

Whakatu Arterial

Cultural Impact Assessment

Final Report

21 May 2014



Mihi

Tuia te rangi e tū nei
Tuia te papa e takoto nei
Tuia tātou te muka tangata kia renarena ai
te taukaea o te kōingo ki tō tātou pūtaiao
i waiho mai ai ki te ao tūroa.
E ngā tini mate, e ngā tini aitua
Hāere ki te haumūmutanga o te tangata
Kei rēira oki oki ai, nā rēira oti atu.
Kei aku nui, kei aku rahi, koutou e ora nei
Tēnā koutou katoa

Executive Summary

The Whakatu Arterial Project aims to provide a strategic link between SH2 and Pākōwhai Road to encourage heavy vehicles travelling to and from the Whakatu Industrial Area and the Port of Napier to use the Expressway as opposed to Marine Parade.

To refine and develop route options based on a wider appreciation of values and impacts, an Enquiry by Design Process (EBD) was initiated by Hastings District Council (HDC). The EBD process was a collaborative, community-driven design process to explore and test different design and development ideas and options based on a comprehensive understanding of local issues, opportunities and constraints.

Mana whenua and Māori landowners were key members of the EBD Working Group and contributed their knowledge pertaining to the potential impacts of the arterial on cultural values and heritage.

This Cultural Impact Assessment is built on the issues identified during the EBD process, a review of detailed design information presented in the Whakatu Arterial Project Description prepared by GHD (GHD 2014a), hui held as part of project consultation at Ruahapia and Kohupatiki Marae and interviews and hui undertaken by the author with whanau / hapu. The report identifies further cultural impacts that need to be considered as part of this project.

Potential Effects

- The impact on Māori Land
- The impact on Waahi tapu
- The impact on streams/ fauna and flora
- The impact on mahinga kai/ food gathering areas

Assessments Undertaken

- Review of Whakatu Arterial Project Description (GHD 2014a)
- Review of HDC operative District Plan Waahi Tapu section
- Face to face discussion/ interviews with affected whānau/ hapū
- Walk over the land to identify potential issues

Results of Assessments

There was generally a good wairua/ response from mana whenua regarding the proposed Whakatu Arterial. I feel this has been for a number of reasons: firstly, mana whenua have been involved in the process from the outset (EBD); secondly, the recommendation that no Māori land or any waahi tapu is compromised has been upheld; and thirdly, mana whenua have been given information and participated in face to face discussion regarding the development.

Suggested approach for effects identified

The results of the assessments identified a number of recommendations that would mitigate potential cultural effects. These are:

1. That all Māori land and waahi tapu sites continue to be avoided through the detailed design and construction phases.

2. That established mana whenua relationships continue to support and advise future project development stages to ensure cultural values are maintained and enhanced.
3. That HDC, in partnership with mana whenua and the Hawke's Bay Regional Council (HBRC), develop and implement a concept plan for the enhancement and beautification of the Pakiaka/ Pākōwhai area to enhance the cultural heritage and values this area has to Māori and the wider community
4. That any storm water discharge from the arterial must adhere to best practice and minimise negative impacts on cultural heritage through relevant marginal planting and swales.
5. That the proposed bridge is designed in a way that does not obstruct the mauri/ flow of the Karamu stream.
6. That HDC continue to consult with mana whenua with a view to identifying where possible/ feasible strategies that will mitigate concerns mana whenua have with the proposed closing of the Ruahapia Road Rail crossing.
7. That the draft Accidental Discovery Protocol (HDC 2014e) is finalised in partnership with mana whenua and that HDC support mana whenua capacity to provide guidance/ expertise during the construction phase of the project to ensure cultural values are protected.

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1. Purpose

To assist in the preparation of its Resource Management Act 1991 (RMA) applications, Hastings District Council (HDC) has requested that a report be prepared to assess effects of the proposed Whakatu Arterial Link (WAL) on Māori cultural heritage, including an assessment of effects on Māori Land¹.

The RMA applications for the WAL include a notice of requirement to designate the route, various related resource consent applications and an assessment of environmental effects (AEE). This Cultural Impact Assessment (CIA) report forms one of the key assessments required.

2. Objectives

The objectives of this CIA are to:

- a) describe the cultural context of the project site including the identification of culturally significant sites or areas and any relevant plans or policies;
- b) outline the consultation activities undertaken and the outcome of those activities;
- c) identify impacts on Māori land;
- d) identify impacts on cultural heritage; and
- e) provide an outline of mitigation options that could be considered for the effects identified.

3. Scope

This document has been prepared to identify and assess cultural impacts of the WAL as described in the Whakatu Arterial Project Description prepared by GHD (GHD, 2014a).

4. Methodology

The methodology followed for this CIA is outlined as follows:

- a) Review of project description documentation
- b) Review of EBD process information
- c) Review of HDC Waahi Tapu report
- d) Review of Historical information on the Whakatu area
- e) Hīkoi over the proposed arterial with project and mana whenua groups
- f) Interviews with Mana whenua groups and individuals
- g) Marae hui and consultation
- h) Write up draft reports/ review/ make amendments

¹ Māori Land – Defined as land in Māori title and land in general title but owned by Māori

5. Tāhuhu Kōrero - Background

The Heretaunga Plains Transport Study (HPTS) reviewed over thirty roading projects around the district to consider ways to mitigate the effects of increased traffic and identified the Whakatu Arterial as the highest priority roading project for the region. It showed that a better connection between the Expressway and SH2 would be beneficial to the transport network by reducing traffic volumes in some areas; and, diverting more traffic onto the expressway. The project is intended to contribute to increased prosperity and have a positive impact on social wellbeing.

HDC's experience with the Northern Arterial Route clearly identified that early community and Māori input into the process was important to ensure a successful outcome. With this in mind, an Enquiry by Design (EBD) working group was established to ensure the interests of a wide range of stakeholders was considered in the development and location of the arterial. The working group was made up of people representing a range of interests including business, community, mana whenua, land owners, rail and roading, as well as HDC officers. The group was also led by an independent chair and supported culturally by a kaumatua. The group met extensively over a three month period and set about identifying the best possible corridor whilst weighing up the wide range of interests represented within the working group. The eventual outcome was the option identified and fully described in the Whakatu Arterial Project Description (GHD, 2014a). The scope of additional consultation undertaken by HDC with mana whenua prior to, during and following the Enquiry by Design process is outlined in the Whakatu Arterial Assessment of Environmental Effects (EMS 2014b).

One of the key objectives specified by HDC was that the route should avoid all Māori land and waahi tapu sites. This objective was strongly supported by the mana whenua representatives on the EBD Working Group. The group worked hard to ensure that this outcome was achieved based on the information they had including maps of Māori Land Titles, HDC registered waahi tapu sites and local knowledge from members of the working group. This CIA report will assess in more depth the cultural heritage impacts and effects of the proposed Whakatu Arterial.

5.1 The Treaty of Waitangi

The Resource Management Act 1991 and the Local Government Act 2002 both incorporate reference to the Treaty of Waitangi.

For the purpose of this report the principles of the Treaty of Waitangi have been interpreted as follows:

- effective consultation,
- good faith engagement with mana whenua,
- culturally appropriate conduct in engagement that is mutually appropriate to both mana whenua and the statutory constraints of the Council.

5.2 Understanding the Māori Environmental Values' Framework

1. TĀONGA

Tāonga is interpreted to mean in its broadest sense, an object or resource which is highly valued. 'Treasure' can be used as a literal translation. Tāonga was used in Article 2 of the Treaty. "Ko te Kuini o Ingarani ka whakarite ka whakaae ki ngā Rangatira, ki ngā Hapū, ki ngā tāngata katoa o Nu Tirani, te tino Rangatiratanga o ō rātou whenua ō rātou kāinga me ō rātou tāonga katoa" (Tauroa, 1989, p. 112).

Māori were guaranteed tino rangatiratanga (full chieftainship) over all those treasures important to them. (For a full translation of the Māori Article Two text see Muriwhenua Fishing Report, 1988, p. 173.)

Durie states that, "Tāonga has been said to cover cultural properties such as language, social properties including children, and environmental properties - rivers, birds, and special land sites including lakes, fisheries and the sea" (Durie, 1998, p. 23).

2. TĪKANGA

"The way in which a tāonga is valued varies according to particular methods of recognition practiced by different tribal groups – the tīkanga" (Durie, 1988, p. 23).

Tīkanga are used as 'guides to moral behaviour' and within an environmental context refer to the preferred way of protecting natural resources, exercising guardianship, determining responsibilities and obligations, and protecting the interest of future generations. (Matunga, 1994)

3. MAURI

In Māori terms all living things, including natural and physical resources, possess a Mauri, a life principle or life essence. Distinctions between inanimate and animate objects are therefore blurred, because each is afforded a spiritual existence which complements the physical state. Nothing is lifeless. Damage to a resource not only creates physical impairment but also causes spiritual damage and in the process impinges on the mauri of other objects, including people. (Matunga, 1994, p. 4).

4. KAITIAKI

The fourth part of the framework for understanding Māori environmental values is kaitiaki. It denotes the burden incumbent on tangata whenua (i.e. tribal members in a particular area) to be guardians of a resource or tāonga for future generations. The act of guardianship, kaitiakitanga, requires clear lines of accountability to whānau, hapū or iwi and is more frequently associated with obligation than authority. Transfer of the ownership of a resource away from tribal ownership does not release tangata whenua from exercising a protective role to the environment, although it does make the task more difficult since others will also have an interest. In environmental terms, the kaitiaki approach is holistic and provides for restoration of damaged ecological systems, restoration of ecological harmony, increased usefulness of resources and reduced risk to present and future generations (Matunga, 1994).

6. Te Korekore – The beginning

The purpose of this section is to:

- outline the origins of belief systems related to the creation myth, and the Māori environmental values' framework;
- explain the world view that personifies as deities the elements of nature and the environment; and
- provide some insight as to why the relationship between man, nature, and the environment is so important to Māori.

Māori believe that in the beginning there were three states of reality. The first state was Te Korekore from which emerged Io-Matuakore – or Io, the parentless one. The second state was Te Po within which Io created Ranginui (Sky Father) and Papatuanuku (Earth Mother). Within the darkness of their embrace Ranginui and Papatuanuku begat many deities called atua. The third state of reality was Te Ao-Marama brought about when one of the atua called Tane separated his parents to form sky and earth. As with Ranginui and Papatuanuku, these deities or atua had the power to create. Dominant among them was Tāne, who created natural and physical covering for the land and was god of the forests; Tangaroa created the marine life and presided over the oceans; Tāwhirimātea took to the heavens out of sympathy for Ranginui and from there he presided over the elements.

Tāne was also the creator of humans, the first of whom, a woman, was fashioned from the soil of Papatuanuku. Although these atua or deities had the power to create, only Io-Matuakore could grant the gift of Mauri – that is, the life force – for those things that make up the natural and physical world. The atua had to seek delegated approval to imbue their creations with Mauri that those creations may live. If rangatiratanga is 'authority' and tino-rangatiratanga is "ultimate authority" then only Io can truly be said to have tino-rangatiratanga, which he exercised by creating Ranginui and Papatuanuku who begat the deities responsible for the terrestrial and celestial environment including human genesis.

The Māori was born into this physical world and became part of it. Whakapapa, or genealogy, is sacred to Māori because it not only establishes whanaungatanga links within society but also within the physical environment and more especially the wairua or spiritual links back to Io-Matuakore. Genealogical links are readily understood. The relationship links to the environment are typified by the notion that the trees of the forest, for example, like Māori, are "Children of Tāne". The spiritual links recognise that Mauri comes only from Io and represents the paramount gift of all tāonga tuku iho, or god-given gifts.

While the ultimate homage is given to Io, the values system that emanates from these cosmogenic origins recognises the role that the lesser deities served in the creation process that gave rise to an evolutionary physical environment. No tāonga or resource is used without prior propitiation to the creator-deity. They were the first kaitiaki from whom Māori inherited the whakapapa right to exercise kaitiakitanga or perpetual stewardship.

7. Consultation

Consultation was guided by the culturally appropriate principle of “kanohi-ki-te-kanohi” or face to face discussion with affected parties, in particular marae, hapū and whānau. The report has endeavored to canvass a wide range of views in relation to how the proposed activity will impact on cultural heritage. This was undertaken through a series of hui and interviews with kaumatua and mana whenua representatives.

It is noted that this CIA considers a proposed route for the WAL that was developed through the EBD process discussed above and more fully explained in the RMA applications for the WAL (EMS 2014b). The result of this is that many potential cultural heritage impacts have been taken into account at the earliest stages of design through early consultation and engagement with mana whenua. This is a strong foundation from which to assess cultural impacts and the consultation process carried out as part of this CIA reflects this position.

Table 1 below provides a summary of the consultation process undertaken.

Table 1 – CIA Consultation

Date	Hui	Attendees	Key discussion points
7 August 2013	Hīkoi over waahi tapu sites	Aki Paipper and Des Ratima. (Whakatu residents)	Development of the Pakiaka, Pākōwhai area as a memorial to the Pā is supported. Discussions already with HBRC Does not have issue with new bridge location.
14 August 2013	Interview	Margie McGuire (Kohupātiki Marae Trustee)	Expressed concern that the area known as Whakatu Pā would be impacted. This pā was located around the Pakiaka urupā area. Flood risk if Rangitāne gates removed. Concerns if turned into a walkway that privacy at urupā would be an issue.
20 August 2013	Interview	Des and Evelyn Ratima (Whakatu residents)	Discussed some of the history related to Tāonoke marae, that it used to be a thriving community. He had been asked to give karakia at homes that located near waahi tapu due to wairua visitations.
20 August 2013	Meeting at Ruahāpia Marae	Peter Paku, Pōhatu Paku, Mārei Apatu, Tom Mulligan, Jenny Mauger, Matt Otene, Maria, Otene, Riria August (Hapū members)	Support removal of flood gates as they impede flow and mauri of Karamu Oppose the closing of the Otene Rd. crossing Support the restoration of the Pakiaka/ Pākōwhai waahi tapu Remove the sewer pipes or put below stream Tāonoke Pā was the papakāinga of the Otene whānau

22 August 2013	Meeting with NKII	Adele Whyte, (Ruahāpia)	NKII did not participate in process but are supportive of the process thus far. Happy no Māori land or waahi tapu was encroached. Supports the reduction of traffic/ increased safety on Ruahāpia Rd.
23 September 2013	Meeting with HBRC	Gary Clode	HBRC have proposed a restoration of the Pakiaka area for some time. Urupā trustees have concern about flooding. HBRC can mitigate mana whenua concerns and has a desire to make it happen. Wants to work closely with HDC to support mana whenua aspirations for Pakiaka.
26 November 2013	Meeting at Kohupātiki Marae	Rose Mohi, Margaret McGuire, Wayne Ormsby, Rīpeka Ormsby, Aki Paipper (Hapū members)	Some whānau still own land in the area however it is in General Title. Need to distinguish between Māori title land. Some other Māori place names have been identified along the arterial corridor, namely Iwikohea, Piringaiti, Upokoorua and Whakawhitinga. Need to consult with Pakiaka Urupā Trust around proposed developments at Pākōwhai. Policy for discovery of kōiwi/ tāonga to be developed that is culturally responsive Mana whenua to be a key part of discovery policy development and implementation
11 December 2013	Meeting at Ruahāpia Marae	Dale Moffit, Jenny Mauger, Winipere Mauger, Aki Paipper, Margaret McGuire, Gordon Paku, Pohatu Paku, Ngahiwi Tomoana, Mere Tomoana, Numia Tomoana, Ngatai Huata, Peter Paku, Ngaio Tiuka, Erena Tiuka, Des Ratima, Evelyn Ratima, Rose Mohi, Waiora Rogers, Maria	There was concern from mana whenua that Ruahapia Road crossing would be closed. This would effectively cut off access to the other side of Ruahapia road and quick access to Whakatu and potentially the new arterial. There was concern that the closing of this crossing was not part of the original EBD recommendations and that Kiwirail should have signalled its intentions during these early stages. There were comments that the reduction in traffic would be good for the safety of the community. Swales, Riparian planting and rain gardens would help to manage storm water

		Otene (The full attendance list is with HDC)	discharges. Waipatu Marae whanau were concerned about increased traffic passed their marae and requested traffic data from GHD.
20 December 2013	HDC	Peter Paku, Gordon Paku, Aki Paipper, Darren Tichborne, Des Ratima, Sid Macillroy,	Presentations were given outlining further detail around traffic reduction data Lands were gifted by mana whenua to the Crown to build Ruahapia road and now that is being taken away from them. The route was used anciently to transport dead from Waiohiki to Te Kauae o Maui (Cape Kidnappers). Ruahapia hapu are used to accidents and safety issues on Ruahapia road and is not of major concern to them. Make St Georges Rd to Elwood Road an unviable option. That the EBD process was robust and the preferred option identified. Work with mana whenua to find a solution that works.

There have been additional consultation meetings between Hastings District Council and Ruahāpia Marae with regard to the closure of the Ruahāpia road crossing. There have also been additional consultation meetings between Hastings District Council and the wider community including mana whenua outlining recent changes to the Anderson Road roundabout. As I was not required to be present at these hui, the feedback from these meetings will be outlined by the Hastings District Council and others in their reports.

8. Cultural Heritage and Sites of Significance

“Heretaunga Haukū nui, Heretaunga Ararau, Heretaunga Haaro o te Kāhu, Heretaunga Takoto noa!

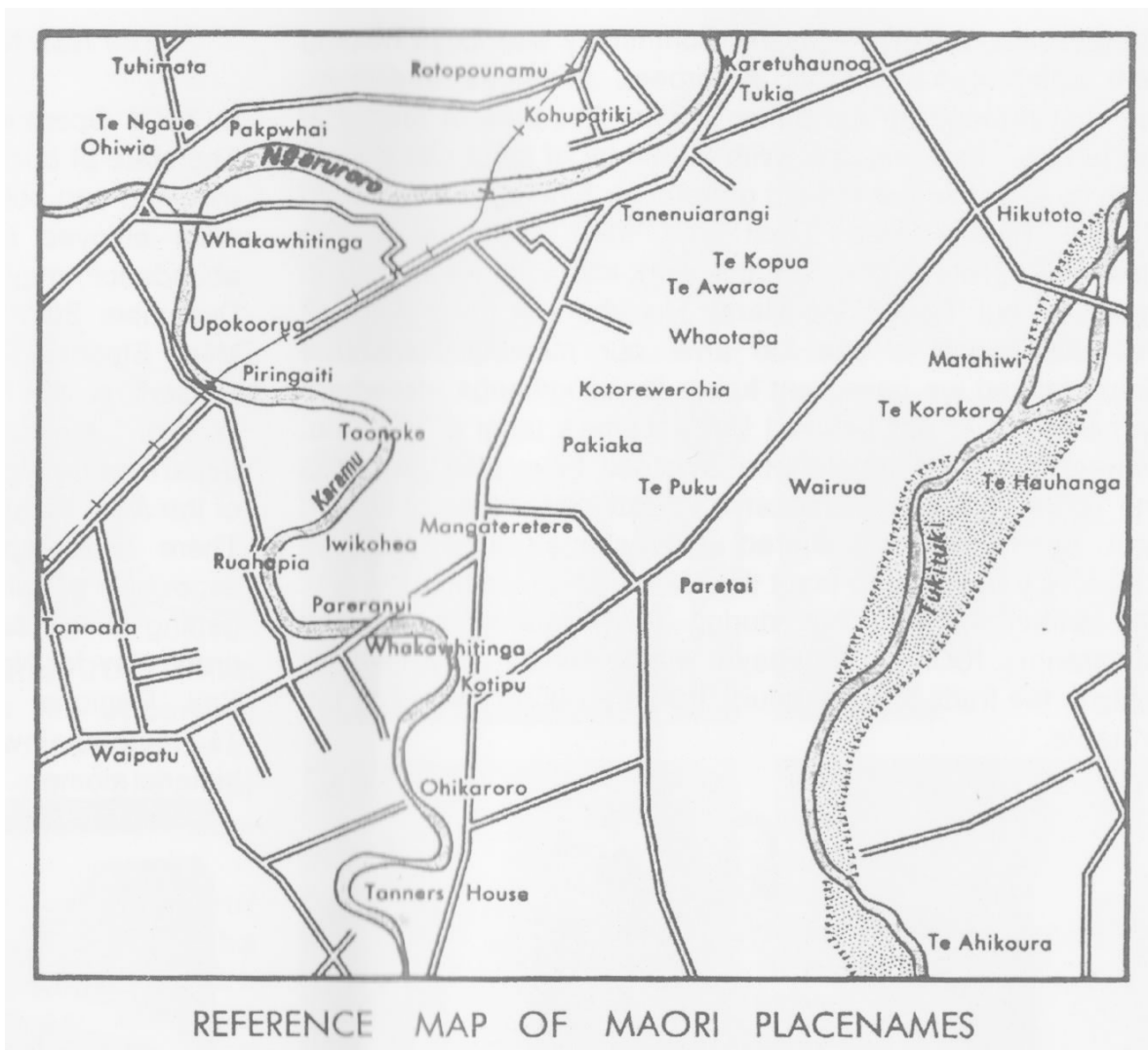
Heretaunga of the life giving dew, of the hundred pathways, the vision of the far-sighted hawk, left to us the humble servants”.

The mana whenua, mana moana and ahi kā where this arterial is proposed is maintained by Ngāti Hāwea, Ngāti Hōri, Ngāti Hinemoa, Ngāti Toa Harapaki & Ngāti Kautere. Mana whenua have lived here for centuries and have exercised mana over associated lands

including the Heretaunga, Karamū and Te Mata blocks. Remaining Marae on these lands include Waipatu, Ruahāpia, Matahiwi and Kohupātiki.

The proposed arterial crosses lands that are no longer in Māori ownership, and have been developed predominantly by the horticultural sector as fruit orchards and pack houses. Despite this, lands and waterways in this area were part of the rich cultural fabric of Heretaunga ararau. Stemming from this rich history, there are numerous papakāinga, mahinga kai, waahi tapu, battle sites, uranga waka, marae and other significant sites to local hapū located in the vicinity of the proposed arterial. **Map 1** outlines some of the significant sites and historical Māori place names.

Map 1 – Māori Place names in the Whakatu area



It is important to collate some of this kōrero to provide the context for this CIA.

- Below are some explanations to key sites of significance in the Whakatu area.
- Waahi tapu registered with the Hastings District Plan and are located on Appendix 1 along with the proposed arterial route. Waahi tapu descriptions are given in Appendix 2.

- It is important to note that the arterial has avoided all of the waahi tapu outlined below and those listed as waahi tapu by HDC. The information outlined in Map 1 was made available during our consultation hui at Kohupātiki on 26 November 2013. The place name identified as “Upokoorua” was identified as being in close proximity to the new bridge crossing and will need to be investigated further as to its origins and location.

8.1 Tānenuiarangi

Some of the sites within the Whakatu area once belonged to pre-Ngāti Kahungunu iwi such as Ngāi Tara, Ngāti Awa and Rangitāne. The most famous of the Heretaunga Pā, Tānenuiarangi stood on the south bank of the Ngaruroro, near the old Whakatu freezing works and opposite Kohupātiki Marae. Some believe this Pā was built by the Rangitāne people. Rangitāne himself, grandson of Whātonga of the Kurahaupo waka, lived in Hawke’s Bay and was probably the founder of the Pā. It was still recorded as occupied in 1858. When Ngāti Kahungunu occupied Hawke’s Bay in the sixteenth century, they took over the Pā. Rakaihikuroa, Taraia’s father, rebuilt it, having trees dug up by the roots in the nearby Pakiaka bush for the palisading. Rakaipaaka came here to ask Rakaihikuroa for help against his enemies. And it was here that Pareihe and Te Wera Hauraki held a war council and decided to go to evacuate Heretaunga and go to Nukutaurua until the raids of the early nineteenth century were over.²

Although Tānenuiarangi is not located directly on the arterial it is a significant waahi tapu for not only local hapū but also Ngāti Kahungunu Whānui.

8.2 Pākōwhai Pā

On the north bank of the Ngaruroro, is where the pre-Kahungunu pā, Pākōwhai is located. Puhara Hawaiikirangi established a pā at Pākōwhai, accompanied by his son in law Te Hāpuku. Te Hāpuku would later establish his pā, across the Ngaruroro River from Pākōwhai at Te Ngaue. Pākōwhai also became Karaitiana Takamoana’s settlement soon after European settlement. The Repudiation Movement (the Repudiation Movement sought to resist alienation of Māori lands) had their press for the newspaper, Te Wānanga, established here.

8.3 Pakiaka Bush, Pakiaka Battle, Te Ngaue Pā

Pakiaka was a stand of kahikatea trees. It lay between Napier road and Lawn road and was surrounded in swamps (Waitaha). The 1857 Pakiaka fight was brought about by Te Hāpuku of Te Hauke coming to lay claim to certain Heretaunga lands, in order to sell them to the crown. His claim was resisted by the chiefs of Heretaunga, led by Moananui, Karaitiana, Te Kawepo and Tareha. The rumor was that Te Hāpuku was intending to occupy Tānenuiarangi; however the Heretaunga chiefs preempted him by occupying the Pā themselves. Te Hāpuku was left to fortify Te Ngaue Pā instead. The day fixed for the battle was 9 December 1857, and all the local chiefs - Tomoana, Te Karawa, and Te Matenga came to join the Heretaunga faction. The battle was fought with muskets, Te Hāpuku’s men being in the Pakiaka Bush and Moananui’s centered in Tānenuiarangi. Renata Kawepo was wounded in the hand on the first day. There were several casualties on both sides, but the only chief to lose his life was Te Hāpuku’s father in law Puhara of Pakipaki. He was buried a

² J.D. Buchanan. July 2006. Māori History and Place Names of Hawke’s Bay.

little downstream from the Pākōwhai Bridge and the place is named Puhara. Te Hāpuku was very bitter about his defeat and resulting loss of mana. The allied chiefs were unrepentant and demanded his removal to Te Hauke. This he resisted for several months on various pretexts but the writing was on the wall. He finally vacated Te Ngaue on 4 March 1858 after a spectacular ceremony the previous evening during which the pā was torched and a lengthy tangi conducted³.

The location of Te Ngaue Pā is believed to be the area around Rangitāne Road in close proximity to the current Pakiaka Urupā/ Pākōwhai area. Although avoided, this area is in close proximity to the proposed corridor and is a key waahi tapu in terms of negotiating a way forward for mana whenua. This will be discussed further in the recommendations.

8.4 Tāonoke

Tāonoke Pā is located between 128 Ruahāpia Road and the Karamu Stream in an orchard marked by three mature walnut trees⁴. There were several Taranga waka along the Karamu, supporting the fact that the Karamu was a popular travel route for local hapū. Meihana Tākihi lived at Taonoke. The land is still in Māori ownership and has been succeeded to by his direct descendants. Anecdotal evidence from oral information is that descendants of Meihana have a close affinity with this waahi tapu and wish to see its history protected.

8.5 Kohupātiki

The name Kohupātiki is believed to be a descriptive one. When the pātiki or flounder in the river were disturbed they sent up a cloud or kohu of mud hence the name Kohupātiki. Kohupātiki marae is located directly across the old Ngaruroro from Tānenuiarangi on the Rotopounamu block. The name of the meeting house is Tānenuiarangi to commemorate the original pā across the river⁵.

9. Elements of Cultural Impact and Recommendations for Remedy

9.1 Impacts on Māori Land and Waahi Tapu

One of the design imperatives for the project set by HDC and confirmed through the EBD process is to avoid all Māori land and waahi tapu. The final alignment reflects that this imperative has been achieved. Appendix 1 identifies Māori land and waahi tapu in relation to the proposed alignment. This is a positive outcome and is due in part to the EBD process where mana whenua representatives stipulated from the outset that no Māori land or waahi tapu should be affected as a result of the proposed arterial. Feedback from mana whenua was positive and reaffirmed the approach taken by the EBD process.

<p>Recommendation 1: That all Māori land and waahi tapu sites continue to be avoided through the detailed design and construction phases.</p>
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³ Patrick Parsons, HB Regional Council Makaroro Irrigation Dam, Māori Customary History, Feb 2012

⁴ Mana Ahuriri Sites of Significance, 2011

⁵ Margaret McGuire, Patrick Parsons, 2013, Tānenuiarangi celebrating 100 years

Although mana whenua no longer own the lands where the proposed corridor will be developed, the land was once under Māori control and so there is still an historical as well as a contemporary relationship with the lands, rivers and resources. “Whatungarongaro he tangata, toitū te whenua, the people may perish but the land remains”. This was articulated by whānau during the interviews as their role as kaitiaki pūtaiao, or environmental caretakers. Mana whenua expressed a desire to contribute to the future development of the project to ensure cultural values are enhanced throughout the project.

Mana whenua are concerned about the lack of flow, the increased pollution, storm water discharge, and all other discharges that impact on the Mauri of their streams and rivers. Mana whenua in the Whakatu/ Ruahāpia area have been very proactive in exercising their kaitiaki pūtaiao responsibilities with a number of projects being undertaken by stakeholder groups such as Operation Pātiki, Ngā Kaitiaki o te wai Māori and the Beautification of the Karamu stream by the Ngāti Hāwea, Ngāti Hori marae collective. These groups have developed a range of expertise in their respective fields and could provide valuable input into future developments of the arterial.

The EBD stakeholder group included mana whenua and Māori landowners, and although the group had members from local marae the EBD was not marae based. There is an opportunity for HDC and mana whenua to enhance relationships as this project moves into future stages of development.

Recommendation 2: That established mana whenua relationships continue to support and advise future project development stages to ensure cultural values are maintained and enhanced.

Discussions with whānau centered on the proximity of the WAL corridor to many of the waahi tapu from State Highway 2, along the Karamū stream and crossing over and ending at Pākōwhai. In acknowledging mana whenua cultural values in this area, there is an opportunity for the project in partnership with HBRC to look at enhancing amenity value at significant waahi tapu. The site most appropriate to add amenity value would be the Rangitāne Bridge, Pakiaka, Te Ngaue Pā, Pākōwhai area. Working with mana whenua, it is recommended that HDC initiate an enhancement programme for this area. This may include developing a memorial to the Pakiaka Battle, planting natives and erecting pou maumaharatanga to enhance cultural values. Currently the area is used as a storage place for concrete, or as the locals say ‘a rubbish dump’. HBRC has developed initial concept plans for the Pākōwhai area, including plantings and redevelopment of the area to improve the amenity value. There is opportunity for the WAL project to work with HBRC to develop the Pakiaka/ Pākōwhai area in partnership with mana whenua (including the Pakiaka Urupā Trust) to enhance the cultural heritage and value this area has to Māori. This would provide a meaningful offset for the broader cultural impacts associated with the road.

Recommendation 3: That Hastings District Council, in partnership with mana whenua and the Hawke’s Bay Regional Council, develop and implement a concept plan for the enhancement and beautification of the Pakiaka/ Pākōwhai area to enhance the cultural heritage and values this area has to Māori and the wider community.

9.2 Impacts on Cultural Heritage

Any storm water discharge from the arterial must adhere to best practice and minimise impacts on cultural heritage. One of the design impacts of the Whakatu Arterial is the erection of a new bridge at the northern end of the corridor. Bridges are manmade structures, and as such can impact on the flow and mauri of the Karamu. The proposed bridge needs to be designed in such a way as to minimise any impact on the Mauri of the awa. This could include ensuring that the bridge pylons do not enter or obstruct the flow and mauri of the awa, and that there is adequate clearance to offset pollutant run off from cars and trucks.

Recommendation 4: That any storm water discharge from the arterial must adhere to best practice and minimise negative impacts on cultural heritage through relevant marginal planting and swales.

Recommendation 5: That the proposed bridge is designed and constructed in a way that does not obstruct the flow/ mauri of the Karamu stream.

9.3 Closing of the Ruahapia Rail Crossing

At the Ruahāpia marae meeting on 11 December 2013 there was mixed reaction to the potential closing of the Ruahapia Road rail crossing. Some commented that it would effectively cut Ruahāpia off from the Northern motorways, requiring whānau to double back, meaning more time and cost. It was also commented that the proposed relocation of the HB Racecourse to the HB Showgrounds would cause traffic congestion on Otene, Elwood, and Bennet Roads. Although these developments are yet to be confirmed, the perception within the community is that they will happen. At a mana whenua consultation hui held at Ruahāpia marae on Wednesday 11 December 2013, it was clear that some whanau did not support the closing of the Ruahapia Road crossing as it would impact their access to the other side of Ruahapia road and associated environs. They also asserted that the land for Ruahapia road was given by hapu for the purpose of building a road, which would now be taken away from them.

This hui was followed up with a series of further hui and a workshop held at Hastings District Council that was attended by mana whenua, residents of Ruahapia Road and KiwiRail. While I was not involved further in these processes, I understand that the Council has communicated to these parties that a decision to close the Ruahapia Road rail crossing has been made to meet KiwiRail policy requirements and following an assessment of alternatives. This is explained in other documents (refer EMS 2014b).

Given the concerns I heard expressed by whānau I recommend that Council continue to work with mana whenau on this issue.

Recommendation 6: That HDC continue to consult with mana whenua with a view to identifying where possible/ feasible strategies that will mitigate concerns mana whenua have with the proposed closing of the Ruahapia Road Rail crossing.

9.4 Discovery Protocols for Kōiwi and Tāonga Māori

Mana whenua voiced concern that there is a high likelihood that kōiwi and tāonga Māori would be discovered by construction workers and that there needs to be rigorous and robust discovery protocols in place to ensure that discoveries are treated sensitively and accorded proper karakia and tikanga. A draft Accidental Discovery Protocol has been submitted with the applications and this should be reviewed and finalised in partnership with mana whenua. Mana whenua also supported the notion that during the construction phase of the project, a mana whenua representative would be identified and available to support the construction workers should a discovery arise.

Recommendation 7: That the draft Accidental Discovery Protocol (HDC 2014e) is finalised in partnership with mana whenua and that HDC support mana whenua capacity to provide guidance/ expertise during the construction phase of the project to ensure cultural values are protected.

10 References

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11 Acknowledgements

E ngā korokoro tuii, e ngā kākā tarahae, koutou e whakawhiu kōrero mai e pā ana ki tēnei kaupapa huia kaimanawa, tēnā koutou katoa.

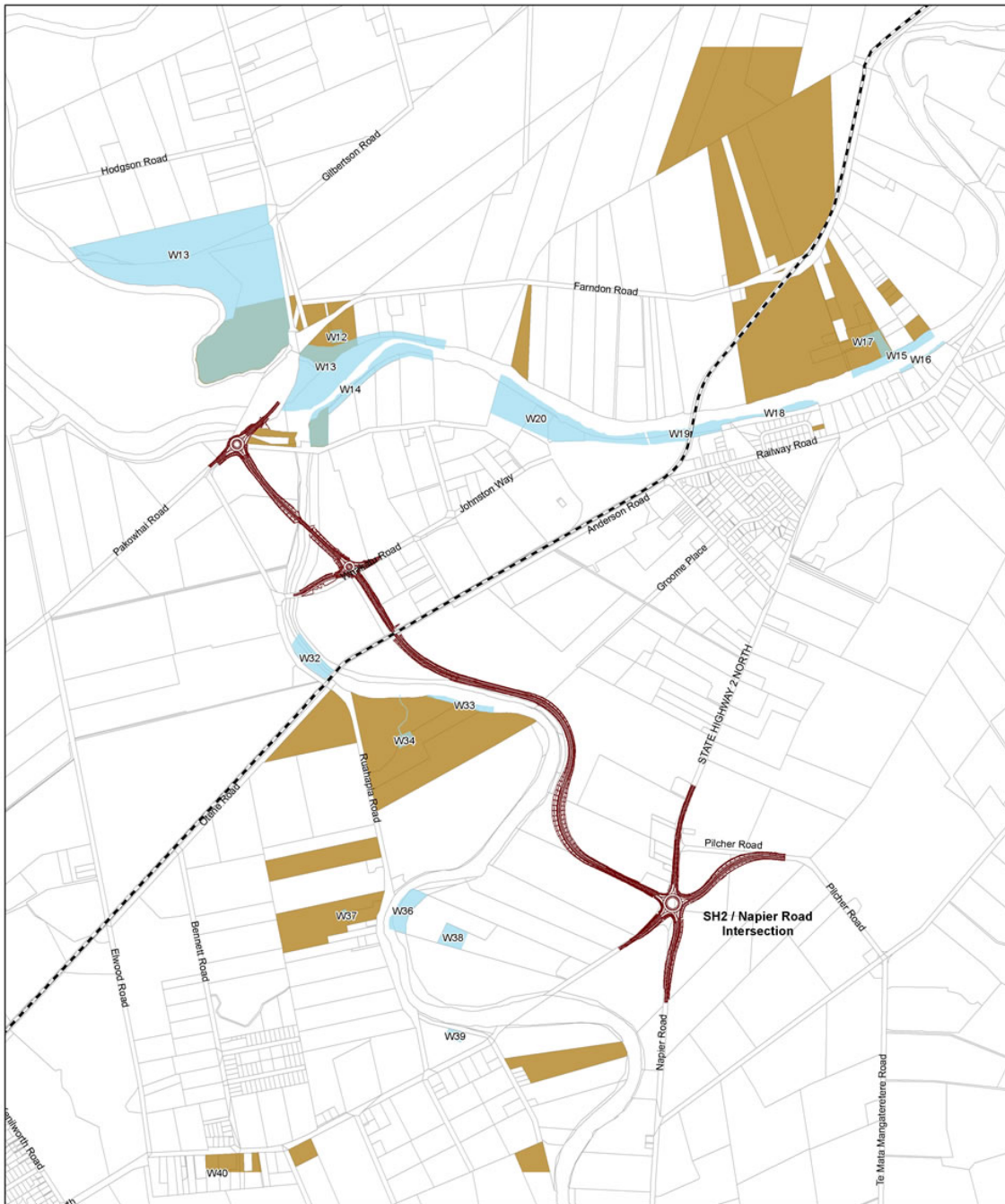
Aki Paipper, Des Ratima, Margie McGuire, Peter Paku, Pōhatu Paku, Mārei Apatu, Tom Mulligan, Jenny Mauger, Matt Otene, Maria Otena, Riria August, Adele Whyte, Gary Clode

12 Glossary of Māori Terms

Hapū	sub tribe within Māori social structure
Inanga	whitebait
Io Matua Kore	all seeing God
Iwi	tribe within Māori social structure
Kaimoana	seafood
Kāinga	home dwelling
Kaitiakitanga	guardianship
Kānae	mullet
Kanohi ki te kanohi	face to face
Kātaha	herring
Kokopū	smelt and cockabully
Koura	crayfish
Kūparu	human waste
Mahinga kai	food gathering places
Mana	authority or influence
Mana Whenua	those who descend through a hapū or ancestor who hold the customary rights over a specific area, land or water course, including natural resources.
Manaaki	Care
Marae	common Māori village
Mauri	life principle or source of emotion

Mihi	greeting
Papatuānuku	earth mother
Parawhenua-mea	god of water over rocks
Pātiki	flounder
Pūtaiao	environment
Rāhui	a prohibition process over resources
Rakahore	god of rocks
Ranginui	sky father
Tane Māhuta	god of the forests
Tangaroa	god of the oceans
Tangata Whenua	those who are related to the mana whenua but hold no tīkanga (customary right) to the land
Tāonga	anything highly prized
Tāonga Tuku Iho	treasures hand down
Tāwhirimātea	god of the winds
Tīkanga	customary rights and rules
Tino rangatiratanga	chiefly Authority
Tīpuna	ancestors
Tuna	eel
Urupā	traditional burial grounds
Waahi Tapu	sacred site
Whakapapa	genealogy
Whanaungatanga	relationships
Wharepaku	short house/ toilet

Appendix 1: Hastings District Council Registered Waahi Tapu



LEGEND

- Waahi Tapu
- Maori Land 03/04/2012
- Road Alignment
- Railway
- Cadastral Boundary

(Scale 1:15000 at Paper Size A3)
 0 50 100 200 300 400 500
 Metres
 Map Projection: Transverse Mercator
 Horizontal Datum: NZGD 2000
 Grid: NZGD 2000 New Zealand Transverse Mercator



Hastings District Council
 Whakatu Arterial Project

Job Number | 51-31468
 Revision | 4
 Date | 13 May 2014

Preferred Option

Figure 1

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N:\NZ\Christchurch\Projects\5131468\Whakatu\GIS\Map\Mv051_31468_01_MaoriInterestSite_Rev1.mxd
 © 2014. Whilst every care has been taken to prepare this map, GHD Hastings District Council make no representations or warranties about its accuracy, reliability, completeness or suitability for any particular purpose and cannot accept liability and responsibility of any kind (whether in contract, tort or otherwise) for any expenses, losses, damages and/or costs (including indirect or consequential damages) which are or may be incurred by any party as a result of the map being inaccurate, incomplete or unreliable in any way and for any reason.
 Data source: LINZ: LINZ_Primary_Parcel_Merged.nz_railway_centre_line, NZ_Road_Centreline_Elect_Project\Extent.shp; GHD Hastings: DesignRoadAlignment_20140509_NZTM; HDC: WaahiTapu_Whakatu.shp; MaoriLand_Whakatu.shp. Created by: gpxm2

Appendix 2: Description of HDC registered Waahi Tapu sites

SITE	LEGAL DESCRIPTION	SIGNIFICANCE	LOCATION
W12	Pt Pākōwhai Māori Reserve 4 Blk XIII Heretaunga SD	Urupā	Pākōwhai/Whakatu
W13	Pākōwhai 5C1, 5B2, 5A1 Blk XII Heretaunga SD Lot 1 DP 17171 Blk XII Heretaunga SD Sec 1 SO9684 Blk XII Heretaunga SD Res 28 Pākōwhai 5A2 5A3 Blk XII Heretaunga SD Part Pākōwhai Māori Reserve 1; Part Pākōwhai Māori Reserve 2; Sec 1, Sec 2 and Sec 3 S0 10742; Part Pākōwhai Māori Reserve 3; Pt Lot 1 DP 5302; Pākōwhai 5A2 Sec 1 S0 9684 Pākōwhai 5B3 Pākōwhai Māori Reserve 5C	Battlefield - Urupā	Pākōwhai/Whakatu
W14	Pt Mangateretere West Blk X Blk XII Heretaunga SD Lots 1 3 DP 13557 Lot 3 15 Esplanade Res Blk XII Heretaunga Lot 2 DP 12384 Lot 2 DP 13557 3 Blk XII Heretaunga SD	Battlefield - Urupā	Pākōwhai/Whakatu
W15	Riverbed	Mahinga Kai - Tauranga Waka	Pākōwhai/Whakatu
W16	Riverbed	Mahinga Kai - Tauranga Waka	Pākōwhai/Whakatu
W17	Pt Rotopounamu IBIA, IBID Blk XII Heretaunga SD	Urupā	Pākōwhai/Whakatu
W18	Riverbed	Mahinga Kai - Tauranga Waka	Pākōwhai/Whakatu
W19	Lot 1 DP 334867, Lot 3 DP 23973, Lot 2 DP 24935 Blk XVI Heretaunga SD, Lot 11 DP 23775 – Esplanade Reserve	Old Pa Site - Te Ngaue Pa	Pākōwhai/Whakatu

SITE	LEGAL DESCRIPTION	SIGNIFICANCE	LOCATION
W20	Lot 2 DP 7221, Lot 1 DP 24935 Blk XVI Heretaunga SD, Lot 1 DP 334867, Lot 3 DP 23973, Lot 2 DP 24935 Blk XVI Heretaunga SD	Mahinga Kai - Tauranga Waka	Pākōwhai/Whakatu
W32	Lot 2 DP 22494 Blk XVI	Old Pa Sites, Urupā, Pa Site	Ruahāpia
W33	Karamu AYIB, AYIA, AY2 Blk XVI Heretaunga SD	Tauranga Waka	Ruahāpia
W34	Pt Karamu AY2 Blk XVI Heretaunga SD	Battlefields - Taonoke	Ruahāpia
W36	Karamu C2C2B5 Blk XVI Heretaunga SD	Tauranga Waka - Mahinga Kai	Waipatu
W37	Karamu C2C2B5 Blk XVI Heretaunga SD	Urupā - Pareranui	Waipatu
W38	Lot 1 DP 22675	Urupā	Waipatu
W39	Pt Lot 2 DP 11378 Pt Sec 21 Blk XVI	Karamu Pa Site	Waipatu
W40	Karamu H3F Blk XVI Heretaunga SD	Urupā	Waipatu