

# Windfarm Proposal - Ngati Hako Summary of Key Issues

## Introduction / Background

Ventus Energy is about to complete investigations and submit a resource consent application for the proposed 100MW Kaimai Wind Farm. Map attached as Appendix One. The proposal is to install up to 24 wind turbines on farmland at the northern end of the Kaimai Ranges. The original proposal sought to install up to 26 wind turbines. However, after consultation with affected parties, this has now been reduced to 24.

Nominally, the turbines will have a hub height up to 132m with a rotor diameter of between 136 and 150m. The final number of turbines, exact location and size will be determined following further investigation and consultation. The site is privately owned and farmed by three separate landowners. The grid connection will be via the existing 110kV lines that pass over part of the landholding.

## Te Kupenga o Ngati Hako Inc.

Te Kupenga o Ngati Hako Inc. is the mandated iwi organisation that represents the social, cultural, economic and environmental interests of Te Kotahitanga Marae, Paeahi Marae, Kerepeehi Marae as well as the iwi, hapu, whanau and individuals of Ngati Hako.

Ngati Hako are the original peoples of the Hauraki region and have maintained a relationship with the land, rivers, seas, mountains and people since time immemorial.

Te Kupenga o Ngati Hako Inc. engaged with the applicant at the early stages of the development of this proposal (2015?) and raised a number of concerns regarding the proposed development. The applicant made contact with Te Kupenga o Ngati Hako Inc. in 2017, to discuss the proposal in further detail.

## Purpose of Assessment

The purpose of this assessment is to identify the effects of this proposed application on Ngati Hako / tangata whenua cultural values and potential mitigation/recommendations (if any) that could be implemented by the applicant to mitigate tangata whenua concerns.

## Historical Background

The Kaimai Mamaku range is an area of high spiritual and cultural significance to Hako. The range traversed north to Ohinemuri, eastwards to Katikati-Te Puna, south to Wairere incorporating the Waihou river to the west.

Hako had a number of pā (marae), kāinga (villages), wāhi tapu (sacred places), urupā (burial places), pa tuna (fish gathering areas), waahi rongoa (healing places), sacred healing, cleansing and waahi mate (places for preparing for death) areas for cosmo travelling surrounding and within the Kaimai-Mamaku ranges. Hako whānau (families), hapū (subtribes) and iwi (tribes) settled, held mana (authority) and exercised kaitiakitanga (guardianship) over their places of the Kaimai-Mamaku range and surrounding kāinga (villages).

The ranges vibrant indigenous forests and numerous streams, lakes and waterfalls provided an abundance of native flora and fauna and a plentiful “pataka kai” (cupboard) for our people to access on a daily basis.

Ancient walking tracks were established throughout the Kaimai-Mamaku range which were utilised by Hako. Historically, four main walking tracks were used to travel within the tribal region and further.

Te Aroha maunga (mountain) is the highest mountain peak in the Kaimai-Mamaku range and is one of two prominent maunga of significant importance to Hauraki iwi.

The importance of these maunga are articulated by the following proverb “Te Aroha ki uta, Moehau ki tai – From Te Aroha inland to the peak of Moehau near the sea”.

Historical traditions refer to Moehau as the bow and Te Aroha as the stern of the waka (canoe) of the Hauraki people. The peaks and mountain ranges between these peaks form the important cultural landscape of Hauraki.

A number of important peaks of cultural and spiritual significance to Ngati Hako are located within the area which is subject to this proposal. These mountains include Te Aroha, Pukemokemoke, Raeotepapa, Karangahake, Pukehange, Tapu Ariki and Taumaharua. These mountains form the Kaimai-Mamaku range and link to Te Paeroa o Toi-te-Huatahi range located to the north. These peaks form the important cultural landscape of Ngati Hako.

#### Key Issues for Ngati Hako

- Ngati Hako place high value of the cultural landscape of Hako and Hauraki. The wind turbines will affect the cultural landscape of Hako. The aesthetic value will be impeded and may have detrimental effects on the cultural values associated with the peaks and mountain ranges.
- There are potential effects on the tohu and kaitaki located and associated with the Kaimai Mamaku mountain ranges. Tangata whenua rely on tohu (indicators) for weather, tangata (people) and whenua (land). These tohu have been a significant part of our culture and traditions since time immemorial.
- For Ngati Hako, te uira (lightning) ua (rain), and kohu (mist) are important tohu used to caution and notify iwi of impending news. The proposal will have potential effects on the weather patterns and our ability to read these tohu.
- Pauline has stressed the high importance of the area to iwi and encouraged the company representatives to make contact with Ngahutoitoi Marae representatives as soon as possible.
- There are no mitigating factors that gives effect to the cultural values, and the potential to lose the spiritual and cultural connection to the whenua through the wind turbines.
- There is no economic benefit to Ngati Hako. There is already power generation occurring at Tirohia that contributes to the national grid. The economic benefit is to private individuals that have agreed to have these turbines places on their land.

