

# Te Whanaunui o Waiaua o Ngati Kura

## Map of Waiaua Estate



The map above shows the ways of life of Waiaua whanau in the 1900s, marking the plentiful cultivation land, wahi tapu, track along the ridge, the existing stream, and the track to the Waiaua Bay. It is evidence of the lived experience of Waiaua whanau, dating from time immemorial, showcasing the usage of the area, indicating the fishing activities, spiritual functions, abundant flora and fauna, and others. Such history is under threat if subjected to the development activities, and due to the rich lifestyle of the community, it has the potential to influence the past, present, and future generations if altered with. At least, such developments that would imply everyday extensive activities at Waiaua bay require a

CIA (Cultural Impact Assessment) – a compulsory resource documenting the significance and associations of a Māori community to a specific place. From this, it is clear that there is a strong association of Waiaua whanau with Waiaua Estate, and therefore, CIA is necessary to conduct to assess the potential impact on the environment and the culture.

### **Excerpt of Wai 375**

76. Between Takou and Waiaua, at Opiako, one of the largest traditional burial places in the district is located up and above the coast line. Because of the size of the early communities the number of koiwi in the area exceeded 3000. Any form of seafood could not be harvested along the coastline immediately in front of this wahi tapu, located near the foreshore.
77. As a young child I used to visit this place quite regularly, but by this stage significant changes were taking place in relation to the burial of our tupuna. This was due in part to the establishment of an English style burial ground being established near the beach. I know this because while our whanau was collecting seafood in the area, I kept myself entertained by running around the grave sites.
78. I was to leave this area in 1967, and not return permanently until 1997. To my horror the cemetery no longer existed where I had earlier experienced it. Further to my dismay, most of our people who knew the area had since passed on and no one could recall where the cemetery was originally located. There was another burial ground further inland, in rocky terrain. I was now being told that this was the original burial ground. This is not true because during my absence many of

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our whanau and hapu members informed me that the original burial ground had been superficially removed.

This excerpt speaks to the topuna associated with Waiaua Bay, archeologically and spiritually significant sites that are yet unrecorded and once again, at risk due to the planned development. As seen in the Wai 375, the skeletal remains (koiwi) exceed 3000, an

extensive number of communities' ancestors at risk of being exposed, damaged, and in need of relocation. Considering this is a known fact, acknowledged within Wai 375, the question of the impact and relocation of the remains is raised, both of great importance to the Waiaua community. Moana Kiff further speaks of generational stories relating to rahui in the historical wahi tapu area, which restricted certain activities in close relation to the cliffs, due to the respect for the ancestors. Increased human traffic is therefore disrespectful towards the remaining members of Waiaua whanau, as there is a strong spiritual connection associated with Waiaua Estate, pertaining to the bay and the cliffs.

### **Further Excerpt of Wai 375**

41. Fish and seafood was a staple of our diet. However, it was a customary method of trade as well. Our people would trade fish when they got back to the mainland. Fish traders would travel to us, because we did not have transport, and they would purchase and trade fish and crayfish. Our tupuna would trade in large quantities. Each whanau would trade around 20 tons per season. Fishing was not a right in our hapu, it was an obligation and a process to harvest according to the weather and the needs of the whanau and hapu. Even then, certain families can only harvest in particular areas so that they can sustain the resources for future generations, for instance summer and winter conditions. It was a natural form of rahui. If anyone was to drown it would affect the sustainability of our whanau and hapu.
42. This method of fishing continued until 1939 when trawlers started to be used in the area. The trawlers would only come at night time from 1939- 1953. This impacted hugely on our whanau and hapu's ability to sustain themselves. But equally as important was the damage caused to the foreshore and seabed.

In addition to indicating the sea abundance prior to the colonization, let alone following the establishment of Kauri Cliffs Golf Course, we also wanted to demonstrate the damage that has already been done. To continuously put te taiao under such pressure undeniably alters the flora and fauna, and the community associated with the place. This impact incorporates the environmental effect and the traditional practices that the community is no longer able to exercise. Any further development and human activities would only harm

the history and traditions associated with moana, te taiao, Maoritanga, and tangata whenua of the place.

#### **Further Excerpt of Wai 375**

4. The whare tapu o Nga Puhi excludes these three Maunga being Maunga Taratara, Maunga Whakarara, and Maunga Mataka. The exclusion from the Whare Tapu o Nga Puhi clearly shows the tika that surrounds these maunga, that Ngati Awa still hold today. The particular maunga in the area are Taratara to the North, Whakarara to the centre, and Mataaka to the East, as you saw on the previous hearing week.

This particular excerpt speaks of communities Maunga – Maunga Whakarara. No reports by the Council, or the experts have so far reflected on the accessibility of tourists/residents to the communities' Maunga through the planned development of cultural trails. Tupuna Maunga holds a significant historical, cultural, spiritual, and significance to the community. Once again, clearly displaying that the impact of Rosewood's planned developments needs to be measured through the CIA. So far, it remains unclear how those impacts will be mitigated.

#### **Excerpt of Wai 375 Further Speaking of so-far Recorded Impact**

45. Up until 1965 my whanau and hapu relied on fish to sustain themselves. After that time it was impossible to do so because of the commercial fishing practices that were being used in the area. Because of the trawlers we are unable to collect any more scallops. Because of the trawlers we are unable to fish in the spot that my tupuna traditionally fished in. Because of the commercial fishing practices Kahawai are now highly sought after because they are like gold; they are getting harder and harder to find.

48. Our people had no way of addressing the impact of the quota system in the political arena. Our tupuna spoke to Matiu Rata, who was a Member of Parliament at the time and nothing changed. The Crown never informed our people of what was happening to them, nor did they inform our people of what was going to happen.

One would think the historical grievances are to be remedied, not repeated and/or worsened. However, considering the continuous as well as the latest lack of reflection on Waiaua whanau claims in relation to Rosewood's developments, it is clear that the colonial impact is still not being addressed.

### **Reflection of Wai 375 Conclusion**

85. The continual attack on Maori and their land and resources up until the present day is one of the strongest breaches of Te Tiriti that I wish to bring to the Tribunal. It is continuing, it is detrimental and it needs to be remedied.

While there are many points raised in the conclusion of Wai 375 that are significant to this claim, the most powerful one is the continual attack on Māori, as the claims raised so far in relation to Rosewood's developments have been thoroughly dismissed. These actions are breaches of te Tiriti, and every other legislative mechanism such as Wai 262, Section 32 Evaluation Report, UNDRIP, and others aimed at protecting Māori history, cultural, spiritual, and ancestral connection to a specific place, as their original kaitiaki.

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