



Te Iwi ō Ngāti Tukorehe Trust Cultural Impact Assessment of NZ Transport Agency (Te Waka Kotahi) proposed Ōtaki to North Levin (O2NL) Highway

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He Pepeha

*Mai i te taketake o ngā maunga, ki te hukahuka o te tai, ki te rohe e mōhiotia ana
ko Ngāti Tukorehe, mō ana uri, me ōna moemoea katoa*

*Tāku tūranga ake ki runga ki ngā maunga titohea o te takiwā nei,
ko Tararua, ko Ōtararere, ko Poroporo, ko Pukeatua, ko Tirotirowhetū*

*Ka titiro atu au, ki ngā wai ora, ki ngā puna wai,
Ki ngā wai tapu, ki ngā wai tuku kiri o te iwi,
Ko Waikōkopu, ko Kuku, ko Tikorangī, ko Mangananao, ko Te Awa Iti ō
Haunui-a-Nanaia*

*Me ngā hapū o te whenua, Ko Tukorehe, ko Te Mateawa, ko Te
Rangitawhia, ko Ngāti Manu, ko Ngāti Kapu ki Kuku”*

*“From the peaks of the mountain range, to the white tipped crests of the sea, to the illustrious
lands that are Ngāti Tukorehe, for all the whānau and hapū of Tukorehe
our founding tupuna, and his many descendants*

*From my standing place upon the lofty peaks of the Tararua range, I look towards the foothill
ridges that frame my view of our region, they are Ōtararere, Poroporo, Pukeatua and
Tirotirowhetū*

*My eyes behold the Awa, streams, tributaries and springs that nurture our lands and people
whom are the Waikōkopu, Kuku, Tikorangī, Mangananao and the ŌHau Awa*

*As the land holds my gaze, I am reminded of those contributing tribes who make up this land
known as Ngāti Tukorehe, they are Te Mateawa, Ngāti Te Rangitawhia, Ngāti Manu
and Ngāti Kapu ki Kuku”*



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Introduction

Te Iwi o Ngāti Tukorehe Trust has prepared this Cultural Impact Assessment (“CIA”) to assist the discussions and decisions of the New Zealand Transport Agency (“NZTA”) in relation to the construction of the proposed Ōtaki to Levin North State Highway. This scoping report is one of the last sections of the Wellington Northern Corridor roads of national significance (“RoNS”).

The objective of this CIA is to provide an assessment of cultural value impacts and traditional history of Ngāti Tukorehe and potential affects to our wāhi tapu, Māori lands, kainga and sites of cultural significance. It also articulates the concerns of the Ngāti Tukorehe iwi members in relation to the existing and future adverse effects to our wāhi tapu. This information contained in this report is not presented to exclude any other interest/s within the areas described but serves to provide a Ngāti Tukorehe perspective and dialogue in the area described within the pepeha above.

Objectives

The objective of this CIA report is to provide a Mauri Model assessment of NZTA’s Ōtaki to Levin North SH1-Sh57 Connection and to measure the potential levels of impact in relation to the proposed route options 3C, 4A, 5A, 6A and 7A(T) through the rohe of Ngāti Tukorehe. Option T is not fully developed by NZTA in its scoping report and is assessed in conjunction with route option, 7A.

This CIA will seek to outline:

- the history of Ngāti Tukorehe associated to our rohe and describes the iwi’s wāhi tapu and sites of cultural significance
- the issues identified by Ngāti Tukorehe iwi members in relation to the potential adverse effects of the proposed route options both past and present
- outline some of the impacts on our wāhi tapu and cultural values

Te Iwi o Ngāti Tukorehe

Ngāti Tukorehe is an Iwi that is affiliated to Tainui Waka. Originally from the Waikato region, sections of Ngāti Tukorehe and its hapū Te Mateawa, Te Rangitāwhia, Ngāti Kapu and Ngāti Manu migrated to Horowhenua and Manawatū regions in the early 1820s.

Ngāti Tukorehe Iwi and its hapū members reside in and out of the region, with ahi kaa communities centred in and around Tukorehe marae, Kuku. It is approximately 8 kilometres south of Levin. The Ngāti Tukorehe area of interest extends from the *sea to the mountains* between the Waikawa and Ōhau Awa systems and their tributaries. Te Hākari wetlands and associated dune lakes, coastal estuaries, and remaining native and exotic forests.¹

¹ The indicative Map of the Tribal Boundaries of Ngāti Tūkorehe is attached as **Appendix A**



While Ngāti Tukorehe and its hapū are connected and politically supportive of Ngāti Raukawa, under whakapapa and tikanga Māori Ngāti Tukorehe has always asserted an independent Iwi status. TIONTT manage our own governance, economic, social, environment and education affairs.

[Tukorehe marae complex]



Te Iwi o Ngāti Tukorehe Trust

In 1988, TIONTT was established under the Charitable Trust Act 1955. It is a political entity that seeks to represent and manage the social, economic, cultural and environmental aspirations of the Iwi.² TIONTT has established several partnerships with local and central government agencies. It also appoints delegates to the Kōmiti Whaiti of Te Rūnanga o Raukawa and the Raukawa ki te Tonga Trust as a mandated Iwi organisation (MIO) for fisheries assets. Tina Wilson is the current chairperson of TIONTT. Kelly Bevan is the general manager. All Ngāti Tukorehe hapū are members of TIONTT.

TIONTT has a long term strategic plan for environmental development in our district and seeks to establish mutually beneficial projects in partnership with Local Government Authorities. TIONTT seeks to collaborate in the sustainable management of the natural and physical resources across our rohe. We have been active in leading wetland restoration projects and several waterways' rehabilitation since 1997.

Since 2009, Taiao Raukawa Environmental Resource Unit and Massey University have been undertaking the environmental research project within the Ngāti Tukorehe rohe. The project *Manaaki Taha Moana Enhancing Coastal Ecosystems* aims to restore and enhance coastal ecosystems and services of importance to iwi by bringing together western science and matauranga Māori together meaningfully and purposefully.³ This builds on previous research with Ngāti Raukawa, particularly *Ecosystem Service Benefits in Terrestrial Ecosystems for Iwi*, 2006-2009.⁴

Patumakuku Incorporated

In 1993 TIONTT established Patumākuku Incorporated a Private Training Establishment (PTE). This is a Tertiary Institute that delivers National Certificate and Diploma level programmes providing education opportunities for our community in a collaborative relationship with Te Wānanga o Aotearoa. It is the only Māori owned Marae based PTE in New Zealand. Lindsay Poutama is the manager of this organisation. Patumākuku Inc services are available to adult members of all Ngāti Tukorehe hapū, and to our wider community.

Ngāti Tukorehe Tribal Kōmiti

Ngāti Tukorehe Tribal Kōmiti ("NTTK") was established under to the Māori Community Development Act 1962 and manages the marae's day to day affairs. The marae buildings and property are vested in the NTKK. It

² For further information about Te Iwi o Ngāti Tūkorehe Trust see website www.tukorehe.iwi.nz

³ For further information regarding the Manaaki Taha Moana Research Project see the website www.mtm.ac.nz

⁴ Then funded by Foundation for Research, Science and Innovation (now Ministry for Business, Innovation and Employment) See 2009 report Ahi Kaa Roa Assessment: Mapping Cultural Landscape, compiled by Huhana Smith for TIONTT.



appoints delegates to the Raukawa District Māori Council. Lindsay Poutama is also the NTKK chairperson. The hapū of Ngāti Tukorehe (matua), Te Mateawa and Ngāti Kapu are members of NTKK.

The Marae Reserve Committee administers the marae’s land (Ōhau 3 subsection 1I01 Land-block) under the Te Ture Whenua Māori Act 1993. The hapū Ngāti Tukorehe (matua), Te Mateawa and Ngāti Kapu are members of the marae committee. Of note, individuals of Ngāti Tukorehe and individuals of Ngāti Wehiwehi are beneficiary owners of the Ransfield’s Incorporated and Tahamatā Incorporated.

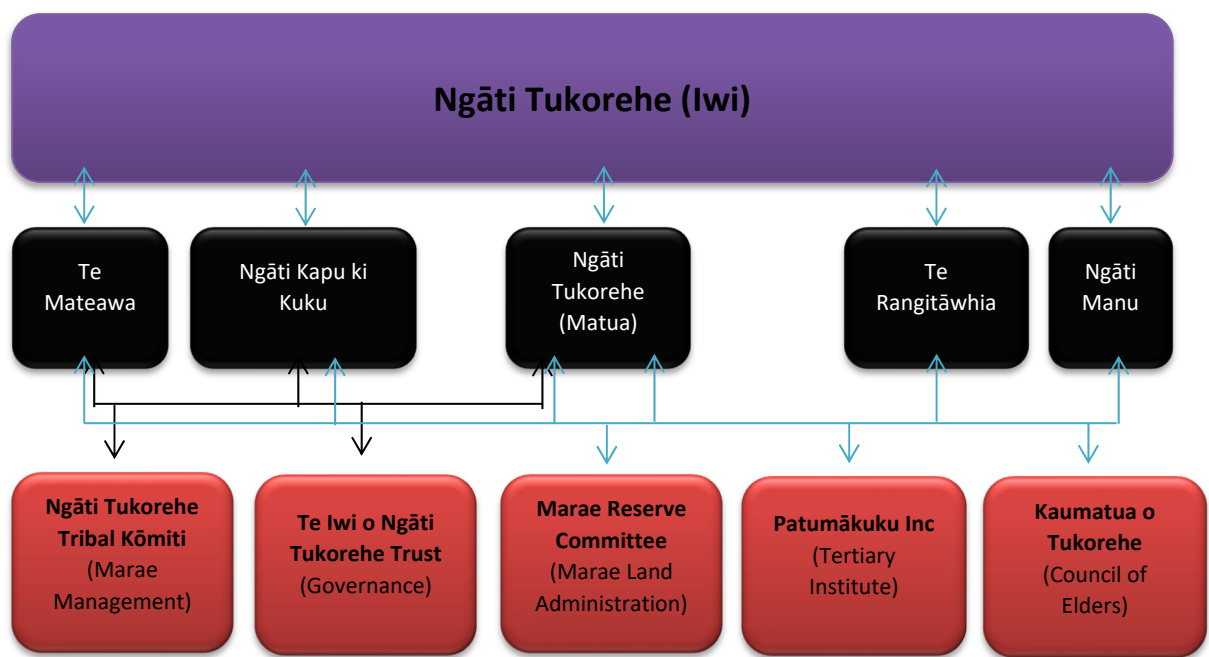
These Māori farming businesses contribute to the economic well-being of our community. They operate as the only Māori-owned and operated farms on a predominately hapū and whānau owned coastline within the Horowhenua region. See figure 1 below for a diagram of the Ngāti Tukorehe Governance Structure.

Iwi Governance

This governance structure below demonstrates an Iwi (people) down diagram. The Ngāti Tukorehe Iwi comprises the top level, showing the importance of iwi members. The second level sets out the hapū or sub-tribes of Ngāti Tukorehe that make-up the Iwi.

The third level shows the Iwi governance structure covering charitable trust legal entity, marae kōmiti, Marae reserve committee, education management and kaumatua with equal status.

Figure 1, Governance Structure of Te Iwi o Ngāti Tukorehe



Ngāti Tukorehe Partnership Arrangements

The TIONTT has entered into partnerships with several central and local government agencies in order to collaborate, explore and achieve mutually beneficial outcomes and aspirations.

For an example, in 2008 TIONTT and the Horowhenua District Council (“HDC”) signed a Memorandum of Partnership to establish a durable relationship and contribute to HDC’s decision making processes. TIONTT and HDC committee comprises Iwi Trustees, Mayor and Councillors meeting quarterly during the year. Ngāti Tukorehe considers the Memorandum of Partnership an exemplar of the positive relationships established by TIONTT.



In other successful partnerships established by Ngāti Tukorehe representatives have involved amongst others, the Ministry of Education, Tertiary Education Commission, Ministry of Social Development, Department of Internal Affairs and Te Puni Kōkiri Ministry of Māori Development.

Methodology

Analysis of Scoping Material

The development and compilation of this CIA report involved utilising aspects of a Mauri model framework to assess the cultural impacts of NZTA Ōtaki to Levin North SH1-SH57 Connection Scoping Report and supporting technical material, sites visits of the sites of cultural significance, and a robust consultation process with affected individual whānau and whānau groups, and wider iwi members at hui-a-iwi and hui-a-kaumatua.

The analysis and consultation process was analysed to be developed into a draft CIA report. The draft was then submitted to the TIONTT project managers for quality review and to NZTA and MWH for preliminary comment. Once feedback was received from the quality review process, these comments were taken into consideration and a finalised CIA report was produced.

Consultation

The consultation strategy was designed to engage with spoke-persons of affected whānau, their wider whānau groups and then a Ngāti Tukorehe hui-ā-iwi for iwi members. The goal of this approach was to ensure that the most affected whānau groups are engaged and as many possible iwi members are informed and encouraged to participate in the TIONTT CIA process about NZTA's proposed route option.

In conjunction, a robust communication and information sharing process was delivered to iwi members so that as many iwi members as possible were included. The consultation period was undertaken between November 2014 and January 2015 and information was delivered by way of hui, interviews, email database and Facebook.

This strategy included the following:

- Interviews with affected Ngāti Tukorehe whānau spokesman
- Interviews with affected Ngāti Tukorehe whānau groups
- Hui-a-iwi with wider Ngāti Tukorehe iwi members
- Hui-a-kaumatua with Ngāti Tukorehe kaumatua
- Engagement and information sharing with Ngāti Tukorehe members on TIONTT email database
- Communications and posts with Ngāti Tukorehe members signed on our iwi Face Book page.

Ngāti Tukorehe

The following narrative sets out the korero tuku-iho of the arrival of Ngāti Tukorehe, Ngāti Raukawa and its allied iwi to the Horowhenua and Manawatū regions in the 1820s and 1830s. It aims to provide a background and summary only of the events that led Ngāti Tukorehe to the rohe we now occupy from the lofty peaks of Pukeatua, Otararere, Poroporo and Tirotirowhetū to the flowing waters of ŌHau, Kuku, Waikokopu waterways to the sea.

Tainui Waka

According to Tainui traditions, the first ancestor of the Māori people to cross to this land, now called Aotearoa, was the famous and celebrated seafarer Kupe. The reasons by which Kupe travelled to the southwest Pacific and discovery of Aotea-roa New Zealand is not discussed in detail in Tainui but it could be assumed that it would have been for the same reasons that Hoturoa left to find a new home.⁵

In one version, Kupe is instructed in dream by the supreme god Io to cross Te Moana nui a Kiwa, the great ocean of Kiwa to a land which would be revealed to him. In another version, Kupe sees a Cuckoo bird, a land based bird and new that there would land in the region from which it came.

⁵ PT Hurunui Jones and B Briggs, 1995, Nga Iwi o Tainui: the traditional history of the Tainui people, Auckland University Press, p12



Kupe assembled his people and set forth to seek the land revealed in his dream, the land called Aotearoa. He reached Te Ika-a-Maui, the North Island, the land that he named Aotea-roa, circumnavigated the two islands naming some of the bays and capes as he went.⁶

Approximately four hundred years after Kupe, a large section of the people in Hawaiki decided to migrate here. It appears that shortly after 1350, there was much trouble in Hawaiki. These were hard times, a famine, over population and tribal boundaries became disputed. One battle of note was called “the thrice setting sun” due to the fact it lasted two days. The chiefs were Uenuku and Heta, and although the battle lasted two days there was uncertainty about the length of the war and when it would cease, so some tribes considered leaving that land.⁷

Tainui is the famous voyaging and migration Waka, which was captained by Hoturoa and Ngatoroirangi was proposed as the navigator. In Tainui traditions, Rakataura was the expert with knowledge of boat building from his descent of Rata, son of Wahie-roa – he was from this school of knowledge. It was built from a tree felled on Maungaroa, a long mountain in Hawaiki.

It made many visits including Rarotonga across the Pacific. However, Nga-toro-i-rangi was deceived by Tamatekapua of Te Arawa Waka, so Rakataura replaced him for the journey onwards to Aotearoa. Tainui’s first landing was at Whangaparaoa on the East Cape at the time of first blossoming of the Pohutukawa. Two members of Tainui, Haapopo and Tai-ni-nihi were so excited that they threw their treasured red-feathered ornaments into the sea thinking there was plenty more.⁸ Tainui stopped at various places including Coromandel and Auckland before eventually settling at Kawhia to establish itself in the harbour and sea of the west coast of the North Island.

As the population increased factions began to move further inland in an attempt to establish themselves. These descendants of Tainui then migrated towards the sacred mountain Maungatautari after a significant battle with Ngāti Hotu iwi to establish themselves which had a significant strategic position north to Marutūāhu and west to Te Arawa.

At Maungatautari, Tukorehe people settled the eastern slopes among them Oreipunga for a period of time and then moved on to the plains at Tirau called Te Kaokaoroa o Patetere until migrating southward to the Horowhenua.

Ngā Hekenga (Migrations)

The emergence of Te Rauparaha is important to Ngāti Tukorehe and Ngāti Raukawa ki Te Tonga hapū. Te Rauparaha was just a little over five foot tall. While not a leader by whakapapa he was an astute military tactician.

Over many centuries since the arrival of Tainui Waka, the Ngāti Toa tribe lived around the bays of Kawhia harbour. This was the ancestral lands of the Ngāti Toa people. Many battles had been fought with neighbours and Tūpuna were buried in and around there. However, through the early years of the 19th century, tribal disputes were fast bringing Ngāti Toa into conflict with which would be the greatest test of the tribe. Their fighting chief Te Rauparaha had considered the possibility of removing his people to some distant lands to avoid the danger of total annihilation.⁹

In 1818, Ngāpuhi undertook an expedition of the north Island lead by Patuone, Tuwhare and Tamati Waka Nene. It was during this expedition down the west coast of the North Island through Taranaki, and the Manawatū to Wellington, ravaged up the East Coast and returned through the Western route. When passing Waikanae on the homeward journey that Tamati Waka Nene pointed out to Te Rauparaha the advantages of settling on the land

⁶ Ibid, p13

⁷ Ibid, p16

⁸ PT Hurunui Jones and B Briggs, 1995, Nga Iwi o Tainui: the traditional history of the Tainui people, Auckland University Press, p14-38

⁹ Carkeek, WW, The Kāpiti Coast, Māori History and Place Names of the Paekakariki - Ōtaki District, Reed Publishing Ltd 2004 p25



which had been raided.¹⁰ His journey with Tamati Waka Nene, Tuwhare and Rore of Nga Puhi had convinced him that the Kāpiti and adjacent mainland were ideal places to settle.

After Te Rauparaha returned from this expedition he made frequent visits to his Ngāti Raukawa relations at Maungatautari, He attempted to convince Ngāti Raukawa and its related tribes to join him and his plans to conquer and settle the southern territory. This strong relationship was established by constant inter-marriage between Ngāti Toa and Ngāti Raukawa. Te Rauparaha's mother, Parekohatu, was a Ngāti Raukawa chieftainess of high rank, and for this reason alone, the position he gained at the death of our chief Hape-ki-Tuarangi he could rely on, to a certain extent the support of Ngāti Raukawa.¹¹

During the year before final arrangements were completed to journey south, there were events that would intensify the animosity between Ngāti Toa and their old enemies of Waikato. It was after the time of Te Rauparaha's return from the expedition from the south that, Marore, his first wife was killed at the command of Te Wherowhero, while on a visit to the Waikato. To atone for her death Te Rauparaha sent out a war party who killed a number of the murderer's family, Te Moerua of Ngāti Maniapoto, who then retaliated and sought utu for that death by sending a war party over the Marokopa Awa where Te Mahutu of Ngāti Toa was killed. To even up events in the mounting vendetta that developed Te Rauparaha killed a notable Mokau woman named Te Arataua. Then further reprisals followed which led to the significant attack by Ngāti Maniapoto and their ally Ngāti Hikairo of Waikato.¹²

According to some historians WW Carkeek and SP Smith, Ngāti Toa were doomed to defeat had it not been for a relation who showed leniency, Te Hiakai the Waikato chief who held a brief conference with Te Rauparaha and agreed to allow him to leave in peace to the southern lands. Consequently, after the negotiation of a temporary peace and completing arrangements to cede Kawhia lands to Te Wherowhero and Hiakai, Te Rauparaha and his people then departed in the night and said "*Behold your land!*, Do not follow me to the south".

And, so commenced the great migration of Ngāti Toa called "Tahu-tahu-ahi", this migration and several others that followed by Taranaki iwi was fraught with many dangers and hazards. In Taranaki, Ngāti Toa were reinforced by Te Ati Awa and four hundred fighting warriors lead by Wiremu Kingi Te Rangitake and travelled through Whanganui, the Rangitikei and on towards Kāpiti. It was at Kāpiti with resource rich surrounding mainland that became the headquarters of the small but powerful Ngāti Toa.¹³

In about 1822, Ngāti Toa arrived in the Waikanae area and went about securing Kāpiti Island. Prior to the arrival of the Ngāti Toa and Ngāti Raukawa to the region, the whole western side of the Tararua Ranges from the Rangitikei to where Wellington now stands was owned by the Muaūpoko Tribe. The name Muaūpoko translates to the "head of the fish" but is not clear description the position of the tribe on Te Ika a Maui "the Fish of Maui" the original name of the North Island".¹⁴

According to early 19th century scholars the Muaūpoko people were a numerous and warlike tribe closely related to the tribes of the Wairarapa and South Island. The Muaūpoko occupied a country which was described as the garden of New Zealand. There were great lakes and swamps of the Moutoa and various lakes, Awa and streams along the coast provided an abundance of eel, and coastal supplies of kahawai, snapper and sharks. The bush inland was the feeding ground of thousands of kereru and in the rich soil the taro attained its full proportions. It was viewed as a favoured land, and a fortunate people those who possessed it.¹⁵

In the second decade of the 18th century, the Ngāpuhi chief Tamati Waka Nene stood with the Māori Napoleon, Te Rauparaha then a rangatira of the Kawhia based Ngāti Toa on the coast of the Kāpiti region and said "Oh Raha, do you see that people sailing on the sea? They are a good people and if you conquer this land and hold intercourse with them you will obtain guns and become very great!"¹⁶

¹⁰ RA McDonald and Ewart O'Donnell, 1979, Te Hekenga, Early Days in Horowhenua, GH Bennett & Co Ltd, Palmerston North, Facsimile Edition, p7

¹¹ Carkeek, WW, 2004, The Kāpiti Coast, Māori History and Place Names of the Paekakariki - Ōtaki District, Reed Publishing Ltd, p24

¹² Ibid, p25

¹³ Ibid, p26

¹⁴ RA McDonald and Ewart O'Donnell, 1979, Te Hekenga, Early Days in Horowhenua, GH Bennett & Co Ltd, Palmerston North, Facsimile Edition, p2

¹⁵ RA McDonald and Ewart O'Donnell, 1979, Te Hekenga, Early Days in Horowhenua, GH Bennett & Co Ltd, Palmerston North, Facsimile Edition, p5

¹⁶ Ibid, p1



Te Rauparaha and Ngāti Toa gained control over the western seaboard from Whangaehu down to the top of the South Island – Te Tau Ihu o Te Waka ā Maui. A large army of Muaūpoko, Rangitāne o Manawatū, Te Ātiawa and others attacked Kāpiti Island at the battle of “Waiorua” where they are routed by Ngāti Toa. Ngāti Raukawa received word that Te Rauparaha and Ngāti Toa had been defeated and perished, so Te Ahu Karamu with others were sent south to Kāpiti to investigate.¹⁷

Te Rauparaha was concerned about the returned of the tribes who had fallen at Waiorua. They could not prevent these tribes from acquiring muskets and with only 400 warriors Te Rauparaha knew that he could not indefinitely hold out against the thousands which they could bring against the Ngāti Toa.¹⁸

At this point, when help was most urgently required, it came from the most unexpected source. Ngāti Raukawa, whom even Te Rauparaha’s fiery eloquence had failed to persuade to join him on his migration, had in the three years or more which had elapsed since he left Kawhia, become anxious as to the fate of their ancient allies. Rumours had reached the Waikato that Te Rauparaha and the whole of the Ngāti Toa has been wiped out, and then Te Ahu Karamu with several other chiefs and sufficient war party started for Kāpiti to ascertain the truth.¹⁹

Te Hekenga Karere

This expedition which became known later as the “Te Heke Karere” reached Ōtaki in 1825/1826 and found Te Rauparaha at his peace-making pa at Rangiuru. The words used at this historic and momentous meeting have been carefully preserved by the Ngāti Toa tribe. The visitors, as hospitality demanded, were sumptuously feasted, and then when a sufficient time has elapsed – time no doubt used by the Ngāti Toa to impress the visitors the extent of his conquest – the formal meeting took place on the marae.

Te Rauparaha rose, once before he had begged for co-operation, long and earnestly. Now he had, alone, done what the Ngāti Raukawa had hesitated and attempted with him. As befitting the man whose mana was something of indifference with, his words were few and almost indifferent.

“Ki a Te Ahu Karamu, ki a Te Horohau, ki a Ngarangiorehua e aku tuakana, teina kua kite nei koutou kei te ora ahau. Ara a Ngāti Toa. Tenei taku kupu ki a koutou. Haere e hoki whenua I taroroa e aku piahau ki taku rakau na e tautoko nei hah ate whenua. Haere mai, haere mai. To Te Ahu karamu, to Ngarangiorehua, to Te Horohau (three leading chiefs) my elder brothers and my younger brothers, you see that I am still alive and with me the Ngāti Toa. This is my word to you. Go back and get the Ngāti Raukawa. Come down to settle on the land I have laid bear with my spear. Come, come!”²⁰

Waitohi follows him, sister of Te Rauparaha and mother of Te Rangihaeata, she was a woman of great strength of character and indomitable resolution. Being a woman, according to Māori custom, she was supposed to lean to the side of her mother Ngāti Raukawa and to be therefore more closely allied to them than her brother. She was more explicit in her invitation.

“Haere ki aku werewere haere mai hei noho I taku whenua, e takoto nei I te takutai moana atu no I Kukutaueki atu noa ki Rangitikei. Ka mutu aku kupu. Haere mai, haere mai! Go to the heirs of my body – the whole of my relatives – and bring them down to settle on the land which lies along the seashore from Kukutaueki to Rangitikei.”²¹

“When this migration, known as “Te Kariritahi”, arrived at Kāpiti they were greeted by an assembly of Ngāti Toa. A discussion took place but the relative ease with which the near mainland could be completely invested and settled, and some reference was made to the Ngāti Raukawa hapū of Te Rauparaha and his elder sister Waitohi.

¹⁷ Ibid, p10

¹⁸ Ibid, p14

¹⁹ Ibid, p14

²⁰ Ibid, p15

²¹ RA McDonald and Ewart O'Donnell, 1979, Te Hekenga, Early Days in Horowhenua, GH Bennett & Co Ltd, Palmerston North, Facsimile Edition, p15



These hapū had remained behind at Maungatautari, presumably to await further reports on the prospects of success with Ngāti Toa.

Waitohi then addressed the Ngāti Raukawa leader Te Whatanui,

“if you return to the Waikato bring my tribe back with you – Ngāti Kauwhata, Ngāti Wehiwehi, Werawera, Parewahawaha and Ngāti Huia.”

No doubt this invitation also included Ngāti Tukorehe. Two or three days later when Te Whatanui, Nepia, Te Ahu Karamu and others prepared to return north Waitohi then again asked, *“will you be able to bring back my tribe?”* According to the son of Te Ahu Karamu, Roera Hukiki, his father was the only one who replied. The other leaders remained silent. Te Ahu Karamu replied with a whakatauki *“Tuara nui o Paia” or my back is strong to carry them*.²²

Te Ahu Karamu had without doubt already made his decision before this formal meeting. At any rate it was said that he did not hesitate now, he stood and with simple and expressive imagery and responded.

*“Tenei te Tuara nui ō Pakeke hei whakawha mai ia Ngāti Raukawa ki runga I to one noho ai to iwi”. Here is the broad back of Pakeke - a famous ancestor of Te Ahu Karamu - which will carry the Ngāti Raukawa down to settle on your soil”.*²³

But although Te Ahu Karamu had been won over, the main body of Ngāti Raukawa still hesitated. It was a big thing that Te Rauparaha asked – that the tribe should leave the land which had been their home from generations – around the which all the traditions of their people centred, and where the revered bones of their ancestors reported to leave land of safety and peace, to face they knew not what dangers. [p15]

So thought most of, if not all of the tribe and so thought Te Whatanui given he was forming plans to migrate to the Hawkes’ Bay. But Te Ahu Karamu, was decisive and was not to be swayed from the promise that he had been given. He said no, let the women and the men talk of safety and tradition, Te Rauparaha promised them fighting, change, conquest and stay who would, he was going. When his people demurred, traditional accounts of Ngāti Tukorehe say that he burnt their whare, about their ears to make their going easier.²⁴

Te Hekenga Whirinui

The first migration proper, the “Te Heke Whirinui”, so called from the fact that the “whiri” or plaited collars of the emigrants were made extra-large for the journey. Te Heu Heu, chief of the Ngāti Tūwharetoa tribes and Te Whatanui accompanied the heke and visited Te Rauparaha on Kāpiti but apparently Te Whatanui arrived at no decision. This Hekenga is likely to have occurred in about 1826-1827.

Te Heke Kariritahi

Te Rauparaha’s influence was undoubtedly making itself felt, for the next year Te Whatanui again visited Kāpiti in about 1827-1828, this time coming down with a Heke of 150 warriors, this migration was called the “Heke Kariritahi”, a name bestowed upon the party from the fact that they had enlarged the touch holes on their muskets so that no priming would be required and a more rapid fire might be maintained.

Te Heke Mairaro

This time apparently Te Rauparaha succeeded in persuading the cautious Ngāti Raukawa, for next year Te Whatanui began his real migration, called “Te Heke Mairaro” or “heke” from “below” taking the main body of his people sought through Hawkes’ Bay and Manawatū Gorge to Horowhenua in 1829-1830.²⁵

Coming down through the Hawkes’ Bay, Te Whatanui was opposed by the natives of that part of the country Ngāti Kahungunu and a battle was fought near Te Aute College now stands. Although having the worst of the

²² Carkeek, WW, 2004, The Kapiti Coast, Māori History and Place Names of the Paekakariki - Ōtaki District, Reed Publishing Ltd, p40

²³ Ibid, p15

²⁴ Interview with Lindsay Poutama and Aunty Yvonne Wilson-Wehipeihana in September 2013

²⁵ Ibid, p16



fight, Te Whatanui was able to continue his march and on reaching the Horowhenua collected the whole of his warriors and returned inflicting a crushing defeat on the Hawkes' Bay tribes. A number of prisoners were taken, some of whom provided fresh meat on the return journey the remainder being brought down as slaves.

Te Rata o Te Whatanui

The Ngāti Raukawa were granted the whole of the land from Waikanae, north almost to Whanganui. Te Whatanui himself settled at Lake Horowhenua. It was when returning here from Hakes' Bay that he performed the act which saved the remnant of the Muaūpoko from extinction. A party of these had finally determined to migrate from Horowhenua to the Wairarapa and in the Manawatū Gorge were met by Te Whatanui's returning warriors. Instead, of slaughtering the helpless Muaūpoko as would have been quite tika or correct under the circumstances he treated them well. And induced them to return with him to Lake Horowhenua. More than that he promised sanctuary to all of their tribe and babe them go the hidden clearings in the bush and convey his invitation to their fellow tribesman that they should come to him at Rau Matangi, where he would settle them on their old tribal lands at Raia Te Karaka.²⁶

A meeting of the tribes was arranged with some difficulty at Rau Matangi, the new pa which Te Whatanui built on a low sandy ridge under the shadow of the towering white pine bush. The Muaūpoko were suspicious and doubtful. Te Whatanui assured them of this goodwill. "*Koai nu ai he maru koe*" said Taueki bluntly. "*Heoia no te mea e pa kiau ko te ua anake o te rangi*", answered Te Whatanui confidently.²⁷

The Gifting of Land to Allied Iwi

It has been suggested by the present-day Māori authority on Te Rauparaha that many of his strategic plans and successful conquests could be attributed to the genius of his eldest sister, Waitohi. Few major undertakings were entered into it is said, without her advice and counsel.

Waitohi was the strategic lead of the portioning and settlement of the conquered land by Te Rauparaha and Ngāti Toa. This role appeared to have been left to Waitohi's discretion, "*When her hapū were eventually brought down from the north*", explained Roera Hukiki, a description was then related to them. Waitaheke was given by the Ngāti Toa to Ngāti Kauwhata, Waikawa was given to Ngāti Wehiwehi, ŌHau was given to Ngāti Tukorehe, Rotokare was given Te Ahu Karamu, Waiwiri to Paea, Poroutawhao to Ngāti Huia, Horowhenua to Te Whatanui. Those are the lands that Waitohi said to bring the tribes here to occupy.²⁸

Te Manahi of Ngāti Huia was one of those who came from Maungatautari in response to Waitohi's invitation to settle the Kāpiti Coast.

*"We came at the desire of Waitohi", said the chief. "Had Rauparaha called, the people would not have assented. It was the word of Waitohi."*²⁹

With arrival of further contingents of Ati Awa allies and the possibility of more disputes over territory on the mainland, Waitohi again stipulated boundaries and areas for the tribes and their hapū. At her request the Ati Awa moved to Waikanae where they took possession of the land to the south of Kukutauaki Stream.

Ngāti Raukawa agreed to occupy the land from the northern bank to as far as the Manawatū Awa. Te Rauparaha is quoted as saying at the time, "the lands I now give you are in joint rule, but I shall be greater in power than you individually."³⁰

²⁶ RA McDonald and Ewart O'Donnell, 1979, Te Hekenga, Early Days in Horowhenua, GH Bennett & Co Ltd, Palmerston North, Facsimile Edition, p7

²⁷ Ibid, p17

²⁸ Ibid, p41

²⁹ Ibid, p41

³⁰ Ibid, 44



Rangiatea Church

Ngāti Raukawa at Rangiuru and Ōtaki including Ngāti Tukorehe at Kuku were not initially receptive of Christianity. By 1843, four years after the Reverend Hadfield established his coastal mission with headquarters both at Waikanae and Ōtaki, the situation had changed.

Te Rauparaha, Ōtaki's most powerful resident supported this initiative. While he was not baptised Christian he supported the establishment of this edifice. His mana was recognised amongst his people that he could still command considerable mana and challenged Ngāti Tukorehe and Ngāti Wehiwehi to accept a sword thrust in the ground to build the church in Ōtaki.

In 1844, while some versions state that Te Rauparaha invited Rev Hadfield to join him in his party of workers at the Ōhau Forest to locate and fell trees suitable for constructing the church. Ngāti Tukorehe assert that it was their rangatira Te Rangiwhakaripa and tohunga Koroniria who oversaw the rituals to the god of the forest Tane and felling of these massive logs of about 29 metres. Once the rituals were completed Te Rangiwhakaripa and Koroniria transported down the Ōhau Awa, then along the coast towards Ōtaki the up the Ōtaki Awa.

According to some versions, Te Rauparaha also negotiated an agreement with Te Pohotiraha of Ngāti Wehiwehi for the honour and prestige – to place a portion of Rangiatea soil that had been brought to Aotearoa by Hoturoa, the captain of the Tainui Waka – Ngāti Tukorehe and Ngāti Wehiwehi has custody of some of the sacred soil from Rangiatea shrine in Hawaiki, the ancestral homeland of the Māori.

Te Pohotiraha acceded to Te Rauparaha's appeal to place a portion of Rangiatea's soil under the alter of the new church thereby conferring mauri or a life force upon the sanctuary and subsequently the name of Rangiatea upon the building as a whole.

This event is an important part of the heritage and history of Ngāti Tukorehe and association with the Ōhau Awa, where three of these massive logs needed for the building of Rangiatea church are located alongside the Ōhau Awa in the Pukeatua area. Ensuring that these massive totara trees are recognised and protected is vitally important to Ngāti Tukorehe and therefore is articulated here in this report.³¹

Te Awa Iti ō Haunui-a-Nanaia Awa: Tribal Boundary

The Ōhau Awa and its tributaries, in particular the Mākorokio Stream are taonga of significant cultural value to Ngāti Tukorehe and are established boundaries between Ngāti Kikopiri to the north. The northern boundary at the Ōhau Awa mouth is marked by Tirotirowhetū and is the only place where the boundary of Ngāti Kikopiri and Ngāti Tukorehe overlap and then up to Mākorokio stream extends from the Tararua Range to the seashore.

The Ōhau Awa for Ngāti Tukorehe is a source of spiritual sustenance, mahinga kai and swimming and camping before the Treaty of Waitangi in 1840. It is also the location of vital cultural, social and environmental importance.

While western concepts of boundaries tend to be straight linear lines between tribes, in the Māori world view Awa and mountain ridges are acceptable landmarks for tribal boundaries. In some instances, there can be conflicts between tribes agreeing these interests, but the location can be determined by past precedents and people willing to maintain these boundary agreements.³²

Occupation

The occupation of the Kuku region started mid 1820's after moving down the Rangitikei, Hīmatangi, Te Awahou, Ōtaki and finally Pā Harakeke which was close to Pā Te Rauparaha near the co-joined mouths of the Ōhau and Waikawa Awa. The next occupation site was Tirotirowhetū which was further north up the coast. At the time of occupation of these two sites we fished, raised pigs, grew kumara and harvested harakeke as well as hunted birds in the foothills and ridges of Poroporo and Otararere up to the Tararua ranges. There was also a stagecoach service operating along the beachfront. There were a number of cultivations at Tū Tangatakino and Te Rauawa

³¹ Ibid

³² Ibid

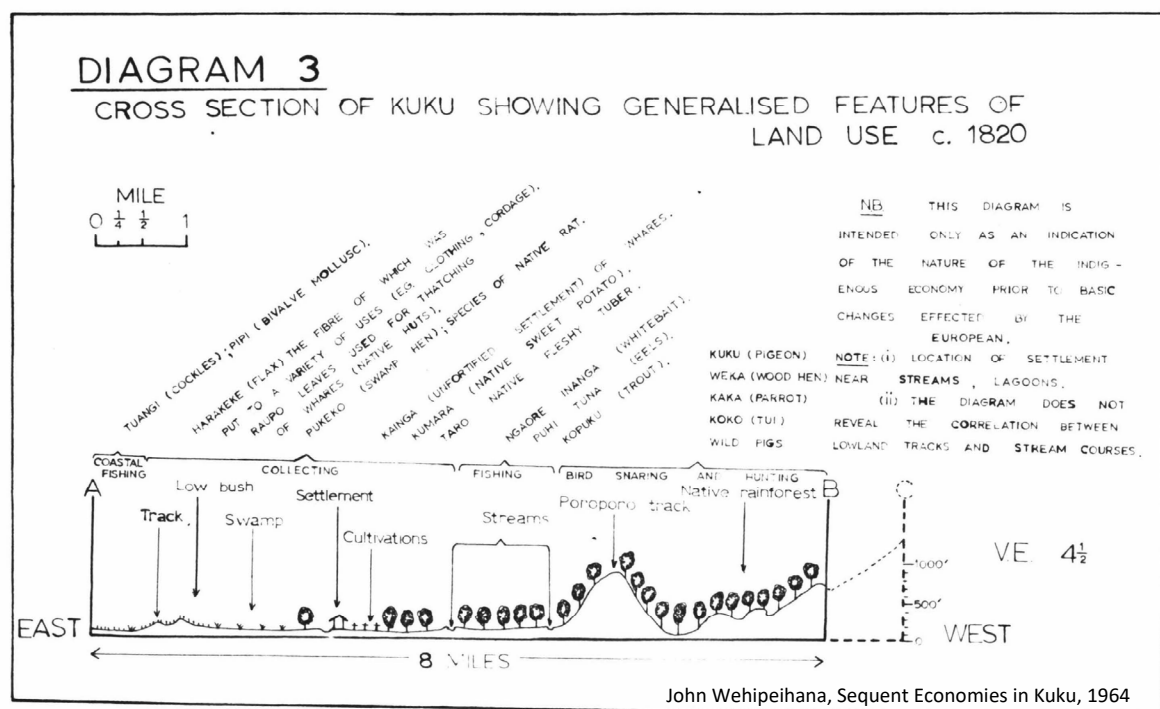


as well as Moutere, with other Pā sites at Anga Kakahi, Waiherowhero and after the 1855 earthquake which separated the ŌHau and Waikawa Awa a move to Pā ŌHau. A move further inland to take advantage of the trading opportunities and the proposed new road saw a move to Te Whanake then to Kuku Pā which is located on the current State Highway 1.

Land and Land Use

There were a number of overlapping political and economic issues festering up to, during and after the signing of the Treaty of Waitangi in 1840. The New Zealand Land Company and the Settler Government at the time desperately needed land. There was insufficient supply to satisfy need and the familial structure of māori society meant that there were multiple owners and a process supported by legislation was required to facilitate its transfer.

Within Ngāti Tukorehe there was a clear willingness to not sell land and support any entity that supported that notion. There became two sets of people divided into sellers and non-sellers which later became those who supported the Crown who were called 'Queenites' and those who supported the retention of māori land in māori hands and became 'Kingites' and supporters of the Kingitanga movement or the Māori King. When the land transfer started to slow, the government forced Māori into rebellion to protect their lands, then had them confiscated because of it.



Further attempts to facilitate the transfer of land out of māori hands into the government hands firstly so that they could onsell at a profit and prop up the dire financial state of the country at the time. Ngāti Tukorehe in Kuku were avid supporters of the Kingitanga Movement and the non-selling of land.

The added difficulty of not being able to raise a mortgage on māori owned land forced some individuals and whānau to sell tracts of land just to survive or to pay to travel to Maori Land Court Hearings far away from the places they were trying to defend their title to, with Court cases often going on for months at a time, whānau were forced to sell some of their interests in the land they had been awarded. They also found that the expense of securing the title such as court fees, lawyer payments, interpreters, surveyors, hoteliers that debt entrapment



became the standard technique for unscrupulous land speculators. The Court ignored Māori customs in favour of a simplified set of rules with little acknowledgement or recognition of tribal tikanga forcing them to compete for the exclusive rights to their own land. This simplified set of rules was enacted under the Lands Clauses Consolidation Act 1845. These so called simplified rules (clothed in words such as protections), such as the right to notice, to object, and to an independent hearing and certainly from 1870 onwards as Māori became increasingly marginalised and the Settler Government became more aggressively intolerant of any perceived Māori challenge, this attitude of intolerance and superiority was reflective in the Public Works Legislation of 1882 was designed to only meet the needs of English landowners to a lowering of priority towards acknowledgement of Māori interests and the absence of legal requirements to protect them. .

Specifically in the land around Kuku experienced many of the phases that rural Aotearoa has passed, with four distinct phases.

The first of these was represented by the post-1820 introduction of new crops, particularly the potato. This hardy high-producing food plant gave a decided technological advance to traditional native agriculture.

The second phase, initiated by the construction of the Wellington-Manawatu railway line through Kuku in 1884, witnessed a further change in the basis of resource utilisation in the district. The sawmillers, bushmen, contractors, labourers and farmers who accompanied and followed the 'railway brought with them a axe, saw and/bush-burn technique and an attitude to land based on European commercial farming attitudes and practices.

The third phase the application of refrigeration and of refrigerated transport in the 1890s, inaugurated for New Zealand a prosperous period. In this phase of semi-extensive farming, production was oriented towards a now accessible United Kingdom market. Progress in New Zealand was encouraged by an end-of-century Government which provided scientific advice, also State credit, e.g. the "Advances to Settlers Act" 1894. In the period prior to, and immediately following the First World War, the "500-600 acre" bullock and sheep-farming estates which had been developed in Kuku, were sub-divided.

This was the fourth phase of European influence, beginning because sub-division led to a change to a more intensive form of land utilization, that of dairying. In 1913 a creamery was established - the era of dairy farming had arrived.

Since the 1920s, closer settlement in Kuku of houses and farms, improvements in the quality or stock carried, and the increased use of fertilizers, have served to quicken the pace of land utilization. Contributing factors were the advent of a water-race system which enabled stock to be watered, the inauguration of herd-testing and the introduction. of electricity. Constant improvements in agricultural machinery and improved strains of grasses and clover seeds enabled further intensification of land use. But the final phase, although one largely of consolidation, was not without modification; for the mid-1920s, and more particularly, the depression of the 1930s, witnessed in Kuku the introduction and temporary expansion of Chinese market gardening. Today, Kuku has its agriculture geared closely to the demands of the New Zealand urban consumer.ⁱ

The Railway

The years 1882-4 marked the beginning in Kuku of the second phase of European influence. Even before 1884 when the line reached Kuku (a station was constructed at a point north of the ŌHau Awa) numbers of railway surveyors, labourers, surfacemen and technicians had entered the district. Many were accommodated in a camp on the south side of the ŌHau Awa at a point close to the present railway bridge. Construction gangs were swelled by the recruitment of local labour, both European and Maori, which was employed in felling the bush for railway sleepers, in laying the track and in helping construct the railway bridge over the ŌHau Awa. The Ngati-Tukorehe sold potatoes, wheat, maize and pigs to the railway construction gangs, and so became more involved in a cash economy. By November 3, 1886 some months ahead of schedule, the whole railway had been completed. The race against time had meant in Kuku, as in the other districts to the north and south, the bush adjacent to the railway had been felled rapidly. The effect of the construction through Kuku of the railway was the clearing of almost half of the native bush of the district. Adkins in writing Horowhenua, Adkin (1948) p.5 noted:

"With the advent of the Wellington-Manawatu railway, which was opened for traffic in 1886, the 'centre of gravity' of the district was abruptly shifted, with far-reaching results. Naturally the coast-wise route fell into desuetude. A general migration of both Maori communities and the scattered Europeans settlers, inn-keepers and others took place eastward, i.e. inland, homesteads and whole kainga (villages) shifting to positions handier to the artery of life, carriage and trade."



The railway took the straightest routes through districts whereas the roadway took a more circuitous route as it weaved itself through maori owned properties or reserves. The construction of the railroad and the highway also altered the way that land was parcelled out after the construction of the railroad. Properties to the west of the railroad were parcelled in an east-west configuration whereas the properties west of the railroad were parcelled and surveyed from a north-south orientation.

Road Construction

Under the Public Works Lands Act 1864 and subsequent laws, Māori (and European) lands could be acquired for roads, railways and other public works, sometimes without compensation. In Kuku and other local roads, Māori land was targeted for compulsory acquisition in preference to nearby Pakeha land. Roads were sometimes circuitously routed through Māori reserves. Māori also complained that land taken for schools was neither used for such purposes nor returned to them if it was not used. They also claimed that later they had to pay rates to local bodies, on which they were not represented, for services they did not receive.

The tracks that supported the building of the railway line created the footprint for the new road through the district in the and with the 1882 Road Boards Act which divided the country into road districts each governed by a road board.

There were added changes for māori at the time as they moved from hunter, fisher, gardeners to farmers and labours units as money became the predominant currency against a history of wealth being determined by how well you could support your whānau, hapū, Iwi with what you had available in your pataka (food stores) from the territory under your mana. This was also against a backdrop of intensive deforestation of land, the effects of European contact and the diseases they brought with them to a nation that had been isolated from outside contact with anyone else but themselves or similar ethnic background. This affected māori to such an extent that they believed we were a dying race and were preparing for our extinction set against the backdrop of the new Settler Government power.

It is the way that the road was taken and how it was taken that left a huge level of concern and angst given that it went through sacred sites as well as what we called 'ara wairua,' (the pathway of the spirits). As an Iwi we believe that we have paid many times over for the construction of the road through the loss of income and the lifelong impacts of accidents with whānau members and deaths. A count recently had 17 deaths and 27 people who had been injured or permanently affected by accidents on the stretch of road between Waikawa and ŌHau Awa.

Accidents had become so common that whānau who live on the roadside lived with road cones, hi viz jackets and torches on their back doorsteps in preparation for the inevitable crash.

Social and Economic Impacts

Whenua was key to the Māori nexus of life. The 'whenua' is also the term used for the placenta and was place back into Papatūānuku (earth) to link the two together until the two were joined together in death. It was this link between the two that created the bond that could not be broken. This wairua (spiritual and physical) connection was vital for the substance and well-being of each generation. The loss of land for Māori meant the loss not just of arable land but also loss of access to awa (rivers), ngahere (forests) and mahinga kai (food resource areas). Moreover, there was loss of critical cultural assets that contribute to many facets of te ao Māori, with these same rivers, forests and food resources considered as important taonga. It also often meant that Māori lost access to urupā (burial grounds) and pā sites (fortified villages); areas which hold considerable cultural importance and are considered as tapu (sacred). Because we consider the whenua itself as a taonga and consider ourselves as kaitiaki (guardians) of taonga (special gifts). These relationships form an integral part of Māori identity. The relationship that we have with whenua and the importance of kaitiakitanga (guardianship over the natural environment) are aspects of Tukorehetanga (the act of being Tukorehe) that are vital in understanding the social, cultural and health impacts of our land loss.



The 1862 Native Lands Act giving settlers the ability to purchase directly from us and the subsequent Māori Lands Act of 1865 created the conversion of Māori held land out of customary title into freehold land title so that it could be purchased by the Government and settlers for colonisation.

While the legislation stated that the title of land blocks greater than 2000 ha should be entrusted to iwi, the Land Court judges avoided implementing this provision until 1867. Those individuals who were recognised as named owners were legally recognised as the blocks' owners, effectively giving these individuals the ability to make decisions about the land, including sale of the land. This rule was later abolished in 1873, at which point our Whānau with interests in the land became equal owners. However, this created further issues for us, as this legislative change meant that the descendants of Māori landowners also became recognised as legal owners through their inheritance of the land. This was not a traditional Māori custom, but rather an attempt by the Native Land court to keep Māori freehold land individualised across generations and avoid having it reabsorbed into a group or reverted back into Māori customary land. The result has been additional fragmentation of what little land remains in Māori ownership, with shares in these land blocks being further split with each passing generation.

The loss of land meant the loss of a key economic base and land sales were first entered into with the idea that Māori would benefit from Pakeha settling nearby. Māori were eager to have access to markets, and new goods and technologies that Europeans would bring.

Much of the success that Māori had in supplying early settlers and the towns they set up was based on Māori control of significant areas of land, which was communally managed to produce food and resources. But land transfer usually gave settlers the best arable lands closest to towns and cities. The 19th century became a period of massive transfer of land from Māori ownership to government and Pakeha ownership. This had a severe impact on Māori tribal structures, and on tribal economies. The imposition of land title added further issues for Māori who had traditionally subsisted in whānau or hapū groups now found themselves as labour units working for wages either for the government, entrepreneurs or local farmers who had either their land or were leasing their land from them, often for nominal amounts of money for long periods of time often called peppercorn rental.

As stated earlier Tukorehe land loss has contributed to the intergenerational degradation of Tukorehetanga (the act of being Tukorehe) and many of the socioeconomic deficits that Māori face are related to this cultural loss. The separation of Tukorehe Tribal interests with the building of the Railway was further exacerbated by the impact of the building of the road and its separation of our community to an eastern and western side. The land that was supposed to sustain us, became an economic base for pakeha where we became onlookers to a system that was not geared to protect us, support us or provide for us in the same way that it supported pakeha creating a depletion of the spiritual wellbeing and a detrimental effect on the cultural well-being of our whānau, hapū and Iwi.

We were indoctrinated in the belief that the only way to survive this was to discard our traditions and adopt the values system of the people who had colonised us. To do this we had to tolerate an education system that was set up for English people and was not wānanga based, a religious system that taught us to be monotheistic instead of being polytheistic and demonised multiple gods and wairuatanga (spiritual connection), a legal system set up to support a Law that was not Lore or tikanga and Kawa based, an economic system that was capitalist based and transactional versus a belief in koha (non-transactional gift), utu (compensation), tatou-tatou (everyone together) Tapu (unsafe, sacred) Noa (safe) Rahui (restriction) but more intent on using Māori as a unit of labour. The legislative processes and Parliament further alienated the hand of power away from our traditional structures of Ariki, Tohunga, Rangatira to eurocentric bodies of power and influence that did not cater to or consider Māori.

O2NL Ōtaki to North Levin Rooding Project

Ō2NL Options Assessment

Waka Kotahi NZ Transport Agency (Waka Kotahi) is in the process of completing its business case for its Ō2NL project. The project will continue north the upgrading of SH1, bypassing Levin (Taitoko), and will result in a safer and more resilient highway.



Alignment options for this new section of highway have been progressively evaluated over a number of years. Options to the west of Levin, running close to Lake Horowhenua, were dropped as part of this process. These western options were considered by Iwi to be fatally flawed because of the very significant cultural and spiritual values associated with this area.



Figure 2 - Ō2NL alignment options assessed in 2017 / 2018

Through 2017 and 2018 the options running parallel with the Tararua foothills, to the east of Levin were further assessed. Ngāti Tukorehe provided input to the evaluation of these options and towards the end of 2018, a preferred corridor was selected (as shown in Figure 3 below). This is a 300m wide corridor running from Taylors Road in the south, along the western flanks of Pukehou, and then following the foothills northwards, crossing the Waikawa and Ōhau awa, onto the flat plains to the east of Taitoko and re-joining the existing SH1 in the vicinity of the Koputōroa Road intersection. A number of alternative alignments have been identified within this corridor and these are currently being assessed using the multi criteria assessment process (MCA).

In May 2020, Waka Kotahi initiated its MCA process to assess the alignment, interchange and local road connection options within the preferred corridor.



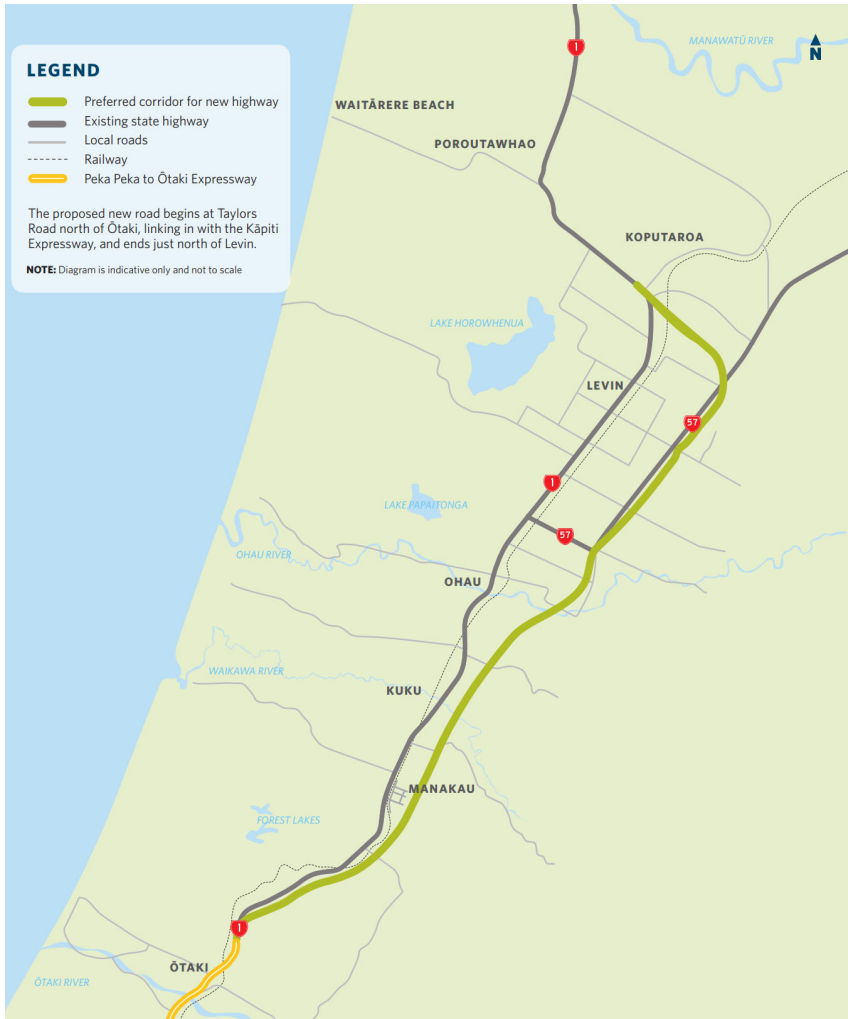


Figure 3 - Ō2NL preferred corridor selected in late 2018

In August 2020, relying on the MCA process completed to that point Waka Kotahi identified its draft preferred alignment and initiated public engagement on this. The preferred draft alignment is represented in Figure 4 below (and in the drawings in Appendix 1).



Figure 5 – Ō2NL draft preferred alignment (refer Appendix 1 for larger scale images)

Engagement with hapū

Te Rūnanga o Raukawa facilitated a process with hapū to provide opportunity for input on matters of cultural concern. This process is outlined below and was supported by Mr Peter Roan, who is providing resourcing support to Te Rūnanga and Ngāti Raukawa.



O2NL Hui - Raukawa hpu 1 August 2020	<ul style="list-style-type: none"> • Hosted at Te Rūnanga office with invites to all hapū • Presentations from Waka Kotahi and their specialists on the O2NL project, followed by a bus tour of the alignment, and follow up discussions with hapū members
Hui - Huia, Matau and Kereru Marae 26 August 2020	<ul style="list-style-type: none"> • Online hui (Zoom) with invites to Ngati Takihiku and Ngati Huia members • Overview of O2NL project provided • Discussion on matters of concern
Hui - Ngati Kikopiri and Ngati Hikitunga 3 September 2020	<ul style="list-style-type: none"> • Online hui (Zoom) with invites to Ngati Kikopiri and Ngati Hikitunga • Overview of O2NL project provided • Discussion on matters of concern
Hui - Ngati Wehi Wehi 8 September 2020	<ul style="list-style-type: none"> • Hui at Wehi Wehi Marae with Marae committee • Overview of O2NL project provided • Discussion on matters of concern
Hui - Huia, Matau and Kereru Marae 10 September 2020	<ul style="list-style-type: none"> • Online hui (Zoom) with invites to Ngati Takihiku and Ngati Huia members • Followup discussion to hui of 26 August
Hui - Huia, Matau and Kereru Marae 17 September 2020	<ul style="list-style-type: none"> • Online hui (Zoom) with invites to Ngati Takihiku and Ngati Huia members • Followup to hui of 26 August
Hui - Ngati Kikopiri and Ngati Hikitunga 24 September 2020	<ul style="list-style-type: none"> • Online hui (Zoom) with invites to Ngati Kikopiri and Ngati Hikitunga • Followup to hui of 2 September
Drop in hui 29 September & 1 October 2020	<ul style="list-style-type: none"> • Evening drop in sessions at Te Rūnanga office with invites to all hapū • Opportunity to discuss project and matters of cultural concern
Hui - Tukorehe Marae 30 September 2020	<ul style="list-style-type: none"> • Hui at Tukorehe Marae for Ngati Tukorehe members • Overview of O2NL project • Discussion on matters of cultural concern

Cultural inputs to the MCA process

Waka Kotahi's preferred draft alignment shown on Figure 5 has been represented on a series of maps (Appendix 1), broadly reflecting hapū interests (south to north).

Map	Section of preferred draft alignment covered	Ngāti Raukawa hapū Interest
Map 1	Taylors Rd to Manukau Heights ³³	Ngāti Wehi Wehi

³³ The interests of Ngā Hapū ō Ōtaki also overlay this area



Map 2	Forest Lakes to Waikawa Stream	Ngāti Wehi Wehi
Map 3	Waikawa Stream to ŌHau River	Ngāti Wehi Wehi, Ngāti Tukorehe
Map 4	ŌHau River to Tararua Road	Ngāti Tukorehe, Ngāti Kikopiri, Ngāti Hikitanga
Map 5	Tararua Road to SH 57	Ngāti Kikopiri, Ngāti Hikitanga, Ngāti Pareraukawa
Map 6	SH57 to Koputōroa Road	Ngāti Takihiku, Ngāti Huia

Comments received from all hapū through the Ō2NL engagement process to this point in time are summarised in Table below.

Map	Hapū	Feedback on cultural matters of concern
Entire alignment	All	<p>Common themes:</p> <ul style="list-style-type: none"> The previous stages of the options assessment process, particularly the elimination of the western options, have avoided areas of significant cultural and spiritual value to Iwi. The western options were considered to be fatally flawed. The options assessment process has reduced the effects of the Ō2NL project on Iwi and on their cultural and spiritual values. Regardless, the highway construction will result in a cut through the whenua for which Iwi and Hapū hold kaitiaki responsibilities. This cut will affect the connection that Iwi, Hapū have with their whenua and with their ancestral lands, sites of cultural significance and taonga. Taonga includes tangible things such as: land, waters, plants and wildlife. The highway will cross a large number of awa, a number of which are of major cultural and spiritual significance. Hapū are concerned about their awa and the mauri of these waterways. Works in the waterways (diversions, bridge piers) have the potential in impact on the mauri of the awa. Stormwater discharges during construction and during highway operation have the potential to affect water quality and instream life. Hapū hold kaitiaki responsibilities for these awa. The awa are already subject to significant pressures from poor land use management. The alignment crosses land parcels held in Maori ownership. Māori land blocks are taonga. These lands are of cultural significance to the whānau members who own them. The Māori land blocks provide for the social and economic well-being of the owners and their whānau. The owners represent the inter-generational connection between our ancestors who migrated here and still reside in our rohe today. They are a link to the past and for the future and are valued. Waka Kotahi will need to address any specific matters with these landowners. Hapū are interested in the opportunities that will come from the project, through their kaitiaki responsibilities, and through inputs in design development, incorporation of cultural elements into design, environmental restoration and cultural monitoring.
Map 1 Map 2	Ngāti Wehi Wehi	<ul style="list-style-type: none"> The alignment is close to Pukehou maunga, which is of cultural and spiritual significance to Ngāti Wehi. The alignment crosses a number of awa, and in particular the Waikawa. The Waikawa stream and tributaries, is taonga of cultural, material and spiritual significance to Ngāti Wehi.



Map 3	Ngāti Tukorehe	<ul style="list-style-type: none"> • The ŌHau River and its tributaries, in particular the Mākorokio Stream are Taonga of significant cultural value to Ngāti Tukorehe and are established boundaries between Ngāti Kikopiri to the north. • At Kuku, certain knowledge about entities within a spirit world remains in the cultural memory of elders and others, where their experiences support the position that Māori continue to believe that certain trees, or spots, or other objects had guardian spirits dwelling there. Certain kaitiaki may be described as tribal taniwha or spiritual entities or beings, ancestral guardians or other local spiritual keepers. • For Ngāti Tukorehe, the Kaitiaki or spiritual guardians of our waterways are culturally important to iwi members, these Kaitiaki are Taonga. • The Kuku land, ŌHau River, Kuku, Waikokopu and Waikawa streams are Taonga of cultural, material and spiritual significance to Ngāti Tukorehe • Kuku East Road is a significant access way for the day to day lives of Ngāti Tukorehe whānau who live or have land along this roadway. • Tikorangi Clearing is a wahi tapu. It has strong historic and heritage value as a site for triage and care after the famous battle of Haowhenua between Ngāti Raukawa and Te Ātiawa in the 19th century. • Stumps for the Totara logs felled for Rangiatea church are located along the ŌHau River at the base of Pukeatua and are Taonga to the iwi. In the 19th century Ngāti Tukorehe felled totara trees for the construction of the famous Rangiatea church for Te Rauparaha. It is highly valued by all Tainui tribes in the region. The totara that were not needed for the church continue to be a wahi tapu and Taonga for and protected by the iwi today. • Major landmarks within the project area, which must be considered in relation to the alignment include: <ul style="list-style-type: none"> ▪ Kuku Dairy Factory Historic Building ▪ Tukorehe Marae ▪ Tatum Park ▪ St. Stevens Church ▪ St John Baptist Church, ŌHau ▪ Areas of significant native fauna and flora.
Map 4 Map 5	Ngāti Kikopiri, Ngāti Hikitanga	<ul style="list-style-type: none"> • The alignment crosses a number of awa that are taonga of cultural, material and spiritual significance to Ngāti Kikopiri and Ngāti Hikitanga. • The ŌHau River and its tributaries, in particular the Mākorokio Stream are Taonga of significant cultural value to Ngāti Kikopiri and are established boundaries between Ngāti Tukorehe to the south.
Map 6	Ngāti Takihiku, Ngāti Huia	<ul style="list-style-type: none"> • The alignment crosses a number of awa that are taonga of cultural, material and spiritual significance to Ngāti Takihiku and Ngāti Huia. • The Koputōroa Stream and its tributaries are Taonga and of cultural value to Ngāti Takihiku and Ngāti Huia. • Ngāti Takihiku and Ngāti Huia are concerned regarding the effects of water discharges from construction and operation of the highway on the mauri of the Koputōroa Stream.



		<ul style="list-style-type: none"> • The Koputōroa Stream and its tributaries are important to Ngāti Takihiku and Ngāti Huia for mahinga kai values. • Ngāti Takihiku and Ngāti Huia hold a strong interest in the restoration of the natural values of our waterways and our whenua. • Koputōroa Road is a significant access way for the day to day lives whānau who access our Marae or who live or have land along this roadway. Hapū are concerned about the configuration and safety of the intersection of Koputōroa Road with SH1 at the northern end of the Ō2NL project. • Ngāti Takihiku and Ngāti Huia are concerned that Kawi Road will become a 'rat run' direct into Taitoko, with increased traffic volumes leading to safety concerns.
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Project Aims for O2NL

Issues for Ngāti Tukorehe

There have been a number of major concerns for our road from the time it was built, its impact on the lives and livelihood of our Tukorehe whānau its imposition on our landscape and the number of decisions that were made about the road without consultation with us. It started with the separation of our Marae from our Urupā (Te Rau o te Aroha) as well as the severing of the connection between the Railway line, SH1 forced an East, West of the highway along with the division of whānau land holdings in an east west configuration and their land blocks cut in half by the current SH1 and a further severance with the imposition of the new O2NL project.

The poor design of SH1 as it meanders through the region creating awkward angles of entry and exit because the road needed to align to either avoid european land or include maori owned land or reserves added a level of danger that has negatively impacted our and other road user safety.

There are two bridges one over the Waikawa and the other over the ŌHau Awa which are close to end of life and also pose a significant earthquake risk. There would be some minor respite with the projected lower traffic volumes but does not negate the need for replacement. Realignment will not solve the problem of an ageing bridge but will make it more useable for longer.

The Marae is the cultural hub of Ngāti Tukorehe and the incessant noise and din from the State Highway drowns out all but the loudest speakers on the marae. We have failed to be effective kaitiaki for our people because we have been excluded from decision making processes that were made in our best interests without consultation or consent. We have had compliance around entry and exit areas to the marae, a double passing lane created which ended just outside the marae with an average terminal speed at the marae entrance to approximately 120kph demanding that you find a safe way to pick through speeding traffic making speed management a major issue.

Major flooding events have closed SH1 more times than it should have. These floods washed vegetable debris onto the roadway, caught up in the fence lines then attracted rats which infested our homes and marae as they sought further food sources. The effects of the flooding on many of our homes has never been formally recognised or any form of compensation offered, rather a siloing of responsibility and signposting This doesn't help whānau whose house piles has been undermined because of this constant flooding.

Many of our whānau during the 1890's pledged and donated money for the building of St Stephens Church in Kuku. It has had regular church gatherings until recently when road speed and an aging parish found that it was too unsafe to cross the road to attend or leave the church. It now sits abandoned because of the direct effects of the current SH1.



The major issue for not only Ngāti Tukorehe but the rest of the nation is that in the event of a major crash or incident that blocks SH1 between the Waikawa Awa and the ŌHau Awa there is no bypass route other than over the Wairarapa.

There are reports that there have been 72 deaths and serious injuries along SH1 and SH57. During a recent hui with Ngāti Tukorehe whānau we did a tally of Kuku people who had been killed, injured or maimed on this stretch of road. A tally of seven of our local people have died on this stretch of road and seventeen injured or maimed for life.

The loss of land has had a hugely detrimental effect on our whānau, with a delicate balance between having enough to sustain them financially as well as having the ability to build or create whānau Papa kainga but limited to other factors such as affordability and work prospects. If there is the ability to move any of the houses purchased from the project area onto affected whānau land it will ease the loss of land and income as well as housing issues and reduce the already huge poverty gap for some of these whānau. It means also that there would be a pool of local houses as accommodation for staff and others working on the project.

Ngāti Tukorehe has paid an extraordinarily high price for the current SH1 in terms of its social, economic, health and cultural impacts. And has continued to pay the price with people, in two whānau at least three members affected.

Preferred Option

The preferred option outcome assessment highlighted some key areas around safety, (dependent on revocation treatment), resilience, (alternative route in serious crash or flooding event) regional growth, (improved traffic flow, and ease of access to the interchange, and a reduction of heavy truck traffic through Levin, improved travel times and an improvement on all key routes).



ŌTAKI TO NORTH OF LEVIN

Preferred corridor



Highlights specific to Ngāti Tukorehe are;

- Approximately 24km four-lane (two lanes in each direction), median divided highway between Taylors Road north of Ōtaki and north of Taitoko/Levin, where it connects back into the existing SH1. The highway is currently designed to enable a speed limit of either 100km/h or 110km/h and connects to the end of the Peka Peka to Ōtaki Expressway;
- Bridges over the Waiauti, Waikawa and Kuku Streams, the Ohau River, and the NIMT rail
- Local road overpasses for continued local road connectivity at Honi Taipua Road, North Manakau Road, Kuku East Road, Muhunoa East Road, Tararua Road (as part of the interchange), and Queen Street;
- A separated shared use path (SUP) of a minimum width of 3.0m for walking and cycling along the entire length of the new highway (but deviating away from being directly adjacent to the highway around Pukehou (Ōtaki) that will link into shared path facilities built as part of the PP2Ō expressway (and further afield to the M2PP expressway shared path), helping to significantly extend the region’s cycleway network;



- Stormwater treatment wetlands, stormwater swales, drains, sediment traps
- Culverts to reconnect streams crossed by the proposed works and stream diversions to recreate and reconnect streams;
- Approximately 11km of stream retirement, 11ha of ecological mitigation wetland planting and 8ha of ecological mitigation native forest planting;
- Spoil sites at various locations;
- Five borrow sites for material supply near Waikawa Stream (x3), the Ohau River and south of Heatherlea East Road

The key areas for Ngāti Tukorehe will be the three water crossings, Waikawa, ŌHau Awa and Kuku Stream. The connection roads to properties, the overbridge at Kuku East Rd, the environmental protection and monitoring mechanisms and the infrastructure.

Safety Improvements

The proposed safety improvements south of Levin improvements included wide centreline treatments, wire rope median barrier, turn around facilities, edge protection and removal of passing lanes. The detailed design for the project is largely complete and the speed limits set at 80 kph. This is a vast improvement on what was there, but Ngāti Tukorehe were adamant during the Speed Review that they wanted a 70kph speed limit.

Revocation

A detailed revocation plan is yet to be considered but Ngāti Tukorehe would like to be part of the ongoing revocation works infrastructure.

Project Investment Outcomes for Ngāti Tukorehe

The broader Outcomes Strategy was designed as part of a commitment to the partnership ideals, a collective will and the desire to create an enduring legacy that moved the proposed new highway away from the notion that it would be a scar on the landscape and that there are secondary benefits in the way that a project is delivered. Ngāti Tukorehe is looking for social, environmental, economic benefits not only during the project but past the completion date. It recognises that we are in the early stages at the moment but currently sitting under a number of categories.

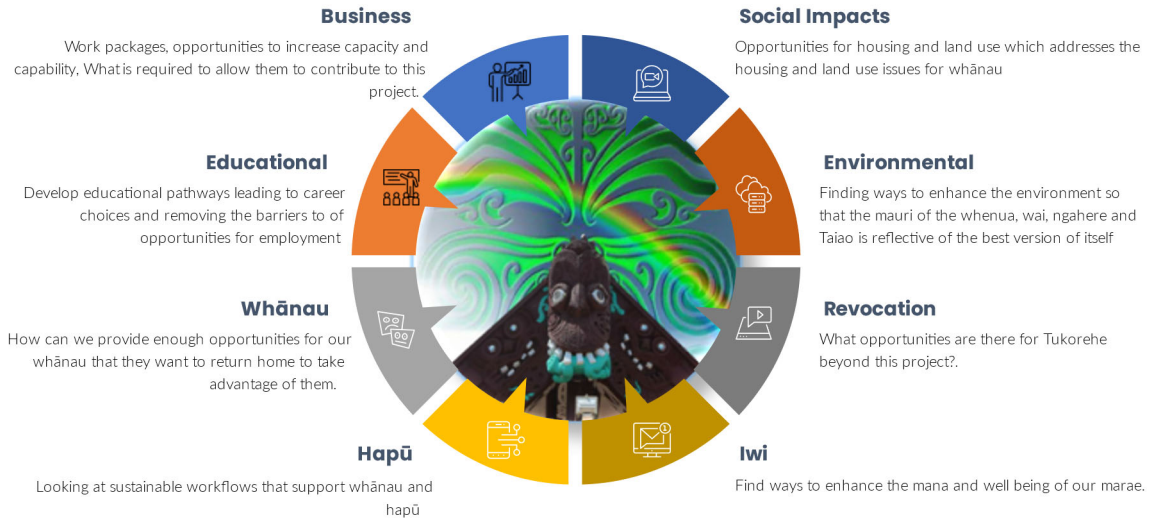
Economic, Cultural, Social and Employment Opportunities –

- specific employment outcomes for Ngāti Tukorehe people by removing barriers to, or opportunities for employment
- local economic opportunities looking at work packages, increasing capacity and capability for Iwi to engage and continue at a sustainable level past the life of the project
- vocational and educational opportunities for pre and post project, the development of vocational pathways leading to career choices
- opportunities for housing and land opportunities and outcomes that benefit whānau
- find ways to enhance the mana and wellbeing of our marae as regional cultural hubs
- enhancing the environment so that the mauri of the whenua, wai, ngahere and taiao is reflective of the best version of itself
- opportunities to leave an artistic legacy of the connection of Ngāti Tukorehe to the landscape through mahi toi and the stories it can tell



TUKOREHE PROCUREMENT OPPORTUNITIES

O2NL Ōtaki to North Levin Rooding Project



One of the key areas for success is to ensure that Ngāti Tukorehe are included in conversations which include procurement and engage with external agencies, such as Te Rōpū Pakihi, MSD, UCOL, HDC, MBIE, Kainga Ora and any other entities who can provide greater understanding and access to procurement opportunities.

CEDF Cultural Environmental Design Framework

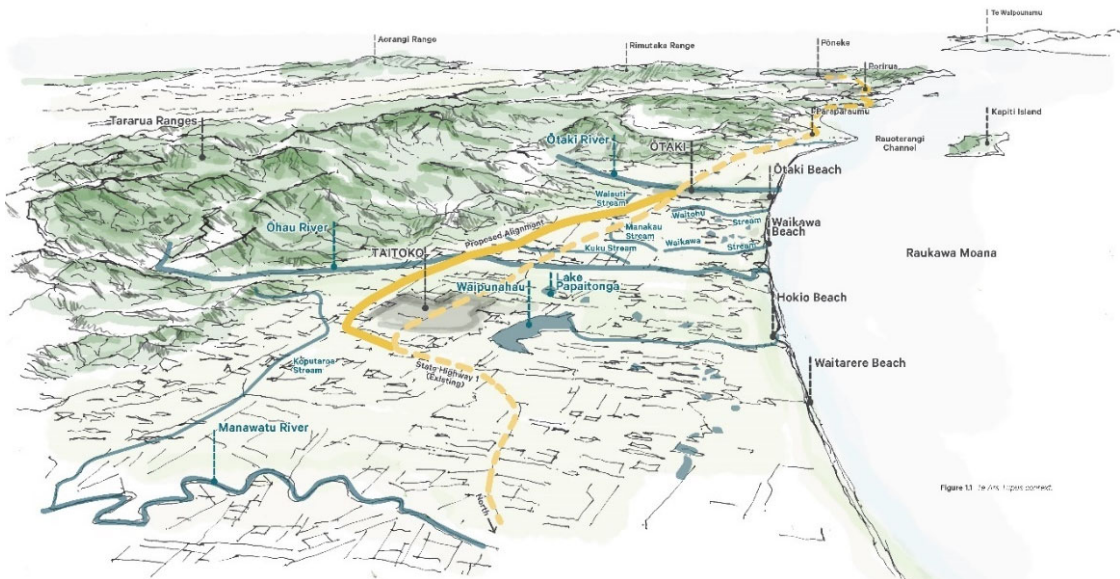


Figure 13. The Ōtaki Region context.

Cultural Landscape and Values

The purpose of the cultural landscape and values provides an explanation and context of the cultural concepts of Māori. These cultural concepts assist NZTA with a background and understanding of the principles that underpin the cultural values that Ngāti Tukorehe seeks to protect and conserve in regard to the Ōtaki to Levin North SH1-SH57 Connection RONS project.



Taniwhā / Tipua

The kaitiaki or spiritual guardians of our waterways are culturally important to Ngāti Tukorehe, these kaitiaki are taonga. As held by traditions, there are important along the lower reaches of the Ōhau Awa. These are an important kaitiaki for Ngāti Tukorehe.

The potential of local contributors' knowledge about place gives rise to positive activities that enhance the environmental changes underway at the coast. When our kaumātua retold stories of their or their elders' encounters with local taniwha or spiritual guardians, they highlighted a value system based on sustainable resource use and protection of place, in the belief that spiritual entities within specific areas and dialogue around them, guided their practice. Kaumātua were taught to respect resources within the natural environment. Such reciprocated respect for what sustained them as part of the collective are Māori values that have been fundamental in forming principles and guiding philosophies for culturally based sustainable management strategies.

At Kuku, certain knowledge about entities within a spirit world remains in the cultural memory of elders and others, where their experiences support the position that Māori continue to believe that certain trees, or spots, or other objects had guardian spirits dwelling there. According to Māori scholars too, this does not mean that the spirit was the spirit of the tree. Rather a spirit could use a tree or place, a Awa, or even a person as a 'home'. Certain kaitiaki may be described as tribal taniwha or spiritual entities or beings, ancestral guardians or other local spiritual keepers. Local kaitiaki, taniwha or guardian entities took various forms at the coast and further inland in other waterways traversing Kuku.

The taniwha ranged from an inverted log with exposed roots that could move upstream and indicated an abundance of kaimoana, to a taniwha in an area known as 'The Deep' in a bend in the Ōhau Awa³⁴, and to a flounder with specific facial features. Other taniwha were a fresh water crayfish in particular waterways, or a large eel that cried out at times of weather disturbances at sea from its wetland home.³⁵ Some informants knew of the dangers of the last three and spoke of experiences with the wailing eel as a sure sign of danger - a portent that the adjacent beach environs would be imminently unsafe for humans, due to tidal- like waves coming to shore.³⁶

The inverted taniwha log Mukukai moves with roots exposed along the south-west coast and comes up the Ōhau Awa. When sighted it indicated an abundance of kaimoana or seafood. Although there were reported sightings at Ōtaki beach in late 1990s, local Tukorehe elders who had experienced this taonga insisted that the taniwha was only shared by coastal hapū of Tukorehe and hapū of linked tribes in the Wairapapa. What was described or experienced at Ōtaki beach was not the kaitiaki the elders knew. As in Kuku, probably every tribe, sub-tribe and family had their kaitiaki, each with special stories about them and the signs by which they were recognised.³⁷

Ecosystem revitalisation relies on the potential that remains within local knowledge about place, and how its contributions can ensure ways towards environmental change for tribal land holdings. When elders retold stories of encounters with local taniwha, spiritual guardians or the protocols observed around special places, they highlighted a value system that spoke volumes in terms of respectful interactions with the natural and cultural environment. Quite simply, concurrent respect that sustained resources sustained the collective. As Māori values are fundamental for forming principles and guiding philosophies for culturally based sustainable development,³⁸ the practical environmental projects helped re-edify closer relationships with lands and

³⁴ Based on information transferred from Karanama Lewis to Neil Candy, local non-Māori farmer. Personal communication with Mr Neil Candy, 5 September 2005

³⁵ As requested by informants and other community members, greater details of these entities have been restricted.

³⁶ Based on personal communication with Mrs Rita Tawhai and Mrs Maire Johns, in 2002 and 2005 about a tidal wave incident at Kuku Beach which happened in the 1960s while people were out white baiting.

³⁷ Cleve Barlow, 1991, *Tikanga Whakaaro: Key concepts in Māori culture*, Oxford University Press: Auckland, 35.

³⁸ Garth Harmsworth, 2002, *Preservation of Ancient Cultures and the Globalisation Scenario*, School of Māori and Pacific Development and International Centre for Cultural Studies (ICCS), India 22-24 November 2002. Te Whare Wānanga o Waikato, University of Waikato, Hamilton, 5. Garth Harmsworth, 2003, *Māori perspectives on Kyoto Policy: Interim Results Reducing Greenhouse Gas Emissions from the Terrestrial Biosphere (CO9X0212)*, Discussion Paper for Policy Agencies, Landcare Research Manaaki Whenua, Palmerston North.



waterways. In this way too, current generations re-enhanced their understanding about how significant the cultural landscape they were dealing with, actually was.³⁹

Mātauranga Māori

Mātauranga Māori translates to Māori knowledge established over the centuries of occupation and interaction with the environment: land, mountains, Awa and lakes and living creatures living within these habitats. Mātauranga is derived from verb “matau” to know, and mātauranga can be translated as knowing or knowledge. In short Māori ways of thinking, acting and doing

The traditional expression captures this philosophy “*Kei raro i ngā tarutaru, i ngā tuhinga a ngā tūpuna*” says that beneath the herbs and plants are the writings of the ancestors. This traditional saying is a powerful indicator that mātauranga Māori is a product of these lands through understanding and interaction by Māori ancestors over time and their interaction with the environment. Briefly for example, Mātauranga Māori is a product of interaction between the early settlers from Hawaiki (now Māori) and the environment of Aotearoa.

Mātauranga Māori encompasses:

- Language,
- Whakapapa,
- Technology,
- Systems of law and social control,
- Systems of property and value exchange and forms of expression.
- Knowledge of the various uses of plants,
- Wildlife for food medicine and ritual,
- Fibre and building,
- The properties of plants such as habitats,
- Understanding the interconnectedness of all the elements that make up our environment
- Growth cycles and sensitivity of environmental change.

Mātauranga Māori, encompasses not only what is known to iwi – but how it is known – this refers to the way of perceiving and understanding the world, and the values of thought that underpin those perceptions. Mātauranga Māori, therefore, refers not only to Māori knowledge but also to the Māori way of knowing. This way of knowing differs fundamentally from the western system of knowing which underpins law and policy that are of concern of Ngāti Tūkorehe.

However, none of these mātauranga Māori concepts can be understood in depth without understanding the core values or principles that encompasses them, whānaungatanga (the relationships and inter-relationships).

Whānaungatanga

Whānaungatanga or kinship within the context of Māori culture places significant importance and value on genealogy that goes back to the creation of man and the inter-connectedness of all things to each other, but more importantly that nothing was created or exists in isolation to those things in and around it.

In Te Ao Māori (the Māori world), all of the elements of creation – the living and the dead, the animate – are seen as alive and inter-related. All are infused with “Mauri” (that is, an expression of living essence or spirit) and all are related through whakapāpā. For example, the sea and Awa are not seen as an impersonal object, but the

³⁹ The traditional information was provided in interviews with Ngāti Tūkorehe elder Lindsay Poutama



ancestor god Tangaroa and from him all fish and reptiles are descended. The plants of Aotearoa are descendants of Tane Mahuta, who also formed and breathed life into the first women.

The people or Ngāti Tūkorehe are related to its mountains, Awa and species of plant and animals, in regards personal terms. Therefore, all species, everyplace, every type of rock and stone, every person (alive or dead) every god, and every other element of creation is united through this web of common element which has its origins in the primordial parents are Ranginui (the sky) and Pāpātuanuku (the earth).

This intricate system of whānaungatanga provides detailed description of the many parts of the environment and how they relate to each other. It asserts hierarchy of right and obligation related to humankind. For example, humankind has dominion over plants because whakapāpā tells of the victory of Tū-matā-uenga over his brother Tane Māhuta. These rights and obligations are encompassed in another value – Kaitiakitanga.

Tapu

A

A state that exists along a continuum defined by time, place, activity, invoked by ritual or karakia. Terms such as sacred, unsafe, compromised, taboo, are used to describe tapu. All things are tapu (unsafe, restricted), they are safe when they are noa (safe). Noa is not the opposite of tapu it is the absence of it. Any ritual which has created tapu needs a similar ritual to remove it. The continuum also has Ea (return to the previous state, satisfaction). Tapu is not the opposite of Noa it is the lack of it, in much the same way that darkness is the absence of light or that cold is the absence of heat.

An Awa might also be described as tapu, or sacred, that is as part of the earth mother, Pāpātuanuku. An Awa was seen as deserving of high respect and as having mana or power which could apply to all Awa. It was prayed to and was used in ritual, for healing or as a medium to keep contact with the gods. Its awesome nature was enhanced by the many who populated its length for generations for in the result; numerous ancestral spirits came to be held within its flow. Accordingly, it is still regularly prayed to for healing purposes as a prelude to an undertaking of some kind or simply as a matter of course.

Some parts of a Awa were especially sacred on account of a past event, such as a battle with many deaths. It was also usual that each village or pāpākainga had its own wāhi tapu or sacred place where children were dedicated to the gods in “Tohi” (baptism) rites, where the sick were cleansed of spiritual or physical afflictions and where warriors or tribal emissaries were prepared for pending tasks. Other parts had become synonymous with ancestors of some 20 or so generations. Their spirits have also mingled with the spirit of the Awa itself, the people maintaining a substantial record of ancestors within a complex spirit world.

The whenua similarly has tapu facets to it, again it could be where blood has been spilt, a burial site, the place of a significant taonga, a place of historical significance.

Our Marae are places where Tapu is invoked with karanga (call) and visitors taken through a ritual process towards a state of Noa, where once the entire ceremony is complete the Marae returns to its previous state and Ea is achieved.

Taniwha

For Ngāti Tūkorehe, the Kaitiaki or spiritual guardians of our waterways as described earlier are culturally important to iwi members, these Kaitiaki are taonga. As held by traditions, there are important Taniwha along the lower reaches of the Ōhau Awa these are important Kaitiaki for Ngāti Tūkorehe.

Kaitiakitanga

Kaitiakitanga is the obligation arising from the kin relationship to nurture or care for a person or thing. It has a spiritual aspect encompassing not only an obligation arising from that relationship to care and nurture not only the physical well-being but also the Mauri. Kaitiaki can be spirited guardians existing in non-human form. They can include particular species that are said to care for a place or a community, warn of impending changes and so on. Every forest and wetland, every coastal bay and every tribe and village – indeed, everything of importance at all in Te Ao Māori – has these spiritual Kaitiaki. But people can and (indeed, must) also be Kaitiaki. In the human realm, those who have mana (or, to use Treaty terminology rangatiratanga) must be exercised in



accordance with the values of Kaitiakitanga – to act unselfishly, with the right mind set and heart and with proper procedure.

Where Kaitiaki obligations exist, they do so in relation to taonga – that is, to anything that is treasured. Taonga includes tangible things such as: land, waters, plants and wildlife.

Cultural works and intangible things such as: language, identity, culture (including matauranga Māori itself).

These are then the key concepts that Māori concepts and the care value that iwi wish to protect, preserve, persevere, exercise and have acknowledged.

In the Māori worldview, Awa were not “owned” in the English sense of the term, keeping in mind that “ownership” is not a universal law. Of course the same applied also to the land that was not owned in the technical sense of English law. With this, Māori make no distinction between land and water regimes – they were all part of that which the tribe possessed.

The Concise Oxford Dictionary, to “possess” means “to hold as property, own” and while to “own” means to have as property, possess”. It is clear and logical that the English ownership equates with Māori possession. This is reflected in article two of the Treaty stated earlier as follows:

“Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand to the respective families and individuals thereof the full exclusive and undisturbed *possession* of their Lands and Estates, Forests, Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their *possession*...”

Mana Tūpuna

Ancestors have the same importance of connection and association to the Awa. The naming of ancestors for any part of the Awa becomes a validation of certainty. It is by this process, by myths and legends, song and stories, and the recitation of ancient karakia and genealogies that Māori continue to assert their Awa entitlements.

Taonga

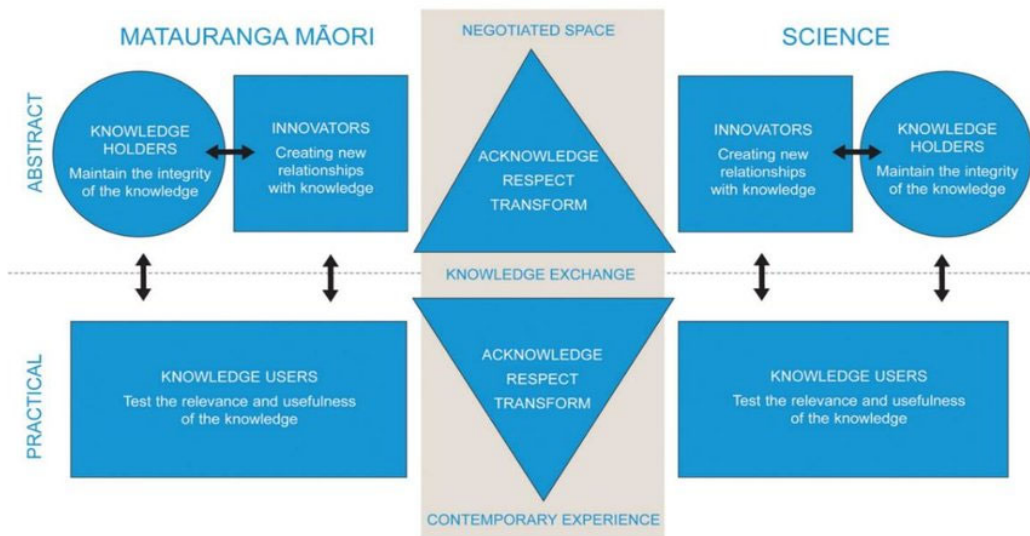
The land and Awa are therefore seen as a Taonga – as an ancestral treasure handed down, as a living being related to the people of the place, where that relationship has been further sanctioned by time and many ancestral beings.

It governs the lives of the local Māori and like tūpuna it served to protect. There are stories of those who were punished for transgressions and of those who encountered its protective powers. It was something that we treasured and though Māori did not see it in those terms, rather they saw themselves as users of something controlled and possessed by gods and their forebears. It was a taonga made more valuable because it was beyond possession.

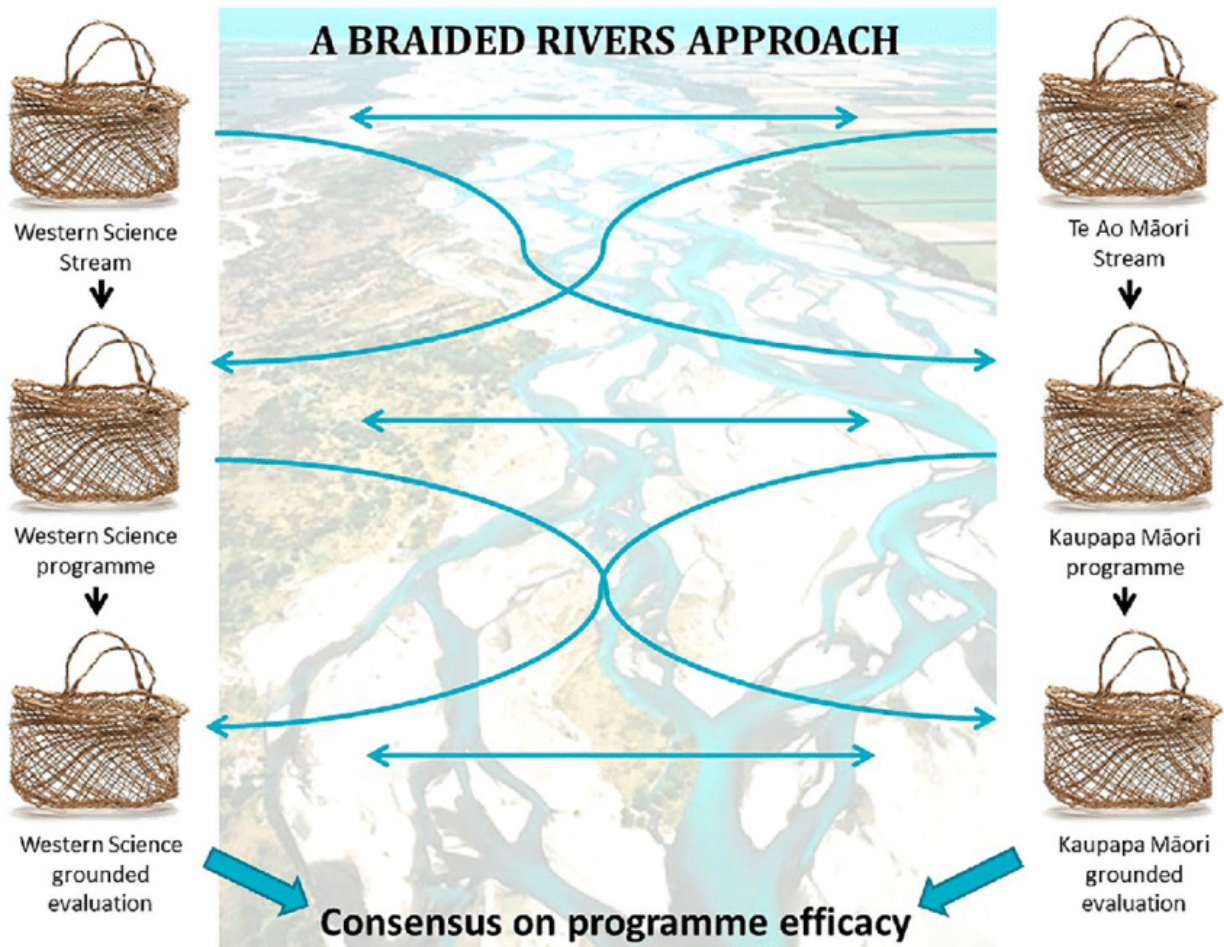
To bridge the space created by the perceived difference in western science and matauranga maori there was a need to create a process where differing knowledge systems could explore, connect and develop by having conversations based on commonalities, tensions and uniqueness which are then used for new knowledge creation.

Traditionally there had been a mistrust to the point of invalidation of Māori knowledge systems by Western science, and a marginalisation of both from each other and Matauranga Māori retreated into a self-imposed safe space. There was a need to create a “Negotiated Space” model where both sit beside each other with a negotiated space where ideas, values are explored, realigned, re-negotiated and agreement reached.





He Awa Whiria, a ‘braided Awa’ approach, gives an insight into how we can embrace western science as well as traditional māori knowledge. There is a clear need to accept that there is a place for matauranga māori (traditional knowledge) and western science. It is not that one knowledge system is better or more superior than the other, it is acknowledging that each has a place and that both systems can enhance outcomes, that they don’t compete with each other but support, inform and create a new enhanced framework.



It is this approach that Ngāti Tukorehe wishes to explore further within this project so that there is equal credence given to both methodologies and although we don't all think the same, or share the same experiences, worldviews or knowledge base, there are key elements that can underpin the thinking and a way forward if we return to the reflective cultural values which underpin the thinking of the O2NL project.

Project Values

The two overarching concepts which underpin the project from our perspective are 'Tread Lightly' and 'Legacy' with some concepts which underpin the thinking.

Tread Lightly

This has been part of the "Lessons Learned" from the Te Ahu a Turanga project in that there needs to be some key thinking which should be embedded into all areas of the project. This is that we tread softly on the land and the people who inhabit it

"Kia maori te whenua" is a pun, it is a play on the word "maori" which has moved from being an adjective (normal) described who we were in relation to the europeans who were asking. This self description has ironically become our "ethnicity."

The health indicator of our land (its mauri) is linked to its ability to be the best possible natural version of itself, but, is supported by Hau (the molecular and biological structures that create life).

"Me tangata te whenua" is to treat the land with all the honour and dignity we would a person. It is also a reference to Rangi and Papa, and a reminder always that if we treat the land as a person then there are certain rituals, protocols and obligations that we need to uphold as tangata whenua (people of that space and place) and as manuhiri (visitors) to that space and place.

Legacy

That we have normalised maori values, without having to have them validated or justified and that they are embedded in all aspects of design, construction and implementation

Tu ai ... tangata / whenua / wai ... People acting naturally / natural landscapes / natural waterways. That there are social and environmental outcomes that are mutually beneficial for all parties and moves these interactions past transactional ones, leaving an enduring legacy by;

Create (whakatū)

Opportunities in all areas of the project that reflect the social, political and environmental aspirations.

Enhance (whakapaipai)

What is already there to realise the maximum potential of the opportunity / environment to be the best version of itself (raise the status of the mauri)

Restore (whakaora)

If its broken fix it

Preserve (tiaki)

Its natural state, and enhance it if there is an opportunity



Evaluate (arotake)

Every step of the journey to ensure that we are being good partners, and the project still reflects the values that we have stated as being important to us and that there is a process to evaluate the lessons learned.



Our Tukorehe and Raukawa vision of our waterways and lands are expressed as a series of Kaupapa Tuku Iho which has been expressed by our Pūtaiao (environmental) experts as a series of values we treasure, that were expressed by our ancestors as part of their adaption to the taiao (natural world). These Kaupapa express how the taiao is fundamental to our health, wealth, knowing and wellbeing, and it is fitting that we conclude with tikanga that will address these Kaupapa. These kaupapa are expressed as follows:

Kaitiakitanga, our ability to successfully provide guardianship and be effective stewards of the land, sea and environment. In all facets of our kaitiakitanga we also have a clear duty to protect the environment to ensure that everyone who enters our space does so in a physically, spiritually and culturally safe manner. This sometimes means protecting them from their own stupidity or ignorance in flouting our cultural values.

Whanaungatanga, the recognition and acknowledgement of interconnectedness of all things within the environment and our people, and that nothing occurs in isolation.

There are layers of interest within our Tukorehe landscape each connected by its own whakapapa (genealogy), each with its own story and type of connection but recognition can and should not be to the point of exclusion.

Manaakitanga, what others say about our ability to be good hosts and stewards of our environment and just as importantly what we expect behaviourally from visitors and others. The koruru at front of Tukorehe speaks to our key task of manaakitanga (generosity as hosts) and manaaki tangata (generous support of others) and have history of upholding this tradition.

Inherent in the explanation of manaakitanga is the word mana. The concept is in a number of parts but specific to this is mana tuku (that sacred authority, prestige and respect which is inherited and acknowledged by others) and the onus of its maintenance and mana tupu (the sacred authority, prestige and respect which is grown by action or deed).

It is essential that Ngāti Tukorehe are neither omitted from or excluded from their ability to practice manaakitanga, a tikanga, carved into our hearts and minds and more importantly our marae and a resultant lowering of our own status or mana and as such a diminishing of the mana of the site by non-recognition of our cultural values or worldview.

Wairuatanga, the acknowledgement of the connection between the physical and spiritual dimension and the role we play as intermediaries.

The recognition and protection of the spirituality of our wāhi tapu (sacred sites) and their ability to be a portal to other spiritual realms and is the major reason for this its mention here. The current State Highway 1 gave no recognition to this status and is the reason we believe that so many of our Tukorehe people have been killed,



mained for life or injured. The constant flooding is the other omen that suggests that water is needed to continually cleanse it from the past indignities.

Kotahitanga, a united understanding and transparency that binds us all regardless. The other element of kotahitanga is the eurocentric notion of dealing with individual units and the lack of understanding that nothing happens anywhere in isolation and also links into whanaungatanga.

Pūkengatanga, “mā iti, mā rahi ka rapa te whai,” is about the combined knowledge, intellect, stories and experiences that combine to together to make it happen. If our knowledge becomes part of a larger process then it follows that it is also encapsulated in the notion that there should be “nothing about us, without us.” We are unable to help or respond if we are not engaged.

From a Ngāti Tukorehe perspective if we look at the three P’s of the Treaty of Waitangi,

Partnership says that we enter into any relationship as equals and that if at any stage there is a distinct lack of equity, parity or recognition then it has not occurred.

Protection asks that our Ngāti Tukorehe worldview is sought, recognised, honoured and as guardians of our people, land and environment, creates a feeling that we are in safe hands. In far too many forums and spaces people have made decisions in our best interests without speaking to, or consulting with us.

Participation means that we are able to participate in a fair and equitable manner. It also means that we are not a process consultation which can be noted by ticking a consulted box, but that we are engaged early in any process which affects us.

Our eco-system runs from the mountains to the sea and includes land blocks, dunes and Awa, streams, aquifers, wetlands, subterranean waters, lakes, lagoons and estuaries. There are important features within this rohe that need to be restored to a pristine state. In our environment, many lake ecosystems have already passed ecological tipping points. Estuaries at the end of catchments are under severe pressure with ocean fish nursery areas, such as for eels, lost from most harbours and estuaries, which is, in turn, having a major impact on ocean fisheries.

“Ko te mauri he mana atua, he mana hei whakahua i te kai, hei pupuri i te kai, kei riro ki etahi atu wahi. Mauri ki uta, mauri ki te wai, ki nga awa, ki nga roto, mehemea he maunga kore manu, he ngahere kore manu, a he awa kore kai (ika, tuna, aha ranei) ka whakanohoia he mauri ora...”

Royal (2000) quotes Tamati Ranapiri of Ngati Tukorehe

Water abstractions impact on water quality through loss of dilution factors, and quantity (many of our springs are dry). Water quality is linked to the mauri of our Awa and streams. Ngāti Tukorehe seeks to actively protect the life-giving capacity of its waters (mauri protection). Within our catchment, point and non-point source discharges impact on the ability of the waterway to undertake its role in supporting the life contained within and around it. Water Takes in our region for horticultural activities including irrigation, vegetable washing, and industrial use, impact on the quantity of water in the Awa, and therefore it’s life-sustaining capacity. Ngāti Tukorehe is concerned with the impact water abstraction has on aquatic species, the hydrology and ecology of local water bodies, water quality, and the mauri of our waters. It is our position to protect the mauri of the water. We believe taking water at minimum flow will compromise the life carrying capacity of this precious ecosystem. protection is a fundamental principle that takes at minimum flow compromises.

Storm Water carries a large array of contaminants, including fertilisers, detergents, heavy metals, bacteria, hydrocarbons, and sediment. These originate from roads, car parks, industrial sites, and domestic properties. Overall stormwater is not treated before it enters water bodies. High rain events current stormwater systems transport large volumes of water quickly to streams and Awa, causing rapid increases in water levels. This has negative impacts on native fish species, plants, and bank stability. When not separated from sewage lines, stormwater also impacts the ability of treatment plants to process sewage. Treatment of stormwater is required in our catchment to enhance the protection of the mauri of the water. Riparian Margin Management is encouraged, within our catchment, regional and local councils are encouraged to work with our team to assist with riparian planting contracts and maintenance of riparian margins. This will assist protect the water from



erosion, sedimentation and at a higher risk from the run-off of nutrients, sediment, and other contaminants into waterways.

Wai – Puna Culverts, Weirs and Dams. All culverts and other structures are modified or designed to ensure that no disruption to the migratory path of native fish species occurs. Regular maintenance is undertaken to ensure continued passage. Sediment issues on existing structures are managed to prevent sediment starvation, bed armouring and/or oversupply of fine material. Water is a premium resource. No new structures that affect natural flow variability will be built.

Kūkūwai- rohe kōreporepo- Wetland Drainage. All wetlands within the rohe will be protected from drainage and enhanced where possible.

Wai -keri – Wai Kari – Awa keri - Wai Awa - Drain Clearance. No in-stream digging of any Awa, stream or ‘drain’ to be undertaken.

Wai-para - Sedimentation and flooding. Sedimentation and flooding issues will be dealt with using soft engineering methods, eg planting and creation of wetlands, and examining land use.

Ritengā - Ritengā are the inherent laws, rules, regulations, protocols, and obligations that include tapu, noa and rahui. They determine relationships between people and regulate the use of natural resources. Māori resource management endeavours to achieve a balance between people and the environment through the recognition of ritengā such as tapu, rahui and noa. Tapu, for Māori signifies the sacred, dignified, protected, or that which is not ordinary or every day. Tapu is the state or condition of a person or objects, placed under the patronage of an Atua.

Puna - Culverts, Weirs and Dams. No consent will be granted that allows the creation of a barrier to native fish passage, unless approved by Ngāti Tukorehe for conservation or cultural reasons. No consent will be granted for any in-stream structure that creates sediment issues, including sediment starvation or over-supply of fine material. No new dams in the beds of natural lakes or Awa will have consented in our Tukorehe rohe. No resource consent will be granted that affects the natural flow variability of any waterway unless part of a relationship agreement.

Kūkūwai- rohe kōreporepo- Wetland Drainage. No wetland drainage will be consented to, for any part or whole of any wetland. Awa and ‘Drain’ Clearance No new resource consent shall be granted for digging in any channel or canal unless agreed as part of a Ngāti Tukorehe Relationship Agreement for exceptional reasons.

The coastal ecosystem is protected from degradation caused by urban development and infrastructure that could potentially impact on marine ecosystems in the Ngāti Tukorehe rohe. Coastal development includes coastal vegetation planting and maintenance of sand dune systems within this rohe. The mauri of the marine waters in the coastal area is protected and enhanced and the marine biodiversity is restored and protected.

Conclusion

There are a number of elements not covered in this CIA however there is a belief in the intent that has been created in the high trust agreement that has developed over the course of engagement. The risk however is that the drivers of this current agreement do not last the full course of the project and that the core values become victims to budgetary constraints or a regime that no longer sees validity in the cultural values that underpin the core thinking of this project. The CEDF (Cultural Environmental Design Framework) is reflective of the values that underpin te ao maori and with constant scrutiny will reflect the values of all the partners. There is the opportunity for this project to change how partnership, co-governance and co-design in collaboration with Iwi can occur in a mana enhancing way.

There has been a price that Ngāti Tukorehe has paid and will pay for the old SH1 and the proposed new highway. Our proposal is that NZTA look at;

- Assist with the relocation of the Saint Stephens Church to Tukorehe Marae



- Assist with the re piling of the Ransfield Whānau house on State Highway 1 opposite Tukorehe Marae. This whare has been constantly undermined by flooding and requires re piling to re-stabilise it.
- Relocate housing purchased for the project onto whānau acquired land initially as accommodation for workers on the project and then hand over to affected whānau as Papa kainga housing to ease the legacy of loss..
- The development of the Honore' site as a Project Office and hand it to the community of Kuku as a legacy statement so that the community and Ngāti Tukorehe can enjoy it as a meeting place, offices and a regional Civil Defence HQ.

ⁱ Sequent Economies in Kuku. John Rodford Wehipeihana. 1964

