



SPRINGVALE WHENUA COMBINED HAPU

CULTURAL VALUES, CULTURAL IMPACTS ASSESSMENT

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“Mai uta ki tai, mai te rangi ki te whenua, ko ngaa mea katoa he tapu”ⁱ.

(From inland to the coast, from the sky to the land, everything within is sacred.)

This statement acknowledges the sanctity within which the tribal estate, and indeed the world, is viewed. It compels respectful interaction with the environment and people of the land, past and present.

1 Values

1.1 Mouri

Mouri may be translated as life-force. We believe that all things animate and inanimate have a mouri. The mouri is susceptible to human intervention, such as inappropriate land use. Mouri acknowledges that the life-force of the land and the people are interdependent. A symbiotic relationship exists which recognizes the impact that occurs on people when the life-force of their ancestral lands is not cared for.

1.2 Hauoratanga

Hauoratanga refers to holistic wellbeing. Hauoratanga acknowledges that the physical, spiritual, cultural, historic, intrinsic and extrinsic well-being of the land and the people are interdependent. As with mouri a symbiotic relationship exists which recognizes the impact that occurs on people when the wellbeing of their ancestral lands is not upheld.

1.3 Whakapapa

This value recognizes the genealogy (whakapapa) linking people of today to the original inhabitants of a specific place. Whakapapa acknowledges certain rights and obligations including mana whenua and kaitiakitanga.

1.4 Mana Whenua

Mana whenua (mana – authority/whenua – land) is the term given to the people who have the right born from genealogical descent to make decisions within a certain space/place/context. Both Whanganui and Ngaa Rauru Kītahi healthily contest rights to mana whenua on behalf of the people who actually whakapapa to the land and the tuupuna buried within.

1.5 Taonga

The land, resources and associated history, intrinsic and extrinsic are considered taonga. They are treasured and fall under the protection of Article 2 of Te Tiriti o Waitangi.

1.6 Kaitiakitanga

Hapu and iwi have an inherited right and responsibility to actively protect and enhance the resources, including heritage, of the tribal estate for current and future generations. This includes the protection of waahi tapu and waahi tupuna, known and unknown.

Archaeological evidence confirms what tangata whenua already know, i.e. that this area was once populated by our ancestors. Past knowledge alerts us that where there are signs of settlement, there too will be places of ritual and interment.

1.7 Waahi Tapu

Waahi tapu are sacred places (waahi – places; tapu – sacred) which require respect. Examples of waahi tapu include places of ceremonial ritual, interment, cremation, birth places, altars, battle grounds or places where blood was split. Signs of settlement are a red flag that waahi tapu are likely to be located in the vicinity. We believe that waahi tapu are in this vicinity and the best people to look after them are tangata whenua.

1.8 Waahi Tuupuna

Waahi tuupuna are ancestral places (waahi – places; tuupuna – ancestral). They were, and where possible are still, used for certain purposes. Examples of waahi tuupuna are settlement, temporary, seasonal and permanent; cultivation sites; hunting sites, healing sites and so forth. There is a spiritual connection between the ancestral imprints on the land and their descendants.

1.9 Wairuatanga

Wairuatanga speaks of the spiritual values that connect tangata whenua with their ancestors and ancestral lands.

2 He Timatanga Kōrero: Introduction

This report provides the mandated view of the Springvale Development Combined Hapū otherwise referred to in this document as the Combined Hapū, in regard to the Proposed Springvale Plan Change to enable residential development on lands within the rohe of the combined Hapū.

It is intended that this report will guide the Council and any land users through the proposed plan change, project development and decision-making by all parties involved and ensure that Hapū issues, concerns, interests and values are provided for and given effect to within the resource management process.

It is expected that our governors will have the opportunity to meet face to face with Councillors to discuss the implementation of this report, rather than only officials in a manner which reflects our strategic partnership.

The overarching aspiration for the Hapū is that there is tangata whenua relationship driven decision-making and protection of natural and cultural resources. This includes landscapes; wāhi tapu, wāhi tupuna and Tongi Tawhito in a manner that recognises and provides for the relationship that tangata whenua have to this area and facilitates positive cultural, environmental and social outcomes.

The Combined Hapū of the wider Kokohuia Whenua area oppose in its entirety the proposed Springvale Plan Change.

This Cultural Values Assessment (CVA) has been created in response to the Whanganui District Council's (WDC) Plan Change 53 to rezone the Springvale area from rural lifestyle land to residential. Based on the proposals of the structure plan, the change would see a total of 674 housing lots established in the Springvale area. It is clear from the findings of this CVA, that this structure change would have a significant impact on the values of this area to tangata whenua.

The Combined Hapū reiterate their view that the Council is a Te Tiriti o Waitangi partner as an agent of the Crown and expect the Council to act as a Te Tiriti partner by adhering to the social contract signed in 1840, and Te Tiriti principles that have been shaped through various pieces of case law over the last four decades.

These values include their role as kaitiaki and impacts on the restoration, retention and conservation of Mātauranga Māori. As will be outlined the proposal will have considerable environmental and cultural effects on an area that was traditionally of high importance for its mahinga kai, rongoa and migration for local tangata whenua.

Over centuries Māori as the tangata whenua (people of the land/indigenous) of Aotearoa/New Zealand maintained a close spiritual bond with the natural world. Out of this relationship an intricate system of resource management practice was enacted sustaining both resource and people for many generations. As acknowledged in the Whanganui District plan for Whanganui Iwi and Hapū this relationship was well established before the arrival of the Polynesian explorer Kupe¹.

Cultural impacts are determined by ancestral and contemporary relationships held by tangata whenua with their environment. Often these are captured by oral traditions, stories, waiata, haka and specific tikanga or customs associated with a resource. Colonisation has resulted in a disconnect of tangata whenua to their landscapes, resources, governing authority, their traditions and overall relationship to a place that was once intrinsically connected and managed by traditional values such as kaitiakitanga (guardianship).

This report seeks to clearly demonstrate the values held by the Hapū in connection to the whenua and potential cultural impact of this proposed plan change.

This report is being prepared by Poipoia Ltd² on behalf of Te Rūnanga o Tūpoho. The study area of the proposed Plan Change 53 falls under the mana and kaitiakitanga of more than one Hapū and mana whenua group. These groups are identified in this report and referred to as the 'Springvale Whenua Development Combined Hapū (collective Hapū)'.

These Hapū are as follows;

- Ngā Hapū o Tūpuna rohe o Tūpoho
- Tamareheroto
- Ngāti Kauika

¹ Whanganui District Plan, chapter 15.

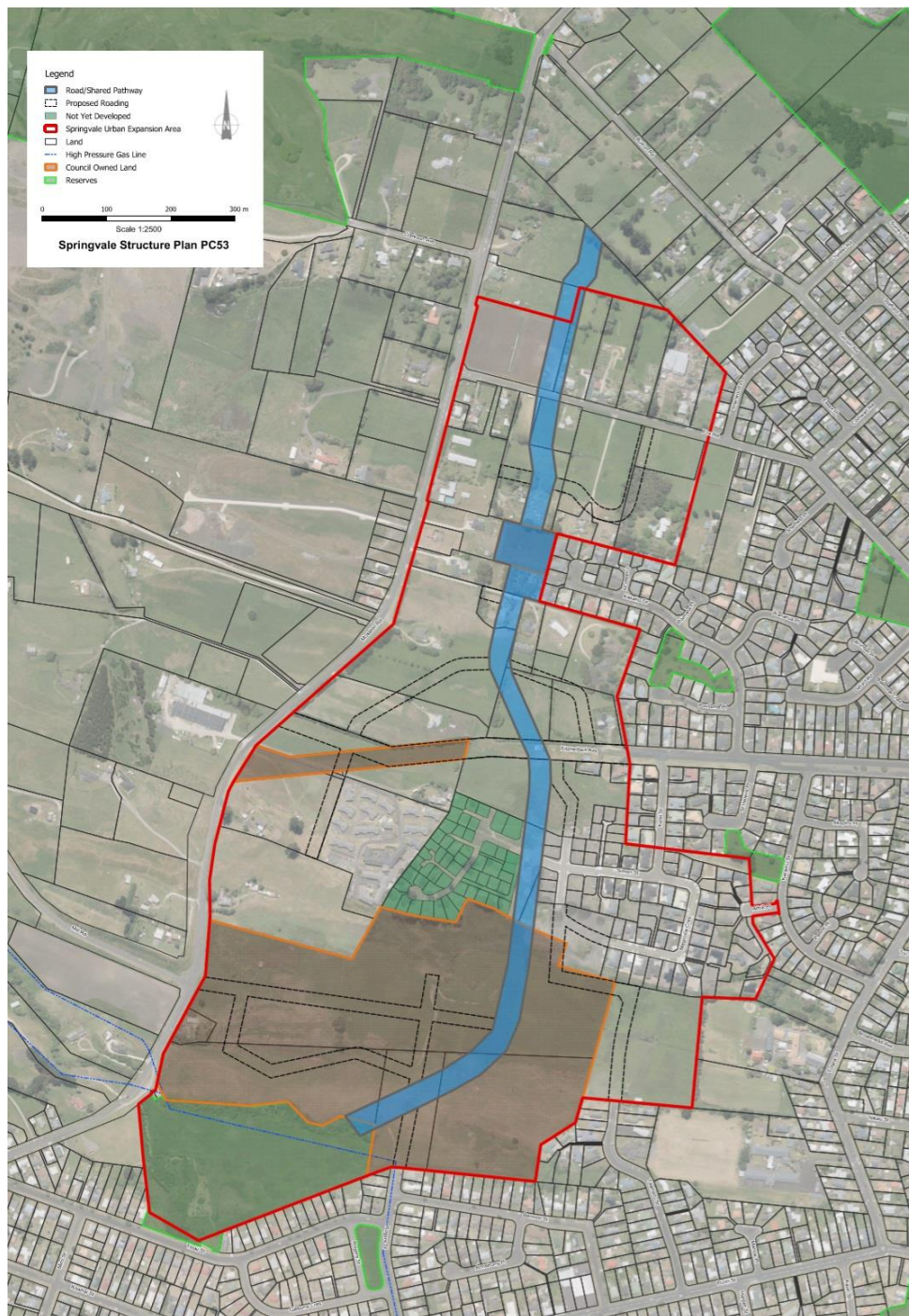
² www.poipoia.co.nz

2.1 Methodology

The information obtained for this CVA was obtained from workshop hui with Hapū members and a site visit led hosted by Michael Taylor and Anette Sutton from Archaeology North. Further information was provided from Hapū members of relevant treaty settlements and Iwi environmental management plans.

Literature Review of all relevant documents supplied by the Combined Hapū.	
Hui 1 – Tupoho house with Hapū members	18 September 2018
Site Visit – hosted by Michael Taylor and Anette Sutton from Archaeology North.	24 September 2018
Hui 2 - Tupoho house with Hapū members	30 October 2019
Hui 3 – Video Conference with Hapū members	28 November 2019

Figure 1: Springvale Project Study Area



3 Cultural Assessment Purpose

The purpose of this Cultural Assessment is to set out the Combined Hapū values associated with the proposed Springvale area plan change. It should be noted, that the Combined Hapū prefer to call the area the “wider Kokohuia Area”. For this project this Assessment’s output will be very similar to that of a Cultural Impact Assessment (CIA) in the respect that:

- it will highlight the values and history that connects tangata whenua to this area;
- identify the cultural impacts on values, zones and sites that will potentially arise as a result of the plan change and subsequent activity;
- make recommendations of how these impacts should be best mitigated, remedied, enhanced and/or avoided.

4 Cultural Assessment Scope

In a letter to Te Rūnanga o Tūpoho, dated the 4th of September, Whanganui District Council has defined the scope of this cultural values assessment as being:

1. To record the location and supporting historic information about known and identified wāhi tapu and wāhi tupuna sites and associated cultural values (as defined in the Plan Change 46 Panel Hearing Report), of the Springvale Residential Growth Area identified in the Springvale Area Map.
2. To identify any potential effects (positive and negative) on identifiable wāhi tapu or wāhi tupuna sites, of the council facilitation residential development.
3. To evaluate the impacts on identified wāhi tapu or wāhi tupuna site of proposed stormwater management and road layout in the area.
4. To identify appropriate measures to avoid, remedy or mitigate, where practical any adverse effects on identified wāhi tapu or wāhi tupuna sites.

5 Project Deliverables

Deliverable 1 is quoted as follows;

A ‘working draft’ report that clearly and concisely documents all known and identified wāhi tapu and wāhi tupuna sites within the study area. This is the completion of Project Scope item 1.

Deliverable 2 has been defined as;

A final report that clearly and concisely documents delivery of item listed in the project scope above. This is completion of Project Scope Items 2 – 4.

In the same above-mentioned letter, Council has used the following definitions for wāhi tapu and wāhi tupuna from the Plan Change 46 Panel Hearing Report:

Wāhi Tapu: means place sacred to tangata whenua in the traditional, spiritual, religious, ritual or mythological sense. Examples of wāhi tapu include places of ceremonial ritual, interment, cremation, birth places, altars, battle grounds or places where blood was spilt.

Wāhi Tūpuna: for the purposes of the plan rules, means, identified archaeological sites containing evidence of Māori settlement, including middens, oven stones, food storage pits, terraces, borrow holes.

6 Definitions and Discrepancies

The Springvale Whenua Combined Hapū oppose the definition of wāhi tupuna sites provided in the PC46 hearing report.

This is a limiting definition that does not reflect the tradition of oral history from the Hapū who do not need physical evidence to identify their sacred sites.

The definition of wāhi tūpuna used within the Whanganui District plan aligns better the Springvale Whenua Combined Hapū's expectation of what Wāhi Tūpuna actually means:

Wāhi Tūpuna: means a place important to tangata whenua for its ancestral significance and associated cultural and traditional values and includes ancestral places used for purposes including settlement, seasonal and permanent, cultivation and hunting sites as well as healing sites. Wāhi tūpuna are important because they provide a spiritual connection between the ancestral imprints on the land and their descendants.³

Requiring physical evidence with wāhi tupuna does not reflect the relationship that tangata whenua have with their ancestral land and limits Council in their responsibilities under part 2 of the Resource Management Act. Specifically, section 6 (e) which shall recognise and provide for the following matters of national importance:

(e) the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga.

Chapter 15 of the Whanganui district plan under policy 15.3.3 states:

While many archaeological sites of lwi significance have been identified and are protected in the District Plan, all waahi tapu sites require protection.

Note: *Sites of value to Tangata Whenua include but are not limited to marae, waahi tapu (canoe landing sites, burial grounds [urupā], battlefields, islands, and areas of spiritual significance) and taonga (rivers, lakes, waterways, mountains, wildlife species and plants).*

An important consideration in the protection of Tangata Whenua sites is the need to ensure protection from deliberate or accidental interference or destruction. This includes finding and implementing methods to protect the information from common usage, but to ensure the location of sites is identified in some way to intending developers.

For Whanganui lwi and Hapū, this is in an all-encompassing relationship that tangata whenua have in the region from the mountains to the sea.

The Springvale Whenua Combined Hapū acknowledge that Council is attempting to merge Māori terminology to match plan rules however, this is a 'back to front' approach where ideally it should be plan rules which should be meeting and embodying the meaning of Māori values and terminology so

³ Whanganui District Plan (13 September 2018) Chapter 2 – Definitions, page 29.

that Council, developers and wider community can fully embrace the unique value that the Māori language and culture can bring.

Where the words ‘**wider Kokohuia Whenua**’ are used this denotes, the **entire** Springvale Study area, not just the Kokohuia Wetland area.

6.1 Tongi Tawhito Definition

For the purpose of this Deliverable 1 Report and Cultural Values Assessment, the Springvale Whenua Combined Hapū have adopted a more applicable term; ‘Tongi Tawhito’, which is in local dialect and loosely translates as sites of significance. For the purpose of this report and Springvale area it is defined as:

Tongi Tawhito – sites of significance to our ancestors passed down through the generations for our protection.

6.1.1 Recommendation

That the definition of Waahi Tūpuna from the PC46 Report be amended to remove the words ‘Wāhi Tūpuna’ and replace with ‘Archaeological Sites’ where they refer only to physical remains, and Tongi Tawhito be used in conjunction with the District Plan definitions of Waahi Tapu and Waahi Tūpuna. It should be noted that Archaeological sites can be indicators of Waahi Tūpuna and Tongi Tawhito, but Waahi Tūpuna and Tongi Tawhito are not restricted to only having to provide physical or archaeological evidence to be classified as such.

7 Ngā Hītori: The Cultural Landscape

To understand the cultural connection that tangata whenua have with the wider Kokohuia Whenua area there must be an understanding of the overarching tribal interactions – politically, socially and spiritually that took place and established over many centuries. This report generally focuses on the Combined Hapū; however, the following statement is a clear position on other mana whenua rōpū.

There are other mana whenua rōpū who whakapapa to this whenua, it is the Council’s responsibility as Te Tiriti partners, and under the RMA to ensure they have engaged with all whānau of the wider Kokohuia Whenua area. The Combined Hapū acknowledge our whānau, Ngaa Rauruu Kiitahi and expect that the same level of engagement on this kaupapa be applied by Council to all mana whenua parties.

Te Awa ō Whanganui is a tūpuna and a vital taōnga to Whanganui Iwi, recognised and protected in Te Awa Tupua (Whanganui River Claims Settlement) Act 2017. The Act reaffirms the inextricable link between Whanganui Iwi and the Awa, and as per the whakataukī;

“Ko au te Awa, ko te Awa ko au”,

Iwi and Awa are considered indivisible from each other

Whanganui Iwi settlement along the Awa reaches back to the beginnings of our creation narratives, which concern the origins of Te Kāhui Maunga (the cluster of mountains formed in the Central Plateau area), the Awa and other waterways. Whanganui Iwi claim descent from tūpuna which include Ruatipua, Paerangi, and Haunui-a-Pāpārangi. It is the latter who lends his name to the Iwi name and affiliation, Te Āti Haunui-a-Pāpārangi.

Uri of the Awa also whakapapa to three tūpuna siblings – Tamaupoko, Hinengākau and Tūpoho – who have land and river rights throughout the Whanganui River area. As such, uri are organised under tupuna rohe that give effect to this whakapapa. Two of these tūpuna rohe are within the Whanganui District: Tamaupoko tupuna rohe is located in the middle reaches of the Awa, whilst Tūpoho tupuna rohe is situated in the lower reaches and along the Whanganui coastline. The third tupuna rohe, Hinengākau, is located in the upper reaches of the Whanganui River, around Taumarunui and into the Ruapehu District.

Te Rūnanga o Tūpoho is the mandated Iwi authority to support, advocate and make recommendations on behalf of the Hapū of the Tūpoho rohe⁴.

Whanganui Iwi, Ngā Raūru Kītahi and Ngā Wairiki-Ngāti Apa, also have interests within the Whanganui District, as their rohe lie partly within its boundaries.

7.1 Ngā Hapū o Tūpoho

Hapū

Ngati Tupoho/Ngati Tumango
Wainuiarua, Ngati Rangi
Nga Paerangi
Ngati Hine o te Ra
Ngati Hine, Ngati Ruai, Ngati Waikarapu
Ngati Tuera
Ngati Hinearo/Tuera
Ngati Hineoneone
Ngati Pāmoana
Patutokotoko
Tamareheroto

Marae

Putikiwharanui
Te Ao Hou
Kaiwhaiki/Mere te Aroha
Rakatoa
Otoko
Pungarehu
Parikino
Kakata/Atene
Otukopiri/Koriniti
Waipakura/Kukata
Taipake

⁴ (Ngā Tāngata Tiaki o Whanganui me Te Rūnanga o Tūpoho joint submission to Horizons))



Figure 2: map outlining, mārae of Whanganui Iwi and Hapū).

7.2 Te Iwi o Ngāpaerangi - Paerangi o te Maungaroa/Moungaroa

This ancestor, also known as Paerangi i te wharetoka or Paerangi I , was the descendant of even earlier tangata whenua. Kenneth Clarke says : ‘Some stories say that he changed himself into a bird and flew here; others say that he came on the back of a bird.’ This evidence agrees broadly with the early twentieth century account of the ethnographer Elsdon Best, who recounted that Kupe, the Polynesian discoverer of Aotearoa, found Paerangi’s fires already alight. Best recorded that :

Though all the Whanganui natives say that Kupe only found the tiwaiwaka and tieke or kokako here – yet when questioned closely the old men admit the existence of tangata whenua in the valley of the Whanganui. These were the Ngapaerangi, descendants of Paerangi-o-te-moungaroa, whose ancestors came from Hawaiki some 5 gens before Aotea, brought hither *by his atua, he had no canoe.*

However, while some traditions have Paerangi arriving from Hawaiki by atua or bird, others gave his birthplace as in the foothills of Ruapehu and there are other places associated with his infancy. John Maihi explained that Paerangi was part of Te Kāhui Rere, the early tangata whenua credited in many traditions with the power of flight : ‘just about everyone in Whanganui and probably the lower Taranaki and even the lower Rangitikei is of a descendant of Paerangi o te Maungaroa’.

The tribal identity that emerged from the marriages with the descendants of Hau, who came on the Aotea canoe, became known as Ati Hau (and in recent times as Te Ati Haunui-a-Pāpārangi)⁵.

⁵ Reference: He Whiritaunoka Vol 1 W

Ngā Paerangi iwi descend and take their name from Paerangi II, the great grandson of Paerangi o te Maungaroa who arrived from the ancestral homeland of Hawaiki possessing the power of flight. Ngā Paerangi people's descent from the tupuna Paerangi II not only establishes their relationship with other Iwi, it also defines their rights to and obligations over specific lands.

Of importance is the recognition given to the antiquity of Ngā Paerangi's occupation rights, as Downes (1915, 3), citing Elsdon Best, describes,

The Ngapaerangi originally occupied the river of Whanganui, in fact the whole country from Whangaehu to Operiki (Corinth). They were here when Aokehu and the ancestors of Te Ati-Hau came from the north.

Traditional Ngā Paerangi lands include some of the most extensive river flats on the Whanganui River, capable of supporting a large population in the pre-colonial period. By the mid-1800s the Kaiwhāiki area was Ngā Paerangi's main mahinga kai or māra kai, their food growing area, while Tunuhaere was a fortified pā (village) on the hill 100 metres above the Whanganui River across from Kaiwhāiki. Most of the Iwi lived at Tunuhaere until 1840, by which time a move to Kaiwhāiki had begun (White 1851, 284).

There are numerous Ngā Paerangi settlements and fortified places north as far as the neighbouring lands of Ngāti Tuera and Ngāti Hinearo and south to Aramoho. By 1874, Ngā Paerangi villages were identified as Aramoho, Kaiwhāiki, Upokongaro, Kānihinihi, Mangawhero and Rakato.

Before 1840, as stated, there was a move by some Ngā Paerangi to the river flats on the east of the river around Kaiwhāiki.

"Wiremu Patene ... lived at Tunuhaere as a child and then moved onto Kaiwhaiki to occupy and build a pa ... Te Oti Takarangi's people were at Tunuhaere when the pa at Kaiwhaiki was built at Hapuku ... Te Oti Takarangi

It was precisely identified that this movement to Kaiwhaiki occurred four years before the Wairau incident" (Walzl 2004, 48-9) in June 1843. Walzl (ibid.) concludes that this movement to Kaiwhāiki may have reflected Ngā Paerangi's response to the need to protect the rich Kaiwhāiki lands from the movement of upriver Hapū (who wished to be closer to the advantages of European settlement) down to the lower river.

7.2.1 Tangata whenua

Table 1: 1870 Census (Appendix to the Journals of the House of Representatives 1870, 8-9).

Tribes	Location	Hapū	No. in Hapū	No. in Tribe	Names of Leading Chiefs of Tribes	Hapū to which Leading Chiefs belong
Whanganui & Upper Whanganui Districts						
Ngāpaerangi	From Waitotora River on N. to Rangitikei River on S., and up the Whanganui River.	Ngāpaerangi	76	76	Pehira Turei, Wirihana Puna, Te Hira	Ngāpaerangi
Ngātiruaka		Rangipoutaka	30	48	Mawae, Keepa	Ngātitupoho
		Ngātitupoho	8		Tanguru	Ngāpaerangi
		Ngatirangi	2		Kawana Paipai	Ngātitutarakura
		Ngātihinekino	1		Rio	Ngātihinekorako
		Ngāpaerangi	7		Paora Te Kahuatua Poma	Ngātihine
Ngatirongomaitawhiri		Ngātihinetera	21	84	Te Oti Takarangi	Ngātirongomaitawhiri
		Ngātiruaka	9		Horima	Ngātihineuru
		Ngātihineuru	50			

⁶ (Reference: *Worlds Apart: Indigenous Re-engagement with Museum-held Heritage: A New Zealand - United Kingdom Case Study* by Michelle Horwood)

7.3 Tamareheroto / Ngāti Kauika / Ngā Aruhe

Ko Matemateaonga te maunga.

Ko Waitotara, ko Okehu, ko Kai Iwi, ko Karamu, ko Mokoia, ko Rotokawau, ko Te Wainui a Rua ngā wai.

Ko Kaierau te taumata.

Ko Pungarehu, ko Kokohuia, ko Whare Kakaho, ko Te Oneheke, ko Nukuiro, ko Kaierau, ko Mokoia, ko Rapanui, ko Okupe, ko Taipakē Tawhito ngā kāinga.

E kī ana te kōrero, 'E rua au, he Rauru au, he Awa au, aue.'

Matemateaonga is the ancestral mountain range.

Waitotara, Okehu, Kai Iwi, Karamu, Mokoia, Rotokawau, Te Wainui a Rua are the ancestral waters.

Kaierau is the summit of refuge.

Pungarehu, Kokohuia, Whare Kakaho, Te Oneheke, Nukuiro, Kaierau, Mokoia, Rapanui, Okupe, Taipakē Tawhito are the ancestral sites of abode.

According to ancestral decree, 'We are of two lines of descent, we are of Rauru and we are of Awa (the River), alas'.

Tamareheroto and its' forefathers Ngāti Tahinganui, Ngāti Tūtemangarewa, Ngāti Kauika, Ngāti Tahau and Ngā Aruhe were located on the true right of Te Wainui a Rua (the Whanganui River) mouth. The Hapū estate is predominantly coastal. In accordance with kōrero tuku iho (ancestral narrative) the Hapū boundaries stretch between the mouth of the Whanganui River mouth and the Okehu stream, inland via Kaierau (St Johns Hill) to Whakaware and Puatērapa at the junction of the Ruahine, Tokomaru and Rangitatau land blocks.

As stated above Tamareheroto acknowledges descent from both Ngā Rauru Kīahi and Whanganui iwi rootstock.

The Iwi taketake (original people) of this area are called Ngā Aruhe. The name refers to the fernroot that was once the staple diet of our early ancestors. According to tribal elders these ancestors came from the land, i.e. they were here before those that arrived via waka. Elders say that when Kupe came on Matahourua that it was Ngā Aruhe who passed down the record of this event.

Archaeological evidence of intense occupation in the 'Otamatea West' and Rapanui and 'Springvale' - Kokohuia - Titoki - areas are the remaining physical connection that we have to these ancestors.

The urupā on Rapanui Road uncovered in 2008-2009, that dates to the late 14th or early 15th century A.D. is a Ngā Aruhe urupā. The tūpuna were interred upright and their teeth attest to a diet of fern root.

To give further context to the era of Ngā Aruhe we recall the following. Turi, captain of the Aotea waka is thought by academics to have arrived in the mid. 14th century A.D. Rauru, the eponymous ancestor of Ngā Rauru Kītahi, predates Turi by four generations. Rauru's mother was Rongoueroa, a descendant of Ruatipua from whence is derived the old name of the Whanganui River, i.e. Te Wainui-ā-Rua. Rauru married into the ancient people of this coast called Te Kāhui Rere, who were renowned for their ability to levitate at will, hence the name.

“The closest named spots of Tamareheroto and hence Ngāti Kauika as well to the development are Kaierau, Mokioa, Rapanui, and Pungarehu (at the pilot station). Rapanui is our oldest to date known urupā. Pungarehu is a wāhi tapu and wāhi tūpuna. Our tupuna Tutemangarewa was ritually farewelled there with fire, hence the name. Kokohuia was an area full of natural resources that were used by us and all hapū of the area, up and down the coast and river.

The wetland and dune system of the Springvale development area are connected to the wider area, particularly to Kokohuia. The area is located on a pathway that links the awa and coast to the Rapanui and Roto Mokoia area.

The vast area between Rapanui, Roto Mokoia, Kaierau, Kokohuia and Pungarehu are some of the last undeveloped areas where our ancient people lived in the seasonal manner that they did. The higher spots surrounding the wetlands were used as camping sites. The term ‘seasonal’ from a non-Māori perspective suggests a lack of permanence. From a Māori perspective the opposite interpretation applies, i.e. the rotation of the seasons is a permanent cycle that repeats year in year out. The tī and karaka trees in the area are definite signs of occupation. We expect that earthworks will uncover further signs of occupation, including middens and umu. We also anticipate the possible presence of koiwi tangata, the remnants of waka and carved and /or uncarved implements.”

Following the ‘Sale of Whanganui’ Tamareheroto and Ngāti Kauika were forced to stop the traditional practice of rotational living between the ancestral sites. In the late 1800's and early 1900's, small clusters of our Hapū migrated into nearby Kokohuia / Okupe where they adapted to living in the manner that colonisation imposed. Ngāti Kauika in particular were and still are a well-established community of whānau within this area, the descendants of whom are still here. Other whānau of Hapū such as Ngā Wairiki of Kauangaroa and Ngāti Pāmoana of Koroniti, to name a few, also migrated to this area for access to resources including work.

This section notes the Iwi and Hapū boundaries, traditional stories and mana whakahaere (authority and right). This section highlights that the wider Kokohuia Whenua area is at a junction of which the interests of many Hapū and Iwi intersect and share reinforcing it as an area of high cultural significance.

7.4 Ngā Rāuru Kītahi Iwi

Ngā Rauru Kītahi is based around South Taranaki and Whanganui regions. The rohe of Ngā Rauru Kītahi at 1840 began at Kaihau-a-Kupe (the mouth of the Whanganui River). The kāinga or occupied sites at Kaihau-a-Kupe included Kaihokahoka (ki tai), Kookoohuia (the swampy area at Castlecliff), Te Whare Kaakaho (the Wordsworth Street area), Pungarehu/Te Ahi Tuatini (Cobham Bridge), Te Oneheke (between Karamu Stream and Churton Creek), Patupuhou, Nukuiro, and Kaieerau (St Johns Hill).

The rohe then extended from Kaieerau along the watershed to Motuhou, Kaihokahoka (ki uta), Taurangapiopio, Taumatarata, Mātaimoana, Taurangakawa and north into the Matemateāonga Ranges and the area known as Tawhiwhi. After the Matemateāonga Ranges, is the Mangaehu Stream where the Mangaehu Paa was situated, near the source of Te Awanui-a-Taikehu (Paatea River). Between Te Awanui-a-Taikehu and Whenuakura Rivers (Te Arei o Rauru) were the paa of Maipu and Hawaiki. Many Ngā Rauru Kītahi paa and kaainga were also situated along Te Awanui-a-Taikehu, such as Oowhio, Kaiwaka, Arakirikiri, Ngā-papa-tara-iwi, Tutumaahoe and Parikaarangeranga. At the mouth of the river sat the kaainga and marae of Rangitaawhi and Wai-o-Turi which remain today.

Along the shoreline between Rangitāwhi and Tūaropaki lies Te Kiri o Rauru. Between Rangitāwhi and the mouth of the Whenuakura River stood Tihoi Pā (where Te Rauparaha rested). From Tihoi the rohe extends to Waipipi, Tapuārau, Waitōtara River, Wāinu, Waikaramihi and Te Wai-o-Mahuki (near Te Ihonga). It continues past the Ototoka Stream to Pōpoia (the marae of Aokehu at the mouth of the Okehu Stream), and then continues onwards to the mouth of the Kai Iwi Stream near the marae of Taipake Tutaru. From here the rohe stretches past Tutaramoana (he kaitiaki moana) back to Kaihau-ā-Kupe.

Ngā Rauru Kītahi has a mandated Pūtaiao Management Plan which must be given effect to in any proposed plan change and/or development in the wider Kokohuia Whenua area.

7.5 Te Rūnanga o Tūpoho

Te Rūnanga o Tūpoho (TROT) is comprised of representation of the collective Hapū of the lower reaches of the Whanganui River. TROT represents the collective voice of their people across a range of social, political, environmental and economic issues. Tamareheroto, though not formally included in their constitution documents, is aligned with Te Rūnanga o Tūpoho.

- The Rūnanga concept for the Whanganui Iwi:
- That a Rūnanga should be Hapū based.
- That each Tupuna Rohe should maintain their own autonomy.
- That there should be a collective Hapū o Whanganui Rūnanga.
- That each Hapū shall have two representatives.
- That each Hapū is associated with a traditional Marae.
- That the Rūnanga will retain its own “Tribal Authority” and not be constituted.

Tupuna rohe: Ngati Rangī, Tama Upoko, Hinengakau, Tupoho and later Tamahaki, to become **“Te Rūnanga o Te Awa Tupua o Whanganui”**. “Te Rūnanga o Tūpoho” is made up of the above mentioned Hapū (with representatives on the Te Rūnanga o Te Awa Tupua o Whanganui).

8 Cultural Connections to the Wider Kokohuia Area

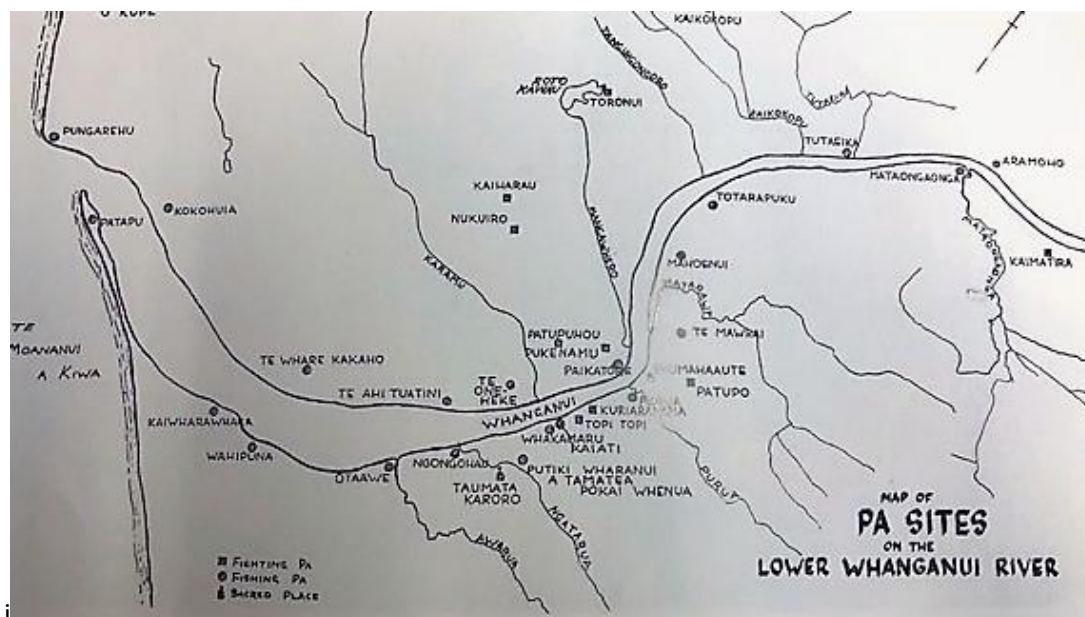


Figure 3: Pā site map of the lower Whanganui River

It is important to acknowledge that the Springvale study or wider Kokohuia Whenua area itself sits in the middle of some very prominent traditional Pā sites, notably Kaiērau and Nukuiro to the north and Kokohuia and Pungarehu to the south of the study area. According to verbal accounts the northern reaches of the Springvale study area are also connected to the water table that runs from Lake Mokoia and Otamatea. This connects the mauri of the ancestors who are buried at Rapanui urupā to Springvale.

At the southern end of the Springvale study area the lower reaches were home to a greater wetland system which connected the Titoki and Kokohuia wetlands. The Titoki and Kokohuia area was a place full of natural resources used by all Hapū up and down the river. The wetland and dune system of the Springvale development area is connected to the wider area, particularly to Kokohuia. The area is located on a pathway that links the awa (river) coast to the Rapanui Roto Mokoia area.

All along the lower areas of the river banks, from the mouth of the river there were a series of fishing kainga where Hapū would seasonally travel to harvest kai moana. The Springvale, Kokohuia and adjacent areas were frequently visited as a point of access and travel as well as for their mahinga kai.

9 Springvale Plan Change (PC53)



Figure 4: Photo taken from Rogers St of the lower region of the study area for the plan change).

In April 2018, the Springvale Structure Plan Change was produced which seeks to guide the subsequent developments from rezoning the Springvale area from rural lifestyle to residential zoning.

PC53 proposes a total of 674 lots to be added in this area which is comprised of 577 residential lots (350m²-700m²) and 116 lifestyle lots (1,000m²).

The Springvale Structure Plan highlights various issues which the plan will attempt to mitigate such as:

Stormwater Management	The land in the proposed area is generally very wet with a high-water table and will be prone to surface flooding.
Geotechnical	The land within the study area is will be subject to a high-water table with the underlying soil mainly comprised by sand could cause low to moderate liquification.
Service connections – Three waters, electricity and Gas.	There is no connectivity to these services currently in the area.
Roading network	Roading is required as the development progresses and there is already existing pressure on collecting roads in this area.

Archaeological and cultural sites	There is the potential for archaeological and cultural sites to be present throughout the area that have not yet been uncovered or identified. Presence of archaeological and cultural sites in the general vicinity of the study area also supports the possibility for these sites to exist.
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10 Archaeological Site Assessment

The proposed area of development is designated by the Combined Hapū as a culturally significant zone, a - **Tongi Tawhito**. This is the designation given by the Hapū based on historical and cultural accounts detailing its significance for mahinga kai and tāonga values. Furthermore, this includes the findings of Michael Taylor's 2012 archaeological report noting that there is potential for archaeological and cultural sites to be present in the study area which have not been identified.

The archaeological report supports the oral history of the Hapū that this area is a Tongi Tawhito and should be protected as such.

As a result of the high traffic that used the area pre-colonisation and in the early 1800's it is expected that physical artefacts could still be found, even though the study area and its surroundings areas have already been developed in previous years. The area consisted of moving sand, at least in the recent past and this may have led to the erosion and loss of evidence of past habitation. The best factor for predicting the presence of archaeological sites, is the presence of archaeological sites, meaning that it is unlikely that there will be extensive evidence. There may be much older sites under or in larger sand drifts or these may have blown away. The Rev Richard Taylor (early missionary) wrote of sites with large quantities of moa bone along the coastal cliffs north of the river - but these have never been re-located or recorded but would suggest a population of which we have no or little evidence now.

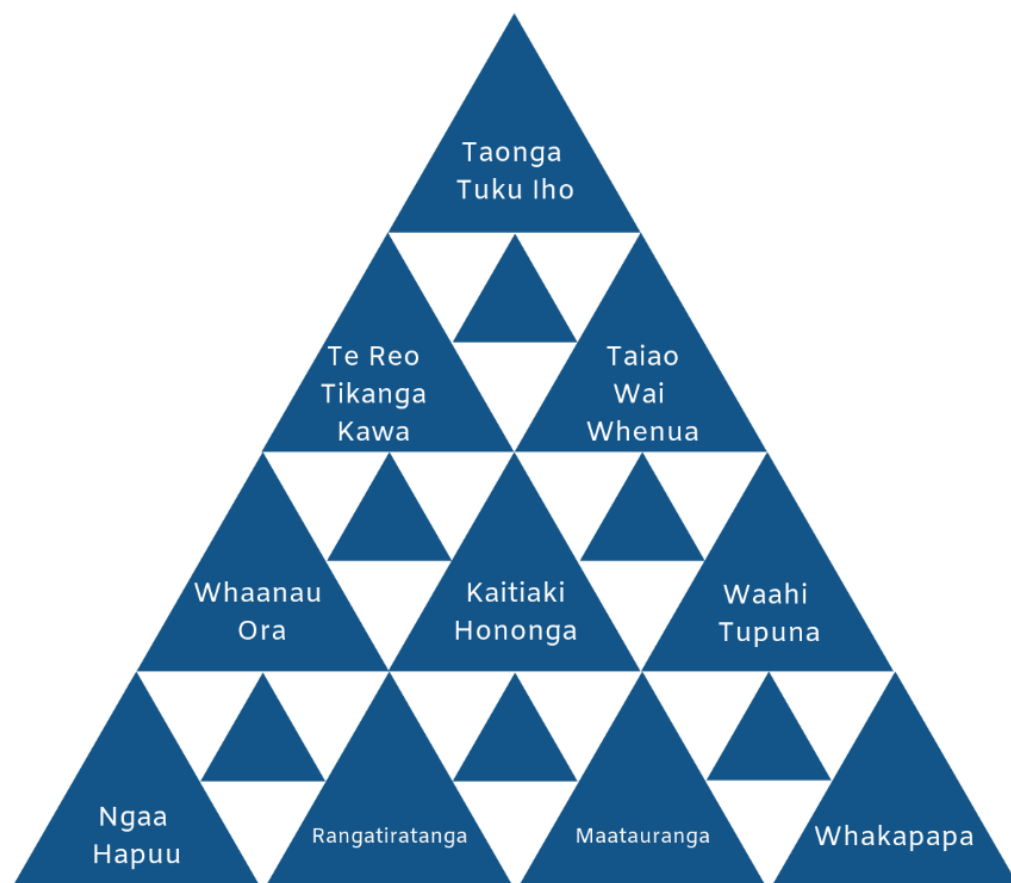
As noted in the Springvale structure plan change fragments of sea shells and fire cracked rocks were observed on the large dune below the middle of the study area. Both the shells and rock may indicate that archaeological sites, such as middens or cooking fires are present.

11 Cultural Values Framework

This section outlines some key cultural connections that clearly and concisely contribute to the identification of Tongi Tawhito in the Springvale study area. This section provides an initial indication of the cultural value and concerns of the Hapū in regard to the wider Kokohuia Whenua. It has also provided a recommendation as to how to avoid, remedy or mitigate the value or impact.

The wider Kokohuia Whenua was a cultural crossroads, connecting people, food sources and marae. It was an important area of activity for all the surrounding Hapū.

This section seeks to further outline the key effects that the plan change could potentially create and the impacts this would have on the relationship of the Iwi with their taonga, on their ability to be active kaitiaki and Te Tiriti o Waitangi. It focuses on values but sees the potential impacts of a development being the key drivers for the understanding how values will be affected. The Springvale Whenua Combined Hapū seek to cover a holistic understanding of these impacts as they are all connected and are not siloed into a single cultural lens. These values represent an interconnected network of cultural values which is reflected by the whakapapa that connects the Combined Hapū to each other and the Springvale area. When considering all the impacts of this proposed plan change, the Combined Hapū have identified a framework to understand how each aspect of our worldview,



our paradigm is affected. This has formed the basis of this CVA. The values discussed below cover each aspect in this diagram.

11.1 Taonga Tuku Iho

Taonga tuku iho can be viewed as an intergenerational protection of highly valued taonga, passed on from one generation to the next, in a caring and respectful manner⁷.

In the context of the wider Kokohuia Whenua, this taonga tuku iho refers to the ecosystems, natural and traditional habitats of flora and fauna who once lived and thrived in this space and their subsequent demise since the area has been altered and developed.

It can be clearly demonstrated that the Combined Hapū have a kaitiakitanga relationship through their previous uses of the area. In their view, the application of kaitiakitanga must be carried out through the restoration of key areas, the use of methods and tools that improve the mauri of the Taiao and encourage the growth of mātauranga Māori to ensure the ongoing connection of the Hapū with the lands and waterways.

Further development in the area, from the perspective of the Hapū, would further disconnect their whānau from the whenua and whakapapa inherent in the area. Residential development is highly unlikely to be managed or owned by members of the Hapū, and further alienation of that relationship is expected to occur.

11.2 Te Reo, me ōna Tikanga/Kawa

The relationship of mana whenua with their environment is governed by principles and practices (kawa and tikanga), which include such elements as tauututu (reciprocity), kaitiakitanga (duty of care) and karakia (spiritual invocation). Whilst kawa and tikanga stem from common precepts, they are interpreted differently by individual Hapū and Iwi in determining and directing what resources are used and by whom, when they are used and the manner in which they are used.

In the 1948 deed, this area was confiscated from Iwi and then purchased by the government. The Iwi collective has identified that their ancestors used this area to collect kai and rongoa within the proposed area. This is also verified by the archaeological report in the structure plan. In oral traditions handed down we note that this area is interconnected with the nearby Kokohuia and Titoki wetlands. It is an ancient space for the local Hapū whose connection has been severed due to historical acts of confiscation. The presence of Karaka trees in the study area is an indication of planting and/or ancient settlement. With the proposed re-zoning and urban development there is potential that these Iwi will now never have the opportunity to re-connect with their history in this space and tupuna who had a presence and history there.

The ability of tangata whenua to fulfil their role as kaitiaki restoring a language of water interactions — te reo o te wai (the voice of the water). Therefore, the ability of tangata whenua to care for and protect te taiao, whenua and wai is based on our ability to hear what they are saying to us — and that's determined by the quality of our interactions with water (Ngata 2018).

The Māori language is a language that was derived from environmental observation. The tikanga and kawa associated with the environment are derived from the significance of which they are given within the Māori language. As a result, it is imperative that Te Reo Māori and the narratives that connected tangata whenua to this area, land and water bodies be protected and enhanced.

⁷ Harmsworth GR, Awatere S 2013. Indigenous Māori knowledge and perspectives of ecosystems.

11.2.1 Recommendations

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, the Hapū seek access arrangements which ensures the Combined Hapū have formalised opportunities to reconnect with the land which will be essential in retaining the reo regarding the unique relationship that Hapū have with the specific Kokohuia Whenua. This will be made more difficult if land will be alienated further to multiple land owners. Without that access the development of whenua specific reo will be hindered.

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, the Combined Hapū seeks formalised agreement from the Council that any naming of streets, reserves, communal areas in the development be reserved solely for the Combined Hapū to provide mandated names. The restoration of traditional names, remembering activities and events in any naming of areas will be essential to the long-term use of the correct usage and pronunciation.

11.3 Wairuatanga

Wairuatanga can be viewed as spirituality which is closely associated with mauri and tūpuna. Māori observe strong traditional spiritual beliefs and practices which drives the Māori worldview and is that there is an underlying spiritual existence that exists beyond the physical. By upholding tikanga and being in tune with te taiao, the essence of wairua can be felt.

This connection, through settlement practices, mahinga kai and through whakapapa must be maintained.

11.3.1 Recommendation

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, Wairuatanga will be negatively impacted.

11.4 Mana Whenua

As already identified in this report the wider Kokohuia Whenua (Springvale) area is a culturally significant area for mahinga kai and taonga values. It was a kāpata kai (food store) for Hapū as it was ecologically important for its wetlands, their life-giving properties for flora and fauna as well as acting as the kidney for the area and interconnectivity with the surrounding land.

Mana Whenua refers to the customary authority exercised by Hapū over land or area. Kaitiakitanga is the role of mana whenua in sustaining mauri (life force) and upholding their customary responsibilities including their relationship with te taiao. These relationships are fundamental to the identity and well-being of mana whenua, who derive their status as mana whenua and their responsibilities for maintaining customary authority over their tribal area directly from their whakapapa (familial) relationship with their environment.

11.4.1 Recommendation

That the mana whenua status of the Combined Hapū be reiterated in regard to any decisions, engagement, notifications and proposed impacts on the wider Kokohuia Whenua made by Council

or potential users of the whenua. This does not denote exclusive mana whenua; however, it clearly identifies that the Combined Hapū is one of the mana whenua groups that must be engaged with.

11.5 Mana Wai

Mana wai refers to the customary authority exercised by a Hapū in an identified water catchment. This includes wetlands, rivers, lakes, stream, coastal areas and the ocean itself. Mana wai acknowledges that life living giving properties that originate from water and the human responsibility to care for it.

Māori values associated to a particular water body, place, or community, are most commonly generated through the occupation of an area, and the cultural requirement to behave in a manner consistent with kaupapa Māori (foundation of cultural normalities). These values include;

- Wairua (spiritual) - Tohi rites, removal of tapu associated with war/death, baptisms and blessings of people and items.
- Tinana (physical body) – washing after child birth or menstruation, water for cleaning and cooking, collection of food and weaving resources, preserving/storing food.
- Hinengaro (mental wellbeing) – collection of rongoa (healing plants), drinking water (mental clarity), teaching and learning (education), meditation.
- Whānau – transportation (waka), recreation, gathering of building resources, positioning of Pā, manaaki (sharing) the bountiful resources.
- Mahinga kai – The customary gathering of food and natural materials, the food and resources themselves and the places where those resources are gathered. Mahinga kai species and places are fundamental to this relationship and observation of their health is the primary way that Māori assess the health and well-being of their aquatic environment.

From a Māori perspective water is regarded have its own intelligence, comprised of its nature and the multitude of life forms within it that respond to various stimuli. Water communicates its needs to humans and our comprehension depends entirely upon the intimacy of our relationship with it (Ngata 2018).

The Combined Hapū were particularly focused on the design of the three waters infrastructure, the impacts of a densely urbanised area on increased stormwater and the management of human waste. The Combined Hapū notes their opposition to any treated wastewater going to waterways. Due to the low water table in the area, drainage, to reduce those impacts is opposed; returning the areas to repō is preferred.

11.5.1 Recommendations

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, any changes, diversions, quantity and quality decisions that are proposed to be made regarding ground or surface water must be made in **partnership** with the Combined Hapū.

Wastewater stormwater and drinking water infrastructure must be developed with the Combined Hapū. This would take the form of a co-decision-making option by maintaining our Hapū voice through our collective Rūnanga, the Whanganuitanga Declaration of Nationhood (1994) and the development of Hapū/Iwi Management Plans. (Outstanding Natural Landscape Cultural Assessment

– Appendix B; 4.3.3), or the use of Sec 33 or Sec 36b of the RMA⁸. This is the preferred approach in order to give effect to the protection and enhancement of the values held around wai.

Mauri Measurement must be formally included in all infrastructure design and monitoring and resourced by the Council and the applicant. This will be delivered by the Combined Hapū using Dr Gail Tipa's Cultural Health Assessment⁹. The Combined Hapū also endorses the 'Mauri Scale' as a way to provide clarity over the qualitative measures on a wider scale. The Combined Hapū requires the establishment of mauri and cultural monitoring specially regarding water management at all steps of the proposed plan change and future proposed developments.

Te Mana o te Wai demonstrates that the first right to water, both in terms of quality and quantity must be given to the waters themselves. The right for the waters to sustain themselves free of harmful contaminants and paru is a cultural bottom line for the Hapū. We expect any development, where changing water meets at least class B on the Mauri Scale; Mauri Piki.¹⁰

11.6 Kaitiaki Hononga

The role of kaitiaki is held by whānau and Hapū over specific areas determined by whakapapa. Kaitiaki Hononga refers to the connection Hapū have and their inherent responsibility as mana whenua to sustain the familial relationship with the environment. This is done by maintaining enhancing and restoring natural and physical resources including cultural rituals and practices for current and future generations.

The impacts of urban development will have a lasting effect on biological and ecological systems. With the increased number of housing in the area the demand for water infrastructure supply will also increase. The Combined Hapū is concerned that there are not enough protection mechanisms in place for the negative impacts on Te Taiao.

11.6.1 Recommendations

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, a holistic assessment of the ecosystem be utilised in which the health and well-being of the mauri of water and land is considered and catered for. Before any kind of urban expansion is to be approved all environmental effects should be **independently** assessed and those reports made available to the Combined Hapū. The Combined Hapū seeks a detailed understanding of how any environmental impacts will be avoided. In particular, copies of the technical reports currently being developed by Council should be shared with the Combined Hapū.

12 Wetlands

Māori knew wetlands as larders, troves of seasonal sustenance and a store of materials to fashion into mats, ropes, walls, clothes. Healers knew them as dispensaries of medicines, tinctures and supplements. Europeans knew them as a blight. Wetlands had no place in the agrarian ethic they

⁸ <https://www.gdc.govt.nz/joint-management-agreement/> as an example of this process.

⁹ <http://www.mfe.govt.nz/publications/cultural-health-index-streams-and-waterways-feb06>

¹⁰ This scale is attached to this report.

brought here—flat land was coveted; where Māori saw resources, colonists saw pasture, sheep and fences¹¹.

Wetlands are one of Aotearoa New Zealand's most important freshwater ecosystems. Wetlands are defined as low-lying waterlogged places bordering rivers and streams, and forming quiet edges of lakes, rivers, low lying floodplains, estuaries, and harbours. They are classified into many types, including: swamps, bogs, fens, marsh, peatlands, pakihi, flushes, lagoons, saltmarsh. In the last 150 years more than 90% of wetlands in Aotearoa have been destroyed or significantly modified through draining and other human (anthropogenic) activities (Harmsworth 2002).

Wetlands have historical, cultural, economic and spiritual significance for Māori and are viewed as a taonga. They are reservoirs for knowledge, well-being and utilisation as well as mahinga kai for a range of culturally important taonga species of plants, animals, fish, birds, insects and micro-organisms (Harmsworth 2002). They purify water, prevent floods and erosion, store carbon, provide resources like peat and flax, process nutrients, act as nurseries and offer recreation and aesthetic value.

Wetlands are often referred to as repo, poharu and roto, for Whanganui Hapū they also used the word 'huhi'. Verbal accounts collected thus far signify that the Springvale area is culturally significant area for all of the Combined Hapū. This area has been recorded as a bustling place where everyone shared mahinga kai, rongoa and mātauranga. Mātauranga Māori refers to Māori knowledge that provides the understanding and interpretation of the natural and spiritual world through a Māori lens (Harmsworth 2002).

The connection and values that tangata whenua have with the Springvale area extends to the whole zone of the study area. Verbal accounts from tangata whenua recall this area as a connected whole including Kokohuia wetland, Titoki wetland, the now Springvale. Tangata whenua harvested kai, rongoa (medicines) and resources from this area, they also resided and cooked and ate there.

Key Māori concepts pertaining to wetlands include:

- Whakapapa (connection to people and the environment)
- Taonga tuku iho, Te Ao Tūroa (inter-generational equity)
- Mana whenua (status, authority, prestige over a defined area)
- Kaitiakitanga (guardianship, action and association)
- Oranga (existence, health and wellbeing)
- Mauri (life force, energy, balance)
- Tapu (restricted, sacred, off-limits)
- Noa (unrestricted, open)
- Rahui (regulated)
- Te Ao Mārama (interconnection – all parts of the environment are connected, understanding the whole)
- Tau utuutu (giving back what you take)
- Mātauranga Māori (Māori knowledge)

(Harmsworth 2002).

¹¹ New Zealand Geographic; <https://www.nzgeo.com/stories/wetlands/>

Based on these values and accounts already captured mahinga kai and taonga values associated with this area are linked with specific kawa (protocols) and tikanga (customs) in the way species, were harvested, consumed, grown and preserved.

12.1 Wetland Destruction

In Aotearoa, wetlands as a whole have been aggressively drained to the point that only approximately 10% remain. A 2008 research paper by Manaaki whenua calculated that wetlands once covered 2.4 million hectares of Aotearoa to which less than 250,000 remain. The greatest loss is in the North Island where less than five percent of wetlands survive. Today, our wetlands still face drainage, clearance, pollution, choking sediment, invasive weeds and mammalian pestilence.

In the Whanganui and Springvale context this is no exception. The Kokohuia wetland was once connected to the Whanganui River and the Titoki wetlands in Mossoton Park and adjacent areas. In the 1940s settlers drained and turned this area into residential and industrial areas. In the 1950s the low point of this area was used as a rubbish dump site.

The destruction of these wetlands and development of this area is closely associated with the colonisation of tangata whenua, their displacement/urbanisation and subsequent loss of language and culture. From a Māori perspective, environmental damage is “part of a larger story of colonisation, urban migration and the loss of ancestral knowledge around care and communication with nature”. Fulfilling the role of kaitiaki can only occur when those who would speak and act for rivers are living in their rohe (Ngata 2018).

12.2 Titoki and Kokohuia



Figure 4: photo taken of the Kokohuia wetland facing the Whanganui River.

The wetland of the lower river, extending to the Titoki area further inland, and other areas below Kaierau (including the Springvale area) were a valued resource of the Hapū. Kokohuia was renowned as a thriving ecosystem that provided multiple resources.

The area was renowned for significant tribal events, places of tapu, and places of noa, the whole area was well populated, well used and was recorded often in oral history.



12.2.1 Recommendation

The Combined Hapū oppose the proposed plan change because of the adverse cultural and environmental effects it will create on the repo and any further re-establishment of repo that has been drained. These repo are of great cultural significance and must be retained and protected. It is the view of the Combined Hapū that these areas are not to be developed and the waterways connecting the original, much wider repo be re-established and conserved. The planned development would preclude the extension of the repo to occur at all and an urban development with proposed stormwater, other infrastructure would more than likely negatively impact the remaining repo.

13 Tongi Tawhito Areas

The Combined Hapū assert that this is a culturally sensitive area. As is clear from the tone of this report, the Plan Change and its proposed development is opposed.

If the recommendations of this report are not given effect by the decision makers, the Hapū have identified clear no zones for development and these are highlighted in the map below.

Acknowledging the Structure Plan Archaeological Reports and the 'Tongi Tawhito' or tupuna kōrero listed earlier in the report, there are three key areas which special consideration and specific tangata whenua conditions will be required to protect the relationship that tangata whenua have with the following tāonga sites.

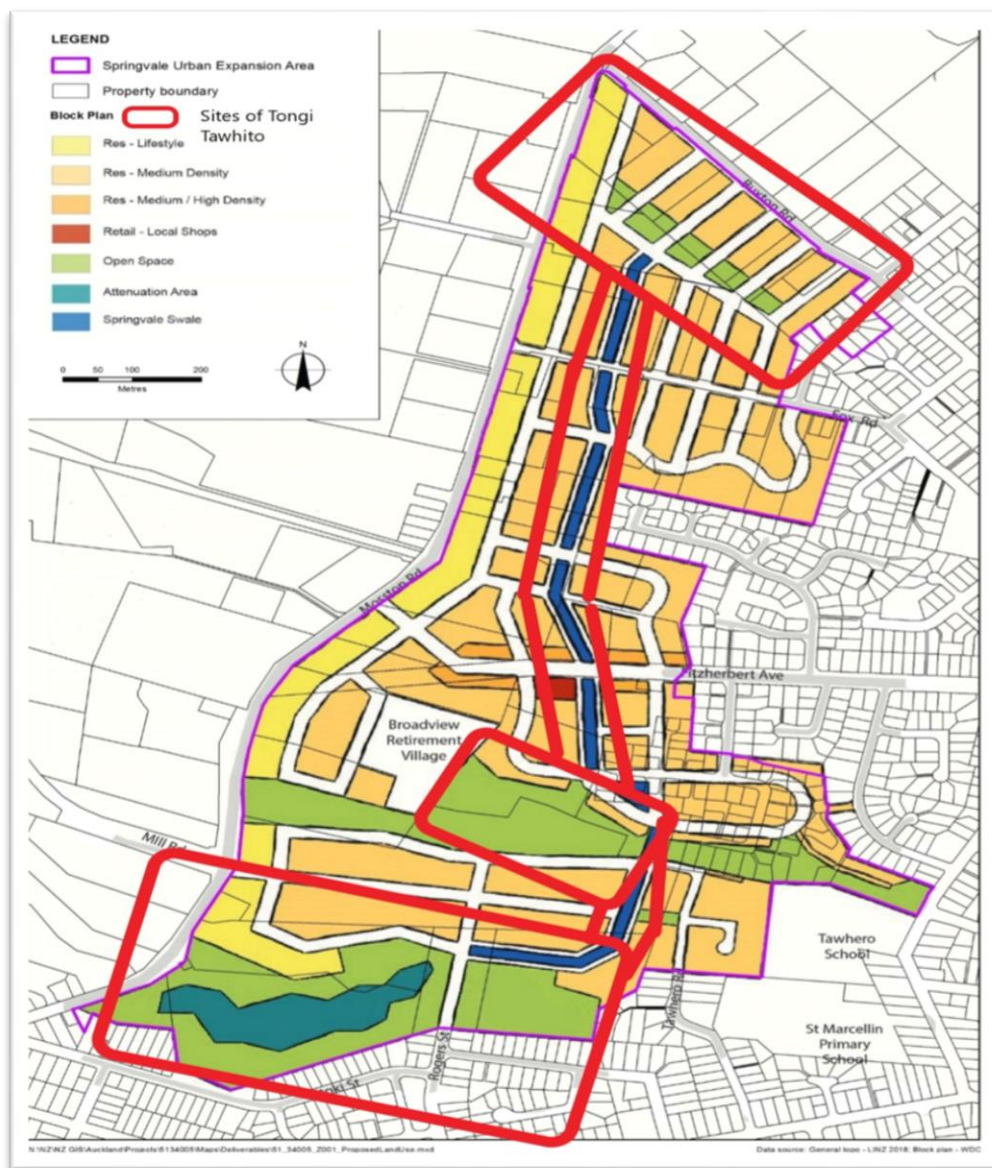


Figure 6: Tongi Tawhito Sites

13.1 The Large Dune

The large dune which is present towards the lower middle of the study area, listed as areas 4 and 5 in the scoping study. It is noted in the archaeological report scattered sea shells and cracked fire rocks were found on this dune indicating an occupation by pre-historic Māori.

Representatives of the Springvale Whenua Development also indicated that tupuna tūpāpaku (deceased person's body) were left in the wetland areas until only koiwi (bones) remained. These koiwi were then laid to rest at high points of reference. This dune being the only visible high point and land landmark from the river mouth in this vicinity, has a very high likelihood of being a wāhi tapu or urupā.

Furthermore, high view points and landmarks such as this were used as strategic view points for observing other Hapū and potential war parties and also in reading the marama taka (lunar cycle) for cultural mahinga kai indicators. Therefore, suggesting that this dune could have been used as a viewing post as well as path through the wetlands.

13.2 The Titoki wetland adjacent area with native vegetation

In pre-European times, Whanganui tangata whenua would spend summers near the Whanganui River mouth, they would catch fish, the swamp was a playground for their children. Tangata whenua would harvest food, Raupo pollen was baked into cakes. Verbal accounts speak of Tuna that would travel from the river to the Springvale and Otamatea areas. Native vegetation that was harvested was raupo, harakeke, sedges, toetoe and larger plants such as manuka, Tī kouka¹².

This section outlines key 'Tongi Tawhito' indicators that specifically identify to the Springvale study area and affirm a traditional and contemporary relationship that tangata whenua have with this area.

As a site already listed in the Whanganui District Plan as a wāhi tupuna, the area encompassed by this wāhi tupuna's significance extends further than indicated on the Springvale structure plan change maps. This is shown by the presence of native trees which as identified above were key mahinga kai values and resources utilized by tangata whenua. As a result, the extent of this Tongi Tawhito is much greater than initially displayed. The expectation is that this area be re-established to its original size and clearly marked for kaitiakitanga restoration.

13.3 Rākau Tī – Tī Kouka: Cabbage tree

The Tī belongs to the cabbage tree family (botanical name – Cordyline australis). There are many varieties, but it is the Tī kōuka and Tī tawhiti are the specific strains that Hapū elders have spoken of.

The genealogy of the rākau reaches across Te Moana Nui ā Kiwa (Pacific Ocean) to Tahiti. We are told that the Tī tawhiti was brought here by our early tūpuna. Rākau Tī were a valued resource of our people¹³.

This traditional statement depicts this relationship:

¹² NZ Herald; Transforming a Whanganui wasteland to a wetland. https://www.nzherald.co.nz/the-country/news/article.cfm?c_id=16&objectid=11832911

¹³ Verbal account shared by Naani Waitai

“Ko tēnei hanga ko te huka, i whakanohoia e the atua, ki te kānga, ki te kūmara, ki te pōwhata, ki te nani, ki te pātangatanga, ki te tāwhara, ki te tī Tahiti, ki te tini me te mano o ngā taru o te ao.”

(This thing sugar was placed by God in corn, kūmara, wild turnip, wild cabbage, fruit of the kiekie, edible bracts of the kiekie, edible cabbage tree, and a host of the world's plants.)

The Tī was used for a multitude of purposes including food and drink, clothing- rain capes / pāraerae (sandals), medicinal purposes, cordage, fishing, matting, baskets, thatching and recreation. The tī was cooked in special umu called umu tī. The umu were said to be large.

‘Umu tī’ was a unique term used by tangata whenua to describe the Tī kouka tree and umu (earth oven) specifically in the Springvale area. A species of Tī kouka used in a cooking hangi type technique in the ground. Local tupuna used to eat from the Tī trees from this area.

There are multiple Tī rakau and Tī kouka situated in the southern end of the Springvale study area within the Tītoki wetland and the adjacent farm lands to the hill/sand dune near the Broadview Lifecare facility.

13.4 Karaka Trees

Karaka trees were valued by Hapū tūpuna for their berries and for attracting birds which they snared. Hapū narratives say that the karaka seed was brought to Aotearoa by Turi and his family on the Aotea waka. It is thought that the seed was obtained whilst Aotea was visiting Rangitahua(-hua) - Sunday Island – the Kermedecs. The seeds were intentionally planted by the Hapū as a food source and sign of occupation. Turi’s wife Rongorongo had a famous ‘tātua’ - belt pouch - where the seed and other special items were held¹⁴.

Karaka trees are situated in the northern spaces (the vicinity of Buxton and Fox roads) of the Springvale study area. Karaka were often planted near prehistoric settlements, and elsewhere as a source of food for Māori. Their presence is often associated with Māori archaeological sites¹⁵.

13.4.1 Recommendation

The Combined Hapū oppose the proposed plan change because of the adverse cultural and environmental effects it will create on the current stand of Tī and Karaka. These tāonga species are of great cultural significance and must be retained and protected. It is the view of the Combined Hapū that these areas are not to be developed and the re-establishment of the original area be a priority. The planned development would preclude the extension a regenerated ngāhere and could impact on the current stand. Any impacts on the current trees or an encroachment of urban development as a result of the proposed plan change would preclude the establishment of an ‘Ara’ or a biodiversity corridor to ensure tāonga species are supported and are flourishing giving effect to Hapū kaitiakitanga.

¹⁴ Verbal account shared by Naani Waitai

¹⁵ Springvale Structure Plan – Archaeological Review, p5.

14 Kāpata Kai: Tuna

Tuna (eel) is of the utmost importance to Māori as mahinga kai value or customary fishery. This taonga species permeate throughout Māori culture via place names, whakataukī, legends, waiata and artwork. Tuna were of utmost importance to Māori diet resulting in each area, Hapū developing their own tikanga catching, harvesting and protecting of this resource. More than any other food source tuna provided fat and oil in the Māori diet. Traditionally, tuna could be stored alive in live well woven baskets called Korotete, until they were needed. They could be eaten fresh, preserved by smoking or dried in the sun. Preserved tuna could be kept for months kept in bags made from kelp and often had whale oil added to them to assist with their preservation. Māori have an extensive knowledge and relationship with tuna and have maintained their customary fisheries for centuries¹⁶.

For Whanganui tangata whenua this is no exception. Tuna were a key component of their diet and were regularly sourced from the Kokohuia, Titoki, Springvale and nearby areas.

Verbal accounts describe tuna regular moving and migrating all over the wider Kokohuia Whenua study area to as far as Otamatea and Mokoia lake.

14.1.1 Recommendation

The Combined Hapū oppose the proposed plan change because of the adverse cultural and environmental effects it will create on the repo and any further re-establishment of repo that has been drained. This will in turn impact the life cycle of the tuna and any further restoration programmes focused on tuna if the repo are impacted. The planned development would preclude the opportunity to create pātaka tuna, reduce the already declining number of practicing mātauranga Māori and kaitiaki and contribute to the further negative impacts between the taiao and its Hapū.

The Combined Hapū have indicated that, if the proposed plan change went ahead, despite Hapū opposition, the structure plan design must ensure connectivity of water ways and passage for tuna is provided.

14.2 Rangatiratanga

Rangatiratanga is generally viewed as sovereignty, principality, self-determination, self-management - connotations extending the original meaning of the word resulting from Bible and Treaty of Waitangi translations. Rangatiratanga is relevant in the wider Kokohuia Whenua context as the original tangata whenua never had their rangatiratanga recognised in historical confiscation and development of the Whanganui township. The Combined Hapū seek that their rangatiratanga be given effect to in Council activities by ensuring tangata whenua are meaningfully engaged and their recommendations are embodied in good faith as a partner in this project.

As a Treaty partner to the government and in the Hapū view, with the Council, we expect that local government who is an agent of the government would uphold their obligation to work in partnership with local Hapū rather than render engagement with Māori the same as stake holders. The

¹⁶ NIWA, Tuna – customary fisheries; <https://www.niwa.co.nz/te-k%C5%ABwaha/tuna-information-resource/pressures-on-new-zealand-populations/customary-tuna-fisheries>

Combined Hapū notes that within this whole process regarding the wider Kokohuia Whenua re-zoning, an archaeologist perspective was involved far earlier in the process, before Hapū were consulted. While we acknowledge the work that has been done in the 2011-2012 archaeological reports, we assert that cultural impacts and values extend far beyond specific archaeological sites measured and associated with historical heritage definitions.

14.2.1 Recommendations

As a result of the late entry of our Combined Hapū into the process, we require a review of the Council's engagement with tangata whenua to ensure a more meaningful relationship and process be developed where Hapū input into the decision making can be made at the start of the process.

The Combined Hapū require that the recommendations of this CVA be represented in the Springvale Structure Plan Change irrespective of whether they are supported or not by the Council. The Hapū require that all recommendations and how they are to be addressed be provided in a separate report back to the Hapū.

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, it is recommended that the Combined Hapū maintain its Hapū voice through their collective Rūnanga, the Whanganuitanga Declaration of Nationhood (1994) and the development of Hapū/Iwi Management Plans. (Outstanding Natural Landscape Cultural Assessment – Appendix B; 4.3.3)

, or a Section 33 be utilised to establish a co-design governing group, made up of both Council and the Hapū (in the first two examples) to create any proposed plan changes, to oversee the notified and non-notified consent applications if development goes ahead, to make decisions on notified decisions and to ensure this CVA is given effect to by Council in their drafting of policy and plans.

This group would be aligned with all statutory acknowledgements and Treaty settlement provisions currently in place and would ensure the relationship between the Hapū and the Council are operating at both a co-governance level and on operational technical matters.

This group would be able to commission further cultural monitoring, cultural assessment and the implementation of this CVA to ensure the values were operationalised through the full process. This work would be co-delivered by Council and the Combined Hapū.

14.3 Mātauranga

Mātauranga Māori can be defined as 'the knowledge, comprehension, or understanding of everything visible and invisible existing in the universe' and is often used synonymously with wisdom. Mātauranga is often developed locally and is reflection of the relationship and experience that tangata whenua have in an area and resource. For the Springvale Whenua Combined Hapū it is important that the Mātauranga which is specific to the study area is recorded and utilized within any further development or structures that take place within the study area.

14.3.1 Recommendations

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, it is recommended that the mauri measure be applied across all waterways and whenua. This would then inform key restoration programmes, wāhi tapu and wāhi tūpuna management, as

well as access and naming rights. The mauri of the waters, the whenua, the people would be holistically understood through Mātauranga Māori. This should be operationalised through the co-design group across all decisions and monitoring of any development.

14.4 Whakapapa

At the core of the Māori worldview is whakapapa. Descendant from the gods to all living things and all elements of the universe are genealogically inter-related. From the creation, all things in the universe are interconnected and share a single source of spiritual authority. This spiritual force is also known as the origin mana (prestige, authority) and tapu (sacred). Humankind is a part of this interconnected web and plays an integral role in supporting and caring for this network and components while living within it (Potiki 2016).

The relationships of mana whenua with their ancestral water and land are based in a Māori cosmology that describes a shared genealogy (whakapapa) as the basis for what is a familial relationship between te ira tangata (mankind) and te taiao. The elements making up the environment are embodied in the form of ngā atua, ancestral deities whose individual attributes and dynamic relationships are readily observable and play out in the day to-day interactions of land and water, wind and sky. Māori relationship with the environment is governed by the direct identification of the physical world as being fundamental to and synonymous with human identity and well-being. This is reflected in the direct association of individual Hapū with specific rivers, mountains and other natural features as entities that define and support their existence.

15 Urban Design

Due to the importance that this area has for local Hapū, the Combined Hapū requires the development of specific building regulations and guidelines which are more aligned with kaitiaki values to promote a community that acknowledges the traditions of the area.

It is also unclear, how the opportunities for Tangata whenua home ownership will be encouraged in this new development. The Combined Hapū support the inclusion of Iwi and Tangata whenua trusts and incorporations in any new option for the development of these lands for papakainga or other development. We encourage the Council to demonstrate how this could occur.

15.1.1 Recommendations

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, the Combined Hapū supports and advocates for a Mātauranga/tikanga based urban design which is detailed in principles of “Te Matapihi” design guide¹⁷. This is a set of principles that assist in Tangata whenua housing design.

¹⁷ <http://www.tematapihi.org.nz/resources/2016/9/13/ki-te-hau-kainga-mori-housing-design-guide>

15.2 Cultural Monitors and Protocols

The wider Kokohuia Whenua Combined Hapū are opposed to the plan change and further development particularly as a result of concerns regarding the potential discovery of tūpāpaku, koiwi or other tāonga.

15.2.1 Recommendations

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, the Combined Hapū requires that Combined Hapū cultural monitors be resourced to be present during all earth works and high impact activity taking place within the wider Kokohuia Whenua area.

16 Other Recommendations

16.1 Further consents within the Springvale Study Area

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, any consent application to develop the whenua requires a site-specific cultural impact assessment process. Options for the creation of papakāinga areas should be considered by the Council and developers within the wider Kokohuia Whenua area.

16.2 Discovery Protocols

The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, the following accidental protocol must be used.

16.2.1 Discovery of Koiwi Tangata (Human Remains)

If bone material that may be human bone is identified the following protocol will be adopted:

1. Earthworks should cease in the immediate vicinity while an archaeologist and a cultural monitor approved by the Hapū is consulted to establish whether the bone is human.
2. If it is still not clear whether the bone is human, work shall cease in the immediate vicinity until a reference collection and/or a specialist can be consulted, and a definite identification made.
3. If the bone is identified by the archaeologist and cultural monitor as human, earthworks will not be resumed in the immediate area (defined by the cultural monitor and archaeologist) until Hapū contacts, NZHPT, the New Zealand Police and the local District Council, have been contacted.
4. The area of the site containing the koiwi will be secured in a way that protects the koiwi as far as possible from further damage.
5. Hapū will be given the opportunity to conduct karakia and such other cultural ceremonies and activities as are appropriate Hapū tikanga, and to remove the bones for reburial.
6. If the Hapū so request, the bones may be further analysed by the archaeologist prior to reburial.

7. Activity in the immediate vicinity can recommence as soon as the bones have been removed by the Hapū or a representative authorised by them.
8. For the avoidance of doubt subject to any laws of New Zealand any koiwi found on the land shall be the property of the Hapū who shall hold koiwi (including the return of them to whanau, should that be possible) as they in their sole discretion see fit.

16.2.2 Discovery of Cultural Features

If remains are exposed that are potentially cultural features, the following procedure should be adopted:

1. Earthworks should cease in the immediate vicinity while the Hapū cultural monitor and Hapū cultural experts are consulted to establish whether the remains are part of a cultural site as defined by the Hapū.
2. If they are defined as a cultural site, a hui will be immediately held with the applicant and representatives of the Hapū to determine how the site can be managed. This is to occur within 24 hours of confirmation of the site being determined as a cultural site.
3. A management plan will be confirmed and agreed to within 48 hours and implemented.

16.2.3 Discovery of Taonga

Māori artefacts such as carvings, stone adzes, and greenstone objects are considered to be taonga (treasures). These are taonga tūturu within the meaning of the Protected Objects Act 1975. Taonga may be discovered in isolated contexts, but are generally found within archaeological sites, modification of which is subject to the provisions of the Historic Places Act.

1. The area of the site containing the taonga will be secured in a way that protects the taonga as far as possible from further damage.
2. The archaeologist will then inform the NZHPT and the Hapū through their cultural monitor so that the appropriate actions (from cultural and archaeological perspectives) can be determined.
3. Work may resume when advised by the Hapū.
4. The archaeologist will notify the Ministry for Culture and Heritage of the find within 28 days as required under the Protected Objects Act 1975. This can be done through the Auckland War Memorial Museum.
5. If the taonga requires conservation treatment (stabilisation), this can be carried out by the Department of Anthropology, University of Auckland (09-373-7999) and would be paid for by the Ministry. It would then be returned to the custodian or museum.
6. For the avoidance of doubt subject to any laws of New Zealand any taonga found on the land shall be the property of Hapū who shall hold and use those articles (including the return of them to whanau, should that be possible) as they in their sole discretion see fit.

16.2.4 Tangata Whenua Contacts

The following people/organisations should be contacted in the event that koiwi tangata, taonga or sites relating to Māori occupation are found:

[John Maihi 0272965689, john.maihi@whanganui.govt.nz]

17 Recommendations

Springvale Whenua Development Combined Hapū welcome deeper engagement with the Council to assist in meaningfully implement the recommendations of this report and to further discuss any further measures to avoid, remedy and mitigate any further cultural impacts of the Springvale Plan Change and pre-development.

- a) **The Combined Hapū oppose the proposed plan change because of the adverse cultural and environmental effects it will create on the repo and any further re-establishment of repo that has been drained.** These repo are of great cultural significance and must be retained and protected. It is the view of the Combined Hapū that these areas are not to be developed and the waterways connecting the original, much wider repo be re-established and conserved. The planned development would preclude the extension of the repo to occur at all and an urban development with proposed stormwater, other infrastructure would more than likely negatively impact the remaining repo.
- b) **The Combined Hapū oppose the proposed plan change because of the adverse cultural and environmental effects it will create on the current stand of Tī and Karaka.** These tāonga species are of great cultural significance and must be retained and protected. It is the view of the Combined Hapū that these areas are not to be developed and the re-establishment of the original area be a priority. The planned development would preclude the extension a regenerated ngahere and could impact on the current stand. Any impacts on the current trees or an encroachment of urban development as a result of the proposed plan change would preclude the establishment of an 'Ara' or a biodiversity corridor to ensure tāonga species are supported and are flourishing giving effect to Hapū kaitiakitanga.
- c) **The Combined Hapū oppose the proposed plan change because of the adverse cultural and environmental effects it will create on the repo and any further re-establishment of repo that has been drained. This will in turn impact the life cycle of the tuna and any further restoration programmes focused on tuna if the repo are impacted.** The planned development would preclude the opportunity to create pātaka tuna, reduce the already declining number of practicing mātauranga Māori and kaitiaki and contribute to the further negative impacts between the taiao and its Hapū.
- d) **The Combined Hapū have indicated that, if the proposed plan change went ahead, in spite of Hapū opposition, the structure plan design must ensure connectivity of water ways and passage for tuna is provided.**
- e) **The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, the channel, identified as being used for stormwater/swale, should be retained in an area reserved for biodiversity restoration.** Connecting the wetland, the dune and the karaka areas which will support the Hapū tāonga ecosystems, protect any water channelling used for stormwater and encourage better filtration. It is expected that this would be a jointly governed and managed area by the Combined Hapū and the Council as a reserve.

- f) **The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, the Hapū seeks access arrangements which ensures the Combined Hapū have formalised opportunities to reconnect with the land which will be essential in retaining Te Reo regarding the unique relationship that Hapū have with the specific Kokohuia Whenua.** This will be made more difficult if land will be alienated further to multiple land owners. Without that access the development of whenua specific Reo will be hindered.
- g) **The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, the Combined Hapū seeks formalised agreement from the Council that any naming of streets, reserves, communal areas in the development be reserved solely for the Combined Hapū to provide mandated names.** The restoration of traditional names, remembering activities and events in any naming of areas will be essential to the long-term support of the correct usage and pronunciation.
- h) **That the mana whenua status of the Combined Hapū be reiterated in regard to any decisions, engagement, notifications and proposed impacts on the wider Kokohuia Whenua made by Council or potential users of the whenua.** This does not denote exclusive mana whenua; however, it clearly identifies that the Combined Hapū is one of the mana whenua groups that must be engaged with and is aligned with Te Tiriti Statutory Acknowledgements.
- i) **The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, any changes, diversions, quantity and quality decisions that are proposed to be made regarding ground or surface water must be made in partnership with the Combined Hapū.** Wastewater stormwater and drinking water infrastructure must be developed with the Combined Hapū. This would take the form of a co-decision-making option by maintaining the Hapū voice through the collective Rūnanga, the Whanganuitanga Declaration of Nationhood (1994) and the development of Hapū/Iwi Management Plans. (Outstanding Natural Landscape Cultural Assessment – Appendix B; 4.3.3) and the use of a co-decision-making options as outlined in the RMA or within Te Tiriti settlements and acknowledgements. This is the preferred approach in order to give effect to the protection and enhancement of the values held around wai.
- j) **Mauri Measurement must be formally included in all infrastructure design and monitoring and resourced by the Council and the future applicants.** This will be delivered by the Combined Hapū using Dr Gail Tipa’s Cultural Health Assessment¹⁸ or another measure that is defined by the Combined Hapū.
- k) **The Combined Hapū endorses a ‘Mauri Scale’ as a way to provide clarity over the qualitative measures on a wider scale. The Combined Hapū requires the establishment of mauri and cultural monitoring specially regarding water management at all steps of the proposed plan change and future proposed developments.** Te Mana o te Wai demonstrates that the first right to water, both in terms of quality and quantity must be given to the

¹⁸ <http://www.mfe.govt.nz/publications/cultural-health-index-streams-and-waterways-feb06>

waters themselves. The right for the waters to sustain themselves free of harmful contaminants and paru is a cultural bottom line for the Hapū. We expect any development, where there are impacts to the Wai, meets at least class B on the Mauri Scale; Mauri Piki.¹⁹

- l) **The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, a holistic assessment of the ecosystem be utilised in which the health and well-being of the mauri of water and land is considered and provided for.** Before any kind of urban expansion is to be approved all environmental effects should be **independently** assessed and those reports made available to the Combined Hapū. The Hapū seek detailed understanding of how any environmental impacts will be avoided. In particular, copies of the technical reports currently being developed by Council should be shared with the Combined Hapū.
- m) **As a result of the late entry of our Combined Hapū into the process, the Hapū require a review of the Council's engagement with tangata whenua to ensure a more meaningful relationship and process be developed where Hapū input into the decision making can be made at the start of the process.**
- n) **The Combined Hapū require that the recommendations of this CVA be represented in the Springvale Structure Plan Change irrespective of whether they are supported or not by the Council. The Hapū require that all recommendations and how they are to be addressed be provided in a further separate report back to the Hapū.**
- o) **The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, it is recommended that the Combined Hapū will maintain its voice through its collective Rūnanga, the Whanganuitanga Declaration of Nationhood (1994) and the development of Hapū/Iwi Management Plans. (Outstanding Natural Landscape Cultural Assessment – Appendix B; 4.3.3) and utilise a co-governance tool such as those which are available within the RMA or Te Tiriti Statutory Agreements.** This would enable the establishment of a co-design governing group, made up of both Council and the Combined Hapū to create any proposed plan changes, to oversee the notified and non-notified consent applications if development goes ahead, to make decisions on notified decisions and to ensure this CVA is given effect to by Council in their drafting of policy and plans. This group would be aligned with all statutory acknowledgements and Treaty settlement provisions currently in place and would ensure the relationship between the Combined Hapū and the Council are operating at both a co-governance level and on operational technical matters. This group would be able to commission further cultural monitoring, cultural assessment and the implementation of this CVA to ensure the values were operationalised through the full process. This work would be co-delivered by Council and the Combined Hapū.
- p) **The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, it is recommended that a mauri measure be applied across all waterways and whenua.** This would then inform key restoration programmes, wāhi tapu

¹⁹ This scale is attached to this report.

and wāhi tūpuna management, as well as access and naming rights. The mauri of the waters, the whenua, the people would be holistically understood through Mātauranga Māori. This should be operationalised through the co-design group across all decisions and monitoring of any development.

- q) **The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, the Combined Hapū supports and advocates for a Mātauranga/tikanga based urban design which is detailed in principles of “Te Matapihi” design guide²⁰.** This is a set of principles that assist in Tangata whenua housing design.
- r) The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, the Combined Hapū requires that cultural monitors be resourced to be present during all earth works and high impact activity taking place within the wider Kokohuia Whenua area.
- s) The Combined Hapū have indicated that, **if** the proposed plan change went ahead in spite of their opposition, any consent application to develop the whenua requires a site-specific cultural impact assessment process. Options for the creation of papakāinga areas should be considered by the Council and developers within the wider Kokohuia Whenua area, and opportunity's provided to Iwi and Māori Lands Trusts to develop.
- t) The Combined Hapū have indicated that, if the proposed plan change went ahead in spite of their opposition, the prescribed accidental discovery protocol must be used.

²⁰ <http://www.tematapihi.org.nz/resources/2016/9/13/ki-te-hau-kainga-mori-housing-design-guide>

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19 Proposed Mauri Scale

A: Mauri Ora	Tangata whenua can eat and drink safely from the wai <i>all of the time</i> .	Tangata whenua exercise their tikanga and customary practices to the extent desired <i>all of the time</i> .	Water flows sustain all ecosystems, taonga species and customary uses and are seasonally appropriate while enabling passage – Mai uta, ki tai <i>all of the time</i> .	Tangata whenua are accessing safe and preferred hopua wai and tauranga waka <i>all of the time</i> .	Wai whakaika are free from contaminants, and access is managed by Iwi/Hapu <i>all of the time</i> .	The valued features, taonga and unique properties of the waters are maintained <i>all of the time</i> .
B: Mauri Piki	Tangata whenua can eat and drink safely from the wai <i>most of the time</i> .	Tangata whenua exercise their tikanga and customary practices to the extent desired <i>most of the time</i> .	Water flows sustain all ecosystems, taonga species and customary uses and are seasonally appropriate while enabling passage – Mai uta, ki tai <i>most of the time</i> .	Tangata whenua are accessing safe and preferred hopua wai and tauranga waka <i>most of the time</i> .	Wai whakaika are free from contaminants, and access is managed by Iwi/Hapu <i>most of the time</i> .	The valued features, taonga and unique properties of the waters are maintained <i>most of the time</i> .
C: Mauri Whakakau	Tangata whenua can eat and drink safely from the wai <i>some</i>	Tangata whenua exercise their tikanga and customary practices to the extent desired	Water flows sustain all ecosystems, taonga species and customary uses and are seasonally	Tangata whenua are accessing safe and preferred hopua wai	Wai whakaika are free from contaminants, and access is managed by Iwi/Hapu <i>some of the time</i> .	The valued features, taonga and unique properties of the waters are maintained <i>some of the time</i> .

	<i>of the time.</i>	<i>some of the time.</i>	appropriate while enabling passage – Mai uta, ki tai <i>some of the time.</i>	and tauranga waka <i>some of the time.</i>		
D: Mauri Heke	Tangata whenua can eat and drink safely from the wai <i>rarely</i> .	Tangata whenua exercise their tikanga and customary practices to the extent desired <i>rarely</i> .	Water flows sustain all ecosystems, taonga species and customary uses and are seasonally appropriate while enabling passage – Mai uta, ki tai <i>rarely</i> .	Tangata whenua are accessing safe and preferred hopua wai and tauranga waka <i>rarely</i> .	Wai whakaika are free from contaminants, and access is managed by Iwi/Hapu <i>rarely</i> .	The valued features, taonga and unique properties of the waters are maintained <i>rarely</i> .
E: Mauri Māuiui	Tangata whenua cannot eat and drink safely from the wai <i>at any time</i> .	Tangata whenua exercise their tikanga and customary practices to the extent desired <i>at any time</i> .	Water flows cannot sustain any ecosystems, taonga species or customary uses and are not seasonally appropriate or enabling of passage – Mai uta, ki tai <i>at any time</i> .	Tangata whenua cannot access safe and preferred hopua wai and tauranga waka <i>at any time</i> .	Wai whakaika are contaminated and there is <i>no access</i> to Iwi/Hapu.	The valued features, taonga and unique properties of the waters have been <i>destroyed</i> .

ⁱ He koorero naa ngaa pahake o Ngaa Rauru Kiitahi.