government bodies, territorial authorities and all government entities to give effect to the protection of these things.

The Crown setting a direct example and leading the way may achieve this. This duty should give full consideration and not be taken lightly.

This must be recognised on all counts by the Crown. The duty of active protection of taonga applies to all the taonga of Ngāti Maru and the wider Marutūāhu people including our mountains, lands, seas, rivers and waterways etc.



6. THE NGĀTI MARU PERSPECTIVE ON WAHI TAPU

- 6.1 The following whakataukāki or proverb describes a cultural or lwi landscape of Ngāti Maru people of Hauraki.

*“Mai te tauihu ko Moehau tae atu ki
te taurapa ko Te Āroha,
ngā puke ki Hauraki kā tārehūā,
i waenganui ko te Puke o Raka,
e mihi ana ki te whenua,
e tangi ana ki tē tāngata,
Tihē Māuri Ora!”*

*“From the prow of Moehau over to
the stern of Te Āroha,
the hills of Hauraki cast a shadow
between is the hill of Raka,
greetings to the land,
lamentations to the people,
Tihē Māuri Ora!”*

- 6.2 Māori view the North Island as a ‘Whai’ or Stingray, which is known in Māori terms as “Te Īka a Māui”, or “The Fish of Māui”, Māui who discovered or fished up Āotearoa. The head of the fish (Te Ūpoko o te Ika) is Wellington while the tail of the fish (Te Hiku o te Ika) is the Northland region.



Māui discovers the land (NZ)



- 6.3 The Coromandel Peninsula is viewed as "Te Tara o Te Ika a Māui" or "the Barb of the Fish of Māui". All Māori look upon these views in a tangible or physical sense.
- 6.4 Hauraki Māori also views the geographical shape of the Coromandel Peninsula or the barb as a 'Spiritual Waka'.
- 6.5 The meaning of the whakatāuki or proverb reflects this and describes the mythical waka (canoe) of Hauraki with the mountain Moehau at the bow and mountain, Te Āroha at the stern balancing on the Te Puke o Raka hill which is seen as being the center point of the waka.
- 6.6 A greeting is made to the land and a mourning cry is made to the people. The breath or the sneeze of life is man's first breath in this world. "Tihē Māuri Ora!" represents this sneeze or breath of life.
- 6.7 This is an example of how Māori heritage must be regarded and provided for in the context of an ancestral and cultural heritage landscape.

SUMMARY

Therefore, in relation to the whakatāuki above all the above-named places are of great significance to all Māori, particularly those from the Hauraki Region and these places are considered to be wāhi tapu and tapu in their own right.



This is due to the historical significance these places have regarding Ngāti Maru, the Marutūāhu and other Pare Hauraki Iwi in their development and growth over the centuries.

All Māori throughout Āotearoa have at one time in history been involved with each other for a variety of reasons. These relationships, through whatever events, are remembered, and discussed at inter whanau, inter-hapu and inter-Iwi gatherings. Each of those hapu, whanau and Iwi pay tribute to the significance of any events in any history discussed, whether they have a direct involvement or not, and remember those involved in any area.

The whakatāuki will inform other Māori they are addressing Ngāti Maru and/or the Marutūāhu of Hauraki.



Waihou River / Thames

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7. UNDERSTANDING THE COMPLEXITIES OF PĀ

Introduction

Overall, there are many factors that contribute to the selection of a Pā and its associated areas. In this section we have noted the primary factors for this process. Many people today believe that a Pā site was a village on the top of a hill and nothing more.

Pā complexes took up great amounts of land area that was utilised by the people. Many Pā complexes had the potential to grow in area, and, dependent on the growth of the people generated the growth of the inner and outer Pā areas.

When a Pā site location is to be chosen, there are five main areas to consider, and these are:

- *defense capabilities*
- *availability of various food sources*
- *availability of various water sources*
- *amount of resources at hand*
- *spirituality of the area*

Any other resources and consideration enhance the capabilities of any chosen Pā, and associated areas related directly and indirectly to that Pā. These are:

- *mode of travel considerations*
- *general location*
- *the potential of growth*
- *availability of other resources*
- *Hapu boundaries*
- *relationship to other entities*



-Defence Capabilities

When this criteria is considered one must take note of the availability of the following:

☐ **Modes of access to the area**

The modes of travel were by foot and/or by waka, and the sources are by land, sea or rivers. The least amount of modes of travel to access the area, the better, however, this may mean with smaller water courses or a non-coastal area as part of the makeup of the surrounding Pā complex which in turn could severely limit water and water food source supplies.

☐ **Sentry access, lookout coverage**

The ideal lookout coverage places are sites close at hand to the Pā that covered three or four of the main compass directions out to the 'line of site' distance for observation and warning purposes. The more angle and distance covered the better.

☐ **Number of approaches to the Pā**

The less approaches to the Pā, the better. This could mean obstructing other paths to the Pā to render them unusable, which in turn meant that the inhabitants controlled the direct Pā access. The ideal situation is natural limitations of approaches to the Pā.

An example is Pā being built on hill and cliff tops, which in turn meant an uphill climb for any raiding parties and with the palisades added in a circular outlay to prevent a straight climb, would put any party at an immediate disadvantage.



☐ Exit routes from the Pā

Most Pā had one or two exit routes in the event that the Pā was overrun by hostiles. These routes were normally hidden or unseen. The number of escape routes were limited because if these paths were discovered they may be used as entry points.

☐ Resources available if Pā is besieged

The ideal Pā had a source of fresh water right in the Pā complex or very close at hand to enable the source to be utilised while being besieged because water was the biggest problem if besieged. Food was very rarely a problem because rations were always preserved and stored in defensive Pā just for this type of occasion.

Availability of various food sources

The more variety of food sources, the better. This would also attribute to a better diet and food management. The food variety was dependent on the natural resources at hand and in some cases, the relationship one had with their neighbour's.

Food Sources:

☐ Forest

-Various bird life

*Kereru	[Pigeon]	*Ruru	[Morepork]
*Huia	[Huia]	*Kea	[Parrot]
*Tui	[Parson Bird]	*Kiwi	[Kiwi]
*Kaka	[Parrot]	*Kākāriki	[Parakeet]
*Kakapo	[Ground Parrot]	*Weka	[Wood hen]
*Pikopiko	[Mamaku tips]	*Aruhe	[Fern root]
*Kāuka	[Cabbage tree]	*Puha	[Sow Thistle]
*Hutu	[Hutu larvae]	*Kiore	[Native Rodent]
*Various Berries			



□ **Sea**

-Various shell life

*Koura	[Crayfish]	*Papaka	[Crab]
*Kutāi	[Mussel]	*Pipi	[Pipi]
*Pāua	[Abalone]	*Kina	[Sea Urchin]
*Tuatua	[Tuatua]	*Toheroa	[Toheroa]
*Tuangi	[Cockles]	*Tio	[Oysters]
*Tipa	[Scallops]	*Pupu	[Periwinkle]

-Various fish life

*Korowhawha	[Anchovy]	*Manga	[Barracuda]
*Rawara	[Blue Cod]	*Tohorā	[Whale]
*Ngoio	[Conga Eel]	*Araara	[Trivially]
*Patiki	[Flounder]	*Tarakihi	[Tarakihi]
*Whai	[Stingray]	*Maroro	[Flying fish]
*Tamure	[Snapper]	*Hapuka	[Grouper]
*Patikirori	[Sole]	*Aua	[Herring]
*Mango	[Shark]	*Pioke	[Dogfish]
*Wheke	[Octopus]	*Kuparu	[Dory]
*Moki	[Moki]	*Tamatama	[Mackerel]
*Hokarari	[Ling]	*Haku	[Kingfish]
*Tuna	[Eel]	*Piharau	[Lamprey]
*Aua	[Yellow eyed Mullet]	*Kahawai	[Kahawai]
*Mohimohi	[Pilchard]	*Kupae	[Sprats]
*Inanga	[Whitebait]	*Kanae	[Mullet]

-Various sea life

*Karengo	[Seaweed]
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-Various bird life

*Titi	[Mutton bird]	*Tōroa	[Albatross]
*Takapū	[Gannet]	*Oi	[Petrel]
*Kawau	[Shag]	*Pakaha	[Shearwater]

□ **Rivers and Streams**

-Various fish life

*Tuna	[Eel]	*Piharau	[Lamprey]
*Kōkopu	[Kōkopu]	*Kahawai	[Kahawai]
*Mohimohi	[Pilchard]	*Kupae	[Sprats]
*Inanga	[Whitebait]	*Kanae	[Mullet]

□ **Wetlands and Swamps**

-Various bird life

*Whio	[Blue Duck]	*Pukeko	[Swamp Hen]
*Pāteke	[Brown Duck]	*Parera	[Grey Duck]
*Takahe	[Wood Hen]	*Pūtangi	[Whistling Duck]



Availability of various water sources

Water bodies, sources and their locations were a very important part of the Pā's survival. Without water in any country, culture and society ultimately means life cannot sustain itself.

The second part in the relationship water had with a Pā was that it provided a mode of travel, and the third is it provided a site for ceremonies. Many Māori refer to fresh water as 'waiora', which literally means 'waters of life' but today has been associated with the word 'health' and 'physical well-being'.

☐ Sea Water

- *Provided a means for long range transport
- *Provided a source of various food
- *Provided areas in and out of the sea for healing purposes and practices
- *Provided areas and waters for ceremony

☐ Fresh Water

- *Provided a means of limited transport
- *Provided a means of various foods
- *Provided water for consumption
- *Provided areas and water for ceremony
- *Provided water for healing practices
- *Provided areas along its banks for seclusion

☐ Spiritual Water

- *Provided areas and waters for ceremony
- *Provided areas and waters for healing of the spirit
- *Provided enhancement of the 'Mauri' [life force]

NOTE: That all water and land was imbued with the Mauri or life force of their particular area. It must also be noted that in the case of all water bodies, their specific functions were not mixed. This means that a river used for bathing was not used for consumption. A stream used for washing the dead was not used for bathing or any other water activity/access except washing the dead.



Amount of resources at hand

The amount of resources at hand contributed greatly in the selection of a Pā location. The more resources at hand the better. This meant not having to travel too far a-field to obtain various necessities or pleasures for the Pā. The resources taken into consideration were:

- | | | |
|---------------------------|-------------|----------------|
| *Timber | *Rock types | *Water sources |
| *Food sources | *Land | *Wetlands |
| *Neighbour's | *Taniwha | *Bird life |
| *Animal life | *Plant life | |
| *Access to specific areas | | |

NOTE: It should be noted here that many of the plant life species in all areas had medicinal qualities, which was also a factor in the selection of a Pā site.

Spirituality of the area

The spirituality of the area also played a vital part in the selection of a Pā site. The healthier the area it was spiritually better off.

The spirituality of the area enhanced everything, like the enhancement of all ceremonies, all-healing resources, food sources, wildlife sources, the mauri and mana of the area. The areas spirituality would enhance the people and everything associated with those people whether tangible and/or intangible.

Taniwha

Another factor was the presence of a 'Taniwha' or any other of the many supernatural beings whether friendly or hostile in the selected Pā locations as some of these beings interacted with those places.



The nature of the Taniwha depended on what it was guarding. If it was guarding a specific area or place, then it would view man's intrusion in that place as a hostile act and would reply in the same manner. If the Taniwha was a good by nature, then it was adopted or befriended by the people and used to benefit the tribe and area, if it was not, then other means were used to banish the Taniwha.

If the Taniwha was neutral, then it was left alone as long as it did not interact with the people and no transgression occurred.

Pā Layout

Below is the layout plan of a typical Pā. You will note the resource collecting areas and other places associated with a Pā that have been noted in this section and this report.



A Typical layout of a coastal Pā Complex

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8. NGĀTI MARU

"Honoa te pito ora, ki te pito mate"

"Graft the new on to the old"

To give an understanding of the relationship of Ngāti Maru and our lands of Hauraki, we present the following.

8.1 MARUTŪĀHU AND NGĀTI MARU

Marutūāhu and the Marutūāhu Confederation

8.1.1 The life and deeds of the renowned tūpuna *Marutūāhu* is crucial to understanding the manawhenua and tangata whenua of Hauraki. Marutūāhu came to Hauraki over four centuries ago to seek his father; Hotunui who had traveled to Hauraki from Kāwhia just prior to Marutūāhu being born.

8.1.2 Hotunui was a great fisherman who had settled at Whakatīwai (Kaiaua) among the Te Uri o Pou people. He would go fishing early in the morning and by the afternoon his net would be laden with fish but as he arrived back onshore, the local people would come to take the fish from his net and it would be mostly emptied before Hotunui could himself share the catch.

8.1.3 When Marutūāhu found his father, Hotunui told his son of his terrible treatment by the local people so Marutūāhu devised a plan, which involved him making a large, long net and set about making that net which the local people unsuspectingly watched with interest.



8.1.4 Marutūāhu knew that if Hotunui went fishing the local people would be at the beach when he returned to take his fish without permission. So when Marutūāhu finished making his net he said to his father Hotunui:

"In the morning you should go fishing for food for yourself alone."

8.1.5 In the morning before dawn, Hotunui went fishing and as usual later that morning the local people on seeing Hotunui returning, assembled at the water's edge to wait.

8.1.6 However earlier that morning Marutūāhu and his party had already gone to the beach with their net and had hidden themselves among the bushes in the morning mist, which were perfect conditions for their plan.

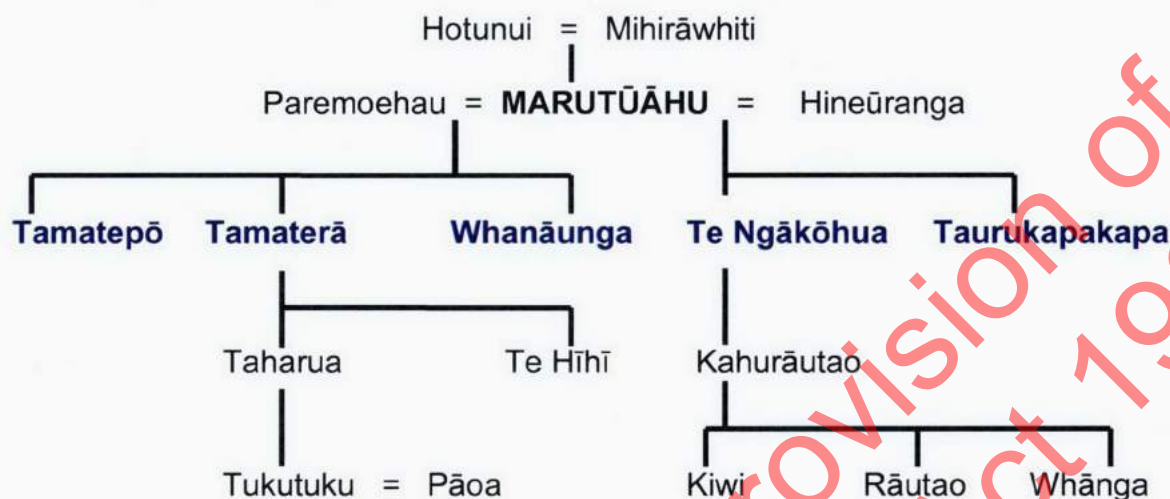
8.1.7 Soon Hotunui returned and as he drew close to shore, the local people ran into the water to steal the fish from his waka. At that point, Marutūāhu and his party sprang up and encircled the thieves within the newly made net.

8.1.8 The local people tried to escape however once they were entangled in the net Marutūāhu killed them in the water. Thus, the insults that Hotunui had suffered were avenged as father and son were fully reunited.

8.1.9 This event became known as 'Ikapukapuka' in reference to the white underside of the Pukapuka leaf.



8.1.10 Marutūāhu married two daughters of Te uri o Pou and Kāhui Āriki decent and had five sons to these two women.



8.1.11 As newcomers, Marutūāhu and his family became targets within the region that resulted in battles with the local Arawa and Tōi whenua people. Marutūāhu and his warrior sons responded to this ill treatment of them which commenced an episode of prolonged and bloody warfare that lasted for just over four generations.

8.1.12 The Marutūāhu Confederation of Iwi today descend from the sons of Marutūāhu, viz.,

- 'Ngāti Maru' from Te Ngākōhua,
- 'Ngāti Tamaterā' from Tamaterā
- 'Ngāti Whanāunga' from Whanāunga
- 'Ngāti Pāoa' Pāoa married Tukutuku of Tamaterā

These Iwi are the principal Iwi of their rohe which includes not only Hauraki, but Auckland and northern Tauranga district.



8.1.13 The Marutūāhu Confederation has always maintained an undisturbed occupancy of their areas and in doing so has retained its mana whenua/mana moana (exclusive tribal authority over their lands and seas) in the Hauraki, Tauranga and Auckland regions.

8.2 NGĀTI MARU ĪWI

8.2.1 Ngāti Maru is one of the principal Īwi of the Marutūāhu Confederation of Hauraki.

8.2.2 The Ngāti Maru tūpuna, Te Ngākōhua, was the son of Marutūāhu (*see para. 8.1.10*) and joined his other brothers in their gaining supremacy against the early tribes of Hauraki.

8.2.3 This initial warfare continued down to the great-grandsons of Marutūāhu, among who were the famed Rāutao and Whānga (*see para. 8.1.10*). Consequently, Ngāti Maru firmly established themselves throughout the Hauraki region principally being located between Thames and Hikutaia.

8.2.4 This, however, did not bring a halt to the warfare in fact when Kahurāutao, the father and Kiwi the elder brother of Rāutao were murdered by the Wai o Hua people of the Tāmaki Isthmus, Rāutao and his brother Whānga led the Marutūāhu Confederation on an expedition in the destruction and capture of the volcanic fortresses of the Auckland tribes along the eastern seaboard from Mahurangi to Papakura.





Te Ūreia

This attack was also prompted by a second reason of revenge for Wai o Hua deceit in luring the Hauraki taniwha, Ūreia, to their Wai o Hua district, whom they slew and ate.

Te Ūreia was a Marutūāhu taniwha that use to live at Kirikiri (Kōpu) and travel the waterways of Tīkapa.

'Te Ūreia' as depicted in the house of Hotunui currently housed in the Auckland Museum.

8.2.5 This campaign by Ngāti Maru and Marutūāhu led to their long-term occupation of the Tāmaki Isthmus until the advent of European immigration. This means that the Manawhenua established along the eastern seaboard of Auckland by Ngāti Maru and the Marutūāhu tribes still resides with them and no one else to this very day.

8.2.6 While Ngāti Maru are closely related to Ngāti Tamaterā, Ngāti Whanāunga and Ngāti Pāoa, there were periods in the 1700s when these factions were involved in internal battles. This warfare did not last too long before a common enemy, i.e. Ngā Puhi, again united them.



8.2.7 In the mid-late 1700s Ahurei, the Ngāti Maru Chief, in response to an attack by Ngā Puhi led a Marutūāhu expedition north and overwhelmed the Bay of Islands people and their fortresses. There then followed a period of about 45 years of warfare that became known as "Te Tai Whakarewa Kauri (The Seas of the Floating Logs)", a reference to the seas being filled with dead bodies and waka. This warfare culminated in the attack by Hōngi Hika at Totara Pa in about December 1821.

8.2.8 Nga Puhi, wishing to avenge a series of defeats at the hands of Ngāti Maru and the Marutūāhu Iwi, accomplished what Nga Puhi and Waikato (led by Te Wherowhero) had failed to do in the preceding several years - i.e., overwhelm the Ngāti Maru stronghold. However, Hōngi only achieved this through a combination of attacking Te Totara when most of the Ngāti Maru warriors were fighting elsewhere, and treachery.

8.2.9 Prior to this attack on Te Totara, Nga Puhi had fought Ngāti Pāoa and Ngāti Maru at the Tamaki Isthmus and at a battle at Lake Pūpuke, Hōngi Hika was in danger of being defeated. Realising that the bulk of the Marutūāhu warriors were away on another expedition, Hōngi arranged for Patuone to negotiate a peace, while he took his taua to Te Totara.

8.2.10 However once there Hōngi could not directly overwhelm the Pa and only until he used a feigned peace and subsequent surprise night attack did the Pa fall.



8.2.11 The absent Marutūāhu warriors and the subsequent Nga Puhi attacks resulted in many of the Marutūāhu people accepting the invitation of Te Waharoa of Ngāti Haua and moving inland to live at Māungatāutari and Horotiu from 1821 to 1831. Ngāti Maru assisted their relatives in their wars with other Iwi, as well as undertaking their own expeditions.

8.2.12 About ten years later Ngāti Haua initiated skirmishes with sections of the Marutūāhu people in an attempt to force them to return to Hauraki without first withdrawing their invitation. Thus the Marutūāhu people needed a solution to return home with their mana intact that eventually culminated with the battle of Tāumatawīwī where Te Waharōa was forced to withdraw his previous invitation.

8.2.13 The Marutūāhu was free now to return with their mana intact under a mutual truce. It was during this period that the name "**Ngāti Maru**" was confirmed as being singularly applied describing all the Hauraki Iwi and even to this day they are referred to as such by Iwi outside of Hauraki.

8.2.14 In reference to the reasoning of this battle, had the Marutūāhu had left the area peacefully then they may have been referred to as being under the mana, and quite possibly the vassals of Ngāti Haua while living in Horotiu. This was unacceptable to the Marutūāhu therefore they had no recourse but to force Ngāti Haua to send them home.



8.2.15 After many skirmishes the final battle commenced in earnest and went well for the Marutūāhu however it was not their intention to destroy their relations whom they had lived with for some ten or so years.

8.2.16 When Ngāti Haua could no longer fight they offered to show the Marutūāhu the way home. This was the opportunity the Marutūāhu had been waiting for, and they took it. The real battle in fact was to determine who would relent first and make the opening offer for a peaceful solution.

8.2.17 To this day many non-Māori historians and some Māori still do not understand why the Marutūāhu did not push their enormous advantage and finish off their adversaries on the battlefield. It is quite simple really, the Marutūāhu achieved their plans and were able to return home with their mana fully intact, as Ngāti Haua remained with their mana intact.

8.2.18 Today, the people of the Ngāti Maru are spread throughout the Country, numbering in the thousands. There is still a very strong Ngāti Maru presence in Hauraki.

8.2.19 The '**mana whenua**' and '**mana mōana**' of Ngāti Maru is based on the right of conquest and undisturbed occupancy and through this, we exercise our tino Rangātiratanga (absolute authority) over the mountains, lands, seas, rivers and other taonga of Hauraki.



9. NGĀTI MARU RŪNANGA

- 9.1 As an expression of its tino Rangātiratanga and mana whenua / mana moana in Hauraki, Ngāti Maru has formed a legal entity. This legal entity is **'Te Rūnanga o Ngāti Maru Iwi Incorporated'**. The objects and powers of Ngāti Maru covers various subjects, the relevant ones in this context include:

"To sustain and recognise the mana and tino Rangātiratanga of Ngāti Maru and its members and Ngāti Maru descendants".

And,

"To tautoko the whanau and hapu of Ngāti Maru as kaitiaki in the management of ancestral lands, water, sites, wāhi tapu, resources and taonga".

- 9.2 Te Rūnanga o Ngāti Maru Iwi Incorporated is the mandated Iwi Authority / Tribal Rūnanga representing the Ngāti Maru Iwi. Ngāti Maru has appointed Te Rōpu Taiao o Ngāti Maru to be responsible for reporting to Ngāti Maru on Environmental matters.



This logo depicts the arrival of the ancestor Marutūāhu in Hauraki.

On his arrival he went about catching some wood pigeons, which commotion attracted the attention of two women, who became his wives.

Ngāti Maru Rūnanga Logo



10. CVA SOURCES OF INFORMATION

The historical information sought to produce this report come from a number of sources. These sources however can be broken down into two categories being,

- Oral material, and
- Written material

ORAL MATERIAL

The correct source regarding any oral historical information must be sought from those people who have a history related to the area of interest. In the particular case of a Cultural Values Assessment (CVA), we are dealing with Māori tangata whenua values and interests hence any information gain should be from a Māori perspective. This means don't look for a Māori perspective on anything, from a non-Māori.

Before anything else is done, the next phase is dealing with the appropriate tangata whenua regarding the area of interest, and not just any Māori group. In this particular case regarding the Ngāti Maru CVA, we are dealing with Ngāti Maru tangata whenua interests hence any information gain should be from a Ngāti Maru perspective. This perspective originates from the whanau and hapu of Ngāti Maru in the area and is sourced from those groups.

This means you shouldn't look to obtain any Ngāti Maru perspective or view on any topic, any concern or anything, from a non-Ngāti Maru person meaning both Maori and non-Maori as that would be most inappropriate and insulting.

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As detailed in section 8, Ngāti Maru are a part of a related confederation known today as 'the Marutūāhu'⁴. Because of this close relationship, most of the boundaries and interests of those whanau and hapu that make up the Marutūāhu, overlap. The Marutūāhu recognise this and acknowledge the other groups that have overlapping interests. It is said of the Marutūāhu,

"Where one is, the others are".

Therefore, any oral historical information gained regarding any CVA produced by Ngāti Maru is sourced from,

- The relevant whanau and hapu of Ngāti Maru
- The relevant Marutūāhu that have interests in and around the area.
- Kaumātua of both Ngāti Maru and the Marutūāhu groups.

Once this information has been gathered and noted it can then be cross-referenced with any other relevant information gained.

WRITTEN MATERIAL

There are numerous amounts of information available to the public that is related to the history of the Hauraki and Auckland rohe, and it's tangata whenua but not so much of its Mana whenua peoples. The problem for most people is discovering the location of the information, and then accessing the relevant information and material. The main sources for written material that is currently available to Ngāti Maru, relevant to the history of Ngāti Maru and the Marutūāhu peoples.

⁴ Refer s. 8.1.10



These are from:

- | | |
|-------------------------------------|---------------|
| • Māori Land Court Buildings | MLC Hamilton |
| • Land Information New Zealand | LINZ Hamilton |
| • Public Libraries | All Areas |
| • New Zealand Historic Places Trust | NZHPT |

From these sources a comprehensive database regarding our history and land block history can be created for future reference and cross-reference. If we look at what can be obtained from the MLC, this may include information from,

Native Land Court Minutes:

- Title Investigations
- Historical Events
- Succession Indices
- Alienation Files
- Current Title Binders
- Application Files
- Block Order Files
- Probates or Letters of Administration
- Adoption Files
- Whakapapa
- Nominal Index
- Beneficiary Cards
- Valuation Cards
- Plans and Maps
- Micro Films

Land Information New Zealand:

- MLC Orders
- NLC Supporting Data
- Land Records
- Relevant Land Record letters and correspondence
- Relevant Land Record Plans
- Current Status
- Tenure of Land

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Public Libraries:

- Historical Information
- Technical Information
- Legends of area of Interest

New Zealand Historic Places Trust:

- Archaeological Information
- Maps, Plans and Photographs
- Historical Evidence
- Historical Events as detailed in Archaeological Reports
- Wāhi Tapu Information
- Registered sites

These sources can potentially provide a wealth of information, which Ngāti Maru regularly accesses when needed.

PERSPECTIVE

It must be stated that Ngāti Maru utilise these outlets as tools to gather information that support and enhance our oral histories. This means first and foremost, we still rely mainly on the oral information we obtain. This is due to the fact that all the written historical material related to Ngāti Maru in existence today, have their beginnings in oral citations. Too long has our stories and culture been misinterpreted by others not of Marutūāhu blood.

Ngāti Maru does not advocate any information related to Ngāti Maru or the Marutūāhu that does not derive its direct origins from a Ngāti Maru or Marutūāhu perspective and/or source.

Therefore, to give a more accurate account of that perspective, the information must come from a Ngāti Maru or Marutūāhu person that has a direct relationship or knowledge with the topic at hand.

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11. THE MARUTŪĀHU REGION

11.1 Ngāti Maru and other Marutūāhu tribes use a short whakatauki or proverb to describe their collective geographical rohe or region. This is;

“Mai Matakana ki Matakana”

‘From Matakana to Matakana’

11.2 The proverb identifies the ‘Matakana River’ near Warkworth and ‘Matakana Island’ but not the Island itself near Tauranga as the north-south boundary markers describing the **core** geographical region of the Marutūāhu people. This type of tribal identification proverb identifies the collective authority of related tribes within that entire rohe or region.

11.3 The Marutūāhu and non-Marutūāhu tribes not only maintain their respective individual mana-whenua over their own tribal estate throughout this entire rohe but also collective mana-whenua despite non-māori boundary division i.e. local government and Crown boundaries being overlaid that have segregated the countries traditional māori boundaries and caused big problems for those tribes affected.

11.4 The Marutūāhu or Ngāti Maru rohe and its collective mana-whenua are recognized by the tribes of New Zealand as one of the principal rohe of Aotearoa. What signifies this status is whakapapa and authority, which by default creates a formal hierarchy to maintain regional integrity and strength.



- 11.5** Present in all regional collectives is any number/s of attributes, the principal attributes of authority of course being strength and numbers. For the Marutūāhu rohe any one of the four individual tribes possesses both great strength and numbers, as do a few non-Marutūāhu tribes but together their attributes increase greatly, even more so with other related and allied tribes within and outside their rohe.
- 11.6** Within any rohe there is always debate over these rights until the collective mana-whenua is threatened from outside then debate is set aside for a time to prevent any loss of area and collective mana-whenua, regardless. For example Marutūāhu elders identify 'Te Ara' just south of the Mangawhai Heads as their most northern boundary marker and Tauranga City itself as their most southern boundary marker both of these markers being outside the Marutūāhu core region.
- 11.7** The dispute over these areas is due to the fact that two distinct rohe overlap each other which by default raises the issue of collective regional authority prevailing over their rival/s however these debates and challenges become quite messy as individual whanau, hapu and Iwi get involved from an individual basis believing their respective mana-whenua is at risk when in fact it is not as the main part of the debate is overlapping regional boundaries where each individual Iwi, hapu and whanau exists as part of their respective regional collective. Once this is understood most debates lose momentum.



11.8 While Marutūāhu history relates mana-whenua interests outside their core boundary, this is based on their whakapapa to their allies of the past meaning it is not a claim to exclusive mana-whenua over these places otherwise the proverb would say 'Mai Tauranga ki Te Arai.'

11.9 In fact the Marutūāhu people may even lay claim to land near 'Takahīwai' just west of Marsden Point, which land was gifted by Nga Puhi to Ngāti Maru for aiding them in 'the battle of Ngunguru' a beach location just north of Whāngarei.

11.10 While Ngāti Maru mana-whenua over these gifted lands is recognized it nevertheless does not supersede regional or local authority but is instead shared and now integrated with Nga Puhi Regional mana-whenua. To support this concept while these descendants still recognise their Ngāti Maru and Marutūāhu whakapapa they now exercise their rights and their individual authority as Nga Puhi, as is their choice.

11.11 Each Iwi within the Marutūāhu rohe has its own individual tribal authority or manawhenua through its whakapapa, hapu and whanau over their respective individual hapu and whanau areas, which authority they exercise freely.

11.12 The powerbase of any tribe originates from the whanau and not the Iwi therefore it is the whanau or hapu that choses its mana-whenua allegiance's through its own criteria.



Synopsis

The above section is designed to provide some examples on how Ngāti Maru views the status of mana-whenua and how that mana-whenua is exercised from an individual level to a regional level and in this case how it affects overlapping areas. Many modern Māori do not realize there are other mana-whenua levels that apply to them.

The areas of shared tribal interests and whakapapa over the same districts, coined as overlapping interests by non-Māori is a general ignorance that causes great harm to the traditional infrastructure of māori-society and their related tribes.

Non-māori in positions of authority and influence in the past deliberately failed to acknowledge that tribal overlapping interests was in fact mutual whakapapa and used this contentious issue to advance their own agenda's. Sadly, today many Māori can be included in this shortcoming due to their own ignorance of their whakapapa as they challenge their own relations over mana-whenua.

The project areas identified in this report all contain a number of mana-whenua tribes from different waka backgrounds, diversified core whakapapa and historical accounts, traditions, tribal views and values. These are actually strengths and not weaknesses.

The object of the following chapters when identifying tribal estate and its inhabitants is to strengthen and enhance these diverse interests to provide clarity on whakapapa and tribal relationship.



12. HAURAKI GULF – THE MARINE AREA

*"Ngā puke ki Hāuraki kā tārehu
E mihi ki te whenua
E tangi ana ki te tāngata
Tihē māuri orā!"*

INTRODUCTION

The general composition of the Hauraki region's natural environment basically consists of a land mass that includes a peninsula bounded by the sea that also contains a firth and gulf housing a bountiful marine eco-system, Islands, harbours, bays, reefs coastal areas, swamp lands, freshwater waterways and tributaries, mountains and their ranges containing rocks and minerals, and forests.

These attributes provide a variety of environmental platforms and habitats for other natural resources and wildlife to exist and procreate, particularly those resources desired by people. It is no real wonder that there are large industries operating in forestry, mining, fisheries, agriculture and aquaculture.

However, while there are a number of natural resource environments in the region, the most valuable in survival terms of them all is Tīkapa moana – the Firth of Thames which absolutely includes the Hauraki Gulf Islands and the Waitematā harbour. This water-body remains a valuable asset and commodity today for its local people.

It has for centuries provided the people of the Marutūāhu tribal region with a bountiful variety of sustenance and today continues to draw people to its shores in great numbers for those very reasons.

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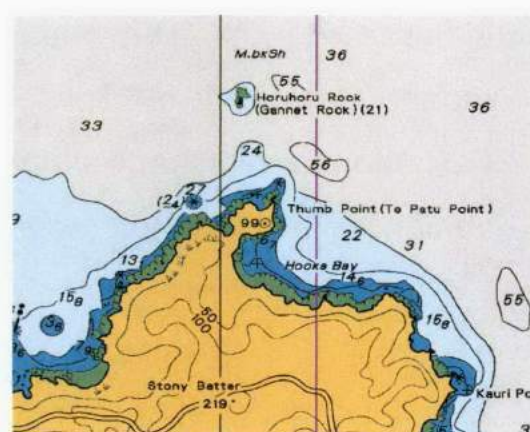


12.1 Tīkapa Mōana – Sound of Mournful Sobbing

Marutūāhu kaumātua say that the name of Tīkapa derived from the time the Tainui waka first entered the Auckland area. While transiting Waiheke Island channel the crew heard a wailing sound emanating from what is now known as 'Horuhoru' (Gannet Rock), on the north east upper edge of the island, so they went to investigate.

On discovery of a rocky outcrop they found the wailing source to be emanating through a number of small natural holes in the rocks and that it was the waters rushing through these holes that produced the wailing sound. From this discovery they named the small reef of rocks 'Horuhoru' which means to sob.

Due to the wailing sound capturing the waka's attention enough to divert them to investigate... and finding Horuhoru as the source, to commemorate the incident they named the area 'Tīkapakapa', meaning *"the sound of mournful sobbing"* in memory of those relatives and whanau that had remained behind in Hawaiki.



The location of Horuhoro – Gannet Rock – Waiheke Island.

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Because of the significance of the find the crew considered this 'tohu' or sign they had received meant they were connected to this new region so they took the opportunity to perform a ceremony called 'uruuruwhenua' i.e. to claim the land and sea. These types of ceremonies and others of similar nature were performed, by all waka when they first landed in Aotearoa to make the way clear for themselves and their descendants to occupy.



'Marutūāhu'

The ancient karakia (incantations) for these ceremonies included placing highly sacred objects upon a site in an area one wished to claim. The mauri (effigy), 'Marutūāhu' as depicted here, was placed upon Horuhoru when Marutūāhu himself, succeeded to the earlier

Tainui waka claim as a waka descendant and claimed all the lands bordering the Hauraki Gulf for his descendants in accordance with uruuruwhenua custom.

When the Tīkapa name was created it's land and marine area was east Auckland, however when the Hauraki region was conquered by Marutūāhu and his people, he performed the uruuruwhenua ceremony himself reaffirming Auckland and extending Tīkapa as the marine area for his land to include the Firth of Thames, the entire Hauraki Gulf, the east coast and the Waitematā Harbour.

Later as the descendants of Marutūāhu expanded their territory, Tīkapa Mōana was expanded with it.



13. TĀMAKIMAKAURAU

13.1 Marutūāhu and Tāmakimakaurau

The traditional Marutūāhu history in relation to Auckland began with the arrival of the Tainui waka a few days prior to the Arawa waka in Auckland around the 1300's AD.

As previously mentioned, the Tainui waka people performed the uruuruwhenua ceremony to lay claim to Auckland. They also began to explore the wider region while naming some land-marks.

Around this time the Arawa waka arrived and both waka met on a nearby Island for catch-up discussions, however an altercation occurred between the two captains that saw one receive a bloodied nose and so the Island was named in short 'Rangitoto' - day of blood.

Some of the crew of both waka disembarked in Auckland to begin their new lives prior to their respective waka reaching their final destinations. The descendants of both of these waka begin cementing strong relationships with the local 'Tōi whenua' [original inhabitants] and with others whom, had disembarked in neighbouring regions.

Eventually it was the Arawa descendants who emerged to dominate an unbroken domain from Northland to the Bay of Plenty and as far inland as Taupō. These tribes and their allies enjoyed this dominance for the next 200 years, until the arrival of Marutūāhu in Hāuraki, who with his descendants broke and succeeded to that Arawa dominance in Hauraki and Auckland.



13.2 MARUTŪĀHU ARRIVAL

Marutūāhu arrived⁵ in a hostile environment searching for his father on the western shores of Tīkapa Moana. As mentioned in the previous chapter the descendants of Arawa were firmly established and possessed a very strong unbroken influence in both the Auckland and Hāuraki regions.

When the descendants of Huarere declared war on Marutūāhu and his whanau in Hauraki, it eventuated in their downfall. The intensity of this war lasted for four generations as the senior chiefs and male lines of Ngāti Huarere over that period were reactively expunged.

Wai o Hua of Auckland being close relatives of Ngāti Huarere also got involved in the war but was also defeated. The Marutūāhu people as victors finally broke and succeeded to the Arawa influence in both Hāuraki and Auckland.

At that time the whanau of Marutūāhu was a single entity of related whanau groups who became collectively known throughout the country as Ngāti Maru.

Today however, the 'Ngāti Maru' name is associated to only the descendants of 'Te Ngākōhua', one of Marutūāhu's sons, while the other descendants have adopted their own particular tūpuna names. Collectively the Marutūāhu⁶ people are commonly called the 'Marutūāhu Confederation of tribes' or simply 'the Marutūāhu'.

⁵ Refer Section 8.1

⁶ Refer Section 8



13.3 WAI O HUA OF TAMAKIMĀKAURAU (Auckland)

To relate the historical exchange of the Marutūāhu people and Wai o Hua we must first return to Ngāti Huarere, who was the dominant people in the north Hauraki region and the Islands of the Hauraki gulf including some of the Islands close to Auckland. They were closely related to Wai o Hua of the Auckland region.

Ngāti Huarere commenced this four-generation warfare as mentioned in previous text by murdering a woman married to the youngest son of Marutūāhu, which saw the Marutūāhu respond by sacking one of their main Pa, which prompted a retaliatory strike by Ngāti Huarere at Warahoe near Thames, which saw another response and so on. In short, this warfare escalated until the retaliatory death of the last male line of Ngāti Huarere.

The Wai o Hua people descend from 'Huakaiwaka', a grandson of Poutukeka (Te Uri o Pou). They are the descendants of Māpara of the Arawa waka and closely related to Ngāti Huarere, which blood relationship they maintained over the years.

The Wai o Hua people did not directly take part in the wars troubling their relatives Ngāti Huarere whom were actually the instigators of this war where they murdered one of their own woman who had married Tāurukapakapa, the youngest son of Marutūāhu to spite the Marutūāhu whanau and people.

Nevertheless, Wai o Hua observed the war with some interest.



Wai o Hua were not too concerned with this war as it fully favoured Ngāti Huarere, who by contrast to their Marutūāhu adversaries, were firmly established in the region, were very numerous and had a number of strong allies in Hāuraki and Auckland to look to for aid.

Nevertheless Wai o Hua became quite alarmed at the consecutive defeats their relations had suffered at the hands of the Marutūāhu tribes particularly when the allies of Ngāti Huarere, i.e. Te Uri o Pou, Ngāti Hako and Ngā Marama who were just as powerful as them, combined could not halt the ferocity they had unleashed.

As a result Wai o Hua decided to take a direct action against the Marutūāhu people, which decision proved to be the greatest mistake in their natural history triggering their final demise in the east and central Auckland districts. By this time the combatants were third generation and already heavily involved in the fray.

The Wai o Hua branch living at Puketutu Island in Māngere, with their taniwha 'Hāumia' invited Te Ūreia, a favoured Marutūāhu taniwha to Auckland for a visit.

Te Ūreia accepted and when he arrived at Puketutu the locals lured him into shallow water near the Island and when he became stranded, they murdered and ate him. When informed of the murder, Ngāti Maru were pre-occupied with an important union between the Marutūāhu and Waikato, so they made plans to deal with the murder of Te Ūreia after the wedding.



Shortly after receiving the news of Te Ūreia, an envoy of Puketutu Wai o Hua arrived with an apology and an invitation for Kahurāutao, a grandson of Marutūāhu to visit their Māngere fortress to accept some gifts of recompense, a custom known as 'muru' as Wai o Hua wished to atone for their error in judgment.

At that particular time Kahurāutao was planning to visit the Waikato region and one of its senior chiefs 'Hāpe' to finalise his son Kiwi's marriage to Hāpe's daughter Ngāwhakawānga. Thus he decided that on the return trip he would travel to Māngere and accept the gifts from Wai o Hua accompanied by his sons Kiwi and Rāutao, leaving his next eldest son Whānga at home to continue preparations.

When their visit to the Waikato concluded, the party traveled to Waiūku and crossed to the Manukāu Harbour area using the 'Te Pae o Kaiwaka' portage and continued on to Puketutu at Māngere.

When they arrived, they were formally welcomed by the local Wai o Hua who expressed their sorrow for the untimely death of 'Te Ūreia' and presented some gifts for payment. This apology was accepted and with the apology and visit concluded the party departed towards the Tauōma portage that connected the Manukāu Harbour to the Tāmaki River.

This water course would take them out to the Waiheke channel and enable the party to travel swiftly east back through Tīkapa Moana (the Hauraki Gulf) to Te Kaūaeranga (Thames) by waka.



However unbeknown to them their hosts quietly shadowed their departure while another section of Wai o Hua from Maungawhau (Mt. Eden) prepared an ambush along the Tamaki River. These people had conspired with their relatives to murder the Ngāti Maru party.

When the party reached the portage Kahurāutao and Kiwi took the bulk of the men and hauled three of their waka through to the Tamaki River, and once there sent enough men back to help Rāutao with 'Puhinui' (Kiwi's waka) for the next stage of the portage.

Wai o Hua-Maungawhau realizing that the party was divided by some distance took advantage and attacked prior to their relatives of Puketutu closing the trap from the south as they approached from Ōtāhūhū and taken by surprise Kahurāutao and Kiwi were murdered.

Due to this opening to the south some of the warrior's escaped and informed Rautao of the murders and the ambush before they had completed the portage. Rāutao immediately ordered Puhinui back to the Manukāu Harbour and made for deeper water. Due to the time being near dusk with night falling, Rautao easily managed to elude their pursuers and find a secluded area on a sandbar at Puketutu to wait for full nightfall and noticed Wai o Hua taking up sentry positions at all the nearby watercourses.

They hid Puhinui among the mangroves in a tidal creek at Te Ihu o Matāho (Ihumātao) and proceeded overland to the Tāmaki River area, quietly collecting their men as they returned home.



13.4 AUCKLAND CONQUERED

While Rāutao received some impatient prompting from his cousins to get underway he was very conscious of the fact that Wai o Hua were a powerful and numerous dynasty in the Auckland region, with strong allies while in comparison, the Marutūāhu people were few in numbers and fighting a war in Hāuraki. Nevertheless, he prepared carefully to avenge the murders of not only his father and brother, but also Te Ūreia.

When Rautao was ready to set off, he found his relatives were not so he made arrangements to rendezvous with the other sections of the Marutūāhu at Puketutu in Māngere and departed prior to the full complement of his army being mustered.

Rautao proceeded to Waiheke Island bypassing his grandmothers Uri o Poa / Wai o Hua people in the Wairoa-Maraetai district and attacked Ngāti Huarere living on the Island. He then moved on to enter the Tamaki River and destroyed the Pā and kāinga settlement areas along the river with great slaughter. These people were predominantly Wai o Hua, Ngāti Tai and Ngāi Tāhūhū, the latter's Pā located on Mount Richmond (Ōtāhūhū).

Leaving his men to secure the Tamaki River area he and Whānga then went inland to the ambush site at 'Patutahi' (St. Johns College) to retrieve the remains of their father and elder brother where they undertook a brief tangi ceremony for them, before Rāutao had the remains taken back to Thames for full burial.



He then gathered his men and using the Tauōma portage crossed over to the Manukāu Harbour to attack Māngere Pā and then Puketutu but found these places almost deserted. Quickly sacking these pā they made for Ihumātao to recover Puhinui, however when they arrived, they found Wai o Hua were currently raising the hidden waka up from its watery hiding place.

This explained the absence of locals at the previous pā so Rautao waited until the waka had been freed from the river bottom before attacking. When he and his men fell on Wai o Hua they immediately killed their leaders. Exhausted and unprepared the local people were easily overpowered with most taken prisoner.

With the area secured Rāutao then settled in to wait for the arrival of his Marutūāhu army before final preparations to the main attack on Auckland, however while obtaining information on the main Wai o Hua fortresses of interest his suspicions were confirmed when he was informed that the Maungawhau section was directly responsible for orchestrating the ambush and murders.

After some quick discussion with other senior Ngāti Maru chiefs they quickly gathered their men and taking Puhinui with them, returned to the shores of the Manukau Harbour. He sent some of his men and their new prisoners back to the portage to help hasten the portage of the Marutūāhu army and waited for them in the harbour. Once all were on the Manukau side, they landed on the northern shores of the harbour near Onehunga and made directly for Māungawhau Pā.



Rāutao instructed his chiefs that absolutely no quarter was to be given to these people, who were to be completely exterminated, and everything they possessed destroyed.

The expedition caught the Pā unawares and immediately attacked and like Puketutu, targeted the chiefs and quickly overwhelmed the local people who were left where they fell. These people were not even consigned to the ovens but were left to rot where they lay.

So severe was the slaughter at Māungawhau that the Pā was never again occupied by anyone and was only visited by those who came to pay their respects to the dead, and to this day is still a wāhi tapu. After putting Māungawhau to the torch the Marutūāhu tribes divided to attack the north and east Auckland regions.

The great fortresses to fall during that expedition were Maungarei (Mt. Wellington), Ōtāhūhū (Mt Richmond), Rarotonga (Mt Smart), Pukekiwiriki, Māngere, Puketutu, Maungawhau (Mt Eden), Remuwera (Mt Hobson), Te Totara i Hua (Cornwall Park), Horotiu (Alexander Park area) and Maungakiekie (One Tree Hill). The war party then moved on and took Maungarāhiri and the Pā settlements at Ōrakei and Ōkahu.

They then crossed over to the North Shore and swept into the Mahurangi. Takarunga (Mt. Victoria), Takararo and Maungauika (North-head), the latter later occupied by Ngāti Paoa were two Pā of note taken. The Ngāuteringaringa area (Ngataranga Bay) was also taken and later occupied by Ngāti Whanāunga.



After they had sacked the Mahurangi area Ngāti Maru again turned southward for one further sweep, however the other sections of the Marutūāhu decided they would return home when they reached the Manukau rather than continue south. However, the southern sweep met with little to no resistance as many refugees were in hiding.

When they reached Maungataketake Pa in South Auckland, they were surprised to find the area heavily occupied and killed the people there. By this time Wai o Hua had lost four of their greatest chiefs being Hua, Wawaru, Mahitokotoko and Mahikorero, the latter being the supreme chief of Wai o Hua who lived at Maungarāhiri Pā.

As there appeared to be little resistance left, Rautao decided to return home and made his way back to the Tauōma portage however he discovered that Māngere Pā, which had been empty on his way through, had been reoccupied, with refugees of the previous battles whom had followed behind the Ngāti Maru army to remain hidden.

He immediately attacked the Pā but was unsuccessful in a quick sacking as it was now refortified and there were numerous refugees and defenders within the Pa to withstand the attack. Rautao withdrew and decided to return to Hauraki and command the entire Marutūāhu army back to Auckland to complete the attack.

When Wai o Hua heard of this intention, they quickly sent envoys to the Thames Coast to sue for peace. The remaining chiefs of Wai o Hua asked to meet with Rautao at Oue Pa, which he accepted.



Although Rāutao had taken 56 Wai o Hua Pā on the eastern seaboard of Auckland, Oue Pā (Duders Beach) was not one of them as it belonged to a section of Uri o Pou-Wai o Hua, who were Rāutao's grandmother's people, which was why the area was not attacked as the expedition went through the Maraetai district. This area was the also the birthplace of the Te Patukirikiri people whom are also related to these people and were part of the Ngāti Tamaterā section of the Auckland expedition.

With some urging from his cousins Rautao attended and eventually made peace with Wai o Hua and was given 'Parekaiangānga' the highest ranking Wai o Hua puihi (virgin) at the time as his wife to cement the agreement and combine the whakapapa for future interaction, which was called upon at later dates.

As the remnants of Wai o Hua had fortified Māngere Pā this district became their principal area, and due to the joined whakapapa to these people were left to live unmolested by Ngāti Maru and the Marutūāhu people, where they still exist exercising their mana-whenua to this very today.

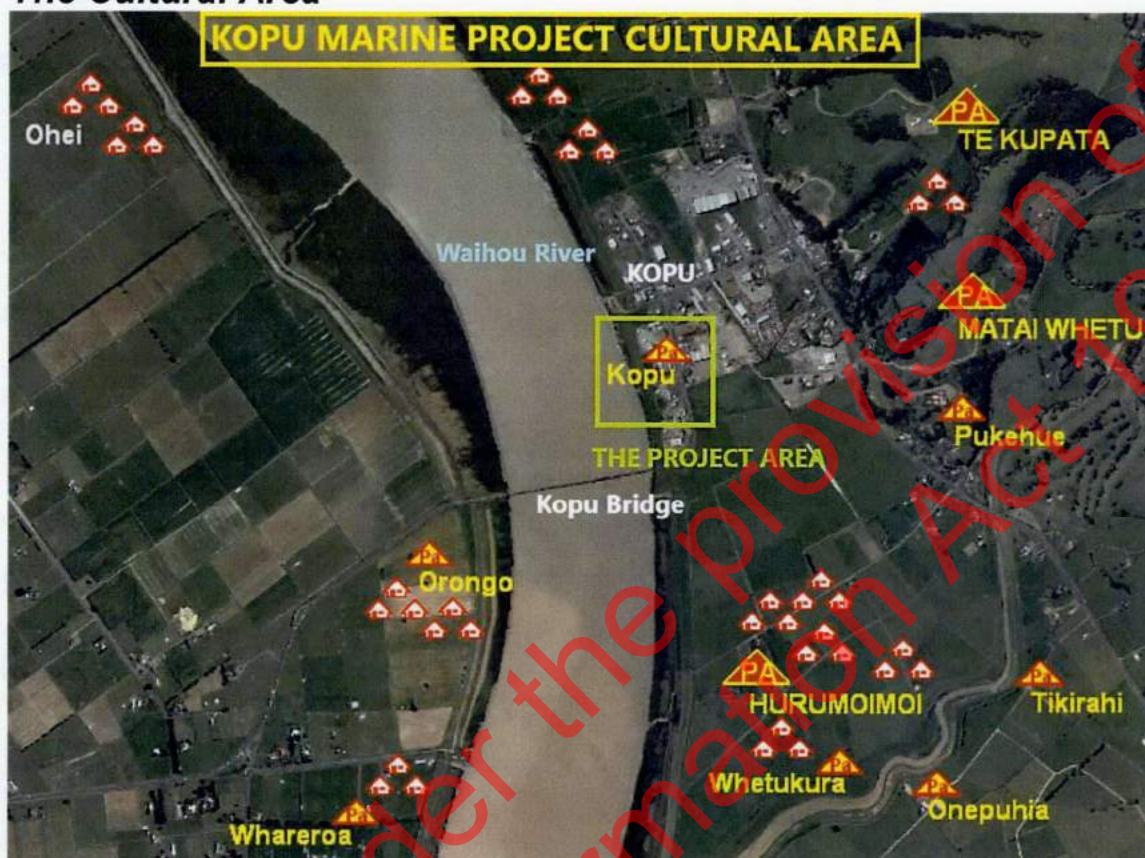
Subsequently an extremely weakened Wai o Hua became vulnerable to attack from other tribes, whom had not the courage to attack them during their time of dominance. These tribes took advantage of this situation and as a result, some of these tribes today claim exclusive Manawhenua rights throughout the Auckland region, without ever having to raise a single weapon.



14. PROJECT LOCATION INFORMATION

14.1 Kopu Marine Project Area Historical Background

The Cultural Area



The above picture shows the cultural layout of the Kopu area prior to the arrival of Europeans. A number of Pa are located in the vicinity. Kopu was a nohonga (common living area) as were all the others except two Pa Maioro (defensive Pa) present being Matai Whetu and Hurimoimoi that both fell to the Marutuahu tribes whom then occupied Matai Whetu to control the river and marine area.

Matai Whetu means 'observation place of the stars', while the name Kopu is the planet 'Venus' and Kopuarahi (Path of Kopu) is its transit line that was observed. This is clear evidence that the Maori people used this knowledge of the stars to first navigate to Aotearoa - NZ.

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15. WAAHI TAPU

- 15.1 The land and marine areas encompassing the Kopu waterfront areas particularly along the shores of the Waihou River contain a large number of old Pā, kāinga, wāhi tapu and urupā, particularly on and around the foreshore and riverbank areas.
- 15.2 The cultural and historic significance of these marine areas are places of great importance to all the people of 'Ngāti Maru' and also of great significance to the Marutūāhu tribes due to the relationship they all had with their Moana and waterways.
- 15.3 The Marutūāhu people being principally a coastal marine based people had a number of common living areas along their coast line which provided a variety of marine sustenance from a variety of places from their coastal waters.
- 15.4 That is the cultivating and harvesting of not only plant life, but shellfish and wet fish, seas and waterways wildlife from the wetlands and native forests, all incidentally in close proximity. Associated important sacred rituals were also carried out.
- 15.5 While there are a few Marutuahu wahi tapu associated to the Kopu area, fortunately there none directly affected by the specific proposal area. This does not mean that there are no wahi tapu sites as there may be evidence of a tapu nature remaining from those whom occupied the area and are now gone prior to the arrival of Marutuahu.



16. Environmental Effects

Mining, forestry, land reclamation, waste management, residential and rural development in the Auckland region have all had and continue to have an adverse effect on the region's waterways, wetlands, foreshore and seabed, and marine areas. All these activities have caused effluent and serious silting in some parts of the foreshore and wetland areas, which has also had an impact on the marine and freshwater eco-systems.

Ngāti Maru are very conscientious where any type of development is undertaken in their areas and have witnessed a decrease in their people's traditional holdings over the years, and as a consequence, have had to change ancestral habits because of this. This to Ngāti Maru is a compromise of their values and standards.

These development impacts affect wāhi tapu, pā sites and food gathering places, which traditional rights are all supposed to be protected by the Treaty of Waitangi. Therefore, when Ngāti Maru processes a resource consent application for development, they must assess not only the environmental impact but also the cultural, traditional, historical and political impacts.

It is only recently that local and central government have begun to take genuine note of 'kaitiakitanga' or guardianship and view the customary practices of all māori as a positive means of replenishing and revitalizing for better sustainable management all resources and eco-systems throughout every region in Aotearoa.



18. OVERALL CONCLUSION

-General Comments

Ngāti Maru is neither opposed nor supportive of any development in the rohe of Marutūāhu but rather is required by their whanau and hapu to protect Ngāti Maru interests where they may lay.

The areas and waterways of Ngāti Maru contain many wāhi tapu, and sites of cultural and historical significance, however current records indicate that these sites should not be directly affected by this proposal. Nevertheless, Ngāti Maru and Thames Coromandel District Council need to maintain processes and an understanding in the event that this status quo may change at short notice during operations.

As a result, and due to the understandings between Ngāti Maru and Thames Coromandel District Council, the process to date has gone well with Ngāti Maru and the Thames Coromandel District Council being able to improve their current relationship and processes to further enable Thames Coromandel District Council to comfortably undertake their proposals while continuing to maintain their current relationship and processes with Ngāti Maru.

It is positive to see that though Thames Coromandel District Council is willing to consult face to face. Thus, this relationship provides for a balanced understanding and has at best, catered for concerns raised during the process. This relationship has proved positive and is still ongoing to the benefit of all concerned.

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RECOMMENDATIONS

1. That Thames Coromandel District Council and/or their partners and/or agents continue to consult with Ngāti Maru concerning any and all further works in the Hauraki Region.
2. That Thames Coromandel District Council and/or their partners and/or agents continue to recognise and provide for the following matters set out below specifically concerning their operations in the Auckland Region and seek the advice of Ngāti Maru if any detrimental anomalies should arise, particularly issues concerning māori culture, history and traditions.
 - *The relationship of the Marutūāhu people with their culture and traditions.*
 - *Prevention and protection of any wahi tapu which are or may be affected by their operations.*
 - *The Mana whenua, Mana mōana and Kāitiakitangā of the Marutūāhu people in the Region.*
3. Should a cultural arts design proposal be required for this project then Thames Coromandel District Council and/or their partners and/or agents will present this concept to Ngāti Maru prior to any formal agreement being reached with any other group.

Plans:

4. All plans, proposed plans and any other documents that relate to Thames Coromandel District Council core operations in the Region will be forwarded by Thames Coromandel District Council and/or their partners and/or agents to Ngāti Maru as soon as they are available.

Monitors

5. That Thames Coromandel District Council and/or their partners and/or agents will pay for a Marutūāhu monitor for ground monitoring purposes and to monitor any archaeological surveys and/or any other earthworks that may be associated with this project. Ngāti Maru will appoint this person and the cost for this monitor will be;

- Monitoring - \$90.00 per hour
- Travel -0.79c per kilometer
- + GST -15%

6. That Thames Coromandel District Council and/or their partners and/or agents will in conjunction with Ngāti Maru set a program for this Ngāti Maru monitor in relation to times of monitoring, areas of monitoring and tasks of monitoring.

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7. That Thames Coromandel District Council and/or their partners and/or agents will in agreement with Ngāti Maru, make provision for the Ngāti Maru monitor regarding costs, administration and other incidental costs.

Kōiwi / Taonga:

8. Should any 'kōiwi' [human remains] or 'taonga' [artefacts] be uncovered relative to the project, Ngāti Maru in consultation with others will determine in accordance with relevant legislation the future of any kōiwi or taonga uncovered. A 'Ngāti Maru Wāhi Tapu Process' is attached below as 'Appendix 1' to set protocol for kōiwi or taonga that is uncovered during all activities.

Marutūāhu Interests:

10. That Thames Coromandel District Council and/or their partners and/or agents recognise Ngāti Maru as the owner of the information in this CVA report.

Release of Information:

11. That Thames Coromandel District Council and/or their partners and/or agents shall not release the original or copies of this Cultural Values Assessment to any third parties without the prior written consent of Ngāti Maru.
12. That Thames Coromandel District Council and/or their partners and/or agents where applicable give effect to these recommendations within this 'CVA' report.

APPENDIX 1

WAAHI TAPU PROCESS

Process:

1. Taonga / Artefacts or Kōiwi / Bones are discovered on property.
2. Work is to immediately stop and a 5-meter radius safe zone is to be established and marked off around the site. The site is to be made safe zone.
3. Contractor/ property owner to contact Ngāti Maru Office to make Ngāti Maru aware of discovery.
4. Ngāti Maru Officer to inspect site and establish extent of discovery.
5. Ngāti Maru, Ngāti Paoa and Property Owner to decide whether discovery to be removed or left on site.
6. All taonga and kōiwi found are to remain property of Ngāti Maru and Ngāti Maru will decide the future of all taonga found on site.

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Ngāti Maru Rūnanga

Cultural Values Assessment

Thames Coromandel District Council

SCHEDULES

- Kaitiakitanga
- Tino Rangātiratanga

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➤ FIRST SCHEDULE

KAITIAKITANGA

Kaitiakitanga is inherently, under the mantle of tino Rangātiratanga, a principle of Te Tiriti o Waitangi (Treaty of Waitangi). Tino Rangātiratanga is the sovereignty of the Māori people, while Kaitiakitanga is the guardianship or stewardship that comes as one of the responsibilities of tino Rangātiratanga.

This is the responsibility of Māori to undertake their duty of custodianship, stewardship and guardianship over their taonga, which is considered by Māori to mean corporeal and non-corporeal things.

Kaitiakitanga is inherent in tino Rangātiratanga and essentially provides the customary parameters within which Rangātiratanga is to be exercised. It provides for Māori stewardship in respect of taonga Māori:

"Thus the care for and fostering of resources was an integral part (but only a part) of Rangātiratanga, and where the resources were clearly demarcated, the Rangātiratanga in respect of them could equally well be described as kaitiakitanga (guardianship)". (Ngāwhā Report)

The kaitiakitanga principle applies in respect of all taonga whether recognised to be in the ownership of Ngāti Maru or not.

Both Tino Rangātiratanga and Kaitiakitanga are responsibility mantles that are associated with Manawhenua, which itself is the basis or source of one's absolute authority over any particular area and its resources.



➤ SECOND SCHEDULE

TINO RANGĀTIRATANGA

FULL TANGATA WHENUA AUTHORITY AND CONTROL OF TAONGA - ARTICLE TWO OF TE TIRITI

"Rangātira and Mana are inextricably related words. Rangātiratanga denotes the mana not only to possess what is yours, but to control and manage it in accordance with your own preferences".

(Motunui Report)

"The cessation by Māori sovereignty to the Crown was in exchange for the protection by the Crown of Māori Rangātiratanga. This concept is fundamental to the compact or accord embodied in the Treaty. Inherent in it is the notion of reciprocity - the exchange of the right to govern for the right of the Māori to retain their full tribal authority and control over their lands and all other valued possessions".

(Ngai Tahu Report)

"Tino Rangātiratanga o rātou taonga tells of the exclusive control of tribal taonga for the benefit of the tribe including those living and those yet to be born. There are three main elements embodied in the guarantee of Rangātiratanga. The first is that authority and control is crucial because without it the tribal base is threatened socially, culturally, economically and spiritually. The second is that the exercise of authority must recognise the spiritual source of the taonga (and indeed of the authority itself) and the reason for stewardship has been the maintenance of the tribal base for succeeding generations. Thirdly the exercise of authority was not only over property, but persons within the kinship group and their access to tribal resources".

(Muriwhenua Report)

For the practical restoration of 'Tino Rangātiratanga', the Waitangi Tribunal has recommended that tangata whenua be directly involved in decision making and the management of natural and physical resources. The tino Rangātiratanga principle applies in respect of all the taonga of Ngāti Maru, including our mountains, lands, seas, rivers and air.

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Tihē Mauri Ora!



I sneeze – it is life!

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