



**FS106.1**  
**Based on advice received from C Wratt, this whole further submission is in relation to Te Uri o Hau's original submission point 367.21.**



## Te Uri o Hau Settlement Trust Further Submission Proposed Kaipara District Plan:

**Date:** 9 March 2026

**To:** Kaipara District Council,  
 Private Bag 1001,  
 Dargaville 0340  
 Email: [districtplanreview@kaipara.govt.nz](mailto:districtplanreview@kaipara.govt.nz)

**From:** Te Uri o Hau Settlement Trust,  
 Lvl 2, 5 Hunt Street,  
 Whangārei 0110

**Contact:** Fiona Kemp (Te Uri o Hau Partnerships Manager)

**Agent:** Puawai Kake (Principal Planner, Kohu Strategy and Planning)

**M:** 022 182 6544

**E:** [fkemp@uriohau.co.nz](mailto:fkemp@uriohau.co.nz)

---

### Introduction

1. Te Uri o Hau Settlement Trust (“**the Trust**”) made a submission on the Proposed Kaipara District Plan (“**Proposed District Plan**”) and is listed as Submitter 367. The Trust has an interest in the Proposed District Plan that is significantly greater than that of the general public, owing to Te Uri o Hau cultural, historical, spiritual, and statutory relationship with the lands, waters, taonga species, wāhi tapu, and wider cultural landscapes within the Kaipara District. We wish to be heard in support of our further submission.
2. As the mandated Post-Settlement Governance Entity for Te Uri o Hau, the Trust carries enduring responsibilities as kaitiaki to uphold the mauri, integrity, and protection of sites and areas of significance, consistent with the Te Uri o Hau Claims Settlement Act 2002 and the Te Uri o Hau Hapū Environmental Management Plan (HEMP). These responsibilities extend across landscapes where whakapapa, occupation, use,

customary practice, and historical events define the cultural identity and mana of Te Uri o Hau.

3. Te Uri o Hau now provides this Further Submission to support the recognition, scheduling, and protection of additional Sites and Areas of Significance to Māori, including silent file locations. Some sites require restricted spatial disclosure due to their sensitivity; however, indicative polygons will be provided to the Council where appropriate. This Further Submission presents detailed cultural, archaeological, and historical evidence for each site, outlines the attributes and risks, and sets out the basis for their inclusion within the Proposed District Plan.
4. The Trust acknowledges the interests of other submitters and supports collaborative processes that appropriately balance cultural protection, environmental sustainability, and community well-being. Te Uri o Hau also reaffirms the unique relationship that tāngata whenua hold with te taiao, and the importance of district plan provisions that reflect and uphold this relationship through mechanisms enabling active kaitiakitanga and rangatiratanga.
5. The Trust acknowledges growth within the Kaipara District and reiterates that cultural landscapes must be protected as development intensifies.

### **Summary of Further Submission**

6. A number of additional sites and cultural landscapes have now been identified by Te Uri o Hau. Some of these locations are sensitive and have been classified as silent files to ensure their protection. Where appropriate, indicative polygons of their approximate location will be provided to the Council.
7. This Further Submission responds to provisions in the Proposed District Plan that directly affect the identification, scheduling, and protection of these sites. The new sites and attributes outlined in this document are relevant to the following provisions already submitted on:

SASM-O1 – Identification of sites and areas of significance to Māori

SASM-O2 – Protection and ongoing management of significant sites

SASM-P1 – Identification and scheduling in collaboration with mana whenua

SASM-P2(3) – Providing for active mana whenua participation in decision-making

SASM-P4 – Avoiding location of activities within or immediately adjacent to significant

sites

SASM-P7(3) – Ensuring cultural advice from mana whenua is meaningfully considered

8. The Trust seeks amendments that accurately recognise the sites identified in this submission, ensure the protection of wāhi tapu and wāhi taonga, and strengthen alignment between the District Plan, Te Uri o Hau tikanga, and the statutory responsibilities affirmed under the Te Uri o Hau Claims Settlement Act 2002.

1. SASM: Kapua Pā

Name & location of site, area or cultural landscape	
Name of the site, area, cultural landscape (if applicable).	Kapua Pā part cultural landscape as this application covers four (4) pā sites as indicated on the enclosed map
Where is the site, area or cultural landscape of significance located?	<p><b>Arapaoa Peninsula</b></p> <p>Valuation No      0112011003</p> <p>Location Address   308B Arapaoa Road, Tinopai Peninsula</p> <p>Certificate of Title   772634</p> <p>Legal Description   LOT 3 DP 508015</p> <p>Parcel ID      7803441</p> <p>Apellation   Lot 3 DP 508015</p> <p>Affected Surveys   DP 508015</p> <p>Parcel Intent Fee Simple Title</p> <p>Topology Type      Primary</p> <p>Statutory Actions</p> <p>Land District North Auckland</p> <p>Titles 772634</p> <p>NZAA Q08/98 Pa</p> <p>NZAA S08/405 Mahinga Kai</p>
Site, Area or Cultural Landscape Attributes	
1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?	<p>Mahinga kai (Cultivation): This site is an important food and resource gathering place and/or this site likely contains the remnants of communal gardens growing hue (gourd plant), uwhi (yam), taro (ground shield leaf), kūmara (sweet potato) and tī pore (cabbage tree).</p>

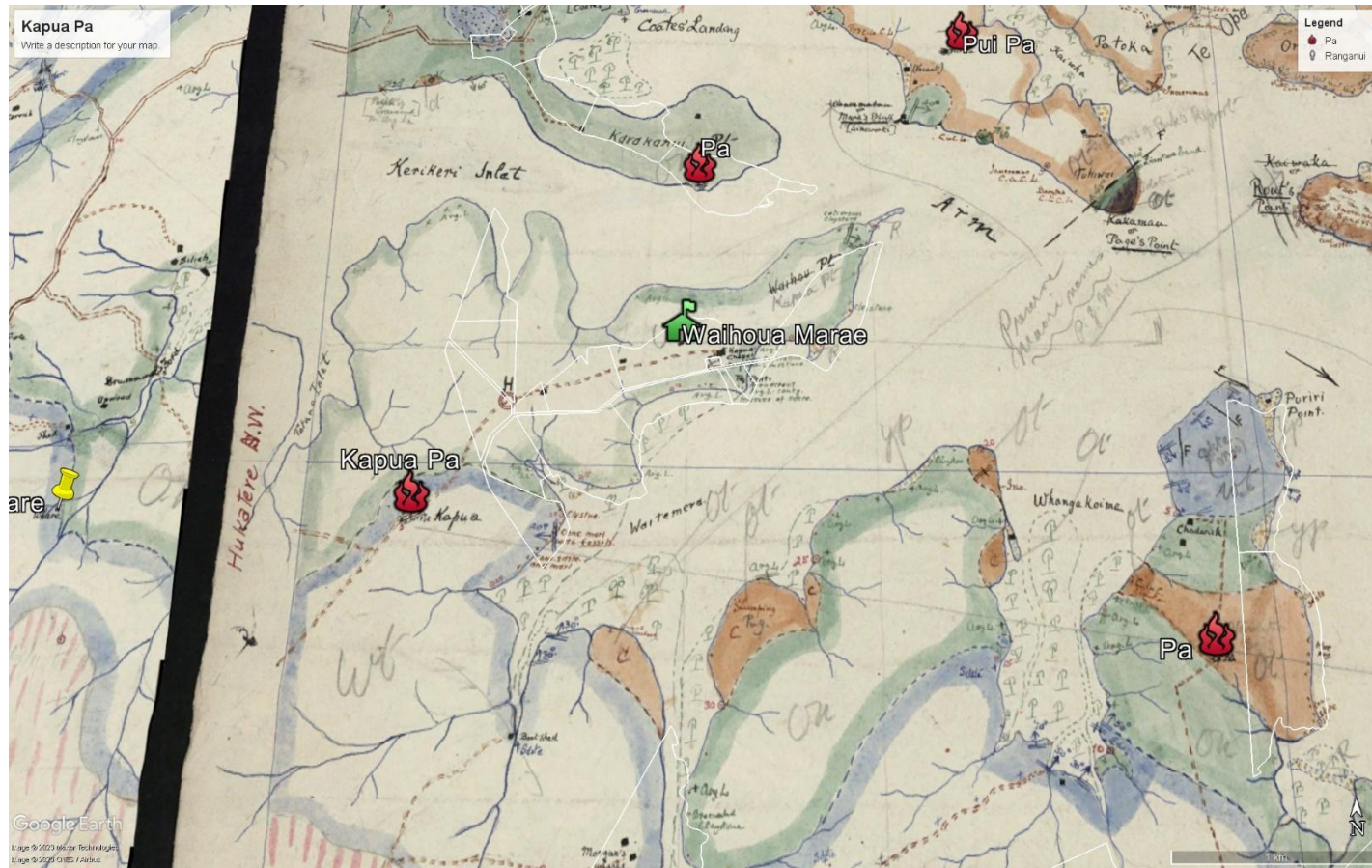
<p><b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b></p>	<p>areas of cultivation and resource gathering with were highly prized and valued by ancestors. This area represents the physical manifestation of the relationship with Rongo (personification of cultivation) and is particularly significant to the local tribal custodians (people).</p>
<p><b>3. Does the site, area or cultural landscape have cultural significance?</b></p>	<p>areas of cultivation and resource gathering with were highly prized and valued by ancestors. This area represents the physical manifestation of the relationship with Rongo (personification of cultivation) and is particularly significant to the local tribal custodians (people).</p>

**Site, Area or Cultural Landscape Attributes**

<p><b>4. Does the site, area or cultural landscape have spiritual significance?</b></p>	<p>areas of cultivation and resource gathering with were highly prized and valued by ancestors. This area represents the physical manifestation of the relationship with Rongo (personification of cultivation) and is particularly significant to the local tribal custodians (people).</p>
---	--

**Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape**

<p><b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b></p>	<p>TUOH has not got the access to practice Tikanga on this cultural landscape</p>
<p><b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b></p>	<p>Land access due to alienation of block</p>



## 2. SASM: Mareretu

Name & location of site, area or cultural landscape	
<b>Name of the site, area, culturallandscape (if applicable).</b>	<b>Mareretu part cultural landscape please refer to enclosed map. There is a urupa and the Kikowhiti Stream flows through the landscape.</b>
<b>Where is the site, area or cultural landscape of significance located?</b>	<p>Approx. 2.3km E-SE of Mareretu , off Golden Stairs Rd</p> <p>Title No. NA31C/1 Estate Description: Fee Simple, 1/1, Part Section 207 Parish of Mareretu, 747,214 m2</p> <p>Title No. NA89C/713 Estate Description Fee Simple, 1/1, Part Allotment 233 Parish of Mareretu and Lot 1 Deposited Plan 135898, 1,526,693 m2 Approx 3.3km north of Mareretu Near Central Rd and Taipuha Station Rd 400 m from Mangonui River</p>
Site, Area or Cultural Landscape Attributes	
<b>1. Does the site, area or cultural landscape have archaeological/ historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?</b>	One of the sites that Ngāti Whātua fled to after Te Ika a Ranganui

<b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b>	Yes, it is the portage to escape Ngāpuhi after the pakanga of Te Ika a Ranganui
<b>3. Does the site, area or cultural landscape have cultural significance?</b>	Yes

### Site, Area or Cultural Landscape Attributes

<b>4. Does the site, area or cultural landscape have spiritual significance?</b>	Yes
--	-----

### Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape

<b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b>	The site is situated on the Papanoa Oakleigh Road there access and desecration is highly likely
<b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b>	Access to protect Animal stock Farm off run





### 3. SASM: Marohemo or Matahemu or Marahemu or Mohinui

Name & location of site, area or cultural landscape	
<b>Name of the site, area, cultural landscape (if applicable).</b>	<b>Marohemo or Matahemu or Marahemu or Mohinui</b>
<b>Where is the site, area or cultural landscape of significance located?</b>	<p>In the vicinity of the current settlement of Whakapirau covering the entire peninsula to Marohemo to the Arapaoa River.</p> <p>Pā Title No. NA22C/1288 Estate Description Fee Simple, 1/1, Part Pukehuia Block, 172,512 m2 NZAA: Q08/78</p> <p>Pā Title No. 345982 Estate Description Fee Simple, 1/1, Lot 4 Deposited Plan 386431, 50,170 m2 NZAA: Q08/77</p> <p>Pa Title No. NA71D/394 Estate Description Fee Simple, 1/1, Part Ahikiwi Block, 1,091,276 m2 NZAA: Q08/79</p> <p>Title No. NA63A/736 Estate Description Fee Simple, 1/1, Lot 1 Deposited Plan 112167, 38,690 m2</p> <p>Title No. NA28D/1358 Estate Description Fee Simple, 1/1, Lot 17 Deposited Plan 72732, 897 m2</p> <p>Title No. 314366</p>

Estate Description Fee Simple, 1/1, Lot 1 Deposited Plan 378459, 10,055 m2  
NZAA: Q08/81 pa

Title No. NA106C/483

Estate Description Fee Simple, 1/1, Lot 3 Deposited Plan 173690, 40,850 m2  
NZAA: Q08/81 pa

Title No. NA48C/957

Estate Description Fee Simple, 1/1, Part Section 5 Block IV Hukatere Survey District,  
1,930,774 m2  
NZAA: Q08/81 pa

Hillside overlooking modern Whakapirau

Parcel ID 7002952  
Apellation Lot 4 DP 386431  
Affected Surveys DP 386431  
Parcel Intent Fee Simple Title  
Topology Type Primary  
Statutory Actions  
Land District North Auckland  
Titles 345982

Parcel ID 5135769  
Apellation Lot 1 DP 112167  
Affected Surveys DP 112167  
Parcel Intent DCDB  
Topology Type Primary  
Statutory Actions  
Land District North Auckland  
Titles NA63A/736

Parcel ID 5148785  
Apellation Part Ahikiwi Block  
Affected Surveys DP 448534, ML 601  
Parcel IntentDCDB  
Topology Type Primary  
Statutory Actions  
Land DistrictNorth Auckland  
Titles NA71D/394

Valuation No 0119006900  
Location Address 1122E Whakapirau Road, Maungaturoto  
Certificate of Title 345982  
Legal Description LOT 4 DP 386431

OBJECTID 44106  
OBJECTID\_1 21833  
NZAA\_ID Q08/77  
METRIC Q08/77  
IMPERIAL N28/77  
NAME  
UpdateDate 7/30/2007, 12:00 PM  
NZTM\_E 1711206  
NZTM\_N 5998285  
Source CINZAS  
ShortDescr PA  
SiteType Pa

### Site, Area or Cultural Landscape Attributes

<p><b>1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?</b></p>	<p>Pā, which were involved in battles after Te Ika a Ranganui, as well as areas where large paddocks held koiwi in trees for 50+ years, and were removed to the ossuary by Albertlander settlers to ensure the sale of land. Bones were later removed and crushed for blood and bone addition to fertiliser by Jackman.</p>
<p><b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b></p>	<p>Yes, was a site of mass slaughter of women, children and elderly in the aftermath of Te Ika a Ranganui.</p>
<p><b>3. Does the site, area or cultural landscape have cultural significance?</b></p>	<p>Yes, as above</p>

### Site, Area or Cultural Landscape Attributes

<p><b>4. Does the site, area or cultural landscape have spiritual significance?</b></p>	<p>Yes, as above</p>
<p><b>Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape</b></p>	
<p><b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b></p>	<p>The site is situated on the Paparoa Oakleigh Road there access and desecration is highly likely</p>

**6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?**

[https://www.heritage.org.nz/list-details/462/St%20Alban's%20Church%20\(Anglican\)](https://www.heritage.org.nz/list-details/462/St%20Alban's%20Church%20(Anglican))

St Alban's Church (Anglican), Whakapirau was built in 1896 after a period of community fundraising that enabled it to be opened debt free. The site for the church was formerly part of a block of land made tapu by koiwi from the battle of Marohemo in 1825. The tapu was lifted from the land by the gathering of the koiwi into an ossuary. These bones were subsequently used to fertilise vineyards in the vicinity. The churchyard contains the graves of a number of members of local families, Māori and Pakeha, including several of those directly involved in the erection of the church.





*Figure 1: Orchard with Crushed Koiwi used as fertiliser*



<https://whakapirau.co.nz/history/>





#### 4. SASM: Oneriri or Puketotara

Name & location of site, area or cultural landscape																					
<b>Name of the site, area, cultural landscape (if applicable).</b>	Oneriri Pa Pa laia or Kangaroo Pa Araparu Pa (situated opposite laia Pa). Including Motu Kumara Puketotara Pa Pa on ridge																				
<b>Where is the site, area or cultural landscape of significance located?</b>	All Pa sites are within the Hargreaves Point, Hargreaves Basin, Puketotara Peninsula  <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 2px;">Parcel ID</td> <td style="padding: 2px;">4850760</td> </tr> <tr> <td style="padding: 2px;">Apellation</td> <td style="padding: 2px;">Lot 2 DP 44708</td> </tr> <tr> <td style="padding: 2px;">Affected Surveys</td> <td style="padding: 2px;">DP 44708</td> </tr> <tr> <td style="padding: 2px;">Parcel Intent</td> <td style="padding: 2px;">Fee Simple Title</td> </tr> <tr> <td style="padding: 2px;">Topology Type</td> <td style="padding: 2px;">Primary</td> </tr> <tr> <td style="padding: 2px;">Statutory Actions</td> <td style="padding: 2px;"></td> </tr> <tr> <td style="padding: 2px;">Land District</td> <td style="padding: 2px;">North Auckland</td> </tr> <tr> <td style="padding: 2px;">Titles</td> <td style="padding: 2px;">NA1507/97</td> </tr> <tr> <td style="padding: 2px;">Valuation No</td> <td style="padding: 2px;">0120018300</td> </tr> <tr> <td style="padding: 2px;">Location Address</td> <td style="padding: 2px;">Oneriri Road, Kaiwaka</td> </tr> </table>	Parcel ID	4850760	Apellation	Lot 2 DP 44708	Affected Surveys	DP 44708	Parcel Intent	Fee Simple Title	Topology Type	Primary	Statutory Actions		Land District	North Auckland	Titles	NA1507/97	Valuation No	0120018300	Location Address	Oneriri Road, Kaiwaka
Parcel ID	4850760																				
Apellation	Lot 2 DP 44708																				
Affected Surveys	DP 44708																				
Parcel Intent	Fee Simple Title																				
Topology Type	Primary																				
Statutory Actions																					
Land District	North Auckland																				
Titles	NA1507/97																				
Valuation No	0120018300																				
Location Address	Oneriri Road, Kaiwaka																				

Certificate of Title 47C/1283 1507/96  
Legal Description LOT 1 DP 34399 LOTS 1-2 DP 44708 LOTS 1-3 DP 44709 PT TE UAKI BLK SECS 1 2 BLK X  
III OTAMATEA SD PTS PUKETOTARA BLK MOTU ROA ISLAND BLK MOTUOUHI ISLAND BLK NGAM  
OTU ISLAND BLK ON DP 5280 BLKS IX XII XV I HUKATERE SD

Puketotara Peninsula

The pa is one of two on prominent ridge line on south side of Whakaki River. A number of terraces and possible pit sites.

Valuation No 0120017800  
Location Address 2076 Oneriri Road, Kaiwaka  
Certificate of Title NA491/76  
Legal Description PT DP 11595 ALL DP 12578 BLK IX OTAMATEA SD

OBJECTID 33275  
OBJECTID\_1 5211  
NZAA\_ID Q09/495  
METRIC Q09/495  
IMPERIAL N28/141  
NAME  
UpdateDate 7/30/2007, 12:00 PM  
NZTM\_E 1720333  
NZTM\_N 5985110  
Source CINZAS  
ShortDescr PA  
SiteType Pa  
SiteFeature  
OBJECTID 457687

	id 3124565 title_no NA491/76 status LIVE type Freehold land_district North Auckland issue_date 4/29/1929, 11:30 AM guarantee_status Guarantee estate_description Fee Simple, 1/1, Deposited Plan 11594 and Deposited Plan 12578, 2,848,987 m2 number_owners 3 spatial_extents_shared F GlobalID 51e50d72-c877-4a34-8c50-7e1ddb450a26
--	---

Site, Area or Cultural Landscape Attributes	
<b>1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?</b>	Yes All Pa sites are situated on the Puketotara Peninsular that makes up a historical and cultural landscape within the Hargraves Basin
<b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b>	Yes All sites contain kumara pits there are a place where Te Uri o Hau tūpuna resided and practiced their day to day tikanga in accordance to today's practices

<p><b>3. Does the site, area or cultural landscape have cultural significance?</b></p>	<p>Yes, as above</p>
--	----------------------

**Site, Area or Cultural Landscape Attributes**

<p><b>4. Does the site, area or cultural landscape have spiritual significance?</b></p>	<p>Yes, as above</p>
---	----------------------

**Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape**

<p><b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b></p>	<p>Access is Private</p>
<p><b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b></p>	<p>Some sites are on private land Access to protect what is left</p>





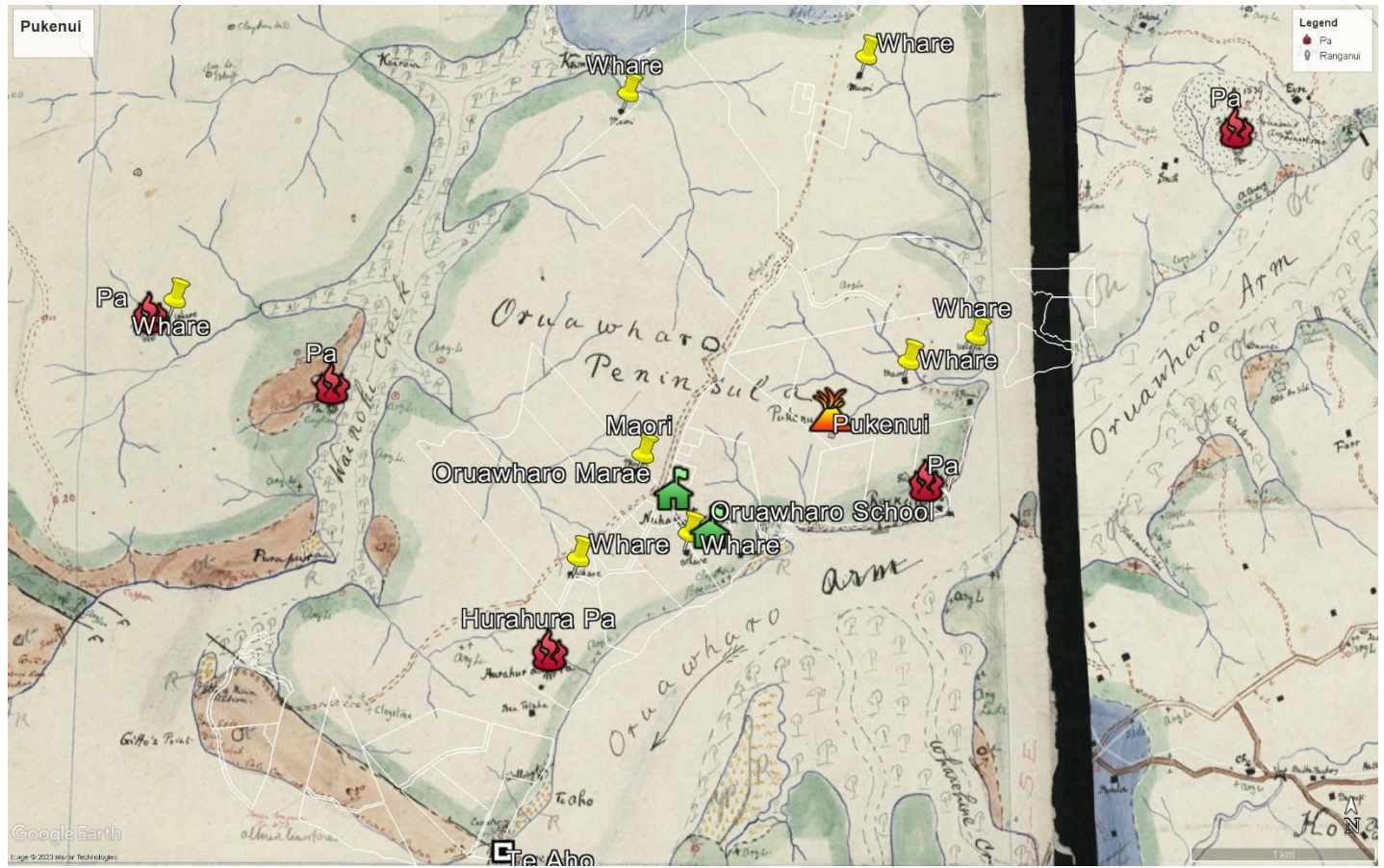


## 5. SASM: Pukenui

Name & location of site, area or cultural landscape	
Name of the site, area, culturallandscape (if applicable).	<p><b>Pukenui (Big Hill) – part cultural landscape please refer to enclosed map</b></p> <p><b>Note: this cultural landscape includes the Oruawharo Pennisular, Wainoke Creek and Te Aho</b></p>
Where is the site, area or cultural landscape of significance located?	<p>GPS Co-ordinates 36°16'2.66"S 174°25'5.79"E</p> <p>Title No. NA104D/964 Estate Description: Fee Simple, 1/1, Lot 2-3 Deposited Plan 171701, 648,215 m2</p> <p>Title No. NA248/17 Estate Description: Fee Simple, 1/1, Raekau 2B Block, 122,089 m2</p> <p>Pukenui looks across at Oruawharo Marae</p>
Site, Area or Cultural Landscape Attributes	
1. Does the site, area or cultural landscape have archaeological/ historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?	<p>Tahinga (progenitor of Ngāti Tahinga) and his son Whiti were the best hunters in the district. According to Whiti , Whatitiri (Maungatapere) and Pukenui were the best places for kereru (wood pigeon). This was at a time when kereru was plentiful and important source of nutrition. Competition for this whenua was traditionally intense.</p>

<p><b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b></p>	<p>Yes Hapū still reside in the area</p>
<p><b>3. Does the site, area or cultural landscape have cultural significance?</b></p>	<p>Yes</p>

<b>Site, Area or Cultural Landscape Attributes</b>	
<b>4. Does the site, area or cultural landscape have spiritual significance?</b>	Yes
<b>Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape</b>	
<b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b>	Oruawharo Marae is the central point for all descendants of TUOH
<b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b>	Denuded for modern day farming practises



6. SASM: Te Ihu Pā and Raepare Pā

Name & location of site, area or cultural landscape	
<b>Name of the site, area, cultural landscape (if applicable).</b>	<b>Te Ihu Pa NZAA: Q08/94 Raepare Pa</b>
<b>Where is the site, area or cultural landscape of significance located?</b>	<p>Situated at the junction of Otamatea Arm and Raepare Inlet on two opposing heads.</p> <p>Raepare  Parcel ID 6757537  Apellation Lot 16 DP 346940  Affected Surveys DP 346940, DP 461460, DP 477124, DP 486648, DP 506125, DP 509154, DP 522072, DP 529307  Parcel Intent Fee Simple Title  Topology Type Primary  Statutory Actions  Land District North Auckland  Titles 192963, 192964, 192968, 192969, 192972, 192973, 192974, 192977, 607141, 607142, 648720, 648721, 660748, 660749, 694411, 694412, 765872, 765873, 827281, 827282, 857608, 857609  OBJECTID 10796  OBJECTID_1 28902  NZAA_ID Q08/95  METRIC Q08/95  IMPERIAL N28/95  NAME  UpdateDate 7/30/2007, 12:00 PM  NZTM_E 1724307  NZTM_N 5995916</p>

Source CINZAS  
 ShortDescr PA  
 SiteType Pa  
  
 Te Ihu Pa  
 Parcel ID 6871408  
 Apellation Lot 2 DP 368291  
 Affected Surveys DP 368291  
 Parcel Intent Fee Simple Title  
 Topology Type Primary  
 Statutory Actions  
 Land District North Auckland  
 Titles 277460  
 Valuation No 0120005300  
 Location Address Oneriri Road, Kaiwaka  
 Certificate of Title 277460  
 Legal Description LOT 2 DP 368291  
  
 OBJECTID 24698  
 OBJECTID\_1 5130  
 NZAA\_ID Q08/493  
 METRIC Q08/493  
 IMPERIAL  
 NAME  
 UpdateDate 7/30/2007, 12:00 PM  
 NZTM\_E 1724248  
 NZTM\_N 5995326  
 Source CINZAS  
 ShortDescr PA  
 SiteType Pa

**Site, Area or Cultural Landscape Attributes**

<p><b>1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?</b></p>	<p>Pakanga (Battle Site): This is a battle site and has been identified and demarked by tribal experts. Values and significance - there is a high probability of encounter with sensitive tangible and/or intangible values significant to the local tribal custodians (people).</p> <p>There are several pa sites in the immediate vicinity. There are also oven and midden sites.</p> <p>In the aftermath of Te Ika a Ranganui , Ngāti Whātua took refuge in the stronghold Te Ihu Pā on the Otamatea. Ngapuhi advanced to a pa which they built on the Raepare point.</p> <p>A pre-musket defensive structure showed that the new methods of battle were to prove ineffective against gunpowder.</p> <p>An archaeological investigation could show the difference between a pre-musket defensive structure and a newly built structure by engineers who now had a greater understanding of strengths and weaknesses of musket power.</p> <p>A comparison to structures such as Ohaewai and Ruapekapeka which were built in the next decade would show the knowledge and advances which took place , but were not investigated as there were no pakeha involved.</p> <p>As part of the chronology of events of the most important battle of Ngati Whatua , Te Uri o Hau history , these sites maintain utmost significance.</p>
<p><b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b></p>	<p>Te Ihu was an existing stronghold which Ngati Whatua survivors retreated to after the loss at Te Ika a Ranganui.</p> <p>Ngapuhi pursued them and built their own pa at Raepare.</p> <p>As part of the chronology of events of the most important battle of Ngati Whatua , Te Uri o Hau history , these sites maintain utmost significance.</p> <p>Pakanga (Battle Site): This is a battle site and has been identified and demarked by tribal experts. Values and significance - there is a high probability of encounter with sensitive tangible and/or intangible values significant to the local tribal custodians (people).</p>

<b>3. Does the site, area or cultural landscape have cultural significance?</b>	<p>As a traditional pre-musket pa , the inability to defend this stronghold led to the remaining warriors dying or becoming refugees.</p> <p>As part of the chronology of events of the most important battle of Ngati Whatua , Te Uri o Hau history , these sites maintain utmost significance.</p>
---	--

**Site, Area or Cultural Landscape Attributes**

<p><b>4. Does the site, area or cultural landscape have spiritual significance?</b></p>	<p>With the 200-year anniversary of the battle at Te Ika a Ranganui , Ngāti Whātua and Te Uri o Hau are only now starting to publicly talk about this battle.                  The loss of life and mana led Te Uri o Hau to leave their rohe for the next decade and would spend the next two centuries fighting to regain a portion of what was lost.                  The loss at Te Ihu was the final crushing blow that removed any hope of living in the Kaipara for the next decade.</p> <p>As part of the chronology of events of the most important battle of Ngati Whatua , Te Uri o Hau history , these sites maintain utmost significance.</p>
---	--

**Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape**

<p><b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b></p>	<p>May have been affected by subdivision on Raepare Creek Lane</p> <p>Farm over previous century                  Pakanga (Battle Site): This is a battle site and has been identified and demarked by tribal experts.                  Values and significance - there is a high probability of encounter with sensitive tangible and/or intangible values significant to the local tribal custodians (people).</p>
<p><b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b></p>	



## 7. SASM: Ripiro Punawai

Name & location of site, area or cultural landscape	
<b>Name of the site, area, cultural landscape (if applicable).</b>	<b>Ripiro Punawai</b>
<b>Where is the site, area or cultural landscape of significance located?</b>	<ul style="list-style-type: none"> <li>• Moremonui 35°53'50.43"S 173°41'31.93"E</li> <li>• Waioaua 35°54'29.86"S 173°42'9.08"E</li> <li>• Waikawae 35°55'31.82"S 173°43'6.43"E</li> <li>• Wairapakura 35°57'5.36"S 173°44'30.64"E</li> <li>• Moeatu or Baylys Beach 35°57'16.70"S 173°44'40.53"E</li> <li>• Tikitiki 35°59'14.17"S 173°46'20.21"E</li> <li>• Mahuta Gap 36° 0'16.55"S 173°47'13.37"E</li> <li>• Waipatupuha 36° 1'40.92"S 173°48'28.77"E</li> <li>• Kapoa 36° 3'14.71"S 173°50'3.04"E</li> <li>• Glinks Gully 36° 4'53.45"S 173°51'25.69"E</li> <li>• Huenui 36° 7'19.98"S 173°53'39.78"E</li> <li>• Whangakoka 36°16'24.20"S 174° 0'17.74"E</li> </ul>
Site, Area or Cultural Landscape Attributes	
<b>1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?</b>	<p>One of the taonga kai for Kaipara region is <b>Toheroa <i>Paphies ventricose</i></b></p> <p>This species is found in the tidal area where freshwater streams meet salt water and are buried in the sand of this area.</p> <p>Toheroa may be found up to 100 metres either side of the freshwater outlet.</p> <p>The sand dunes above are also vital as the <b>Pingao <i>Ficinia Spiralis</i></b> are where the spat (seed) for toheroa initially take root.</p> <p>The once numerous toheroa are now endangered species despite decades of bans by DOC and MPI</p>

	<p>The landscape includes but is not limited to</p> <ul style="list-style-type: none"> <li>-where the freshwater stream comes in contact with the fine sand and percolates to the sea.</li> <li>-The sand dunes for several hundred metres either side.</li> <li>-Tidal sand up to 100 metres either side of stream</li> </ul> <p>As entry points to Ripiro Beach , the streams often had pa overlooking them.</p>
<p><b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b></p>	<p>Toheroa is a delicacy of the highest standard , recognised by Maori and Pakeha for its taste. Unfortunately , it was not properly recognised for its financial value and was harvested , canned and sold as low value spam instead of treating it as beluga caviar.</p> <p>There is currently a ban on collection of toheroa by regulatory authorities as well as iwi and hapu. They can be collected with a permit and will occasionally be available at marae for kaumatua and kuia. Traditional collection of kai was not just about feeding the tinana , but also an opportunity to bond for various generations and pass on wisdom regarding collection , seasons , spawning etc</p> <p>Prior to vehicles it was often a multi day journey.</p>
<p><b>3. Does the site, area or cultural landscape have cultural significance?</b></p>	<p>In the Kaipara region the two main journey trails were the Wairoa River and Ripiro Beach. The freshwater streams along the Ripiro allowed regular stopping points with guaranteed freshwater and kai , allowing swift passage without need for carrying heavy loads.</p> <p>Moeatu (Baylys) means ‘sleep there’ or ‘sleep away’ signifying its value as a regular visiting spot.</p> <p>Battles took place along Ripiro</p> <p>Tribal migration</p> <p>Trade journeys took place</p> <p>Visits to whanau for all reasons including betrothals</p> <p>Theft and vengeance stories were recorded in our history</p> <p>These were all enable by freshwater and kai readily available in the form of toheroa</p> <p>Camping and holidays took place and continue to this day</p> <p>Koivi are buried in sand dunes near some of the streams</p>

### Site, Area or Cultural Landscape Attributes

<b>4. Does the site, area or cultural landscape have spiritual significance?</b>	<p>Mana whenua recognise the importance of these streams due to their connection to the taonga kai. Toheroa is embedded in our culture for Te Uri o Hau</p> <p>Koiwi burial sites in sand dunes near many of the streams continue to have spiritual connections to mana whenua , even when there is no marker or name plate to identify each individual or the location.</p>
--	--

### Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape

<b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b>	<p>There used to be 38 streams along Ripiro Beach. There are currently approx.. 12-14 with a couple determined by rain.</p> <p>Draining of swamps , dams , farm canals as well as altered rain pattern due to removal of swamp/forest during colonial era.</p> <p>Current water storage program will alter water aquifer levels and will require monitoring to see if it affects remaining streams.</p> <p>Human activity especially 4wd crush toheroa beds.</p> <p>Runoff from houses/communities into larger streams</p> <p>Unsure about farm runoff</p>
<b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b>	<p>After the devastation of toheroa beds of 50-60's and alteration of stream and landscape of colonial era , there has not been a dedicated ongoing attempt to revive numbers.</p> <p>Minor attempts and studies have been made , but an intensive training program for kaitiaki with ongoing planting and reseeded on decades long basis is needed to repair damage.</p> <p>The damage is to the streams and sand dunes as much as the toheroa itself</p> <p>Lack of vehicles to monitor the beaches as well as legal authority to enforce laws when wrongdoing is observed.</p> <p>Training to understand how to reverse damage to streams and beds.</p>

## 8. SASM: Kaiwhetu Pā

Name & location of site, area or cultural landscape	
<b>Name of the site, area, culturallandscape (if applicable).</b>	<b>Kaiwhetu Pā</b> <b>Kaiwhetu alludes to the food available in all directions Kai – food Whetu – star or constellation</b>
<b>Where is the site, area or cultural landscape of significance located?</b>	<p>Kaiwhetu Pā is located on a small island west of Hukatere Peninsula in the lower reaches of Northern Wairoa River. Level with Kelly’s Bay.</p> <p>GPS co-ordinates 36°14'16.71"S 174°11'26.86"E</p> <p>Parcel ID 5025791            Apellation Part Hukatere B2B6 Block            Affected Surveys ML 14537            Parcel Intent DCDB            Topology Type Primary            Statutory Actions            Land District North Auckland            Titles NA789/292            Valuation No 0112013300            Location Address Kaiwhitu Island, Tinopai            Certificate of Title NA789/292            Legal Description PT HUKATERE B2B6 BLK VI HUKATERE SD-PT K AIWHITU ISLAND</p> <p>Parcel ID 5094574            Apellation Part SE Kaiwhitu Island Block ML 14537            Affected Surveys ML 14537            Parcel Intent DCDB            Topology Type Primary            Statutory Actions            Land District North Auckland</p>

	<p>Titles NA10D/964  Valuation No 0112013400  Location Address Kaiwhitu Island, Tinopai  Certificate of Title NA10D/964  Legal Description PT KAIWHITU ISL BLK VI HUKATERE SD</p> <p>Kaiwhitu Island  has been split in  half.</p>
--	--

<b>Site, Area or Cultural Landscape Attributes</b>	
<p><b>1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?</b></p>	<p>Kaiwhetu Pā was a watch tower pa on the lower Northern Wairoa peninsula which could be accessed by land from several directions from the Hukatere peninsula. There is bare land/rock/mud which can be sprinted across during low tide and swiftly waded to during high tide from either shore. The riverside was deep enough to have a waka ready to launch or already in the water at any time. This gave it a strategic value far in excess of its actual physical size, from this point you could see pa which could be seen up and down the river.</p>
<p><b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b></p>	<p>As a watch tower pa, it would have only needed to be lightly manned. The kaimoana available directly below was numerous. There is still oyster, mussel beds and flounder still available as well as snapper, kahawai and mullet. Local freshwater streams and springs meant that very little resources were needed to maintain a small group on a permanent or as needed basis. With steep sides, it could be defended for long enough to have a smoke signal sent out seeking assistance. A narrow pathway to the island is still easily visible.</p>
<p><b>3. Does the site, area or cultural landscape have cultural significance?</b></p>	<p>Kaiwhetu Pa was part of a chain of defensive/offensive locations along the Northern Wairoa River for many centuries.</p>

**Site, Area or Cultural Landscape Attributes**

<p><b>4. Does the site, area or cultural landscape have spiritual significance?</b></p>	<p>Several centuries of use allows a site to develop its own mauri, mana and wairua.</p>
---	--

**Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape**

<p><b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b></p>	<p>Sediment build up puts all kaimoana at risk. Heavy runoff from hillsides may contain chemicals which are detrimental to kaimoana. Removal of trees from nearby hillsides removes the natural filtration system which provided fresh water streams. Erosion</p>
<p><b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b></p>	<p>Site is not registered with NZAA or other heritage bodies Lack of access from land due to change in ownership from mana whenua. Lack of resources and access from the river by boat</p>

## Kaiwhetu Pa

Western side of Hukatere Peninsula on Wairoa across from Kelly's Bay

Legend

Kaiwhetu Pa

Google Earth

map © 2022 CNES / Airbus

1 km



9. SASM: Motuwheke, Motu Whetekei, Motu Whetiki

Name & location of site, area or cultural landscape	
<b>Name of the site, area, cultural landscape (if applicable).</b>	Motuwheke, Motu Whetekei, Motu Whetiki, Motu Whitiki
<b>Where is the site, area or cultural landscape of significance located?</b>	<p>Estate description: Fee simple, 1/1, Allotment 34, Parish of Tatarariki, 133,951 m2. Also includes Part Allotment 23, Parish of Tatarariki</p> <p>Sites sites within the Cultural Landscape of Ripia Māori Reservation</p> <p>(Ref: KDC CVA)</p>
Site, Area or Cultural Landscape Attributes	
<b>1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?</b>	<p>Former Pa site which was and continues to be used/abused as a quarry. Without further archaeology exploration, there is no guarantee that any remnants of archaeological value remains.</p> <p>This does not cancel out the historical value, nor the “myth and legend” handed down through the generation as told by Te Uri o Hau tupuna.</p> <p>Today tangata whenua continue to place the significance of Motu Wheteke to Tangata Whenua and its place in history especially for Ngāti Rango (note history books say Ngāti Rongo<sup>1</sup>) Ripia and Naumai Marae whanui</p> <p>Former Pa site which was and continues to be used/abused as a quarry. Without further exploration , there is no guarantee that any remnants of archaeological value remain.</p> <p>This does not cancel out the historical value , nor the “myth and legend” value which the tangata whenua continue to place upon Motu Wheteke</p>

<sup>1</sup> Noted history books say Ngāti Rongo

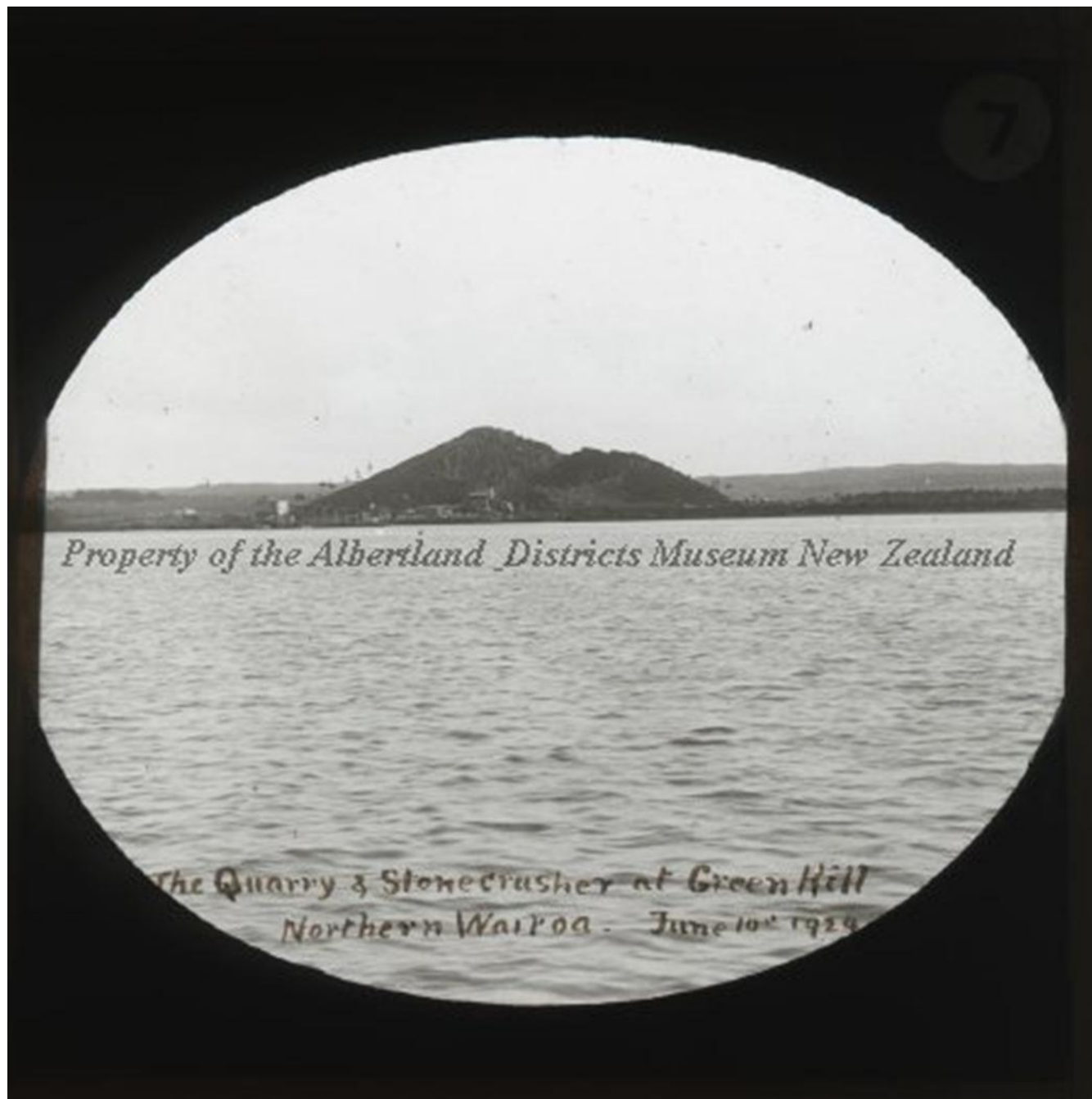
<p><b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b></p>	<p>Motu Wheteke was a traditional Pa actively used since the times of Haumoewarangi and earlier. In particular, it was one of the fighting pa of Rongo (Rango), son of Hau and his final battle, death and burial took place here.</p> <p>For further reading see: Journal of Polynesian Society<sup>2</sup> Volume 20 1911 &gt; Volume 20, No.3 &gt; Ngati-Whatua traditions. No. 4. He korero mo Rongo, by Matiu Te Aranui, p 103-107</p>
<p><b>3. Does the site, area or cultural landscape have cultural significance?</b></p>	<p>Ngā korero Tuku Iho as told by Kuia of Naumai Marae.<sup>3</sup></p> <p>Mangaraho (Mangarahu<sup>4</sup>), Tokatoka, Kewi Pahutei, Okiriahi and Motu Wheteke left the East Coast together to visit the toheroa beds on the West Coast Beach. All went well until they arrived at the river , when there was great trouble in crossing. Motu Wheteke got across with difficulty and landed at the Green Hill which bears his name. Okiriahi got nearly across , but was drowned at the spot where the rocks now mark his resting place. The others were grief stricken and failed to cross or to return home. Toka Toka stood up tall , Mangarahu curled into a ball and Kewi Pahutei lay down beside the river where his brother drowned.</p> <p>This purakau continues to be told on marae in this rohe. Ruawai Primary has painted murals and storylines in prominent positions around the school telling this history.</p>

<sup>2</sup> Volume 20 1911 > Volume 20, No.3 > Ngati-Whatua traditions. No. 4. He korero mo Rongo, by Matiu Te Aranui, p 103-107

<sup>3</sup> Ngā Korero Tuku Iho as told by Kuia of Naumai Marae.

<sup>4</sup> Maungaraho also known as Maungarahu

<b>Site, Area or Cultural Landscape Attributes</b>	
<b>4. Does the site, area or cultural landscape have spiritual significance?</b>	<p>The site is a former Papakainga and Pa site with numerous whare, Maara Kai and Urupa. There are stories associated that have been handed down through the generations as well as historical activities “myths and legends”</p> <p>Due to the musket wars, the site had been abandoned several decades earlier, and is one where natural resource were considered of greater importance than historical archaeological or spiritual significance. Thus the entire mountain was quarried, leaving puddles.</p> <p>The maunga has historical significance for the affiliated hapū that continue to uphold ahikāroa within the Northern Kaipara rohe.</p>
<b>Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape</b>	
<b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b>	<p>From the time of the Otamatea and Hobson District Council the striping and pillaging of metal for all roading continues.</p> <p>These quarry activities have caused environmental damage to the flora &amp; fona along the streams and to the original landscape. The council quarry may have caused a slight detriment to the original landscape.</p>
<b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b>	<p>KDC has re-opened the quarry and thus it is a worksite for heavy machinery and is off limits to everybody.</p> <p>Health and safety considerations prohibit entry and access to the river.</p> <p>It is also considered KDC property which gives no rights to tangata whenua.</p>



Property of the Albertland Districts Museum New Zealand

The Quarry & Stonecrusher at Green Hill  
Northern Wairoa - June 10<sup>th</sup> 1929



GPS coordinates

36° 5'16.56"S

173°57'45.41"E

Pouto Road approximately 3 paddocks<sup>5</sup> south of Ripia Marae on riverside of road. Includes stream line, stop bank.

---

<sup>5</sup> More research required on the size of the Pa site

## 10. SASM: Kaiwhetu Pā

Name & location of site, area or cultural landscape	
Name of the site, area, cultural landscape (if applicable).	<p><b>Kaiwhetu Pā</b>  <b>Kaiwhetu alludes to the food available in all directions Kai – food Whetu – star or constellation</b></p>
Where is the site, area or cultural landscape of significance located?	<p>Kaiwhetu Pā is located on a small island west of Hukatere Peninsula in the lower reaches of Northern Wairoa River. Level with Kelly’s Bay.</p> <p>GPS co-ordinates 36°14'16.71"S 174°11'26.86"E</p> <p>Parcel ID 5025791  Apellation Part Hukatere B2B6 Block  Affected Surveys ML 14537  Parcel Intent DCDB  Topology Type Primary  Statutory Actions  Land District North Auckland  Titles NA789/292  Valuation No 0112013300  Location Address Kaiwhitu Island, Tinopai  Certificate of Title NA789/292  Legal Description PT HUKATERE B2B6 BLK VI HUKATERE SD-PT K AIWHITU ISLAND</p> <p>Parcel ID 5094574  Apellation Part SE Kaiwhitu Island Block ML 14537  Affected Surveys ML 14537  Parcel Intent DCDB  Topology Type Primary  Statutory Actions</p>

	<p>Land District North Auckland  Titles NA10D/964  Valuation No 0112013400  Location Address Kaiwhitu Island, Tinopai  Certificate of Title NA10D/964  Legal Description PT KAIWHITU ISL BLK VI HUKATERE SD</p> <p>Kaiwhitu Island  has been split in  half.</p>
--	--

<b>Site, Area or Cultural Landscape Attributes</b>	
<p><b>1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?</b></p>	<p>Kaiwhetu Pā was a watch tower pa on the lower Northern Wairoa peninsula which could be accessed by land from several directions from the Hukatere peninsula. There is bare land/rock/mud which can be sprinted across during low tide and swiftly waded to during high tide from either shore. The riverside was deep enough to have a waka ready to launch or already in the water at any time. This gave it a strategic value far in excess of its actual physical size, from this point you could see pa which could be seen up and down the river.</p>
<p><b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b></p>	<p>As a watch tower pa, it would have only needed to be lightly manned. The kaimoana available directly below was numerous. There is still oyster, mussel beds and flounder still available as well as snapper, kahawai and mullet. Local freshwater streams and springs meant that very little resources were needed to maintain a small group on a permanent or as needed basis. With steep sides, it could be defended for long enough to have a smoke signal sent out seeking assistance. A narrow pathway to the island is still easily visible.</p>
<p><b>3. Does the site, area or cultural landscape have cultural significance?</b></p>	<p>Kaiwhetu Pa was part of a chain of defensive/offensive locations along the Northern Wairoa River for many centuries.</p>

**Site, Area or Cultural Landscape Attributes**

<p><b>4. Does the site, area or cultural landscape have spiritual significance?</b></p>	<p>Several centuries of use allows a site to develop its own mauri, mana and wairua.</p>
---	--

**Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape**

<p><b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b></p>	<p>Sediment build up puts all kaimoana at risk. Heavy runoff from hillsides may contain chemicals which are detrimental to kaimoana. Removal of trees from nearby hillsides removes the natural filtration system which provided fresh water streams. Erosion</p>
<p><b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b></p>	<p>Site is not registered with NZAA or other heritage bodies Lack of access from land due to change in ownership from mana whenua. Lack of resources and access from the river by boat</p>

# Kaiwhetu Pa

Western side of Hukatere Peninsula on Wairoa across from Kelly's Bay

Legend



Google Earth

map © 2022 CNES / Airbus

1 km



## 11. SASM: Mātangihuanui Pā

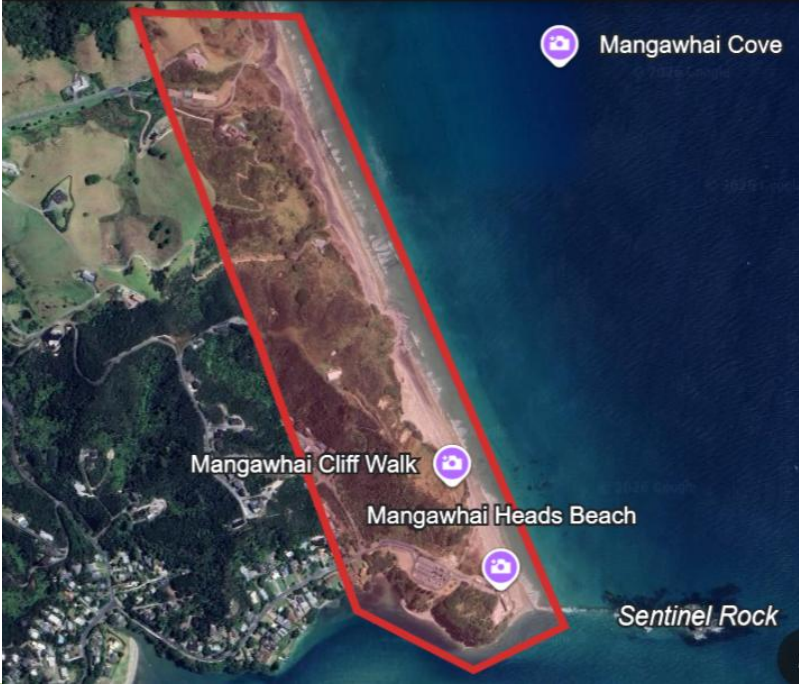
Name & location of site, area or cultural landscape	
Name of the site, area, culturallandscape (if applicable).	Mātangihuanui
Where is the site, area or cultural landscape of significance located?	36°13'14.26"S 174°21'14.06"E
Site, Area or Cultural Landscape Attributes	
1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?	Pā site
2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?	14 <sup>th</sup> Century. Occupation Tahu Karangarua of Ngāi Tahu.
3. Does the site, area or cultural landscape have cultural significance?	Yes



<b>Site, Area or Cultural Landscape Attributes</b>	
<b>4. Does the site, area or cultural landscape have spiritual significance?</b>	Yes
<b>Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape</b>	
<b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b>	Currently privately owned. Access is allowed upon request
<b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b>	As above



12. SASM: Mangawhai Heads to Paepae o Tū

Name & location of site, area or cultural landscape	
Name of the site, area, cultural landscape (if applicable).	Mangawhai Heads to Paepae o Tū
Where is the site, area or cultural landscape of significance located?	
Site, Area or Cultural Landscape Attributes	
1. Does the site, area or cultural landscape have archaeological/historical significance? If yes, then what type of physical evidence is present at the site, area or within the cultural landscape?	Archaeological sites throughout the area. Koiwi burial sites within the area dating to the 13 <sup>th</sup> Century. Three significant pā sites and multiple midden sites recorded.

<p><b>2. Does the site, area or cultural landscape have traditional significant value? If yes then is there any physical/relationship evidence that is still present or continued in accordance with tikanga today?</b></p>	<p>Yes, as above</p>
<p><b>3. Does the site, area or cultural landscape have cultural significance?</b></p>	<p>Yes, Mangawhai was heavily occupied during the early waka migrations and a strategic portage to the Kaipara Harbour.</p>

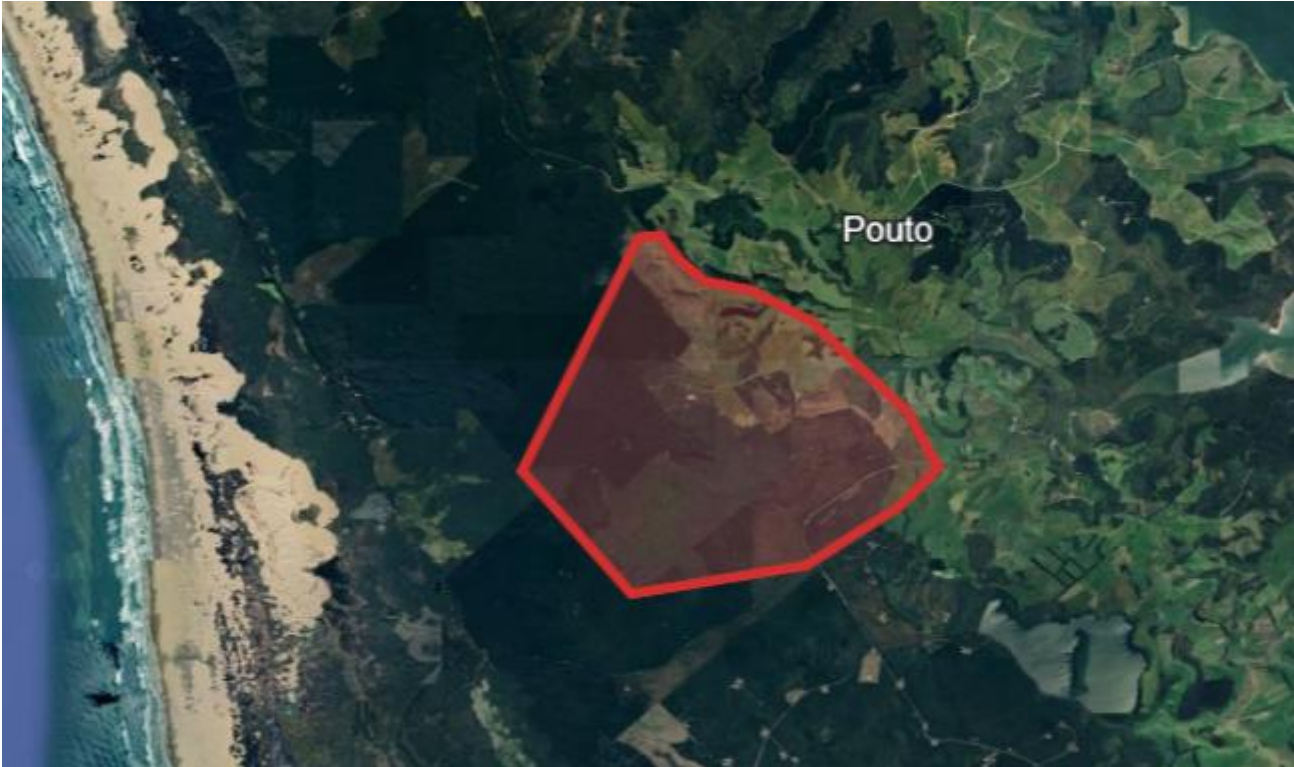
<b>Site, Area or Cultural Landscape Attributes</b>	
<b>4. Does the site, area or cultural landscape have spiritual significance?</b>	Several centuries of use allows a site to develop its own mauri, mana and wairua.
<b>Land use activities that pose the most risk to your relationship and engagement with your identified site, area or landscape</b>	
<b>5. What land activities (if any) are currently decreasing the mauri of your identified area, site, or cultural landscape?</b>	Development, land slips and adhoc or poorly formed tracks that have exposed koiwi
<b>6. Are there any barriers preventing you from maintaining your relationship, or engaging with your site, area or cultural landscape? If so what are they?</b>	Majority of the area is private land and public land. No real protection is put in place to reduce koiwi exposure nor protect this site. There is no education around the tapu of the area.

## Silent Files

### 13. SASM : Tauhara



**14. SASM: Pouto Wahi Tapu**



**15. SASM: Tangaroa Whakamanamana**



16.



17. SASM: Pukekaroro, Pukearenga and Pukepohatu

