

“Waihō ma te wairua e arahi.” Leave it to our tūpuna to guide us.

TE RARANGA A TE KUIHI Te Kuihi Hapu

PPC81 – The Dargaville Racecourse Evidence attaining to submission

Te Kuihi has a strong interest in ensuring the whenua is protected and upheld with the mana it already holds. Our tūpuna have walked here for generations, since the first arrival from Hawaiki. As a whānau, and **mana whenua of Dargaville**. Te Kuihi hapu have strong visions and beliefs about the betterment of the whenua in our tribal boundaries within Tunatahi, Dargaville, and associated lands, for the betterment of our Hapu, wider Māoridom, the Kaipara District, and the wider community – but, most importantly the sustenance of this whenua for future generations – our Tamariki and Rangatahi.

Our Te Kuihi hapu have an unprecedented interest in this whenua highlighted by the PPC81 and the activity which takes place there. **Our Parore whānau and hapu have a pending WAI 188 claim with the Waitangi Tribunal as this was originally land that was gifted by our tūpuna, Parore Te Awha for the purpose of a racecourse and community use.** There are issues in land tenure, as it is our understanding that once the whenua was no longer used for the agreed purposes, then it would revert back to the Parore whānau. There is still ongoing discussion about land status.

If this proposal is to go ahead then we would require that the interests of the whanau and the wider community, particularly Māori are served with utmost respect, and offered strong opportunities for development and the sustenance on our own whenua for the development of our culture, mauri, mana and wairua as not only a whānau, but also Kaitiakitanga of Tunatahi, Dargaville. We have been inadequately consulted with since the beginning of this PPC81 submission process, hence our submission on the back of already submitted applications.

We, Te Kuihi were excluded from the Kaipara District Council Primary Submission Process. As noted in Appendix E: Assessment of The Objectives and Policies of The Kaipara District Plan, under Part 3 Objectives... 3.12 *Tangata Whenua Role in Decision Making – Tangata Whenua Kaitiaki role is recognised and provided for in decision making over natural and physical resources.* AND, with reference to Chapter 5 – *Tangata Whenua strategises – objectives and policies.* These have not been adhered to or followed by way of formal process, with again to reiterate, no consultation with our hapu. Te Kuihi has been excluded, where we have the most interest for this land, over the likes of our whanaunga Te Roroa and Te Uri o Hau.

As a hapu, we have our own visions of community development strategies. These ideas are some that we plan to achieve over the next ten years and beyond to actively support the wairua and wellbeing of our people and wider community. We see the sustenance of our tradition, stories and culture as a vital element of what we hope to activate and nurture on the ground.

We see appropriate processes and communication that directly benefits our rights as Te Kuihi mana whenua with all parties before any proceedings take place. It is our absolute right as direct descendants of this whenua, and the whanau and hapu of this land to have our say and our voice heard. Ignorance is no longer an excuse. It is now essential we return back to our roots, with community-minded approaches, weaved with beliefs strongly held in whānau, and connection to the whenua, not individuality and ego.

Te Tiriti o Waitangi is a living, breathing document that holds mana for our people and mokopuna apopo, the tamariki of tomorrow. Every day is a reminder of Tino Rangatiratanga, Māori sovereignty -

and we need to reflect on what that looks like for the future, by reflecting on the past and present. Long-term plans that impact Māori need wide-ranging public discussion, strong leadership and commitment to the cause as a collective.

Settlements help Māori economic development, but they still miss the point of what's important at the core — the whenua, and the wairua of our people. Honouring Te Tiriti o Waitangi is necessary to rebalance power structures so Māori have the ability to participate, and to determine a future that strengthens the development of Tangata Whenua, and Papatūanuku.

Understanding Te Tiriti o Waitangi takes commitment to a high level of empathy, a high level of compassion to the past, and a sense of openness and aroha to the future of Aotearoa, and the whenua we stand on. 'Ehara taku toa i te toa takitahi, he toa takitini – **my strength is not as an individual, but as a collective**'.

Evidence supplied attains to our tribal boundaries as mana whenua Te Kuihi, our whakapapa as Parore whānau and supports our pending WAI 188 claim.

Evidence Index:

EVIDENCE SUMMARY

My whakaaro is in support of submissions 13 and in part support of submission 17 - with particular reference to 13.1, 13.2 and 17.2, 17.4, 17.5, and 17.7. We contend that:

Te Kuihi hapu have mana whenua status in Dargaville township as shown in the boundaries marked on the maps attached as evidence. Te Kuihi hapu and Te Whānau a Parore have previously been excluded from the Primary Submission process due to lack of consultation.

We note that in the PPC81 Council Planner - Section 42A Report, specifically point 4.0 Statutory context, #73 (ix) that "Cultural Impact Assessment prepared by Landform Consulting Ltd on behalf of Te Kuihi hapu....." dated November 2021 is incorrect. Te Kuihi hapu have not been consulted with since the beginning of this process. We assert that this is because of a lack of knowledge and understanding by the applicant and their advisors of who carries mana whenua status in Dargaville. Further, that the applicant was advised of Te Whanau a Parore interests in this site by Te Roroa as they were undertaking a second Cultural Impact Assessment to address concerns which were not picked up.

Te Roroa made sure that Te Whanau a Parore was linked into a hui with members of the Tripartite at Dargaville racecourse. Two of the tripartite members were represented at this hui.

Our Te Kuihi whakapapa, as expressed by Te Roroa Iwi:

Te Kuihi originate from Toa's 2nd wife – **Te Hei**.

Toa and **Hei** only had one child, **Paikea**.

Paikea and Kawa then had one child **Taramainuku**.

Taramainuku then had **Haumu, Te Awha, Tuha**

Haumu had Kukupa (who then had Tirarau and Tarau) and Taramainuku had Toretumua Te Awha. Toretumua Te Awha and Peehirangi then had **Parore Te Awha**.

It is said that Taramainuku adopted the hapu name Te Kuihi. This distinguishes the lines of descent. Te Kuihi then became Parore's descent group and the areas of interest were from Tangowahine to Tunatahi Block and from Manganui Stream to Hungahungatoroa (Wairoa Stream).

Additionally, Te Runanga o Ngāti Whatua includes Te Houhanga a Rongo Marae as one of its tribal marae and by association Te Kuihi hapu.

This Whakapapa was also told and passed down by Tom Parore, Louis Wellington Parore, Robert George Parore

We stand in support of the following submissions, but also hold claim to the fact that we should have our own considerations as mana whenua and with the unprecedented interests regarding land tenure.

13.1

We support the submitter in their concerns for Tamariki and Rangatahi housed within the site if PPC81 were successful. Tamariki and Rangatahi need enough whenua and room to grow and be active to uphold basic dignities and sustain active and healthy lifestyles. Without these spaces for our Tamariki and Rangatahi, we would be heading in the direction of bygone eras; seeing poverty, crime, and worsening mental health statistics, often resulting in suicide — inducing a decrease in opportunity, and inability to reach their full potential.

Without these spaces, we would be heading and continuing to create unsustainable pathways for the next generation. They are the future, and our future as a wider community, and with a lack of care for their growth and development as humans we will continue to see the same statistics that are not only worsening but, incredibly heartbreaking. Without active lifestyles and enough space to thrive in, we will see the underdevelopment and continued halt in key Tamariki and Rangatahi development — an active lifestyle is crucial and key for mental health and wellbeing. It is most important as a community and an older generation that we encourage healthy mindsets and our Tamariki to engage in maintaining active lifestyles. Without a prioritised plan for their development, we will continue to see shocking mental health statistics and poor wellbeing across the Kaipara.

The next generation should be considered first and foremost, and should be nurtured and provided with enough capabilities and opportunities to fully enhance and maintain pristine mental and physical health and overall hauora. But, most importantly they must be supported in healthy lifestyle choices to further make change and break intergenerational patterns.

13.2

We support the submitter on their discussion around how Tripartite Group have stressed that PPC81 site residents would use sporting facilities, but with no public transport facilities, we deem this as problematic.

Relying on the idea of 'Mum and Dad taxi's' is unreliable, and unrealistic. In today's climate and modern world, parents of all households, but specifically lower socio-economic households are expected to work and may be unable to drop off, and pick up their tamariki. This causes added stress on parents and whānau, and further creates unsustainable pathways for the development of the people in the region and wider communities.

There should be safe transport options, and a proposed plan for this commute that supports parents and their children for the betterment of the community, and wider wellbeing of all involved. For Rangatahi and Tamariki to be left to their own accord by a state highway where a set speed limit is 100km/h is unsafe and thoughtless. This is only one problem that sits within a multitude of safety factors in this area. Above anything else, Tamariki and Rangatahi should be top of mind, and their safety a top priority.

It is still an extremely deep concern that the land tenure issues are not being addressed, and the future of our mokopuna and rangatahi is at risk. As mana whenua, we request high-level critical engagement for partnership in the progression of this development if it was to go ahead.

We will continue to provide all evidence needed, and continue the fight. Our whakapapa is strong, and it is backed with the mauri of our whanau.

We will continue to stand tall, and pledge our allegiance to our whenua, and hope to come to a decision that sits well with all parties involved.

Our rakau is laid on the floor, and we welcome your visions, voices and feelings with open hearts. We can only hope you will do the same with ours.

Our whenua is a taonga, and that taonga needs to be protected.

My Great, great, great Grandfather Louis Wellington Parore, who was fighting this same fight wrote that *'The Unity of the Māori and Parkeha was cemented by Te Tiriti o Waitangi, and together they stand and fall – kia Tupoto!*

We are our whenua. This is te Rerenga a te Kuihi, the rising of Te Kuihi.

1.0 Whakapapa Te Kuihi – Mana whenua, Tunatahi, Dargaville – Te Whānau a Parore

1.1 Te Kuihi Tribal Boundaries

Evidence supplied to you shows two maps which outline our tribal boundaries, and our whakapapa.

Te Kuihi Tribal Boundaries

Ounuwhao – Dargaville Racecourse in Pink

The Racecourse sits deeply within Te Kuihi tribal boundaries