

NGĀTI TAKA – CULTURAL IMPACT ASSESSMENT
FOR
TAKITIMU NORTH LINK (STAGE TWO)
PREPARED FOR
WAKA KOTAHI (NZ TRANSPORT AGENCY)

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Final Report

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Executive Summary

This CIA Report (the “Report”) has been undertaken to determine and acknowledge the cultural effects of the TNLS2 Project (the “Project”). While the Project itself covers a significant stretch of State Highway 2 between Omokoroa and Te Puna, the potential cultural impact regards a far broader area within the rohe of Ngāti Taka. As such, the specific areas and/or sites mentioned in this Report include those outside of the geographical scope of the Project. Necessary then, is ensuring that throughout the Project, the concepts and values of Ngāti Taka, in line with those of Te Tiriti o Waitangi, are upheld.

It is acknowledged that the Project is one of regional significance to improve the safety of this particularly dangerous stretch of highway. Irrespective, it remains crucial that this is balanced alongside the equally significant cultural values of this area, in respect for the mana whenua. There are several significant works of construction planned, including the new road, over-bridge, under-bridge, on-ramps, and off-ramps; the physical presence of which will certainly undermine the cultural significance of the landscape in general. The potential risk to cultural values goes much further than the physical presence of the Project, however. Important to Ngāti Taka, therefore, is the need not only for their cultural values and areas to be acknowledged by Waka Kotahi, but the remedies and mitigations mentioned in this report to be respected.

There are several potential significant adverse cultural impacts of the Project that have been identified by this CIA report. The conclusion of these potential impacts has been reached with consideration to the cultural values of Ngāti Taka and their special relationship to their ancestral whenua, wāhi tapu, and other taonga. Possible moderations and mediations differ with the uniqueness of each example.

The history of this area is the story of our people’s past, present, and future. The whenua and whakapapa of this area go hand in hand in interpreting who we are as individuals and as hapū. This connection between whenua and whakapapa ensures that Ngāti Taka remains the significant kaitiaki of this rohe, including during this TNLS project with Waka Kotahi. It remains crucial, therefore, that the meaningful and open relationship between Ngāti Taka and Waka Kotahi remains, to ensure that the completion of the Project will be accomplished with the confidence of all those involved.

Mana Whenua

Mana whenua resides with the most permanent occupier of a specified rohe whose authority and occupation has been unbroken over time. Kaitiakitanga is the role of mana whenua in sustaining mauri (life force/essence), as well as upholding their customary responsibilities, including the relationship between tangata (people) and te taiao (the environment). The authority of mana whenua is solely legitimized by whakapapa. Direct family lineage/ancestry is required not only to explain the special relationship with an area/region, but it is also necessary to justify cultural jurisdiction. Ngāti Taka holds mana whenua for the area including and surrounding the TNLS2 Project.

“Manaaki whenua, Manaaki tangata, Haere Whakamua”

Care for the land, Care for the people, Go Forward

1. Introduction

1.1 Whakapapa

The foundation of Ngāti Taka as mana whenua for the area including and surrounding TNLS2 stems from whakapapa. The following whakapapa diagram, although simplified, shows clearly how Ngāti Taka connects to this area. An expanded discussion on specific, significant figures (*) will be included later in this CIA report.

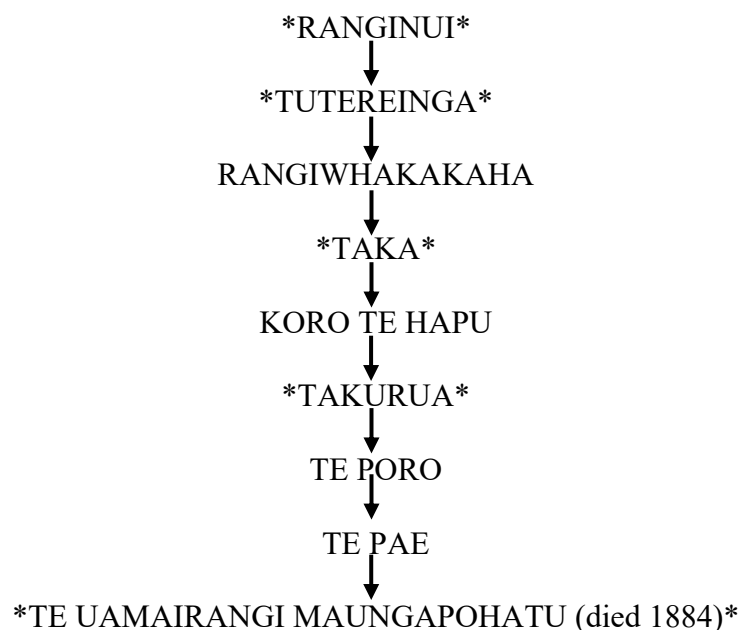


Diagram 1: Ngāti Taka whakapapa

This whakapapa signifies not only mana whenua but mana Rangatira and te ahikāroa (continuous burning fires, signifying ongoing occupation). This ongoing occupation is traced back to the original Polynesian settlers of the Tauranga Moana area in the form of Ranginui (namesake for the iwi Ngāti Ranginui), the son of Tamatea-Pokai-Whenua, the significant Rangatira of the Takitimu waka from Hawaiki; which oral history attests, made landfall near Mauao. This waka is the namesake for the very project in question, Takitimu North Link. Tutereinga, son of Ranginui, is the name given to the Wharenuī of Tutereinga Marae (located near Raropua on the Te Puna peninsula). This wharenuī Tutereinga was built and managed by Te Wanakore Maungapohatu (son of Te Ua Maungapohatu) in 1880, and remains the Marae of Ngāti Taka. His grandson, Taka, is the namesake for the hapū Ngāti Taka. Other important and noteworthy figures of this whakapapa include Takurua and Te Ua Maungapohatu. Their

stories and influence on Ngāti Taka history to this rohe will be expanded on later in this report, as their connection to significant cultural sites become apparent.

What is abundantly clear from this whakapapa, is the connection Ngāti Taka has to this area of Tauranga Moana, is strong and seemingly ingrained in the very landscape.



Figure 1: Tutereinga Marae

1.2 Te Rohe o Ngāti Taka

The boundaries of the rohe of Ngāti Taka run in a rough northwest-to-southeast direction along the Tauranga Harbour, from the Wairoa River to the Aongatete River, including Motuhua Island; south to southwest towards and along the Kaimai Range through Pukupenga, Ngatamahinerua, Wairere, Te Mihia Tuhanga, Mangakaiwhiria, Waianuanu; at its southern-most point it reaches Te Weraiti; before eventually reconnecting with the Wairoa River. The whakapapa previously mentioned, establishes the mana whenua to the lands, waterways, and resources within these boundaries; as well as the incredibly significant body of water that is the Tauranga Harbour. This area and the taonga within it are the anchors for the sustenance of Ngāti Taka past, present, and future. The cultural identity of Ngāti Taka relies fundamentally on this whenua. From the perspective of Ngāti Taka, this rohe will

forever remain under the protection and cultural jurisdiction of Ngāti Taka, as the role of mana whenua dictates. It is imperative, therefore, that the significant taonga within this rohe is protected from any disturbance and any taonga found, must be returned to Ngāti Taka.

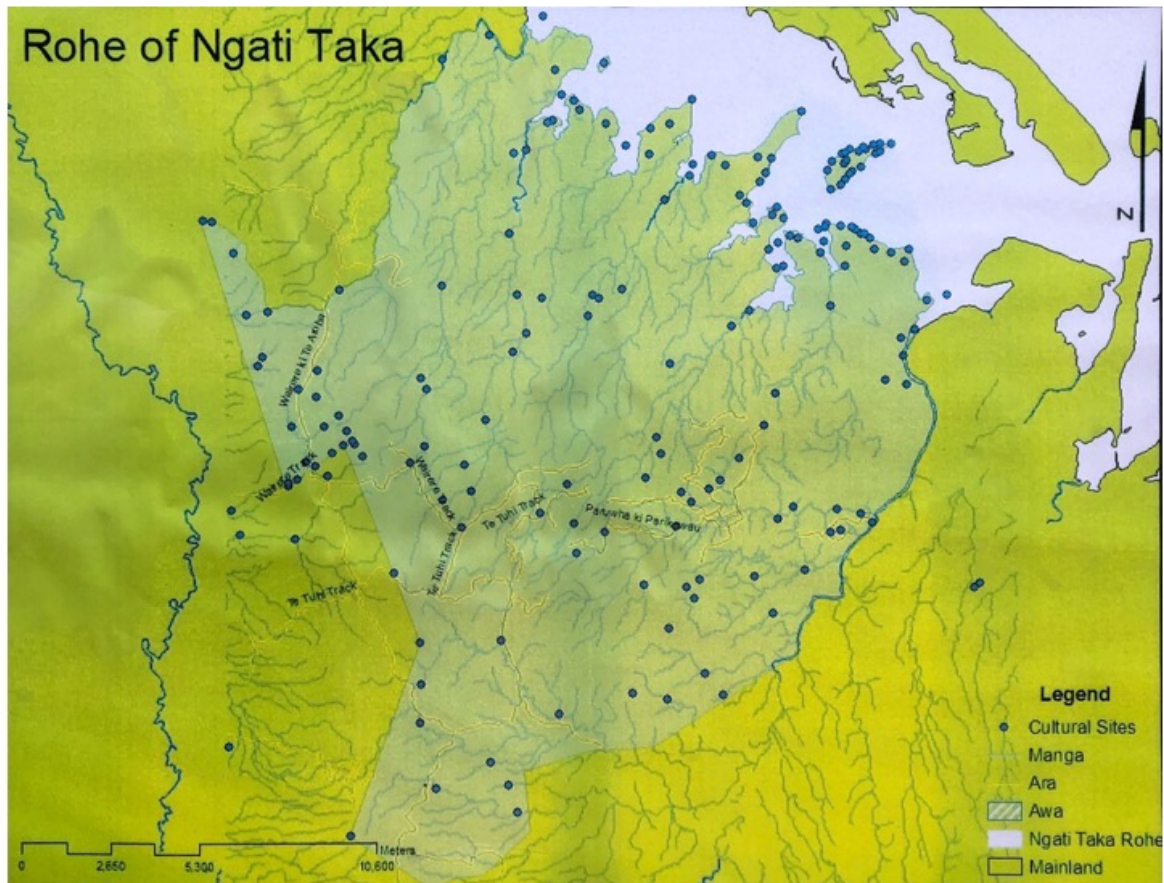


Figure 2: Te Rohe o Ngāti Taka, with blue spots representing identified cultural sites

1.3 Site Description and Project Background

The Project is located in the Bay of Plenty Region and within the jurisdiction of the Western Bay of Plenty District Council, Kaimai Ward. The Project corridor is a specific stretch of State Highway 2, which currently runs in a general northwest-to-southeast direction, parallel with Tauranga Harbour. The main reason for the proposed Project is to alleviate safety concerns along this particularly dangerous part of State Highway 2. TNLS2 is the proposed second stage of the larger Takitimu North Link Project, with the first stage well into the construction phase. Takitimu North Link Stage One is a new 6.8km four-lane road

connecting State Highway 29 Takitimu Drive to State Highway 2 west of Te Puna.

Connecting with this first stage will be TNLS2 currently in the ‘protecting’ phase, with designation for this Project scheduled to be lodged later in 2023.

The Project will affect a large area of land with significant environmental features being affected, including rivers, streams, and wetlands. As always with projects such as this, many contingencies need to be accounted for during this pre-planning phase. Partnerships between Waka Kotahi and local Ngāti Ranginui hapū are a critical part of this stage. This CIA will focus on ensuring the values and taonga important to Ngāti Taka are safeguarded as part of these contingencies.

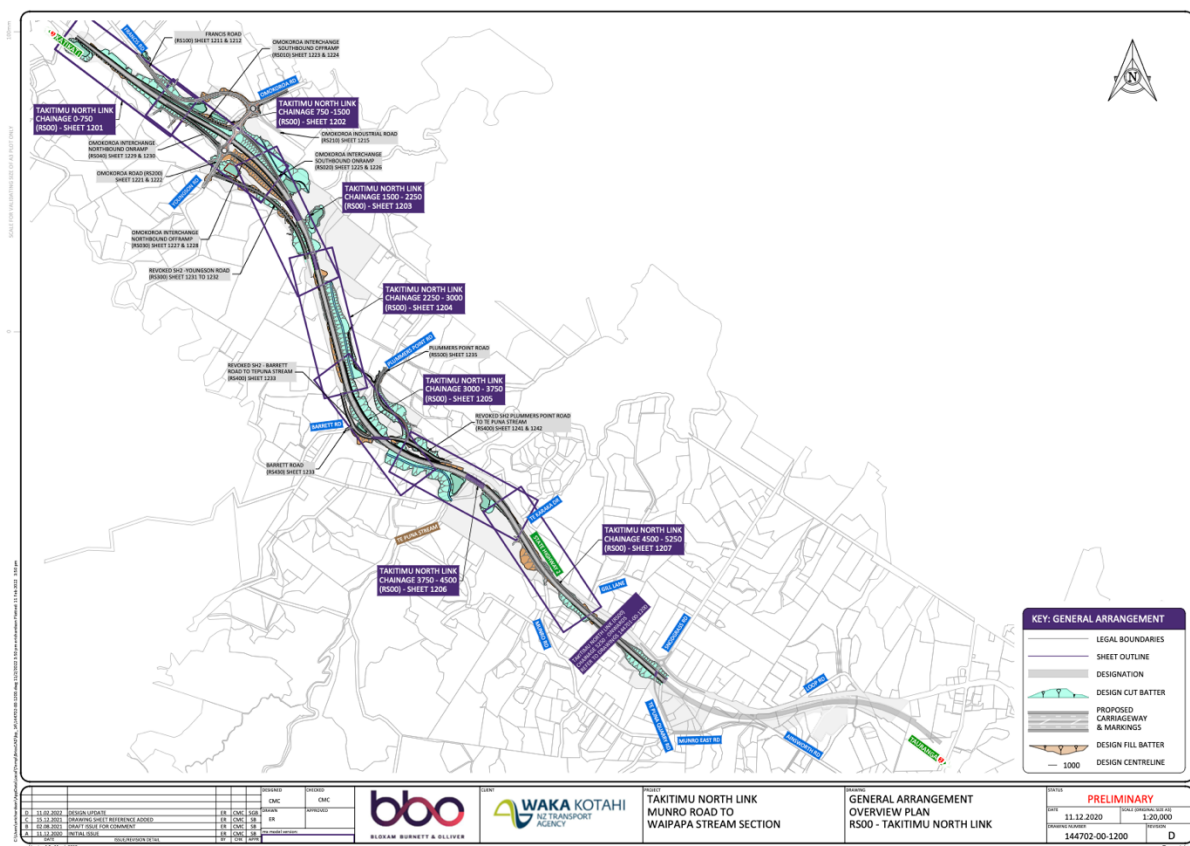


Figure 3: Draft plan showing Takitimu North Link Stage 2

2. Methodology

The conclusions and findings of this CIA have stemmed from exploring two methods of action: the statutory context and hapū kōrero from sources within Ngāti Taka. The statutory context will give legal foundation to the claims held by Ngāti Taka while allowing Ngāti Taka kōrero to lead the discussion will ensure all their values, sites, and taonga will be

considered. Being guided by the kōrero and history of Ngāti Taka, with oversight of a statutory, legislative background, ensures that the conclusions and findings are well-founded and based on good reasoning.

2.1 Statutory Context

Te Tiriti o Waitangi 1840

The significance Te Tiriti o Waitangi has on the protection of cultural values and taonga cannot be understated. The principles within Te Tiriti guide decisions made in relation to the sustainable management of whenua, wai, wāhi tapu, and all other natural and cultural taonga. These principles include reciprocity; rangatiratanga; partnership; participation; and redress. Ensuring these key principles are adhered to throughout the entire process of the TNLS2 Project is crucial in the active protection of Ngāti Taka interests.

Ngāti Ranginui Trust Deed of Settlement 2012

Ngāti Ranginui has a DoS with the Crown, which involves Ngāti Taka interests, that was signed on 21 June 2012. This settlement regarded all Ngāti Ranginui Te Tiriti claims before 21 September 1992. It included among other forms of redress, an apology and acknowledgment to Ngāti Ranginui. Consent authorities must have regard to this statutory acknowledgment when deciding whether the Trust is affected in relation to a resource consent for any activity within, adjacent to, or directly affecting the statutory area.

Heritage New Zealand Pouhere Taonga Act 2014

Wāhi tapu and Māori archaeological sites and items older than 1900AD are protected under statute by the HNZPTA, therein safeguarding any Ngāti Taka wāhi tapu in and around the Project area. Areas of ancestral significance to Ngāti Taka within the Project space, regardless of whether documented or not, have this statutory protection.

Resource Management Act 1991 and Te Ture Whenua Māori Act 1993

The RMA and TTWMA both have assurances that the principles of Te Tiriti are upheld along with elements of kaitiakitanga that give authorities the power to delegate jurisdiction to iwi over resource management and Māori land decisions. Other elements of statutory protections are relevant to the Project, however, these five pieces of legislation hold importance for Ngāti Taka and guarantee that their culturally important values will be upheld.

2.2 Ngāti Taka Kōrero

The results from this CIA have predominantly been guided by consultation with Ngāti Taka, in the form of kōrero and previous historical research provided by Ngāti Taka. The findings of the archaeological assessment ensure that the sites and artifacts found of Ngāti Taka descendants are protected. Some sites correlate with Ngāti Taka kōrero and these will be pointed out in this report. However, other wāhi tapu mentioned in consultation with Ngāti Taka through either the retention of oral history or previous historical research, are also included. It is perhaps easier to identify and then protect the physical resources, landscapes, and cultural sites that are significant within the Project area. However, it is the assurance of the protection of cultural values that is primarily concerning for Ngāti Taka. It is, therefore, imperative that this CIA allows Ngāti Taka to lead the conversation in terms of what is needed and expected of them.

3. Technical Reports

3.1 Archaeological Assessment

The archaeological assessment for the Project is the latest analysis of several archaeological evaluations for this area. Significant pre-European Māori occupation of the wider Project area is well known in archaeological correspondence. “This landscape is well known for the scale and density of Māori occupation between the foothills of the Kaimai Range and the harbour/coast, reflected in the very high density of archaeology within it” (p. 3). This well-established archaeological evidence is corroborated by Ngāti Taka kōrero; “combined with traditional records and histories, the identified material record suggests a long-inhabited landscape composed of favourable topographic, ecological, and environmental conditions” (p. 11). It ought to be mentioned that although there has been extensive archaeological research of this area, that shows large-scale pre-European (and post-European) Māori activity, “very little research has been done in the specific area encompassed by Stage 2” (p. 22). Without comprehensive archaeological research conducted on this very specific area, it cannot be confirmed what sites and objects may be present. However, in a landscape

such as this, which is known to be rich in archaeology, the recorded archaeological sites present, represent only a small portion of all the archaeological deposits (p. 59).

Archaeological dating of Māori occupation of the rohe surrounding TNLS2 aligns with the whakapapa information specified by Ngāti Taka. “Radiocarbon data for the local landscape indicates that the expansion of systemized agriculture into the hinterland away from the harbour margins began in the late 16th Century” (p. 59). Summarizing, it is safe to say that regardless of the lack of previous archaeological work being done within the specific TNLS2 area, the possible archaeological evidence of pre-European Māori society present, would be indicative of the social and political dynamic of Māori society in this area over the 300-400 years prior to the land confiscations of the mid-nineteenth century (p. 61). It is the expectation of Ngāti Taka, therefore, that all stages of the Project are conducted under the assumption that all archaeological areas of significance that might be there, are there. The presence of possible archaeological evidence and taonga would be physical evidence of the history of the Ngāti Taka people and their tīpuna who maintained Ahikaaroa (continuously burning fires) since their arrival on the Takitimu Waka. Needless to say then, it is of great interest to Ngāti Taka that these possible sites and items are treated with the respect and mana that aligns with the tikanga values attributed to such spaces.

3.2 Ecological Assessment

The waterways, grass, and pastureland in and around the TNLS2 site have the potential to hold native flora and fauna of historic and cultural significance to Ngāti Taka. The ecological health of this environment is, therefore, of vital importance to Ngāti Taka.

From the results of ecological surveys conducted recently and in previous years, it can be concluded that it is certainly possible that multiple species of native skinks, geckos, and frogs may be present in and around the TNL2 site. In the ecological report completed by Boffa Miskell Ltd. for Waka Kotahi, it is mentioned that “the vegetation...has many physical attributes that would provide habitat value to native lizards. However, we consider that the disturbance history and threats such as pest animal predation would significantly degrade this value...” (p. 24). It is also recognized that the area including and surrounding the TNLS2 site has significant habitat attributes for multiple native and ‘naturalised’ bird species. It ought to be mentioned also, the importance of tuna (long-finned and short-finned eels) that are

common in the waterways throughout the rohe, to Ngāti Taka. The presence of tuna as observed in the ecological assessment, concurs with the environmental and ecological knowledge held by Ngāti Taka.

The waterways present in and around the Project corridor also hold special significance to Ngāti Taka. ‘Te Puna’ itself translates to ‘The Spring,’ referencing not just one significant freshwater spring, but multiple in the Project area. While these springs hold special significance, they are also important in sustenance terms. The Wairoa Awa, Oturu Creek, Te Puna Awa, and Aongatete Awa, along with the various streams interconnecting this complex web of waterways, are of vital importance in terms of their cultural significance. The flowing water connects Ngāti Taka to each other, along with neighbouring iwi/hapu within the rohe, as well as with Waikato and Hauraki iwi. These waterways are far more important than their life-giving and sustenance attributes. They form a significant piece of Ngāti Taka identity. The physical dispersion of water throughout Ngāti Taka rohe helps create the continuity between the ‘real,’ physical world and te taha wairua (the spiritual plane of existence). Throughout the rohe there are multiple ‘forms’ of water recognized by Ngāti Taka; waitapu (sacred water), waimauri (pure water or water rich in mauri), waitai (salt or saline water, such as in estuaries), waikarakia (water for ritual use). It can be observed then that water within Ngāti Taka rohe and the TNLS2 project area holds a culturally significant presence for numerous reasons.

It is worthwhile to briefly mention at this point, that since the 19th Century confiscation of the vast majority of land within the rohe of Ngāti Taka, the physical occupation and therefore, use of these areas and sites can no longer be attained by Ngāti Taka. However, the importance of these sites to the cultural fabric of Ngāti Taka has never waned; nor has the role of Ngāti Taka as kaitiaki of these important ecological sites. As such their preservation and safeguarding remains of utmost importance throughout this project.

3.3 Landscape and Visual Assessment

The landscape and visual assessment report focusses on the possible impacts of alteration to the designation of the existing landscape character of the area. This assessment is of significance to Ngāti Taka, as the landscape and physical characteristics of this area are intrinsically linked to the cultural significance of the area.

As the assessment mentions, the broad landscape for the TNLS2 site is “predominantly undulating/rolling topography with areas of small valleys and ridges with areas of terraces, knolls, and streams and a variety of low-lying wetland areas, which is typical of the Western Bay of Plenty area” (p.17). What is noteworthy regarding the specific vegetation present in the area, is the lack of native vegetation. Generally, the entire area has been extensively modified and managed intensely for agricultural and horticultural purposes. Also referenced in this assessment, are a number of significant landscape features that share the dual purpose of being culturally significant also. “The Tauranga Harbour area is identified in the Western Bay of Plenty District Plan as an Outstanding Landscape Feature (ONF)” (p. 18). It is also acknowledged that “Te Puna Stream and various smaller streams and waterways have defined the topography over time with low-lying areas near Te Puna Stream containing important saltwater marsh/wetlands, as they are the interface of the Te Puna Estuary” (p.18). Such landscapes were vital to the sustenance and overall daily living of Ngāti Taka tīpuna and are still seen as having great significance to their descendants.

Ensuring that these significant features of the landscape are protected is vital to Ngāti Taka throughout the TNLS2 Project. As previously mentioned, many of these sites and features have been altered and, in many instances, degraded. This assessment, in conjunction with the other technical assessments and this CIA report, must be used in a way that ensures further degradation is not exacerbated by this Project.

4. Significant Taonga

The specific spaces that are special and important to the cultural identity of Ngāti Taka come in different forms. For this reason, they are all referred to as ‘significant taonga’ in this report.

4.1 Cultural Values

For Ngāti Taka the area including and surrounding the TNLS2 Project is a cultural landscape, embedded with identity and heritage governed (as it has been for centuries) through the complex webs of interrelated customs, concepts, and values of tikanga. As such, it is imperative to Ngāti Taka that the Project is not examined without context to the wide

cultural landscape, present in all Māori society, pre- and post-European contact. This cultural landscape is all that encompasses this area, both physical and non-physical. Concepts relating to tikanga bind the geography, physical resources, wāhi tapu, archaeological features, place names, and histories (oral included), of the entire area relating to this space. Rather than recognising separate, individual things or areas that have their own processes and benefits; the cultural landscape connects all the previously mentioned features to the people contemporarily, as well as the binding concept of whakapapa. The key to this inter-relatedness lies with the whenua. It is the whenua that connects present mana whenua to their whakapapa, culminating in the cultural identity of Ngāti Taka contemporarily. The important cultural values and concepts specifically identified by Ngāti Taka include:

- a) mana whenua;
- b) mana moana;
- c) tino rangatiratanga;
- d) kaitiakitanga;
- e) mana tangata;
- f) mana manaakitanga;
- g) whanaungatanga.

The acknowledgement, protection, and inclusion of these cultural values are crucial for Ngāti Taka throughout all stages of the TNLS2. These values identified by Ngāti Taka will ensure the efficacy of the Project. It will also be these values that will guide any recommendations mentioned later in this report.

4.2 Archaeological Sites

There are several important archaeological sites near the TNLS2 Project site that align with Ngāti Taka oral history kōrero and, therefore, ought to be mentioned to effectively judge the cultural impacts of the TNLS2. The following is the list of identified sites very near or on the TNLS2 site:

- a) U14/1369 and U14/588 – Pit and midden
 - Located near what is now the intersection of Snodgrass Road, Te Puna Quarry Road, and State Highway 2. At U14/1369 there was found deposits of tuangi (cockle) and pipi shell. At U14/588 were exposed fragments and whole shell of

tuangi and pipi. These sites are very near areas that were frequented for the gathering of kaimoana and harakeke (flax). Nearby is Oturu Creek, which is known through Ngāti Taka oral history to be a very popular place to fish for tuna (eel) and collect harakeke. Oturu Creek leads into Waikaraka Estuary, an area of large significance to Ngāti Taka that will be mentioned with the story of the ancestor Takurua, later in this report.

b) U14/1315, U14/1314, U14/1120, and U14/1238 – Midden, oven, and terrace.

- Further north along State Highway 2 near the intersection of what is now Plummers Point Road (known as Huharua in pre-European times) are several archaeological sites where oven and midden deposits have been studied in the past. These mostly contain tuangi, pipi, and tuatua deposits. Worth noting at this point, is how some of these archaeological sites have suffered damage from mistreatment. Most notable is site U14/1238 where it was found to be in poor condition and possible terraces being disturbed by farming practices.

Unfortunately, it is more likely than not that this would not be the only example of archaeological sites being disturbed by later agricultural practices. While this specific site was not necessarily one of great cultural significance to Ngāti Taka, the risk that an area that is of great significance being disturbed is one that still exists and must be avoided and respected.

While these examples are mostly midden deposits, they are relatively near areas of great cultural significance to Ngāti Taka. The Te Puna, Plummers Point, and Omokoroa Peninsulas (geographically near the TNLS2 Project site), all have many significant cultural sites that are treasured and play an invaluable role in the identity of Ngāti Taka. These cultural sites, while not directly in the immediate area of the TNLS2 Project site, are in the relative vicinity and are of far too great significance to be omitted from this report.

4.3 Cultural Sites

Raropua

Raropua is situated at the western end of Te Puna Peninsula, it is also the general area of many culturally important sites and histories for Ngāti Taka. It is the site of a pā that has

been occupied for many centuries and is now a significant urupa for Ngāti Taka. The pā was first occupied by Koro te Hapu, son of Taka.

The area of Raropua is of historical significance to Ngati Taka. The most famous kōrero tuku iho of this area is that of Takurua son of Koro Te Hapu and grandson of Taka. Whilst the men folk were out fishing, Raropua itself was invaded by Ngai te Rangi, during which Koro Te Hapu was slain by Te Kumu, Takurua (merely a teenager) recognised that they had been defeated and retreated to the other side of Waikaraka Estuary. Pursued by two Ngai te Rangi warriors, Te Wheke and Te Hautu; Takurua reached a place called Ahikaukau. Ahikaukau is a hot water spring and a tapu place, where, into the 20th Century expectant mothers went to give birth, while in Takurua's time, it was where waka were beached. It was here, near a waka and in a toitoi bush, that Takurua found a water bailer to defend himself against his attackers. Having killed these attackers Takurua continued his retreat and climbed the small rise at Otamapeehi where he recited a karakia before continuing his retreat. Having rested at Te Hopuni, across the other side of Te Puna Estuary, Takurua continued westward over the Kaimai Range to the relative safety and manaakitanga of his brother-in-law Whaururangi (who married his sister Hineri) of the Ngāti Tokotoko people, at Okauia (at the base of the Waikato side of the Kaimai Range). Sometime later, Takurua returned to Raropua, with warriors from Ngāti Tokotoko, travelling down the Wairua Awa, to seek utu on Ngai te Rangi. Eventually Ngai te Rangi offered Mapihiterangi as his wife and Takurua reclaimed Raropua, maintaining Ahikaaroa (continuously burning fires) for Ngāti Taka.

Hawaiiiki

This is a small inlet near the estuary mouth and in the old days was a place where women would bathe after giving birth. Hoki Kerekau an old Kuia of Ngāti Taka had said that there was a Taniwha in that inlet, most likely to scare children away from swimming in the nearby dangerous currents.

Parewhataroa

Parewhataroa (not Grasses Road) was originally an area where there would be extensive cultivation. There were also a series of small kāinga (villages/settlements) from Parewhataroa to the end of the Te Puna River, these small kāinga areas were used to process and dry mara kai such as kumara and process kaimoana such as pipi and tuna (eel), and ika (fish).

Pukemanuka Pā

Pukemanuka was a kainga area for many descendents of Ngati Taka. It was located upriver slightly from the mouth of Te Puna Awa. Te Pohoi Tahatika had often stayed there as did his uncle Te Wanakore and grandfather Te Ua Maungapohatu.

Huharua

Huharua was the general name that was given to the entire landscape of what is now known as Plummer's Point. Huharua was first occupied by the people of Ngati Taka and then was later occupied by Ngati Tokotoko, who as mentioned above accompanied Takurua in his efforts to retake Raropua. Huharua Pā at the point of the peninsula was a secondary kainga for both Takurua and Te Ua Maungapohatu.

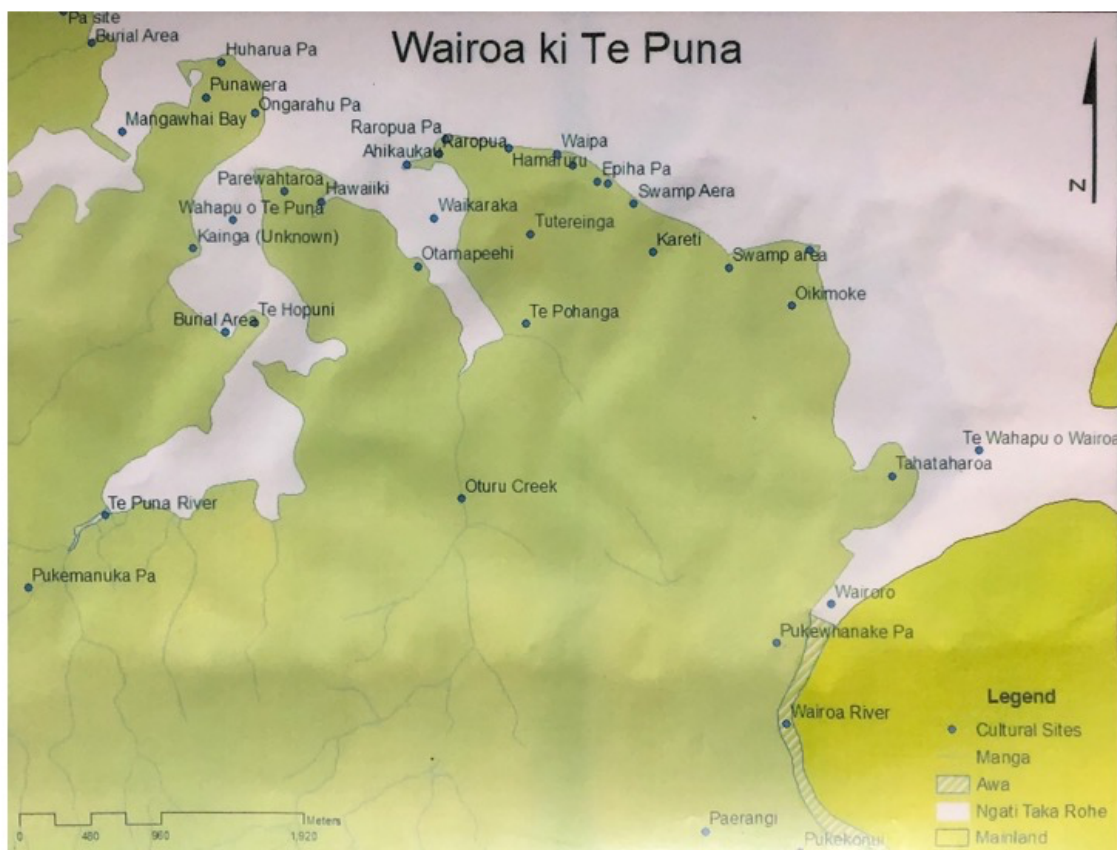


Figure 4: Cultural sites within the Te Puna Area



Figure 5: Cultural sites within the Huharua and Ōmokoroa area

Maurihero

Maurihero is a place near the Ngatamahinerua mountain and is the northwestern point of the Ngāti Taka boundary. It is situated above where the Kaimai Railway Tunnel is now and straddles both the Tauranga side and the Waikato side of the Kaimai Range. It is now known as the Maurihero Block (A and B) following settlements, stemming from the confiscation of this land. The Maurihero Block also contains Pā and Kainga areas such as Tirotirowhetu as well as burial sites at the falls of the Wairere. It is from this area, where mature native trees were felled to make waka.

Whakamarama

The Whakamarama area which was formerly known as the Wairere area has a strong history with Ngati Taka as it contained many Pa and kāinga areas for Ngati Taka. Significant kāinga areas within the Whakamarama area include Hamamatewa, Te Pā Wheronui, Whakamarama Pā, Te Irihanga Pā, and Te Māhau Pā. Also within this area are ancient urupa

and burial areas such as Te Ahiroa. Whakamarama was a significant talking point when Te Ua Maungapohatu was discussing the confiscated lands with Governor George Grey, as this was the area he resided during the winter.

Te Ranga

Many tīpuna of Ngāti Taka lived at Te Ranga the latter being Te Ua Maungapohatu and Te Kerekau Maungapohatu. It was a significant kainga and one of many places in the Whakamarama area where these two tipuna resided in the winter season. A burial area is also located in the vicinity of Te Ranga, that place is called Te Hewa.

Te Tuhi Track

Te Tuhi Track (a trail you can still tramp), was a significant trail that helped connect Ngāti Taka and other Tauranga Moana Māori with Waikato Māori. It is along this Track where Te Umu o Korongaehe is located. This was an ancient kāinga and burial area. It is also the area where Ngāti Ranginui warriors assembled with Māori from the Waikato and Taranaki before the Battle of Pukehinahina (Gate Pa).

Wairere Track

The Wairere track was first used by Okorau on his travels from Tahawai to the sea of Tauranga. Since then, it was continually used as the main highway for Ngāti Taka and other Tauranga Moana hapu.

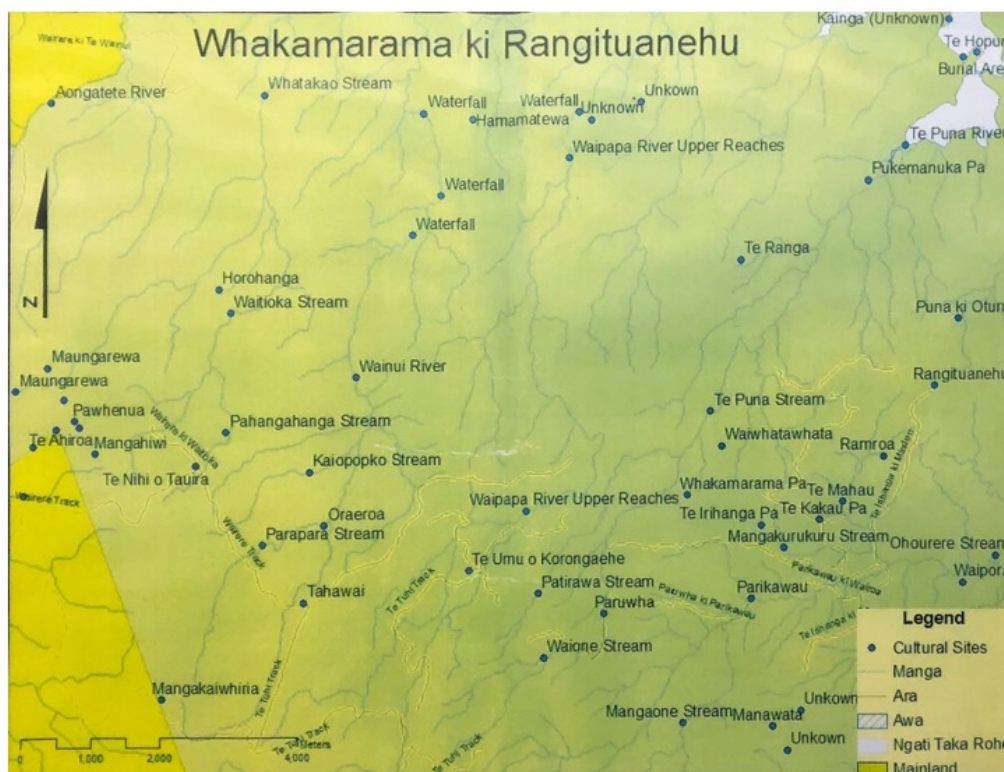


Figure 6: Cultural sites within the Whakamarama area

Te Uamairangi Maungapohatu

Many of these cultural sites refer to several significant Ngāti Taka tīpuna, including Te Ua Maungapohatu. It would prove beneficial at this point, to explain his great significance and connection to this area in more depth.

The exact birth date of Te Uamairangi Maungapohatu is unknown (as was often the case in this era). However, his death was reported in the Bay of Plenty Times on July 8th, 1884, and it was well known that he lived to be well over 100 years of age. It is claimed that as a very young boy, Te Ua remembers seeing the ship of Captain James Cook. It is unknown at what specific time or place this may have occurred, (Captain Cook left New Zealand for what would be his final time in March of 1776, so this story is not impossible). Te Ua had remarkable whakapapa connections right throughout the motu, being able to trace lineage to all the significant waka that reached Aotearoa from Hawaiki. This aligns with the oral history of other hapu who can trace their whakapapa back to Te Ua also, which says he did not spend his formative years in the Tauranga Moana area, but down near Te Tairāwhiti. The story of Te Ua remembering Captain James Cook was mentioned by Samuel Marsden when visiting Tauranga in 1820, although he recalls his doubt:

I saw an old chief who remembered seeing that great navigator [Captain Cook]. It is indeed strange that even this slight recollection of the great navigator should have survived in view of the fact that he never so much as sighted Towrangha [sic]. According to his journal for November 1769 he passed between Motiti Island and the mainland, but shaped his course towards Mayor Island with the result that he missed all signs of the entrance to the harbour.

Regardless, it is such stories as this that bind Ngāti Taka and all his descendants to some of the most significant events in Aotearoa/New Zealand history.

Later in his life, Te Ua Maungapohatu was a respected figure and taiapure, or paramount Chief in the Tauranga Moana area. It was acknowledged by other local Chiefs and later pākeha settlers and officials (see J Mackay Report 1867, LE 1/1867/114) that he had rights to the lands on the coast between the Wairoa and Waipapa Rivers, the same boundaries recognized by Ngāti Taka as their rohe presently. Following his death, these lands, including the land TNLS2 is on now, were eventually confiscated despite being fought for by his son Te Wanakore Kerekau (1840-1920) and Kerekau's daughter Hoki (1869-1955).

It is clear then, that Te Ua Maungapohatu plays a large role in the cultural space for Ngāti Taka. It is with the enduring mana of Te Ua Maungapohatu, that his descendants are able to ensure the integral cultural significance of this area is protected and maintained for future generations.

5. Impact Assessment

Having established the significant role of kaitiaki held by Ngāti Taka for this rohe and identified the many sites, values, and principles of cultural importance within the rohe; mitigating any possible impacts on these taonga is vital. For Ngāti Taka, upholding the mauri of this rohe is of utmost importance. This can only be achieved through the balance of forces, both physical and metaphysical. Ngāti Taka plays a key role in ensuring this, through the connection to the whenua through whakapapa. While it is far too great a task to attempt to quantify the importance of this rohe, this Report must offer an evaluation of not only why it is important but how to ensure its health is ensured for future generations. Just as Ngāti Taka tīpuna sustained and guarded this rohe for the centuries dating back to the arrival of Polynesians from Hawaiki, it is now the responsibility of their descendants contemporarily to ensure the same. The significant taonga that have been identified in this Report are entitled, through the governing values of tikanga, to the requisite protection from any event and occurrence that may disrupt the mauri of the rohe. The respect for the cultural importance of this rohe can be shown in how we ensure that the impacts from the TNLS2 are mitigated to the best of our abilities.

There are possible direct, indirect, and cumulative impacts on significant taonga from the TNLS2. Direct impacts that are likely to occur are rather obvious, they include bulk earthworks, heavy and light vehicle transportation, modifications of waterways, clearing of vegetation, disruption of animal habitat, and the construction of new roadways and bridges...etc. The physical displacement of the whenua from such activities has obvious threats to impact culturally significant sites and resources. Areas, resources, and locations that have cultural, spiritual, and historical significance are in relative proximity to the TNLS2 site. There are also similar impacts that may occur indirectly in areas, not in the exact proximity of the TNLS2. “Ko ngā āhuetanga o reremua, ngā hua o reremuri” (what happens upstream, affects downstream). Other indirect impacts are more difficult to predict with accuracy, however, they remain important to mention. These include the workers themselves being unaware of significant sites, disturbing them through their movements or actions; erosion caused by vegetation clearance; the disruption of mauri from ignorance or inexperience of working in areas significant in cultural importance. Potential cumulative impacts are those that may occur and be realized as time goes by. The proposed construction

involved in the TNLS2 project, including overpasses, on and off ramps, can culminate in the loss of integrity of the natural and cultural landscape. While the Project ought to be conducted under certain legal conditions designed to mitigate significant natural and cultural loss, the combined elements necessary for construction of such magnitude as the TNLS2 may indeed culminate in impacts unforeseen by all parties. Yet, it remains the task of this Report to diminish these risks, to significant cultural taonga, as much as possible.

It cannot be understated, then, that the mitigating recommendations provided by this report, in conjunction with korero from Ngāti Taka, are crucial in the planning stages of the TNLS2 project. They will ensure the safeguarding of this rohe and uphold the integrity of all parties and authorities involved.

6. Recommendations

The following list of recommendations is made on behalf of Ngāti Taka. Any attempt to quantify individual recommendations in levels of importance would be a fallacious undertaking. These recommendations are perceived by Ngāti Taka as holding equal significance towards the overall goal of ensuring the proper kaitiakitanga of the rohe. Moreover, the following recommendations also have further goals of not just preserving the cultural importance of the rohe but furthering the cultural revitalization of the rohe for Ngāti Taka, Tauranga residents, and visitors to the Tauranga Moana area.

No.	Recommendation:	Te Tiriti Value Alignment:	Goal:
1.	Ngāti Taka reserves their position to be involved in any upcoming resource consent applications to do with the TNLS2 project.	<ul style="list-style-type: none"> - Reciprocity and partnership. - Shared decision-making. - Active protection of taonga. 	<ul style="list-style-type: none"> - Establishing whenua tuku iho (authority over inherited land). - Demonstrating and exercising mana whenua. - Environmental sustainability.

2.	Ngāti Taka reserves their position to be involved in all upcoming stages of the TNLS2 project, including further planning and construction.	<ul style="list-style-type: none"> - Reciprocity and partnership. - Shared decision-making. - Active protection of taonga. 	<ul style="list-style-type: none"> - Demonstrating and exercising mana whenua.
3.	Making Ngāti Taka aware of occupation/vocation opportunities for work involving the TNLS2 project.	<ul style="list-style-type: none"> - Reciprocity and partnership. - Mutual benefit. 	<ul style="list-style-type: none"> - Hauora (wellbeing) of Ngāti Taka hapū. - Revitalization of cultural identity.
4.	Provide Ngāti Taka with the opportunity to share and participate (at the expense of Waka Kotahi) on any cultural design and interpretation into design elements.	<ul style="list-style-type: none"> - Reciprocity and partnership. - Shared decision-making. - Mutual benefit. 	<ul style="list-style-type: none"> - Demonstrating and exercising mana whenua. - Revitalization of cultural identity.
5.	Include educational elements at different intervals along the TNLS2 route (signs on footpaths/pedestrian walkways or reserves in and around the TNLS2 site for instance), informing about the rich cultural history of the area (at the expense of Waka Kotahi).	<ul style="list-style-type: none"> - Mutual benefit. - Active protection of taonga. 	<ul style="list-style-type: none"> - Revitalization of cultural identity. - Demonstrating and exercising mana whenua.
6.	Any informative signs or educational elements erected within the area must include the fact that Ngāti Taka holds mana whenua over the rohe (the boundaries of which are described on p. 7-8 of this report).	<ul style="list-style-type: none"> - Active protection of taonga. 	<ul style="list-style-type: none"> - Establishing whenua tuku iho. - Demonstrating and exercising mana whenua. - Revitalisation of cultural identity.
7.	Making Ngāti Taka aware of and participant to all plans regarding	<ul style="list-style-type: none"> - Reciprocity and partnership. 	<ul style="list-style-type: none"> - Environmental sustainability.

	the protection of the ecological and environmental integrity of the TNLS2 site.	<ul style="list-style-type: none"> - Shared decision-making. -Active protection of taonga. - Mutual benefit. 	<ul style="list-style-type: none"> - Revitalisation of cultural identity.
8.	At the expense of Waka Kotahi, establishing a form of funding to enable members of Ngāti Taka to participate in wānanga, organized and managed by representatives of Ngāti Taka, to learn about the history of the area in and around the TNLS2 area. These wānanga will also be an opportunity for Ngāti Taka members to be well-informed about the TNLS2 project in a ‘kanohi ki te kanohi’ (face-to-face) environment.	<ul style="list-style-type: none"> - Active protection of taonga. - Reciprocity and partnership. - Mutual benefit. 	<ul style="list-style-type: none"> - Hauora of Ngāti Taka hapū. - Revitalisation of cultural identity. - Establishing whenua tuku iho. - Demonstrating and exercising mana whenua.
9.	Allow the opportunity (at the expense of Waka Kotahi), for Ngāti Taka representatives to undertake kaitiaki cultural monitoring during the construction phase of the TNLS2.	<ul style="list-style-type: none"> - Reciprocity and partnership. - Active protection of taonga. - Mutual benefit. 	<ul style="list-style-type: none"> - Demonstrating and exercising mana whenua.
10.	Allow the opportunity for Ngāti Taka to workshop and provide input for the naming of any constructions and waypoints, and that all names decided upon align with Ngāti Taka kōrero on the area.	<ul style="list-style-type: none"> - Reciprocity and partnership. - Shared decision-making. - Mutual benefit. 	<ul style="list-style-type: none"> - Demonstrating and exercising mana whenua. - Revitalisation of cultural identity.

11.	All items, artifacts, or archaeological finds, during any stage of the TNLS2 project, of any magnitude, must be reported (and returned, if applicable) to Ngāti Taka.	<ul style="list-style-type: none"> - Active protection of taonga. - Reciprocity and partnership. - Mutual benefit. 	<ul style="list-style-type: none"> - Demonstrating and exercising mana whenua. - Revitalisation of cultural identity.
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7. Conclusion

Ngāti Taka hold pride in their long-standing role as kaitiaki of this rohe. Their whakapapa connecting them with this area of Tauranga Moana can be traced back to the arrival of the Takitimu Waka from Hawaiki. It is imperative, therefore, that Ngāti Taka has the right to be an active participant to all stages of the TNLS2. In the most recent centuries since European settlement, Ngāti Taka has suffered, at the hands of the settler government, not only through the confiscation of land but also through an immeasurable loss to their wellbeing and cultural identity. This TNLS2 project, therefore, is an opportunity for Ngāti Taka tāhuhu kōrero (history) to be heard and respected by Waka Kotahi (as an entity of the Crown) and by those who will use this corridor of State Highway Two upon its completion. Ngāti Taka recognizes the need for the completion of the Takitimu North Link (Stage Two), for the improved traffic and safety of people travelling in the Tauranga Moana area, while ensuring that it is done in alignment with the fundamental values and principles that conserve the mauri of the rohe. The health of the people of Ngāti Taka and the strength of their connection to their whenua cannot be achieved while the mauri of the area is threatened by potential impacts. The mitigation of certain elements of the TNLS2 project, then, is essential to this; and this is ultimately what this CIA Report will do. Ngāti Taka request that (in line with the rights promised to them by Te Tiriti) their recommendations are perceived by Waka Kotahi with reverence and the active completion of them will secure not just the cultural integrity of the rohe but also will initiate the positive and constructive correspondence and partnership between Ngāti Taka and Waka Kotahi. With the recognition of the potential cultural impacts possible from the construction of the TNLS2 Project and the acceptance of the aforementioned recommendations, by Waka Kotahi, Ngāti Taka can be assured that their

role as mana whenua can be fulfilled. Ngāti Taka, as mana whenua of this rohe, look forward to maintaining their active role throughout the TNLS2 project.

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