

**BEFORE THE INDEPENDENT HEARINGS  
PANEL**

**I MUA NGĀ KAIKŌMIHANA MOTUHAKE I TE  
KAUNIHERA O TE HIKU O TE IKA**

**UNDER**

the Resource Management Act  
1991 (“**RMA**”)

**IN THE MATTER OF**

the Proposed Far North District  
Plan (“**PDP**”) – Hearing 12 –  
Historic and Cultural Values.

**STATEMENT OF EVIDENCE OF TIPENE KAPA-KINGI & NIKI CONRAD ON BEHALF OF TE  
AUPŌURI**

**CULTURAL**

**16 MAY 2025**

<b>Ko Te Kao tōku kāinga</b>	<i>Te Kao is my home</i>
<b>Tōku here tangata</b>	<i>My place of birth</i>
<b>Ko Tawhiritahi tōku maunga</b>	<i>Tawhiritahi is my mountain</i>
<b>Te Iringa kōrero o ngā mātua tupuna</b>	<i>Upon whom is heaped the wisdom of my forebears</i>
<b>Ko Pārengarenga tōku moana</b>	<i>Pārengarenga is my sea</i>
<b>He puna roimata</b>	<i>A pool of tears</i>
<b>Mō rātou kua riro ki tua o Te Ārai</b>	<i>For those who have passed on</i>
<b>Ko Pōtahi tōku mara</b>	<i>Pōtahi is my marae</i>
<b>Tōku tūrangawaewae</b>	<i>My stronghold</i>
<b>Ko Waimirirangi tōku wharehui</b>	<i>Waimirirangi is my meeting house</i>
<b>Te kaitiaki, te kaimanaaki I te tini, I te mano</b>	<i>Who looks after and cares for the many</i>
<b>Ko Te Toko o Te Arawa, ko Tūtūmaiao ōku wāhi tapu</b>	<i>Te Toko o Te Arawa and Tūtūmaiao are my burial grounds</i>
<b>E takoto nei ōku kāwai tangata</b>	<i>Where my heritage rests</i>

<b>Ko Te Awapoka tōku awa</b>	<i>Te Awapoke is my river</i>
<b>Te huarahi o ngā roimata ki te puna</b>	<i>The path of my tears</i>
<b>Ko te Aupōuri tōku iwi</b>	<i>Te Aupōuri is my tribe</i>
<b>Tōku mana, tōku tapu, tōku ihi</b>	<i>My dignity, my sacredness, my strength</i>

## 1. INTRODUCTION

1.1 This evidence is co-authored by Tipene Kapa-Kingi and Niki Conrad on behalf of Te Aupōuri Commercial Development Ltd (“**TACDL**”).

### **Tipene Kapa-Kingi**

1.2 My name is Tipene Kapa-Kingi and I hold the position of Pou Whakahaere (CEO) at Te Rūnanga Nui o Te Aupōuri (“**Te Rūnanga**”) which is the Post Settlement Group Entity (“**PSGE**”) and parent entity of TACDL, Te Aupōuri Fisheries Management Ltd (“**TAFML**”) and Te Aupōuri Iwi Development Trust (“**TAIDT**”). Collectively, these entities represent the interests of Te Aupōuri Iwi on behalf of its people and is henceforth referred to as (“**Te Aupōuri**”).

1.3 I have held this role since July 2024. Previously, I was the Investment Manager at TACDL and TAFML. In my current role, I am responsible for overseeing the operational functions of Te Rūnanga and Te Aupōuri’s subsidiaries and working alongside the trust boards of the respective entities.

1.4 I hold a Bachelor of Commerce in Accounting and Te Reo Māori from Te Herenga Waka - Victoria University of Wellington.

1.5 I have 7 years of experience in accounting, investment, asset management, and corporate services roles with Te Aupōuri and from previous employers (KPMG, Te Amokura Consultants and NZ Trade & Enterprise).

1.6 My involvement in the PDP has involved presenting at Hearing streams 1 and 10, and having overarching oversight of Te Aupōuri’s participation in the PDP process more generally. I did not have direct involvement in the preparing the submission, as this was prior to my employment.

### **Pereniki Conrad**

1.7 My name is Pereniki Conrad and I am Poutakawaenga at Te Rūnanga. I was born and raised in Te Kao. I have been working in the taiao for over 15 years. I am also the Chairman of Pārengarenga Incorporation.

### **Purpose and scope of evidence**

1.8 Our evidence will address the following matters:

- (a) Issues with the current process and Schedule 3 of the PDP (section 2);
- (b) Te Aupouri context – who we are, rohe and area of interest (section 3);
- (c) Sites and areas of significance to Te Aupōuri (section 4);
- (d) Comprehensive Review of Sites and Areas of Significance to Māori – Consultation (section 5); and
- (e) Conclusions (section 6).

1.9 Our evidence should be read in conjunction with the evidence of Ms Makarena Dalton, Te Aupōuri’s independent planning consultant, who addresses the relevant planning matters associated with Te Aupōuri’s original submission (#339.057).

1.10 **Attachment A** of our evidence statement provides a comprehensive review of Schedule 3 of the PDP and how these relate to and are of significance to Te Aupōuri.

1.11 **Attachment B** outlines Te Aupōuri’s Rohe based on the signed Deed of Settlement.

1.12 **Attachment C** is a letter of support from Pārengarenga Incorporation.

## **2. ISSUES WITH THE CURRENT PROCESS AND SCHEDULE 3 OF THE PDP**

2.1 Schedule 3 of the PDP (“**Schedule 3**”), as it is currently written, is completely inaccurate and misleading. It fails to correctly recognise Te Aupōuri within the sites and areas in which Te Aupōuri holds sole or shared authority.

2.2 We have reviewed Schedule 3 and found that many of Te Aupōuri’s wāhi (tapu, tupuna, and taonga) have in fact already been scheduled, and Te Aupōuri Iwi have not been recognised or listed as a ‘Requesting Party’. This undermines our mana whenua as Te Aupōuri, is wrong, misleading and damaging. One example of these inaccuracies is that Schedule 3 lists ‘Te Hāpua Hapū’ as a requesting party, even though there is no such entity.

- 2.3 This issue has been raised several times with Council staff and elected members on several occasions, to no avail.
- 2.4 To address this, we have undertaken a comprehensive review of Schedule 3 of the PDP that outlines our shared rohe, our sole rohe, and kōrero to support our cultural, spiritual, and traditional relationship to these sites, areas and places. Refer to **Attachment A** of our evidence.

### **3. TE AUPŌURI CONTEXT**

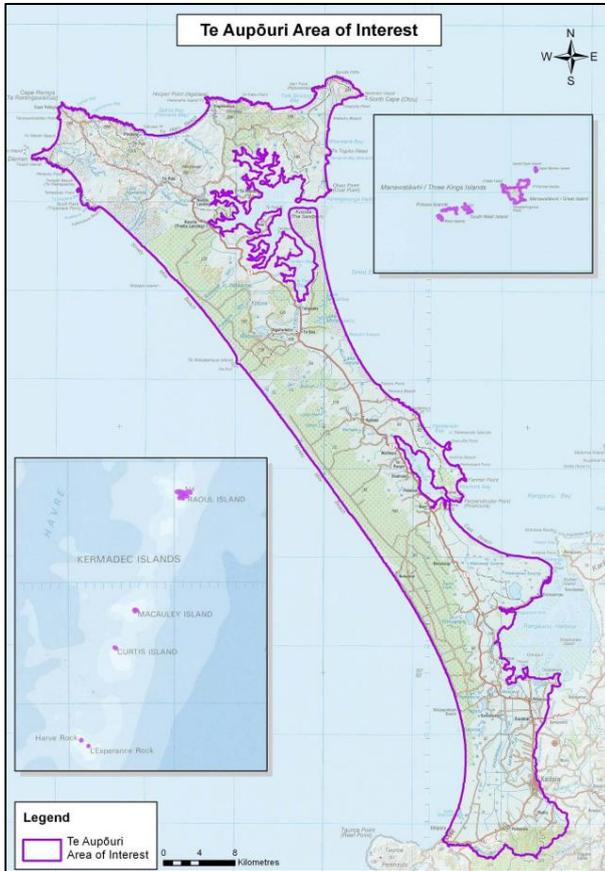
#### **Who we are**

- 3.1 Te Aupōuri are one of five iwi of Muriwhenua, also known as Te Hiku o te Ika a Māui, in the Far North of Aotearoa. Te Rūnanga Nui o Te Aupōuri represents and includes all descendants of Te Ikanui and his two wives, Tihe and Kōhine. The total population of Te Aupōuri is approximately 14,000. We are signatories of both He Whakaputanga and Te Tiriti o Waitangi through our tupuna Te Māhia, Paraone Ngaruhe and Te Wiki Taitimu.
- 3.2 Te Aupōuri signed our Deed of Settlement with the Crown on 28 January 2012, a Deed to Amend was signed on 14 December 2013, and a second Deed to Amend was signed on 16 December 2015. Our settlement was entrenched in law under the Te Aupōuri Claims Settlement Act 2015. The Treaty Settlement included both cultural and commercial redress with approximately 4,810ha of land returned which is administered by our PSGE's.

#### **Te Aupōuri Area Rohe**

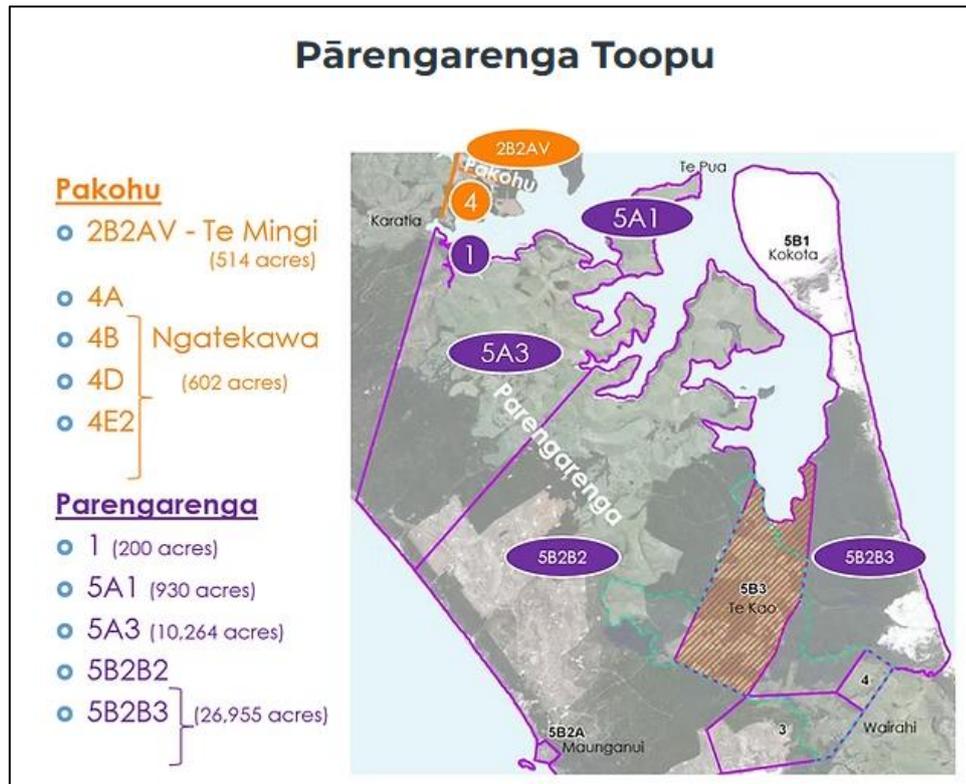
- 3.3 Te Kao is Te Aupōuri's turangawaewae, at the southern end of the Pārengarenga Harbour, with Te Oneroa-A-Tōhē (Ninety Mile Beach) to the west, Tokerau to the East.
- 3.4 Te Aupōuri have customary rights and associations running from Ngāpae in the south-west, east to Ngātu and Waipapakauri Stream, north to the mouth of Rangaunu Harbour, to Motu-puruhi and Te Rākau-tu-hakahaka (Simmons Islands) and north to Murimotu (North Cape), west to Te Rerenga Wairua (Cape Rēinga), encompassing Oromaki, Manatāwhi, Moekawa and Ohau (Three Kings Islands), south to Motu-o-Pao (Cape Maria van Diemen), to Kahokawa (Scotts Point), Matapia, Waka-te-hāua (The Bluff), Hukatere and back to Ngāpae. Te Aupōuri also maintains historical associations to Rangitāhua (Raoul and Kermadec Islands).

- 3.5 Te Aupōuri's rohe is depicted in **Figure 1**, as set out in our Deed of Settlement and provided as **Attachment B** to this statement. Te Aupōuri's commercial, cultural and collective Treaty settlement redress whenua is shown in **Figure 2** below.



**Figure 1: Te Aupōuri Area of Interest (Refer to Attachment B).**





**Figure 3: Pārengarenga Incorporation Land**

#### **4. SITES AND AREAS OF SIGNIFICANCE TO TE AUPŌURI**

4.1 There are many wāhi (sites, areas and places) within Te Aupōuri's rohe that are historically, culturally, traditionally and spiritually significant to us as Te Aupōuri. There are many reasons these places are important to Te Aupōuri, including but not limited to the following:

- (a) Historic associations such as:
  - (i) pūrakau or stories associated with a place;
  - (ii) historic patterns of occupation, such as pā sites;
  - (iii) places where important historic or significant events occurred;
- (b) Traditional associations, which include but are not limited to the following:
  - (i) Mahinga kai and mahinga mataitai;
  - (ii) Location and use of specific resources;
  - (iii) Traditional travel routes / waka landing areas;

- (iv) Implementation of traditional mātauranga Māori;
- (c) Cultural associations:
  - (i) Wāhi tapu, wāhi tupuna, wāhi taonga
  - (ii) Places where Te Aupōuri area kaitiaki;
- (d) Spiritual associations:
  - (i) Pūrakau / kōrero tuku iho associated with a place, specific to Te Aupōuri.

4.2 We have undertaken an assessment of the sites listed in Schedule 3 to outline Te Aupōuri's historically, culturally, traditionally and spiritually connection to wāhi that are of significance within our rohe based on the criteria above. This is provided as **Attachment A** of our evidence and establishes the reasons why these sites are significant from Te Aupōuri's perspective.

## 5. **Comprehensive Review of Sites and Areas of Significance to Māori – Consultation.**

5.1 At the time Council embarks on a separate plan change process to identify and protect sites and areas of significance to Māori, Council must factor in sufficient time and resource to facilitate consultation between tangata whenua (iwi, hapū and Māori landowners) to ensure the issues and conflicts we are trying to address now, are not repeated.

## 6. **CONCLUSION**

6.1 This is a long-standing issue which needs to be resolved immediately. The current schedule does not only trample on the mana of Te Aupōuri but it also distorts and misleads the Council's decision-making related to the places in the schedule.

6.2 We request an expeditious amendment of the schedule as soon as possible.

**Tipene Kapa-Kingi and Pereniki Conrad**

**Date:** 16 May 2025