

# **Cultural Impact Appreciation Report**

**(CIA)**

**Prepared on behalf of the Ngati Huia Collective by Wayne  
Kiriona, Quentin Parr and Justin Tamihana**

**For**

**The Otaki to North of Levin (O2NL)**

**NZTA Project**

**June 2022**



Ngatokowaru Marae, Hokio Beach Road, Levin.

## Introduction:

### 1.1. Ngāti Huia-

Ngāti Huia first arrived in the wider Kapiti district in the early 1820s. Ngāti Huia have occupied the area and maintained their Mana throughout according to the tikanga of the times. The occupation of Ngāti Huia is both on the grounds of 'take tuku' (gifted right) and 'raupatu' (conquest) – both of which were traditional and customary practices pre-1840 (refer below).

Ngāti Raukawa, including Ngāti Huia, were given all the area from the Whangaehu River (Whangaehu) in the north to Kukutauaki in the south by Waitohi and her brother Te Rauparaha now having established mana whenua, who while being widely recognised as Ngāti Toa, were also Ngāti Huia. The Maori term for this is **"take tuku"**.

Such traditional practices came with obligations that might be quite different in each instance. For Ngāti Raukawa and Ngāti Huia the obligation was to occupy and hold and defend the land against any future invasion and to assist the givers in the defence of tribal mana and status when the need arose.

Te Whatanui of Ngāti Huia and Ngāti Raukawa, sometimes known as Te Whata, Tohepare or Toheata, was the son of Tīhao of Ngāti Huia and Ngāti Parewahawaha and Pareraukawa, the elder sister of Hape-ki-Tūārangi of Ngāti Huia and Ngāti Raukawa also. Hape died at Maungatautari, the ancestral territory of Ngāti Raukawa in the north, which stretched eastwards from Maungatautari towards the Pātetere plateau, about the turn of the nineteenth century, when Te Whatanui was still young.

His many exploits are well recorded, he was a prominent Ngāti Huia and Ngāti Raukawa leader. Once he established mana whenua in the Horowhenua area he set aside a reserve area or sanctuary for Muaūpoko from Te Uamairangi -Tawhitikuri inland to Taua-te-ruru to just west of Weraroa. On the northern side from Ngā Manu inland to Ngatokorua then to Te Pou-o-te-Huia. This benevolence, which was contrary to the intentions of Te Rauparaha, was a clear demonstration of the rangatiratanga of Te Whatanui and the absolute mana he had over the rohe. It also afforded protection to the remaining Muaūpoko.

Ngāti Raukawa and Ngāti Huia carried out their obligations regarding the 'Tuku' and acquired Raupatu rights as a result of subsequent battles and in 1840 the area controlled under the mana (authority) of Ngāti Raukawa ki te Tonga, including Ngāti Huia, was well established. The remnants of the original tribes of course also lived within the above area and still do today.

Post 1840 and the signing of the Te Tiriti o Waitangi, the raupatu could no longer be reversed, equally it could no longer be defended. The evidence of Ngāti Huia occupation is visible today through the Marae and Hapū situated throughout the Rohe. Ngāti Huia remain permanently settled from South of the Otaki River at Katihiku Pā to the Rangitikei River in the north at Parewahawaha Marae (Bulls) and Taumata o te Rā Marae (Halcombe).

Ngāti Huia today consists of a number of related Pā/Marae, hapū and whanau who descend from the eponymous ancestor Huia.

For the purposes of this Cultural Impact Appreciation report (our CIA) the focus area of the Otaki to North of Levin (Ō2NL) Roding Project includes Ngāti Huia hapū predominantly settled between the Ōhau River to the South and in the vicinity of the Manawatū River to the North.

This collective of hapu are (north to south)

- Ngāti Huia ki Poroutawhao,
- Ngāti Huia ki Matau,
- Ngāti Pareraukawa,
- Ngāti Hikitanga,
- Ngāti Kikopiri.

The above hapu are represented by the following Marae:

- Huia (at Poroutawhao),
- Matau (at Poroutawhao),
- Ngatokowaru (at Hokio),
- Kikopiri (at Muhunua).

The traditional Pā of Ngāti Hikitanga was known as Māhoenui located near the south end of Arawhata road overlooking the Waiwiri/Papaitonga Lake (Illustrated below).



## **Raupatu and tuku whenua-**

To understand **Raupatu** a dissection of the word and its English translation is useful as follows:

Raupatu = Conquer (Williams, H.W. A Dictionary of the Maori Language. 7 th ed. Wellington: GP Books 1988, page 330.

Conquer = Overcome and control (an enemy or territory) by military force (Thompson, Della, ed. The Concise Oxford Dictionary of Current English. 9 th ed. Oxford, Clarendon Press 1995, p 283). = be victorious (Oxford p 283).

Conquest = the act or an instance of conquering; the state of being conquered (Oxford, p 283) = conquered territory (Oxford, p 283) = something won (Oxford, p 283)

*Rau* = many

*Patu* = strike or kill

Māori knew Raupatu and for them it had many dimensions some of which were not unlike the Pākehā understanding of the word conquer.

The consequences of Raupatu for the victor and those which may apply to the victims of such action are quite extensive in comparison to those, which might apply and be evident using a non-Māori mind-set and understanding of the word conquer.

Many have the false understanding that Raupatu required total annihilation of one's enemy or opponent<sup>1</sup>.

## **Tuku whenua-**

...the Manatū Māori authors outlined three take as the main sources of rights to land: take tupuna - 'ancestral right'; take raupatu - 'right by conquest'; and take whenua tuku - 'right by gift'. They then explained that each of these rights derives "from the action of the Pūtaka [original source of the right] (who may have been an individual or a group), the original discoverer, or conquerer or donor<sup>2</sup>.

**Mana** - Authority, Power, Control.

Williams p 174 gives at least (8) uses for the word mana. There are others or more correctly all of these and others have the potential for far greater application depending on the context in which they are used.

Mana over all one's possessions both tangible and intangible is extinguished completely by suppression or defeat.

Mountains, landmarks, sacred sites, burial grounds/caves, every possible asset would be lost to the (mana) authority of the suppressor.

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<sup>1</sup> Waitangi Tribunal Wai 207, brief of evidence of Ngarongo Iwikatea Nicholson (11 June 2003)

<sup>2</sup> Tuku Whenua As Customary Land Allocation, Susan Healy, Ngā Pae o te Māramatanga/National Institute of Research Excellence for Maori Development and Advancement, The University of Auckland, Pg 124

Māori would then, through the customary practice of **Waerea** ('clearing by removal'), or **Whakanoa** ('render common or ordinary'), take absolute authority.

These practices are distinctly different:

Waerea is used to appease the spiritual influences that might pertain to property, or spiritual protective measures Māori used and applied to some of their personal property. The ritual of waerea does not necessarily change the sacred (tapu) nature of anything. It simply clears away undesirable spiritual obstructions, and seeks to protect the performer or his people spiritually.

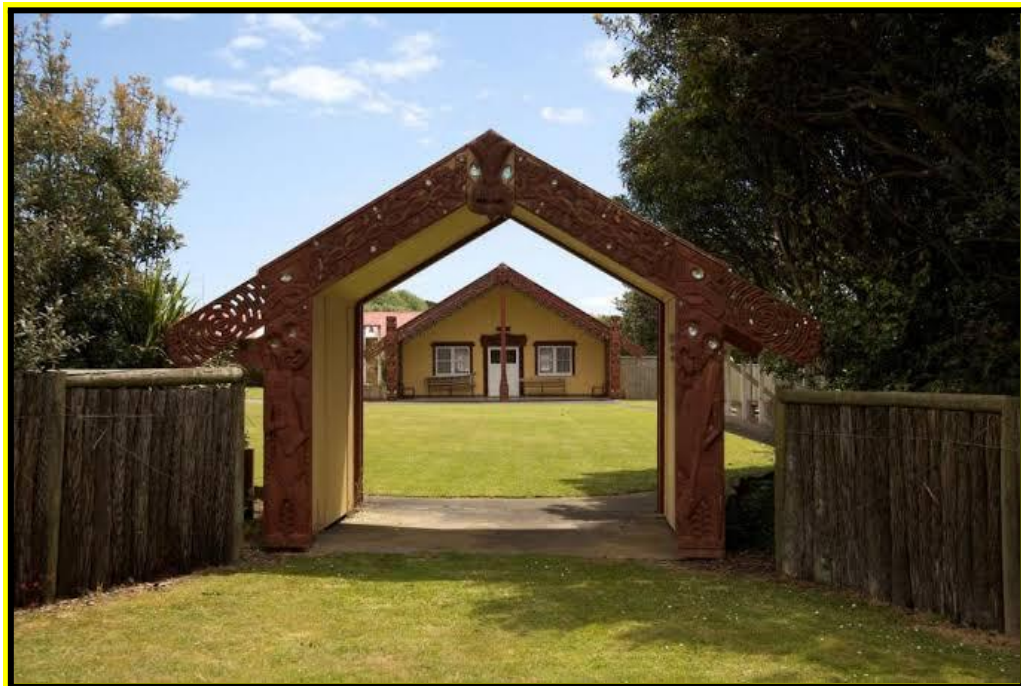
Whakanoa was used for similar reasons but is used to render anything common.

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## 1.2. Kopuapangopango Trust Inc:

Kopuapangopango Trust is a Charitable Trust set up within the structure of Matau Marae. The current trustees are Neil Hirini, Christine Kiriona, Renee Kerehoma, Liat Tatana and Wayne Kiriona. Kopuapangopango holds and administers 2 Partnership Contracts with Waka Kotahi on behalf of 2 hapū clusters. The first cluster group being Huia and Matau and the second cluster being Ngāti Pareraukawa, Ngāti Kikopiri and Ngāti Hikitanga.

The hapū of the two Ngāti Huia Collectives have previously worked with Crown Agencies including Waka Kotahi. These interactions have evolved to provide a Partnership Relationship with Waka Kotahi to allow and support hapū to participate in local Waka Kotahi projects of significance. The Ō2NL Project is one such project of significance.



Matau Marae, Clay Road, Poroutawhao.

### **1.3. Partnership between Ngāti Huia and Waka Kotahi NZ Transport Agency:**

**“Mā pango, mā whero, ka oti ai te mahi”  
“By black and red, the work is done”**

This document has been prepared by Kopuapangopango Trust Inc on behalf of the Ngāti Huia Collective, Horowhenua.

The Ngāti Huia collective are the Partner of the Crown under the Principles of Te Tiriti o Waitangi. The Crown through its agent Waka Kotahi is carrying out a major Roding Infrastructure Project within the rohe of Ngāti Huia ki Horowhenua.

We have entered a formal Partnership arrangement with Waka Kotahi to ensure the Rangatiratanga of our Ngāti Huia collective is upheld and maintained, that our tikanga and kawa are recognised throughout the Project.

Core values underpinning the Partnership arrangement are set out Waka Kotahi’s Cultural Environmental Design Framework report (the CEDF) and are:

- Te Tiriti (spirit of partnership)
- Rangatiratanga (leadership – professionalism – excellence)
- Ūkaipotanga (care – constructive behaviour towards each other)
- Pūkengatanga (mutual respect, including for knowledge and expertise)
- Manaakitanga (generosity – acknowledgement – hospitality)
- Kaitiakitanga (our responsibility and care for our whenua and our people)
- Whanaungatanga (belonging - teamwork)
- Whakapapa (connections)

The adoption of these core values will enable tikanga Māori to be integrated throughout the Partnership. The values will also ensure the Rangatiratanga of our Ngāti Huia collective is upheld and maintained and enable each Iwi/hapū to participate and engage in all aspects of the Ō2NL Project and at all levels. These core values underpin and define how we will engage through this project. We expect the same of others.

For the purposes of this document, and as described in section 1.1, the Ngāti Huia collective comprise the hapu of Ngāti Pareraukawa, Ngāti Kikopiri, Ngāti Hikitanga, Ngāti Huia ki Matau and Ngāti Huia ki Poroutawhao. These 5 hapū are the most impacted of Ngāti Huia within the Project area.

### **1.4. Cultural Impact – A New Approach:**

When the railway came through the Horowhenua in the 1880s it exposed Māori to huge land speculation. In many regards, SH1 has done the same, with the O2NL project extending this impact – it pushes land out of reach for our whanau and places greater strain on our natural resources, environment, infrastructure and also on the collective value of our remaining Māori land.

The ability of hapū to participate in significant projects historically has been limited and often the only participation has consisted of completing a Cultural Impact Assessment report. Cultural Impact Assessments provide only a snapshot in time of potential impacts that a project may have upon an Iwi or Hapū. Further, this approach does not always draw on our tikanga, and has meant that in some instances, we have needed to rely on litigation or legislation to restore the balance and protect our values.

Hapū are the people on the ground near a project who are most impacted by significant projects. Impacts and effects of projects, such as Ō2NL, extend well beyond the snapshot typically presented by a Cultural Impact Assessment report, with many effects being intergenerational.

Te Tiriti o Waitangi recognises Māori as Partners of the Crown. Waka Kotahi as an agency of the Crown has welcomed the participation of Iwi Māori and provided resourcing via Partnership Agreements to support hapū participation within the Ō2NL project. The approach to Cultural Impact adopted here by Ngāti Huia Collective is to recognise that for partnership to be enduring, so must be the appreciation of cultural impact.

The model adopted here recognises that appreciation of cultural impacts and effects will change over time, as the project develops through its design, construction and operational stages. Our approach provides an adaptive and responsive process for hapū to participate in the Ō2NL project as it progresses; hence this report is a 'Cultural Impact Appreciation' report, rather than a Cultural Impact Assessment report.

The approach to cultural impact appreciation set out in this report draws on the Te Whare Tapa Whā model for Māori Health and Wellbeing, developed in the 1980's by Mason Durie. That model sets out a 'traditional perspective' of Māori health as being a 'four-sided concept, representing four basic tenets of life' (Durie, 1985, p. 483). The balance and symmetry with each of these tenets were essential for wellbeing.

The four components of Te Whare Tapa Whā are:

- te taha wairua (spiritual wellbeing),
- te taha hinengaro (mental wellbeing),
- te taha tinana (physical wellbeing) and
- te taha whānau (family wellbeing).

Ngāti Huia Collective consider this model can also be applied as an adaptive, forward looking, partnership based, framework for acknowledging and protecting our cultural values and for managing the cultural impacts of the Ō2NL Project.

Te Whare Tapa Whā is the foundation that never moves or changes. Underpinning the pillars of the Whare is Te Taiao – the connection to the natural environment and the whenua. Through the mainstream lens of Waka Kotahi, the core of this project is to build a road/main highway that will meet a number of outcomes for them. Through true partnership our Māori lens identifies Papatūānuku as intrinsic to the whakapapa that connects all Māori to her, therefore our core responsibility as kaitiaki is to ensure that



the principles of Te Whare Tapa Whā are maintained, that te taha taiao is sustained, and that when Waka Kotahi have completed their core project, Papatūānuku is enhanced.

This model means that we do not need to disclose our cultural intellectual property in this report (and this report does not do this). The framework means that through dialogue and partnership, and where and when necessary, information on cultural values which is relevant to the Project can be and will be shared and disseminated, but with the blessing of the affected hapū.

### **1.5. Legislative Context:**

The Resource Management Act 1991 (RMA) provides statutory recognition of the Treaty of Waitangi and sets out the matters of national importance and other matters relevant to Māori. Section 6 of RMA requires that the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga are recognised and provided for as a matter of national importance. Section 7 requires that particular regard is given to kaitiakitanga. These fundamental Part 2 matters are given effect through the relevant statutory planning documents.

Waka Kotahi, as the Crown's agent, has a duty to act in accordance with Te Tiriti o Waitangi, which recognises Māori as Partners of the Crown. This Cultural Impact Appreciation report recognises the enduring nature of partnership and sets out an adaptive and responsive framework for hapū to participate in the Ō2NL project as Partners with Waka Kotahi.

Our collective has participated by providing cultural feedback and guidance for all design aspects. An example of our influence is through our participation in the CEDF and all design workshops, where our feedback has been captured, noted and informed all design. A koha of the traffic light system developed for purposes of the O2NL Project has brought the CEDF to life as a living record of the entire engagement process for the design phase. It shows hapū/lwi were informed about the project at multiple points with the relevant project leads and experts. As a combination of hapū and lwi the working group supported some and mitigated and resolved others. These discussions, workshops and HIG hui provide a very robust and detailed account of the design phase and hapū/lwi engagement within that process.



## The Ō2NL Project and our interest:

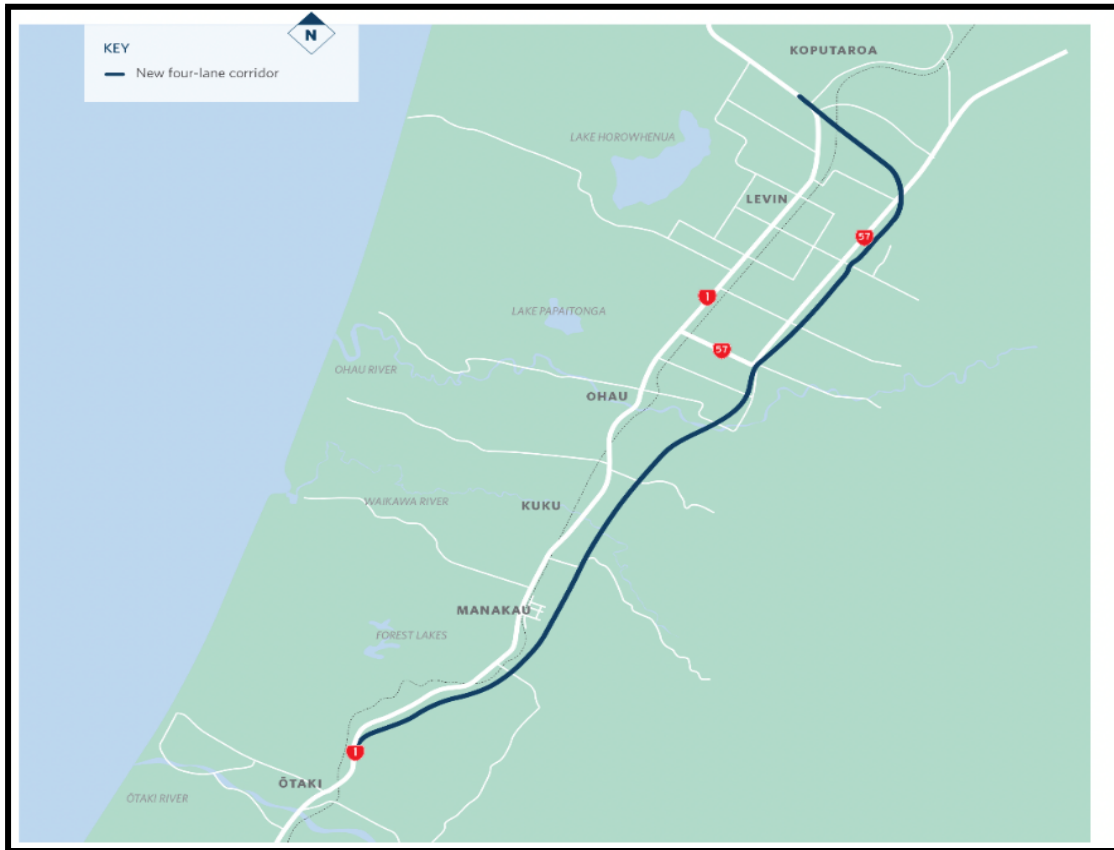
### 1.6. The Ō2NL Project

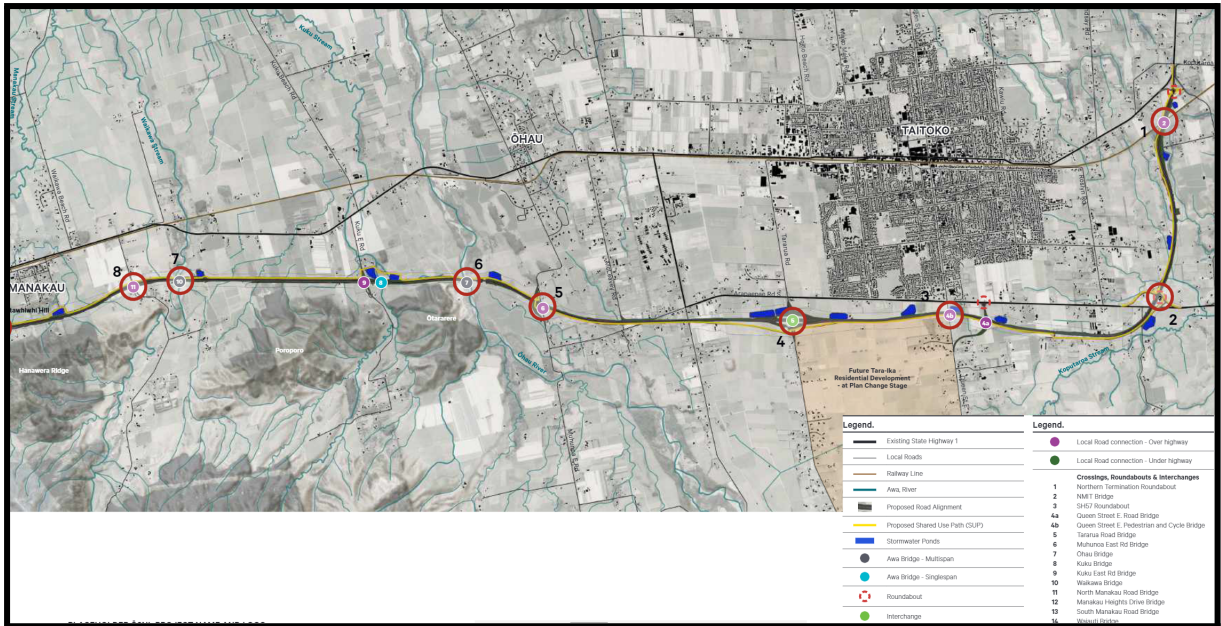
The Ō2NL Project involves the construction, operation, use, maintenance and improvement of approximately 24 kilometres of new four-lane state highway and a shared use path (“SUP”) between Taylors Road (to the north of Ōtaki) and State Highway 1 (“SH1”) north of Levin.

The Ō2NL Project comprises:

- Approximately 24 kilometres of new four-lane state highway between Taylors Road and State Highway 1 north of Levin;
- A SUP for walking and cycling located generally along the entire length of the new highway;
- Median and edge barriers;
- Stormwater treatment wetlands, stormwater swales, drains and sediment traps;
- Culverts to reconnect streams crossed by the proposed works and stream diversions to recreate and reconnect streams; and
- A grade separated diamond interchange at Tararua Road;
- Two dual lane roundabouts where the main alignment crosses SH57 and where it connects with the current SH1 at Heatherlea East Road, north of Taitoko/Levin;
- Four lane bridges over the Waiauti, Waikawa and Kuku Streams and the Ohau River and the North Island Main Trunk (“NIMT”) rail line north of Taitoko/Levin;
- Local road underpasses near to Taylors Road for connectivity to the existing SH1 where Ō2NL connects with the Pekapeka to Ōtaki expressway (“PP2Ō”), and also at South Manakau Road, Kuku East Road and Sorenson’s Road;
- Local road overpasses at Honi Taipua Road, North Manakau Road, Muhunua East Road, Tararua Road (as part of the interchange), and Queen Street;
- Local road reconnections and intersection improvements including at Tararua Road and the existing SH1;
- Road lighting at points where traffic can enter or exit the highway.

Figures 1 and 2 below show the Ō2NL Project location and extent.





### 1.7. Ngāti Huia and the Ō2NL landscape (Te Ara Nui o Te Rangihaeata):

The Ō2NL Project has special significance to Ngāti Huia. The proposed corridor traverses the rohe of our hapū Ngāti Pareraukawa, Ngāti Kikopiri, Ngāti Hikitunga, Ngāti Huia ki Matau and Ngāti Huia ki Poroutawhao, and will result in a new scar on our whenua. This CIA report addresses an approach for recognising and providing for our cultural values, our cultures and traditions, our ancestral lands, waters sacred sites and our taonga. It supports our ongoing partnership on the project with Waka Kotahi.

The Ō2NL Project also has special significance to Ngāti Huia owing to our historic connection with Te Rangihaeata, a prominent a leader of Ngāti Toa and Ngāti Huia.



Te Rangihaeata, the nephew of Te Rauparaha, was closely associated with a number of significant battles in the Wellington region in the mid 1840's. He based himself at Mātaitaua Pā, in Pāuatahanui, where he led the resistance.

In May 1846, Governor Grey assembled an armed group of around 500 British troops, police, militia and allies and marched on Mātaitaua Pā. Finding it deserted, they pursued the defenders, including Te Rangihaeata, through dense forest up the Horokiri Valley to Battle Hill. Here, Te Rangihaeata held a defensive position on the unassailable razorback ridge near the summit of the hill.

On the morning of 6th August 1846, the British attacked the defensive position and attempted to storm it. Return fire from the defenders halted the attack, killing three troops. The assailants then settled into a siege and bombarded the Pā for several days. After losing about nine people, Te Rangihaeata and the 300 Ngāti Toa men, women and children at Horokiri, abandoned their stronghold on the 13<sup>th</sup> of August and escaped to Paekākāriki. The new Transmission Gully motorway follows part of the route taken by Te Rangihaeata and his followers while being pursued by the British.

**The connection of Te Rangihaeata to the Ō2NL Project is significant to Ngāti Huia for a number of reasons:**

- Firstly, we acknowledge Ngāti Toa; we share a history and whakapapa with our tupuna Te Rangihaeata.
- Ngāti Toa gave a significant koha to Waka Kotahi in regard to the Transmission Gully motorway, aptly naming the highway 'Te Ara Nui o Te Rangihaeata' which when translated, means 'The Great Path of Te Rangihaeata'. Te Ara Nui o Te Rangihaeata is at the southern end of Waka Kotahi's Wellington Northern Corridor SH1 works.
- Te Rangihaeata eventually settled at Poroutāwhao, within the Ngāti Huia rohe and near the northern end of the Ō2NL alignment, which is the northern end of the Wellington Northern Corridor SH1 works.
- Te Rangihaeata remained at Poroutāwhao for the rest of his life. In his old age he spent his last years directing the construction of Government-built roads in the neighbourhood of his Pā at Poroutāwhao (refer article from the Shannon News, from July 1924 , below).
- His roads, once constructed, connected Ngāti Huia hapu and provided the means for ready travel and connection between Marae and our people. Te Rangihaeata's road north from Poroutāwhao to Whirokino was improved and is still in use today.
- Te Rangihaeata left behind a saying for his descendants: '*this is the road that Te Rangihaeata made*'; meaning his work connected his people.
- Te Rangihaeata's approach to the Crown involved both conflict and partnership.
- He is buried at Poroutāwhao, in the Ngāti Huia urupā.

These connections through Te Rangihaeata, his place in both conflict and partnership, his role in facilitating Crown roading projects locally, and his presence at Poroutāwhao, near the end of the SH1 Wellington Northern Corridor, therefore bring an extra layer of

cultural significance and narrative to Ngāti Huia in our relationship with the Ō2NL Project.

#### TE RANGIHAEATA'S ROAD.

As a digression, which however, may be of interest as illustrating the astuteness of the Governor and the tact which enabled him to so successfully deal with Maoris during his long term of office, it may be mentioned that this road was mainly directed against Te Rauparaha's fighting general Te Rangihaeata, who after being driven out of the Hutt Valley, had fought a rearguard action across the Horokiwi Hills, and retired to truculent passivity in the Poroutawhao Pa. Even after the completion of this road it was still found that Te Rangihaeata was inaccessible in the middle of the Poroutawhao swamps and it was then that Sir George Grey had full scope for the exercise of the diplomacy for which he was notable. He presented the chief with a horse and gig, and when Te Rangihaeata asked of what use they were to him who had no roads, suggested that the best thing that he could do would be to make a road from his pa to the beach, when he could visit his tribesmen at Otaki. It was further suggested that he should construct a road from Poroutawhao to the Manawatu river from which point his canoes could be used to take produce to Otaki and the other settlements. The fiery old chief who would have repudiated any such suggestion with scorn if made to him direct, agreed, the Government paying him for the work. The road to the river was afterwards incorporated in the main road from Levin to Foxton.

Source: SHANNON NEWS, 1 JULY 1924, PAGE 4

## 2. Cultural Impact Appreciation (CIA):

### Whakatauākī (Proverb)-



*Unuhia te rito o te harakeke, kei hea te kōmako e kō?*

*Ui mai ki ahau, 'He aha te mea nui o te ao?'*

*Māku e kī atu,*

*'He tāngata, he tāngata, he tāngata'.*

*If you remove the central shoot of the flax bush, where will the bellbird find rest?*

*If you were to ask me, 'What is the most important thing in the world?'*

*I would reply,*

*'It is people, it is people, it is people'.*

The flax bush represents the sanctity of human life, where a human is likened to a central shoot of the bush, the flax also represents the world of families within families.

This whakatauākī tells us that the most important thing in the world is people.

Therefore, the most important impacts are those that impact upon our people, and our cultures and traditions and the places and taonga that underpin and sustain our people.

How are people impacted, how do we measure impact, and importantly, how do we respond to, avoid, reduce, remedy or mitigate impact? Our CIA addresses these matters through the lens of Te Whare Tapa Whā.

### 2.1. Cultural Impact Appreciation: The Ngāti Huia Collective approach-

The Whare Tapa Whā model, by Mason Durie<sup>3</sup>, is well known across New Zealand. It is widely used by Crown Agencies within Education, Health and Corrections amongst

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<sup>3</sup> Durie, M. (1994). *Whaiora: Māori Health Development*. Oxford University Press

others. The Whare Tapa Whā model can help determine the types of effects that may be experienced by a person or persons.

Te Whare Tapa Whā presents a model of the traditional perspective for Māori health and wellbeing as the four walls of a whare, with the four walls representing the basic tenets of life.

The four components of wellbeing are:

- te taha wairua (spiritual wellbeing),
- te taha tinana (physical wellbeing),
- te taha hinengaro (mental wellbeing), and
- te taha whānau (family wellbeing).

The essential feature of Te Whare Tapa Whā is that it takes a holistic perspective to wellbeing, and that to achieve wellbeing, or health, each component (the walls of the whare) needs to be in balance.

#### **Te taha whānau-**

Te taha whānau refers to family wellbeing, incorporating the capacity to belong, to care and to share. Te taha whānau also refers to one's relationships in a variety of contexts. Family relationships such as the parent unit, siblings, kuia and kaumātua (elders), teina (younger sibling) and tuakana (older sibling) roles are all a part of te taha whānau.

In addition, both contemporary and traditional concepts of whānau and the obligations that go along with this may or may not be evident. The concept of whanaungatanga (connectedness) is also important when considering whānau wellbeing, as is belonging and relationships within a wider social context. When there are healthy relationships in different contexts, the individual within the wider system is able to receive appropriate physical, emotional and spiritual nourishment.

In essence, te taha whānau is highlighted as having potential to inform part of the process for responding to the impacts of the Ō2NL Project. However, in line with the intent of Te Whare Tapa Whā, te taha whānau cannot be viewed in isolation, and responses to impact also need to address all aspects of wellbeing.

#### **Te taha hinengaro-**

Te taha hinengaro refers to mental wellbeing and includes psychological processes. Thoughts, feelings, cognitive functioning, thinking styles are aspects of te taha hinengaro. Te taha hinengaro is a combination of the conscious and subconscious. As a result, te taha hinengaro also refers to mental processes and intuition, as well as the capacity to communicate, to think and to feel. Mental wellbeing is therefore also underpinned by the three other sides of the Te Whare Tapa Whā model.

#### **Te taha tinana-**

Te taha tinana refers to physical health and includes the physical environment within which we live.



In Te Ao Māori, taha tinana, the connection to, and care for the physical environment is intertwined within the spiritual and whānau components. If the physical environment is harmed, so can be the physical health of people.

Care for the whenua and for Papatūānuku's life-sustaining and cleansing properties is therefore integral. The concepts of tapu and noa (sacred and not sacred) are used in relation to physical health and, in essence, provided safe, healthy and hygienic practices traditionally.

Similarly, native flora and fauna are part of Māori heritage and culture, a part of our whakapapa and part of the physical environment. Cultural tradition that accesses and uses the physical environment maintains wellbeing.

Ancestral relationships with land, water and other taonga therefore maintain and protect wellbeing, while a lack of access to these features is a sign of poor health (Durie). Further, mana over ancestral land derives from whakapapa and association with the land.

Land is taonga; actions that reduce its mauri or our connections to the whenua adversely impact Mana.

#### **Te taha wairua-**

Te taha wairua refers to spiritual wellbeing and is the most essential requirement for wellbeing and is intertwined with every other component of wellbeing. It is not just inclusive of religion but includes beliefs in a non-physical dimension or force<sup>4</sup>. Durie refers to te taha wairua as the capacity for faith and wider communion, and states that health is related to unseen and unspoken energies. Te taha wairua also acknowledges the relationship a person has with the environment and their ancestors. Land, lakes, mountains, awa, moana all have a spiritual significance and are regularly commemorated in song, tribal history, and formal oratory (Durie).

Te taha wairua also refers to beliefs around tapu (sacred) and noa (safe), mākutu (Māori curse), mate Māori (Māori illness), use of Rongoā (Māori medicine), karakia (incantation), taonga (treasure) and tangihanga (funeral).

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<sup>4</sup> Kingi, T.K. (2002). Hua Oranga: Best Health Outcomes for Māori. Unpublished doctoral dissertation, Māori studies, Massey University, Wellington.

The following poem brings insights to the many facets of te taha wairua:

**Wairua** (by Heather Delamere Thomson)

*“Koro, what is wairua?” the child asked, eyes wide  
“Wairua, my moko is what gives us life  
Handed down to us from a time past  
At the moment of your beginning  
You shared with me the wairua of your tipuna:  
For I am your link with the past  
And you are my link to the future  
The aroha of the whanau has wairua  
And their words, their laughter, their tears  
The marae, tangi, waiata and whakapapa  
Have a wairua that strengthens us, gives us pride*

*“So too the sunrise and sunset  
The soft summer rain, the raging storm,  
The song of the birds in the trees,  
The waves on the beach  
The mist rising from the bush  
The moonlight on the water  
And the embracing darkness of the night*

*To sit quietly in the wharenuī or the urupa  
And feel the presence of your tipuna is to feel wairua  
Your arms around my neck, your breath on my cheek,  
Fills me with a special wairua  
For there is wairua in all things that give meaning to life  
To love, to the future.*

*“So moko, open your mind,  
Let your heart love  
Your eyes see  
Your ears hear  
Your hands feel  
Give of yourself, my moko  
For in giving, you receive  
And the wairua grows.”*

#### **Te Taiao-**

Te Taiao is the environment that contains and surrounds us. It has four major components:

- Whenua (soil and land)
- Wai (all freshwater bodies and their connections)
- Āhuarangi (climate across time)
- Koiora (all living communities: human, plant, animal)

Te Taiao reflects a deep relationship of respect and reciprocity with the natural world. The health of the climate, land, water and living systems comes first. And when nature thrives so do our whanau, hapu and all people.

## 2.2. Our objective through this CIA:

Viewed in the context of the Ō2NL Project, this CIA sets out a framework for applying the principles of Te Whare Tapa Whā, including Te Taiao, to the assessment of impacts and to the identification of appropriate responses to them. This approach will achieve holistic and balanced outcomes for our people (including for our cultures and traditions and the places and taonga that underpin and sustain our people), now and for future generations.



Huia Marae, SH1 Foxton Road, Poroutawhao

## 1. How is impact caused?

Impact is caused through a transgression of values or those things that are of great value. To cut through a maunga may be equivalent to cutting through one's identity or whakapapa. Polluting or damaging a waterway or valuable food source could equally be a transgression of one's values, or that which is valued. Disturbing a kōiwi another.

In each case Te Taha Hinengaro, Wairua, Whānau, Tinana, and Te Taiao or any combination of the aforementioned, could be impacted and cause an imbalance of an individual, a whānau, a hapū or an iwi.

Using the Te Whare Tapa Whā model we have outlined below some examples (but not an all-inclusive list of matters) of how the Ō2NL project could impact on the wellbeing balance of the whānau and hapū represented through the Ngāti Huia collective:

Project element	Potential impact on cultural values	Te Whare Tapa Whā imbalance
Earthworks	<ul style="list-style-type: none"> <li>● Potential for impact on Papatūānuku, our connection with and impact on our whenua, ancestral lands, sites of cultural significance, wāhi tapu and with taonga.</li> <li>● Potential for impact on our kaitiaki responsibilities for our whenua.</li> <li>● Disturbance of kōiwi.</li> </ul>	Impact on <i>Te Taha Tinana, Taha Wairua, Taha Hinengaro, Te Taiao</i>
Culverts, stream diversions, stream works, bridges	<ul style="list-style-type: none"> <li>● Potential for impact on awa of cultural and spiritual significance.</li> <li>● Potential for impact on mauri of awa.</li> <li>● Potential for impact on instream habitats, biota, biodiversity – our taonga.</li> <li>● Potential for impact on our kaitiaki responsibilities for our awa.</li> <li>● Potential for impact on mahinga kai values.</li> <li>● Potential impact on matauranga and intergenerational dissemination</li> </ul>	Impact on <i>Te Taha Tinana, Taha Wairua, Taha Hinengaro, Taha Whānau, Te Taiao</i>
Clearance of vegetation	<ul style="list-style-type: none"> <li>● Potential for impact on ngahere, biota, biodiversity – our taonga.</li> </ul>	Impact on <i>Te Taha Tinana, Taha Wairua, Taha Hinengaro, Te Taiao</i>

Project element	Potential impact on cultural values	Te Whare Tapa Whā imbalance
	<ul style="list-style-type: none"> <li>● Potential for impact on our kaitiaki responsibilities for our ngahere.</li> </ul>	
Road runoff	<ul style="list-style-type: none"> <li>● Potential for impact on awa of cultural and spiritual significance.</li> <li>● Potential for impact on mauri of awa.</li> <li>● Potential for impact on instream habitats, biota, biodiversity – our taonga.</li> <li>● Potential for impact on our kaitiaki responsibilities for our awa.</li> <li>● Potential for impact on mahinga kai values.</li> <li>● Potential impact on matauranga and intergenerational dissemination</li> </ul>	Impact on <i>Te Taha Tinana, Taha Wairua, Taha Hinengaro, Taha Whānau, Te Taiao</i>
Highway corridor	<ul style="list-style-type: none"> <li>● Potential for dislocation or isolation from ancestral lands, Maori land, sites of cultural significance</li> <li>● Potential for impact on our kaitiaki responsibilities for our whenua.</li> </ul>	Impact on <i>Te Taha Tinana, Taha Wairua, Taha Hinengaro, Taha Whānau, Te Taiao</i>

We would utilize this broad approach to consider elements of the project and their potential impacts.

### 3. Applying Te Whare Tapa Whā to Ō2NL:

#### 3.1. Assessing and responding to impacts-

Waka Kotahi's Cultural Environmental Design Framework (CEDF) presents a framework for addressing and incorporating cultural values within the design of the Ō2NL project. Ngāti Huia Collective endorse and support this approach.

Within our rohe, we will also draw on the elements of wellbeing from Te Whare Tapa Whā and our tikanga to assess impacts of the Ō2NL project, and responses to them, in terms of whether they enhance:

- te taha wairua
- te taha tinana
- te taha hinengaro,
- te taha whānau, and
- te taiao

We will adopt a simple process whereby we utilise this framework for our assessments and decision making. This will provide us with a living process going forward; one which does not rely on cultural IP committed to paper here, but enables cultural inputs on issues as they emerge, and the identification and agreement to culturally appropriate responses that achieve holistic and balanced outcomes for our people (including for our cultures and traditions and the places and taonga that underpin and sustain our people), now and for future generations.

We believe this approach embodies the essence of partnership envisaged under Te Tiriti and our Partnership Agreement with Waka Kotahi.

The living process we envisage for our assessments and decisions making will broadly involve the following steps (and shown graphically in the flow chart in Figure 5.1):

##### ***Step 1 – Review of the relevant project matter***

Ngāti Huia collective representatives will review project matters with Waka Kotahi (e.g. design development, options assessments, specialist reports etc). Waka Kotahi will provide us with your reports, designs etc, as needed, and access to your specialists to enable us to discuss any matters of detail.

##### ***Step 2 – Assessment of impact on cultural values***

We will use the Te Whare Tapa Whā wellbeing framework and our tikanga to assess the likely cultural impacts of the project matter on our people.

##### ***Step 3 – Muru: Re-establishing cultural wellbeing and balance***

We would utilize the concept of muru to identify mitigation required to re-establish cultural wellbeing and balance from impacts of the Ō2NL project. Muru is one form of expression of utu.

Often defined as ‘revenge’ by Pākehā, Utu has a broad meaning; the maintenance of balance and harmony within society, reciprocity. A wrong had to be put right, but how this was done could vary greatly.

One form of utu was muru. The ultimate goal of muru is to find the means to restore balance from offence (Jackson 1988). Once muru was performed, the matter was considered to be ended.<sup>5</sup>

The protocols involved in a muru would be determined by various factors, including the mana of the victim or offender, the degree of the offence and the intent of the offending party. Traditional Māori society used the muru process as a form of compensation and retribution where individuals, whanau or hapū were offended against. A muru seeks to redress a transgression with the outcome of returning the affected party back to their original position in an active manner.

Before a muru was actually engaged, the matter of what would be taken and the quantity of the produce was discussed in detail. This kōrero process was known as whakawa. The dialogue was often quite formal and structured. It included dialogue of accusation and investigation from which there would be a decision or judgement.<sup>6</sup>

In terms of the Ō2NL project, where compensation or mitigation is required to address cultural impacts we will consider the following factors of muru.

- Kōrero to discuss the nature of effect and satisfactory redress (whakawā).
- Restoration of balance and protection of mana will be a consideration of whakawā.
- Once agreed, muru will be considered the end of the matter, unless of course what is agreed includes specific ongoing obligations.

As we note above, we support the approach adopted in the CEDF and see that the CEDF either already presents opportunities to restore balance and address adverse cultural effects, or provides a framework within which many solutions to future issues can be found. We would expect to discuss possible solutions and options that restore balance with you as part of our consideration in this step.

Possible examples of muru that could underpin, support and restore wellbeing include:

- The incorporation of cultural values into project designs, as through the CEDF – (e.g. artwork, water management processes, biodiversity enhancements, signage, naming (of places, locations, highway)).
- The use of Mātauranga Māori to help inform the project and outcomes
- Application of our tikanga and kawa, as appropriate (e.g. karakia for the commencement of key stages in the construction, at toolbox talks, in reviewing Construction Works Packs (CWPs) and stand-over monitoring).

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<sup>5</sup> [Māori values and practices - A frontier of chaos? | NZHistory, New Zealand history online](#)

<sup>6</sup> [\(PDF\) He Hinātore ki te Ao Māori A Glimpse into the Māori World Māori Perspectives on Justice | Miss Nimez - Manukau - Academia.edu](#)

- Environment restoration (whenua, awa) - restored to an improved state following the works through good project close-out processes and rehabilitation.
- Appropriately responding to wāhi tapu and taonga that may be affected by the alignment.
- Treatment and care of any wāhi tapu, archaeological material, taonga or kōiwi discovered during constructions.

#### **Step 4 – Hapū korero**

As in the design phase this step will be supported by a HIG that will bring together a team of mandated hapū representatives. These representatives, as well as acting as interfaces between their specific hapu and the project, bring their own unique skills to the group to help assess issues before providing feedback and direction. The HIG also serves as a platform to bring together hapū representatives with project leads and technical experts to support informed decision making.

As the project moves into the construction phase of the project, the basic infrastructure of the HIG will stay in place as the main conduit for engagement. However there is a requirement to build on the human resource and capacity of the HIG to meet the needs of both our hapū and the project as it expands.

#### **Step 5 – Reporting back**

We would report back to Waka Kotahi on our conclusions.

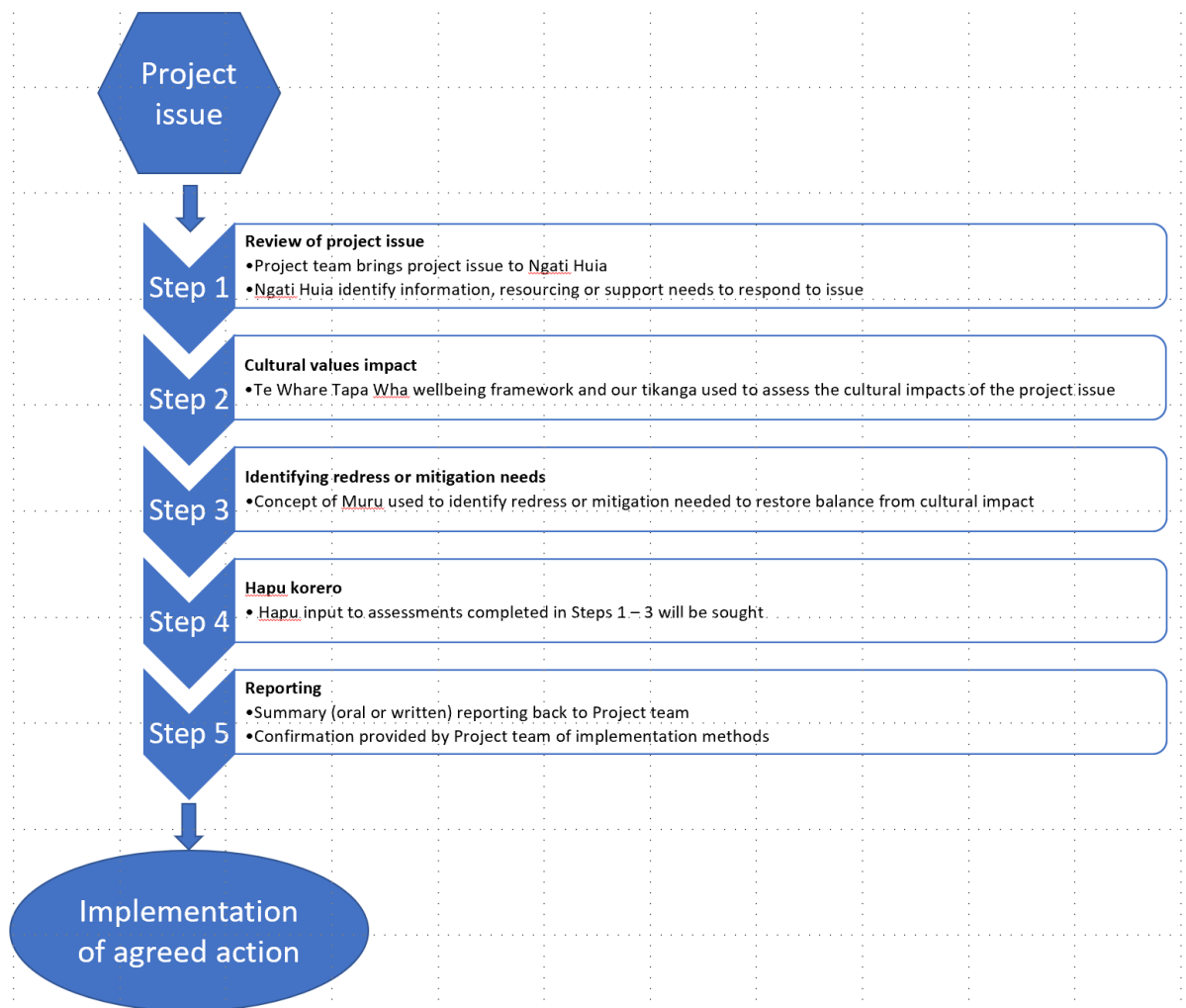
Māori is an oral culture and korero with Waka Kotahi through our partnership agreement will drive this process and enable our cultural inputs to remain active and live. Where needed, we would utilise simple reporting frameworks to formalise our assessments and decisions, such as the table format below (with simplified example content):

<b>Project element</b>	<b>Potential impact on cultural values</b>	<b>Te Whare Tapa Whā imbalance</b>	<b>Restoring the wellbeing balance</b>
Earthworks	<ul style="list-style-type: none"> <li>● Impact on Papatūānuku, our connection with and impact on our whenua, ancestral lands, sites of cultural significance, wāhi tapu and with taonga.</li> </ul>	<i>Taha Tinana,</i>	Sediment controls  Restoration plantings
		<i>Taha Wairua,</i>	Tikanga  Cultural design
		<i>Taha Hinengaro</i>	Tikanga  Kaitiaki monitoring roles



Project element	Potential impact on cultural values	Te Whare Tapa Whā imbalance	Restoring the wellbeing balance
		<i>Taha whānau</i>	Partnership engagement

Figure 5.1 - flow chart of above process



#### 4. Takawaenga: Relationship with other Iwi-

In the Ō2NL project, Ngāti Huia Collective supports the notion that the principles of the practice of Takawaenga can support Iwi to Iwi relationships in times of disagreement. Where differences exist between iwi associated with the Ō2NL project we would promote takawaenga principles to resolve differences.

The process of negotiating a peace agreement is called hohou rongo [hohou i te rongo], to make peace. Hohou is to bind and lash together so that each side accepts a responsibility to uphold the agreement and the agreement itself becomes binding on the whole tribe.

Historically, to make this binding real, marriages might be arranged, each partner to be a person of standing in their iwi, the issue then belonging to both sides. Some marriages were negotiated to halt the possible outbreak of open warfare. They were always between two persons of status, on both sides, and always of the approval of both tribes. Other such unions were to cement peace negotiations to end a battle or after a battle. Marriages between male or female captives with their captors was for the purpose of providing takawaenga between tribes, who may have been at war, or intending to engage in such activity.

The concept of takawaenga marriages demonstrates wisdom of foresight on the part of our tupuna. The late Iwikatea Nicholson, a kaumatua of Ngāti Raukawa, stated that these descendants are called takawaenga – those who stand in between, in the event of a dispute, or to bring those affected together.<sup>7</sup>

There are many descendants today who are of both Ngāti Raukawa and Muaūpoko, and for the purposes of this document, of Ngāti Huia and Muaūpoko descent. We see takawaenga as being the basis for enabling kōrero to resolve differences, where these might exist, supported by our tikanga matrix which we outline below.

The principle of partnership places a duty on the Crown to consult with groups that have overlapping interests. In particular, the duty to avoid creating fresh grievances requires that the Crown fully understand all parties' overlapping interests. While this may result in new issues and potentially new forms of process, it is part of the Crown's duty to engage meaningfully with groups who have overlapping interests. More significantly, the Waitangi Tribunal in the Hauraki Settlement Overlapping Claims Inquiry Report, said the Crown must "test out" its understanding of those interests with groups when engaging with iwi and hapū. This is a clear signal that any engagement with tangata whenua and overlapping interests, must therefore be informed by the substance of those rights as determined by tikanga.

According to tikanga, it is not necessarily about the "sameness" of an interest, rather it is about understanding difference that best promotes the legitimacy of different rights in relation to land. These differences can only be recognised within a broader relational

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framework that promotes the continuity of whanaungatanga and manaakitanga (nurturing relationships) between groups. The recognition framework must therefore be capable of giving effect to the tikanga matrix in which overlapping rights and interests exist in relation, rather than in opposition, to one another.

Māori Customary law is guided by principles (also known as "conceptual regulators" ) that are grounded in the practice of tikanga. Applying these conceptual regulators to overlapping claims disputes allows for the extrapolation of broader legal principles which serve to govern the relationships between groups. The following principles form the basis of the Māori legal order: whanaungatanga (relationships); whakapapa (genealogy); mana (spiritually sanctioned authority); utu (reciprocity); kaitiakitanga (stewardship); and tapu and noa (complementary opposites that operate on a spiritual and natural level to restore balance). In overlapping disputes, the preservation of relationships through the maintenance of reciprocal obligations is fundamental to achieving a state of ea (equilibrium). These principles underpin the ways in which different groups create and maintain relationships with one another.

The fluidity of Māori social organisation has always required extensive protocols for intragroup and intergroup cooperation. These protocols are based on both the kinship obligations of those with ancestral connections to the land, and the principle of reciprocity which grants neighbouring groups rights to use the land.

The Māori term "take" is used to define the ancestral source of a right, which may be characterised as a residual right inherent in the land based on whakapapa. In contrast, "use rights" are conditional as they derive their legitimacy from the relationship with those who possess ancestral rights. The mutual respectability of these rights hinges upon the principle of reciprocity. In other words, those with use rights would make a regular contribution to the hapū who possessed ancestral rights to the land. If the relationship to the hapū, and thereby the land, was continually maintained, then such rights were passed down to descendants. As a result, inchoate rights existed by reference to past associations and whakapapa.

The different intensities of rights are conceptualised within our tikanga matrix and are summarised as follows: primary (by descent and residence), secondary (by descent but not residence), contingent (by descent with an intention to return) and permissive (by residence but no descent). These categories do not represent rankings or predominance for the purposes of absolute ownership; rather, they illustrate the broader tikanga matrix in which overlapping rights to land were acquired, lost or maintained.

An example of this approach is outlined in our matrix below.

Rohe: ABC	X hapu / iwi	Y hapu / iwi	Z hapu / iwi
Māori Land	Yes	-	-
Urupā	Yes	-	-
Marae	Yes	-	-
Primary Evidence	Yes	-	-
Secondary Evidence	Yes	-	-
Kainga	Yes	-	-
Mahinga kai	Yes	-	-
Recognition by others	Yes	-	-
Wāhi Tapu	Yes	-	possible
Historical occupation	Yes	-	Yes
Historical sites.	Yes	-	possible
Pre Treaty occupation	Yes	-	Yes
Post Treaty occupation	Yes	-	



**Nga manu Huia!!!**

## Acknowledgement

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## Sign Off

Ngati Kikopiri

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Ngati Hikitanga

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Ngati Pareraukawa

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Ngati Huia ki Matau

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Ngati Huia ki Poroutawhao

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