

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 we have strong visions and beliefs about the betterment of the land, for the betterment of our Hapu, wider Māoridom, the Kaipara District, the wider community – but, most importantly the sustenance of this whenua for future generations – our Tamariki and Rangatahi.

Our hapu have an unprecedented interest in this whenua highlighted by the PPC81 and the activity which takes place there. **Our whānau has 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 of our culture, mauri, mana and wairua as not only a whānau, but also Kaitiakitanga of the wider whenua. We have been inadequately consulted with since the beginning of this PPC81 submission process, hence this submission.

Therefore, this means adequate and appropriate provision for rangatahi and tamariki needs as stated earlier, and further work on infrastructure and connectivity to the township. Additionally, if an area is tagged for educational purposes our hapu (Te Kuihi) have an interest in this.

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.

Our marae, Te Houhanga, is the nearest marae to the racecourse. It is predominantly a marae of the Parore whānau, and descendants from Taramainuku.

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

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.

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1.0 WHAKAPAPA – TE KUIHI

Evidence attaining our mana whenua status of Ounuwhao.

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 Marae as one of its tribal marae and by association Te Kuihi hapu.

**FOLLOWING IS EVIDENCE GIVEN BY TAURAU AND PARORE AT THE
1875 HEARING FOR THE LAND I COMPILE FOR ...
TAURAU APPEARED ON BEHALF OF PARORE TE AWHA...**

Taurau: Affirmably I will not trace Tiopira Ancestry. I commence with Toa the Ancestor Tiopira left out...

Toa:

Son of Toa and Hei = Paikea.

Son of Paikea and Kawa = Taramainuku.

Son of Taramainuku = Te Awha.

Son of Te Awha = Parore.

Taurau: I will now trace Taramainuku and my own claim...

Sister of Taramainuku was Haumu who begat Kukupa.

Kukupa begat myself and Tirarau...

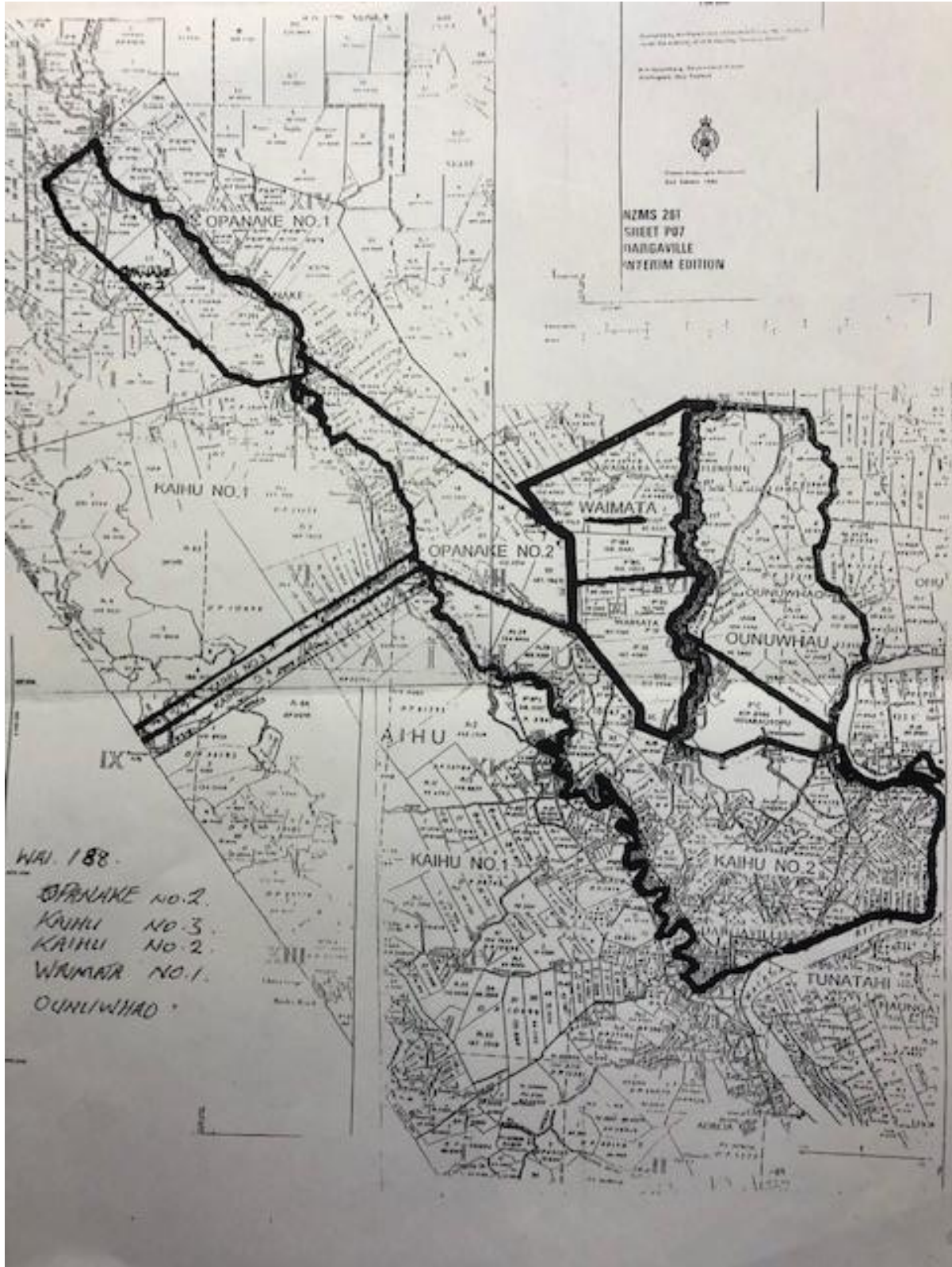
Sister of Kukupa = Te Waka-kahi begat Paikea...

Paikea begat Heta and Hera-mea and others who are dead...

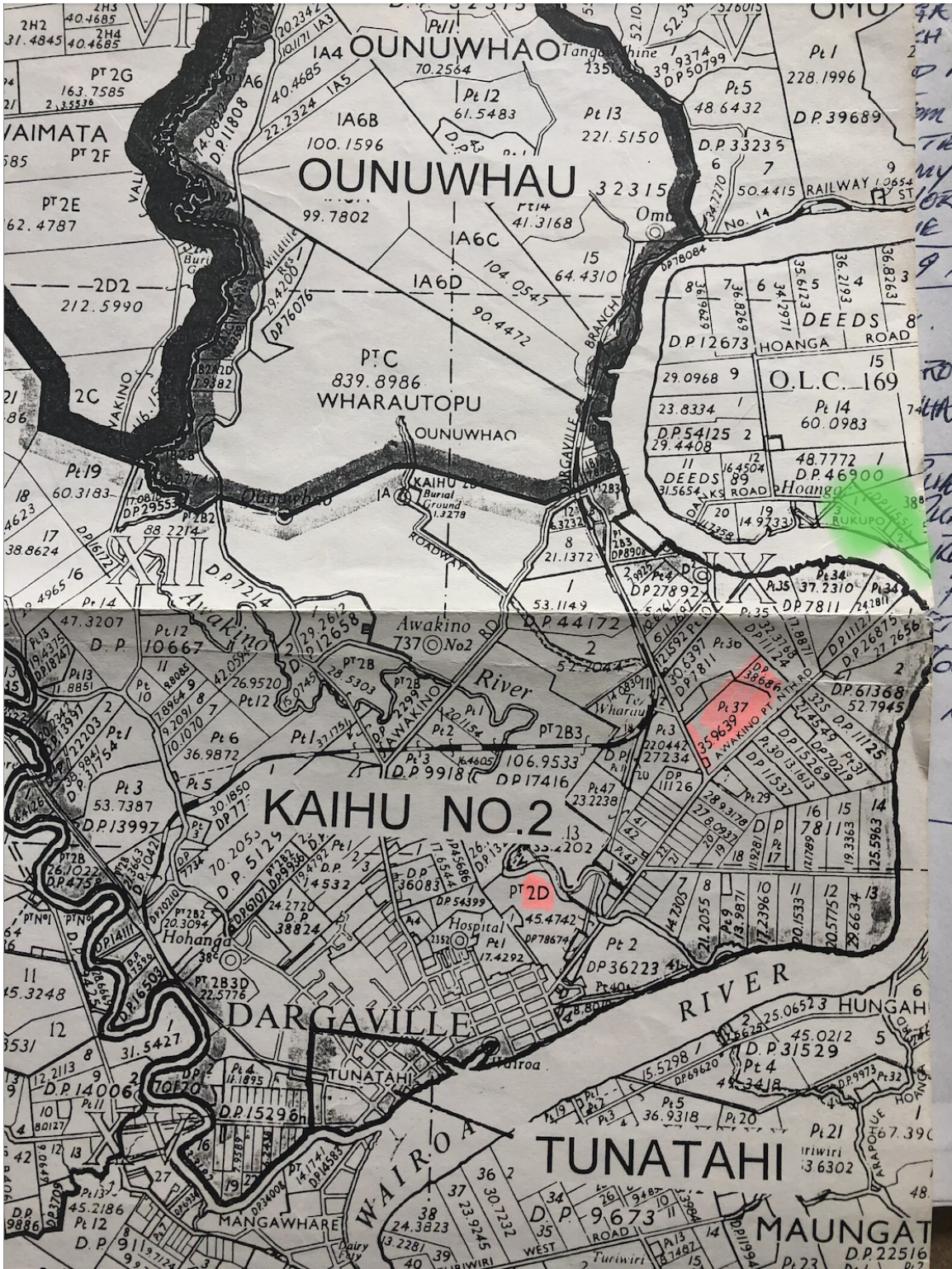
**Whakapapa as told and passed down by Tom Parore, and Louis Wellington Parore, Robert George Parore*

1.1 Te Kuihi Tribal Boundaries

Te Kuihi are MANA WHENUA of Tunatahi, Dargaville.



Te Kuihi Tribal Boundaries



Ounuwahau – Dargaville Racecourse in Pink

– The Racecourse sits deeply within Te Kuihi tribal boundaries