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Cultural Impact Assessment

Te Ahu a Turanga; Manawatū Tararua Highway Project



*Ka kahutia i te korowai, Te Rangimarie, Te Aroha, Te Whakaiti, Ka Whakapuawai he iwi humaarie
Spread the cloak of Peace and Love, so shall blossom the people of humility*

Mihi

Te Mauri o Rangitāne o Manawatū

E inoi nei ki ngā whakatipuranga a Tanenuiarangi

Kia tū whakapakari me matekitetia mō ngā rā ka

Hekemai mō te oranga tinana, oranga wairua

Teitei Kahurangi.

Whakatuwheratia o hā, me tō hinengaro toro atu

O ringa kia awhitia rātau mā i urumai i waenganui i a mātou,

Manaakitia te katoa ahakoa tō rātou karangatanga maha

Me kaha te tiaki kia pai ai ngā wawata,

Ngā moemoea.

Kia ū ki ngā whakaarotanga

A ō mātou Matua Tupuna.

Kia noho tonu a rātou wairua ki runga ki tēnā

Ki tēnā mō ake tōnu atu.

Ma Ihoa tō tātou piringa me te kaiarahi i runga i to haerenga.

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Introduction

This Cultural Impact Assessment ("**CIA**") has been prepared by Te Ao Turoa Environmental Centre, which is part of Best Care (Whakapai Houara) Charitable Trust, on behalf of the iwi and hapū of Rangitāne o Manawatū. It presents an update in time of an ongoing relationship between Rangitāne o Manawatū, Waka Kotahi / the New Zealand Transport Agency ("**Transport Agency**") and the alliance who has been engaged to deliver Te Ahu a Turanga; Manawatū Tararua Highway Project (the "**Alliance**" and the "**Project**" respectively). The relationship is based on a recognition that Te Āpiti, Manawatū Gorge and the Ruahine Ranges are a cultural taonga, that the local species, waterways, and landmarks within the Project Area and wider surrounds hold great spiritual significance to iwi, and that the principles of the Treaty of Waitangi underpin the engagement process. The principle of partnership is being realised through Rangitāne o Manawatū involvement in technical and governance decision making; the principle of protection is applied through the design process minimising cultural and environmental impacts with residual impacts robustly offset or compensated for; while the principle of participation will develop throughout the Project. Rangitāne o Manawatū have work and training aspirations, and aspirations to undertake a comprehensive cultural monitoring program.

This CIA combines aspects of traditional information and practices that have been preserved within Rangitāne o Manawatū, recovered through archaeological investigations and recognised in cultural redress provided under Treaty Settlement; with recent scientific investigations undertaken by the Project Alliance. It seeks to document Rangitāne o Manawatū values and the actions proposed by the Alliance/Transport Agency/Iwi collective to mitigate and compensate for the impacts of the Project on these values.

The Project

The Project consists of 11.5km of new state highway road and associated infrastructure. The four-lane highway will cross the Manawatū River at the western end of the route, and progress across the Ruahine Ranges north of the Manawatū Gorge and south of the Saddle Road. It traverses through and adjacent to historic Rangitāne wāhi tapū and sites of significance, including travel routes, food collecting areas, waterways, urupā, living forces and remnants of original forest. A portion of the route in the western area will be built on top of Te Ahu a Turanga track and is adjacent to Te Ahu a Turanga Peak, an extremely significant wāhi tapū. The road will emerge onto the existing State Highway 3 near Woodville. The Manawatū Gorge and surrounding mountains represent a highly significant connective route between communities east and west of the Ranges. It is proposed that this new roadway will provide a resilient, lasting connection creating a legacy for iwi, local communities and national commuters.

Rangitāne o Manawatū Area of Interest

Collectively the Rangitāne o Manawatū area of interest (**Figure 1**) extends from the southern bank of the mouth of the Rangitikei River, inland to the Orangipango Trig northeast of Ohingaiti; then in a straight line to Te Hekenga, following the summit along the Ruahine and Tararua Ranges across to the Taramea Trig; it then continues westward to the mouth of the Manawatū River, and northwards along the coast to the mouth of the Rangitikei River. For the purposes of this Project Rangitāne o Manawatū have interests in catchments 5, 6, 7, 8 and 9.

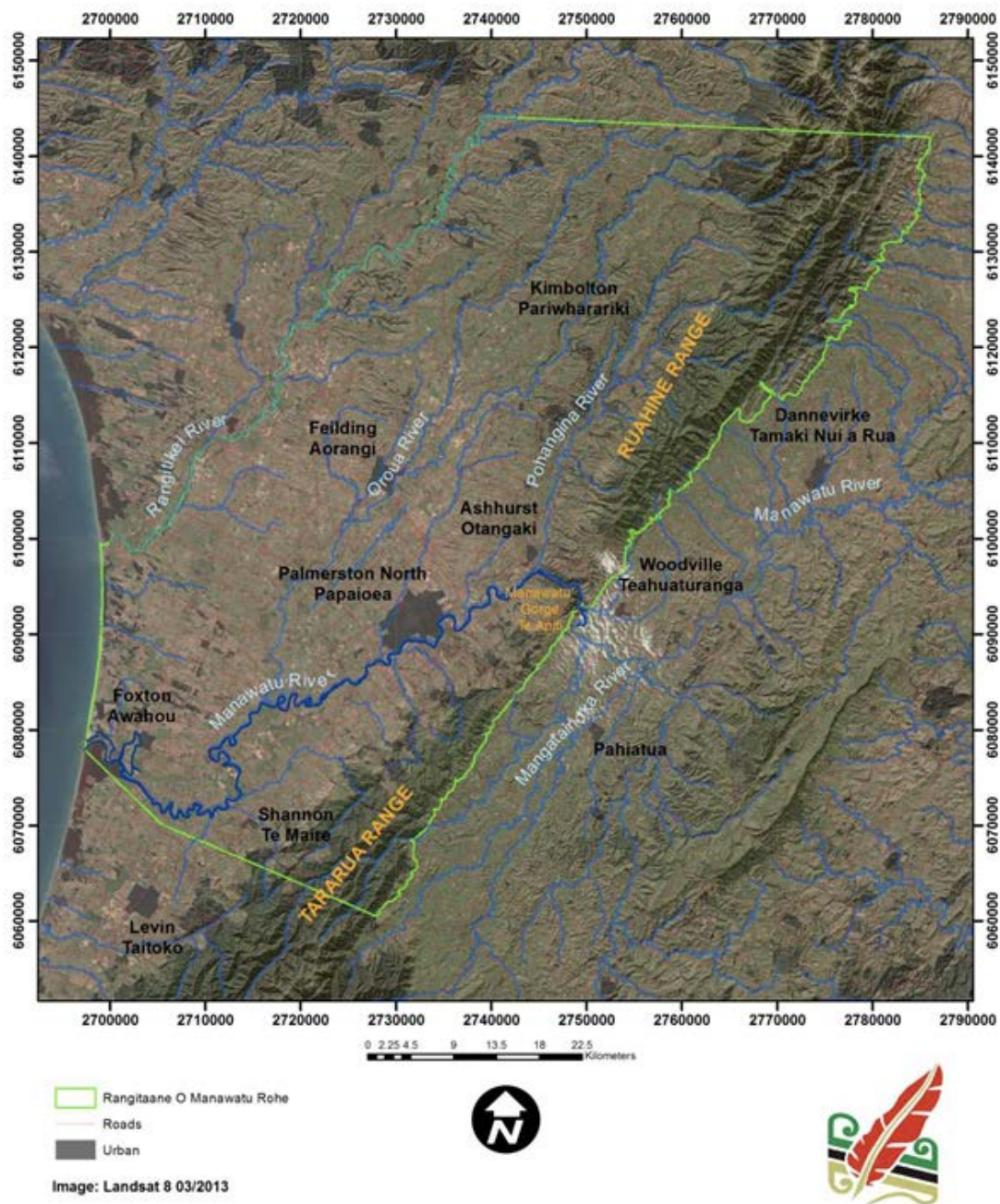


Figure 1: Rangitāne o Manawatū area of interest

Context

Ahuaturanga

The Project is located within a cultural landscape known as Ahuaturanga; the landscape and the Project are named after Te Ahu a Turanga Peak that sits above Te Āpiti, near the Saddle Road in the Ruahine Range. Te Ahu a Turanga is a significant wāhi tapū, which is important culturally, spiritually and historically to Rangitāne. The site is registered with the New Zealand Archaeological Association with the following narrative:

Rangitāne also have connections with the Aotea waka which made landfall at Aotea Harbour, just North of Taranaki. The Aotea waka was Captained by Turi, who settled in the Patea District of Southern Taranaki. He had a son named Turangaimua, or more commonly Turanga. Once old enough Turanga ventured back to where the Aotea had landed, and with support, set off to achieve victory over other tribes. When they arrived in Turanganui a Kiwa (Gisborne) they clashed with the local iwi and caught the attention of some of the woman who followed them as they ventured on. The local Turanganui a Kiwa people quickly noticed some of their women were missing and followed Turanga and his support party. They were eventually overtaken at a saddle on the Ruahine Range just north of the Manawatū Gorge. A fierce battle took place where Turanga along with several Rangitāne Chiefs who lent support to Turanga were killed. The party was buried there and the wahi tapu site was subsequently named Te Ahu a Turanga (the sacred mound of Turangaimua (the elder child)).

The Ahuaturanga land block was acquired by the Crown in 1964, five years after J. T Stewart surveyed the Manawatū River corridor (**Figure 2**). The old Māori track (labelled as “Road to Ahuriri” in Figure 2) leading from the Manawatū plains, across the Ruahine Range to Tamaki Nua a Rua (Dannevirke) was also known as Te Ahu a Turanga track. It most likely led up the Mangakino Stream (Stream 9) and exited onto the western shoulder of the proposed highway alignment, followed the highway around the QEII (Queen Elizabeth II Open Space Covenant) areas and traversed the ridge up to Te Ahu a Turanga peak.



Figure 2: J. T. Stewart, survey map 1859

Te Āpiti

Te Āpiti is commonly referred to as the Manawatū Gorge. It is of paramount importance to Rangitāne. Crucially it connected communities east and west of Te Āpiti; the Manawatū River and its riparian margins and Te Ahu a Turanga track were significant routes of transport and communication. Te Āpiti is also the meeting place of the two great forests of Whātonga, namely the forests of the Ruahine and Tararua Ranges. The area is thus symbolic of connectivity between people, places and environments. Te Āpiti has many meanings including a split or cleft, to place side by side, or to have two of. It represents the two sides of the Gorge.

Rangitāne o Manawatū are spiritually invested in protecting the ecology, wāhi tapū and wairua of the area - they sit on the Te Āpiti Governance Group and have recently been involved in redevelopment of the Ashhurst Domain Reserve Management Plan. The relationship of Rangitāne relationship with Te Āpiti is also recognised in the form of a statutory acknowledgement in the Rangitāne o Manawatū Settlement Act 2016.

Ruahine Ranges

The Ranges are immensely significant to Rangitāne, being part of their identity and recited as part of their Pepeha. The relationship with the Ruahine Ranges is also recognised in the Rangitāne o

Manawatū Settlement Act 2016. One Rangitāne cultural practice involves a purification ritual when a person returns to the Ranges to be cleansed by the breath of Tāwhirimātea: "*Hokia ki ngāmaunga kia purea koe e ngā hau ā Tāwhirimātea*". The Ruahine Ranges contain undisclosed burial grounds, special trees where placenta have been buried, and significant hunting/gathering grounds. Rangitāne believe that some of the resting places of their tupuna are going to be disturbed when construction commences and are working with the Alliance in confidence to minimise these impacts. Rangitāne o Manawatū do not wish this kaupapa to be part of the public hearing and consenting process in order to protect the location of these resting places. Rangitāne o Manawatū are also working with the Alliance to understand impacts on taonga species in the Ruahine Ranges, with the aspiration to enhance and reengage with old harvesting grounds and taonga populations.

Manawatū and Pohangina Rivers

The Manawatū River and its tributaries are central to the cultural values system of Rangitāne. This is recognised in the Rangitāne o Manawatū Settlement Act 2016 and Schedule B, Surface Water Management Values in the Horizons Regional Council One Plan ("**One Plan**"). The Manawatū River was created through the spirit of Okatia, who gave life to a tōtara tree growing on the slopes of the Puketoi Range in the Hawkes Bay. The tōtara made its way to the mountain Ranges of Ruahine and Tararua, forcing its way through, creating the Manawatū Gorge/Te Āpiti giving the River the ability to make its way out to sea. The most significant quality that flows through the Manawatū River is its mauri which binds the physical, traditional, and spiritual elements of all things together, generating, nurturing, and upholding all life. This mauri is the most crucial element that binds Rangitāne with their tangible and intangible surroundings. The interconnecting waterways and wetlands of the Manawatū River catchment form a dendritic pattern across the landscape. Flooding and connectivity of intermittent and ephemeral streams, wetlands and floodplains is celebrated as part of this process. If an activity occurs that disrupts the natural actions of waterways entering a river it is seen as having a negative impact on the mauri. Thus, negative impacts on mauri will arise as a result of the Project through infilling, culverting and diverting stream channels, removal of riparian vegetation, and through the release of sediment and roadway contaminants.

The confluence of the Manawatū and Pohangina Rivers is an important place historically and spiritually for Rangitāne o Manawatū. It is where the mauri of the two waters mix which is at the centre of an important cultural landscape. Restoration of waterways and forests on alluvial flats and terraces around this confluence has high cultural value because high value species will flourish here. It currently consists of impacted but high valued habitats such as old growth forest and indigenous wetlands; these ecosystem types are considered endangered. Rangitāne o Manawatū have aspirations

for lowland restoration and cultural activities around the confluence to enable Rangitāne o Manawatū to connect back with the landscape in the area.

Mahinga Kai

The Upper Manawatū once contained extraordinary value for wild foods, rongoa, construction and weaving resources. Complex coordinated systems of Ritenga¹ were practised across the landscape, which were dependant on environmental cues including wind, rain, season, sun, celestial and moon phases. Food from the waterways, wetlands and confluence of the Manawatū and Pohangina Rivers included tuna (Eel) in abundance, giant kokopu, koura (freshwater crayfish), kākahi (mussel), and pātiki (black flounder). *“The deep sluggish creeks that wound through the forest, the river-side lagoons and flax-choked swamps swarmed with eels and waterfowl, the groves of karaka and hinau (staple food resources) were in season laden with fruit, and the dense bush gave shelter to myriads of pigeons, kaka, tui, weka and kiwi which frequent the river margins”* (Peterson 1973:25).

The interconnected lagoons, tributaries, river and diverse riparian margins created the tapestry in which indigenous life took place, providing all of the resources Rangitāne needed to thrive in this environment for over 500 years. Rangitāne regard many species as taonga including those that were relied directly upon for food and other resources, but also for the important positions they held in the surrounding ecosystems. Rangitāne worldview deeply understands the interconnectedness among different aspects of the natural world. This is demonstrated in the whakapapa relations between Atua. Rangitāne wish for the status of certain local taonga such as tōtara (*Podocarpus totara*), rātā (*Metrosideros robusta*), raupo (*Typha orientalis*), hinau (*Elaeocarpus dentatus*), karaka (*Corynocarpus laevigatus*), tuna (*Anguilla* sp), koura (*Paranephrops planifrons*), kereru (*Hemiphaga novaeseelandiae*), pururi (*Aenetus virescens*) to be valued throughout this Project. Cultural taonga need to be recognised in accompaniment to the focus on protecting threatened species.

Otangaki Pā

Otangaki Pā can be identified in **Figure 2**. It was a Rangitāne outpost and kainga situated at the present Ashhurst Domain on the upper terrace. Otangaki Pā sat atop the cliffs just above the Manawatū River (now the Ducks Unlimited wetland), providing a view over some distance of any oncoming attackers. It was a strategic location for defending the wider Manawatū. The soil on the upper terrace is rich and likely supported kumara and fern root farming. Otangaki/Ashhurst Domain is a potential terrestrial restoration offset site for the Project.

¹ Ritenga are everyday rituals and practices that sustain the well-being of people, communities and natural resources.

Otangaki Urupā

On a low rise in Ashhurst Domain, between the upper terrace and bush covered flats, is an urupā containing six unmarked graves. These are the graves of six Rangitāne people who drowned after their canoe sank in the Manawatū River around the 1850s-1860s. The urupā and nearby wetland are under threat of erosion as a result of changes in sediment accumulation around Parahaki/Motuere Island. Rangitāne o Manawatū understand that this is a historical issue that is not being considered as part of the Project but would nevertheless like to take the opportunity to raise as part of this process.

Rangitāne o Manawatū Rights and Responsibilities

Mana Whenua

The concept of mana whenua is a key concept to understanding the environmental management philosophies of Māori. Mana whenua as defined by the Resource Management Act 1991 as the customary authority exercised by an iwi in an identified area. It is the authority to control and manage a traditional area or resource in relation to prescribed customary and cultural practices. The authority is obtained through the relationship of the people and their ancestral connection to the land. Rangitāne have maintained their position as mana whenua over the area associated with Te Āpiti area for over five hundred years. Rangitāne are the only iwi that have this relationship with the Project area on the western side of Te Āpiti. While Rangitāne o Manawatū are working collaboratively with other iwi to achieve the best outcomes for the whole Project area, their statutory area and mana whenua responsibilities lie in the west. Rangitāne o Manawatū identify with catchments 5, 6, 7, 8, and 9 and have strong interests within the western restoration offset areas.

Wāhi tapū

It is the view of Rangitāne o Manawatū that their wāhi tapū are highly interconnected (rather than being a specific site with a specific set of coordinates). This generates a broad cultural landscape where the described travelling tracks, temporary and permanent shelters, resource collecting areas, urupā, natural features and forces are described within an area instead of a specifically defined set of coordinates that contain archaeological evidence. The wairua of these sites and wider area remains strong to this day and into the future, thus Rangitāne o Manawatū see the entire road corridor as a wāhi tapū. It is the responsibility of Rangitāne o Manawatū as mana whenua and thus kaitiaki to oversee and protect not only specific sites but also accidental discoveries, the natural features, and intangible forces present within the area.

Taonga, Whenua me te Wai

Contained within the Rangitāne o Manawatū Settlement Claims 2016 is a list of statutory acknowledgement areas, including the Manawatū Gorge Scenic Reserve, the Manawatū and Pohangina Rivers and all tributaries including intermittent streams not contained on private land. The statements of association made by Rangitāne o Manawatū as part of the settlement concern their cultural, historical, spiritual, and traditional association with the statutory areas. These statutory acknowledgements require relevant consent authorities, including Horizons Regional Council and the Environment Court, to have regard to the statutory acknowledgements in relation to this application for a resource consent for the proposed activities within, adjacent to, or directly affecting the statutory areas.

Mauri; Kaitiakitanga

Section 6(e) of the Resource Management Act 1991 describes the need to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga; section 7(a) provide that kaitiakitanga must be had particular regard to; and section 8 provides that the principles of the Treaty of Waitangi are to be taken into account.

The Horizons Regional Council One Plan, Chapter 2, Objectives 2.1A supports the need for regard of mauri: *“To have regard to the mauri of natural and physical resources to enable hapū and Iwi to provide for their social, economic and cultural wellbeing; and kaitiakitanga”*; and Objective 2.1B provides for kaitiakitanga: *“Kaitiakitanga must be given particular regard and the relationship of hapū and Iwi with their ancestral lands, water, sites, wāhi tapu and other taonga (including wahi tupuna) must be recognised and provided for through the resource management process”*.

The Māori version of Article 2 of the Treaty of Waitangi states that tribes have status and authority over their tribal lands, waterways and taonga species forever more. Thus, Rangitāne o Manawatū have strong interests in how all native species, tribal lands and waterways will be affected, and in ensuring that their protection and enhancement is provided for.

Rangitāne o Manawatū values are considered more widely in the following section of this CIA entitled "Te Whanonga Pono a te Taiao o Rangitāne o Manawatū" but are ultimately grounded in provisions of the Resource Management Act 1991, Chapter 2 of the Horizons Regional Council One Plan, Rangitāne o Manawatū Claims Act 2016, and Treaty of Waitangi provisions described in Article 2.

Te Whanonga Pono a te Taiao o Rangitāne o Manawatū

Te Ao Māori

A Māori worldview is based on the holistic principle that all elements are interrelated. Every part of the environment is understood to have a common genealogy, descending from a common ancestor. The principal ancestors being Io matua te kore (Io the Parentless), Ranginui and Papatūānuku (Sky Father and Earth Mother), and their atua tamariki (142 known demigods/goddesses). This genealogy places Māori people and thus Rangitāne o Manawatū as descendants of the land and the environment. It reinforces cultural identity and a deep connection with surrounding land, waters, weather and species. It places Rangitāne o Manawatū as mana whenua and kaitiaki of the mauri of the western part of the Project area.

Te Ao Māori is provided for within the Cultural and Environmental Design Framework, which is required by the proposed conditions on the designations for the Project.

- This Framework sits as an overall guide for the Project and must be fully referred to throughout all design and operational documents. It is an attempt to integrate worldviews. The challenge remains to implement the Cultural and Environmental Design Framework throughout the diverse aspects of the Project. Representatives for Rangitāne o Manawatū sit on the governance board for the Project, attend monthly iwi working group hui, and attend weekly design workshops, collectively working towards making this aspiration an outcome. Rangitāne o Manawatū expect to be resourced for at least two full-time cultural monitors (this needs to be agreed as part of the consenting process) who will be working in the field and undertaking cultural elements once Te Ahu a Turanga main works begin.
- Te Ao Māori approach will also be provided for by the Tāngata Whenua Values Monitoring and Management Plan, which is a requirement of the proposed conditions of consent. This Plan will be prepared by a person (or persons) endorsed by the Project Iwi Partners, who include Rangitāne o Manawatū.

Tino Rangatiratanga

Tino Rangatiratanga is absolute sovereignty and self-determination, having ownership, rights, control over, and possession of Māori lands, waters, and taonga. Article Two of the Treaty guarantees Māori Tino Rangatiratanga, which is fundamental to Māori wellbeing.

Rangitāne o Manawatū have participated collaboratively in directing high level design and principles of the Project including:

- The new highway will avoid Te Ahu a Turanga Peak and conditions will minimise impact of Spoil Site 25 on the adjacent natural character. Access will continue to be restricted to Te Ahu a Turanga through and beyond the life of the Project.
- Providing direction at the high-level design phase of the Shared Use Path ("SUP") route to avoid any inappropriate access to and views of wāhi tapu, and to minimise effects on indigenous vegetation and fauna communities.
- The Project's technical experts and designers have worked with Rangitāne o Manawatū representatives to come up with an ecological restoration package that works within the local landscape. Rangitāne o Manawatū are supportive of the proposed restoration offset areas. Conditions will be set requiring iwi participation in monitoring of restoration sites, clearance of vegetation, activities in streams and stream rehabilitation. The method of participation will be outlined within the Tāngata Whenua Values Monitoring and Management Plan.
- It is proposed that Rangitāne artworks, wayfinding signage and cultural narrative will be provided for, highlighting the significance of the confluence area. A condition will be set requiring the activity and the details will be set out within the Tāngata Whenua Values Monitoring and Management Plan.
- Rangitāne o Manawatū require a first right of refusal to taonga vegetation and any dead fauna removed or found as part of the Project in catchments 6, 7, 8 or 9. Conditions will be set requiring Alliance support for taonga removal and the details will be described within the Tāngata Whenua Values Monitoring and Management Plan.

Outstanding issues

- Under community pressure, the two-lane road within the flats of the Ruahine Ranges has expanded to four lanes plus a SUP. This has significantly increased the construction footprint of the Project, and in particular increased the impacts on catchment 5. Rangitāne o Manawatū have always supported the provision of two lanes through their sacred maunga and feel that community demands have overridden the iwi's Tino Rangitiratanga, with little regard for associated environmental and cultural impacts.
- Rangitāne o Manawatū iwi leaders would like the Transport Agency to gift a portion of land to Rangitāne o Manawatū in the west of Te Āpiti to enable Rangitāne o Manawatū to maintain connection to the area and practice their duties as kaitikai of the area to their fullest extent. This approach is supported by Article 2 of the Treaty of Waitangi. Rangitāne o Manawatū see this as part of the consenting process, however, this has not been addressed to date.

- Rangitāne o Manawatū are concerned external tourism operations will pick up in the region and capitalise on the cultural landscape. Tourism operators must consult and work with mana whenua to maintain the integrity of the cultural landscape and its history.
- Maintaining Rangitāne o Manawatū connection to features within the Gorge is of major on-going concern. Rangitāne o Manawatū still must have access to taonga such as the sacred rock in the middle of the Gorge. Rangitāne o Manawatū must be consulted and involved in the decision-making process as to what will happen with the old Manawatū Gorge road.

Tāngata Tiakitanga

A Tāngata Tiaki is a guardian or caretaker. It is the processes and practices people of Rangitāne o Manawatū take in protecting the environment and sites of significance for future generations.

Rangitāne o Manawatū have thus far fulfilled their Tāngata Tiaki duties by:

- Attending all possible workshops, site visits, and undertaking review of all available reports in the aim of understanding exactly what impacts will result from the Project.
- Providing cultural advice in the Multi Criteria Analysis for spoil sites. Loss of stream length and taonga species in catchment 5 is extensive due to the change in alignment to protect catchments 6 and 7 in the QEII covenanted areas, the need to provide Te Āpiti Wind Farm maintenance access, and issues with lack of alternative areas for spoil deposition within reasonable distance to the large western shoulder cut. Catchment 5 has surprisingly high Macroinvertebrate Community Index ("MCI") values indicating that enhancement to this stream would provide great ecological benefit. Rangitāne o Manawatū have exhausted all alternative options and support the Alliance decision to use Spoil Site 25.
- Rangitāne o Manawatū have met with David Hughes, Civil Design Lead, and Justine Quinn, Senior Freshwater Ecologist to ensure that the design principles requiring open rock lined or planted drainage channels and roadway run off treatment through constructed wetlands are engineered in a culturally appropriate way within catchments 5-9. Small amounts of drainage waters will be diverted from their mother catchment through these processes, however, Rangitāne o Manawatū see this effect as less than minor based on these discussions.
- Rangitāne o Manawatū are comfortable that the use of culverts has been minimised in catchments 5-9 as far as practicable given the new alignment. The iwi is comfortable fish passage is provided across the Project where appropriate.
- Rangitāne o Manawatū support the use of the Stream Ecological Valuation (SEV) and Biodiversity Offsets Accounting Model to its fullest extent to offset stream and vegetation impacts. These methodologies applied in an integrated manner within select catchments will

provide much comfort to Rangitāne o Manawatū that their values with awa and taonga will be provided for.

- Rangitāne o Manawatū are kaitiaki of the area and being mana whenua, they must be involved in seed collection, vegetation removal, planting, weed and pest control, fencing, and species transfers. This includes the ongoing work required after the Project is complete in terms of maintenance. Conditions will be set requiring participation in these activities and the details will emerge within the Tāngata Whenua Values Monitoring and Management Plan.
- Large amounts of soils and bedrock will be excavated from the Ruahine Ranges. Rangitāne o Manawatū see a need to treat soils that have leaf litter, and thus a special mauri, differently than those that are mainly grassed or bare. A condition is set that supports this approach.

Outstanding issues

- It has been difficult to assess the impact of the Project on the environment through a scientific lens to inform this CIA as technical reports have been delivered only recently. The quantum of information put forward will take the next few months to fully understand.
- Rangitāne o Manawatū are concerned that weedy gravel bars within the Manawatū/Pohangina confluence are not being considered in wider restoration planning. Planting, weed and pest control is proposed for the surrounding terrestrial areas which is supported by the iwi, however, Rangitāne o Manawatū feel that the gravel bars, which have high potential habitat value, should also be protected and enhanced.

Rangitāne-nui-a-rawa

Rangitāne-nui-a-rawa is the undertaking of Tiakitanga with a Rangitāne philosophical approach.

Rangitāne o Manawatū responsibilities require tāngata whenua to guard over all aspects of the natural world, which were created by the Atua children of Ranginui and Papatūānuku.

- Rangitāne o Manawatū have had the opportunity to identify high level mātauranga around plant species that must be included in the planting plan, and information regarding their historic locations. The iwi will continue to work closely with Alliance ecologists to ensure this mātauranga can be realised within the terrestrial planting offset package.
- The majority of the stream offset package is occurring adjacent to the Ruahine Ranges. Seed for this offset must be sourced from the Ruahine Forest Park, while seed for the terrestrial package is being sourced from the adjacent Te Āpiti area. A condition is set to ensure these values are upheld. Rangitāne o Manawatū are opposed to any sourcing of seeds from outside their rohe unless specifically agreed.

Wairuatanga

Wairuatanga is a Māori framework that acknowledges the coexistence of the physical and spiritual dimensions. Wairuatanga is an energy force that connects all aspects of life. Rangitāne o Manawatū continue to support the essence of wairuatanga through karakia, rituals and cultural practices.

Rangitāne o Manawatū have been supporting the wairua of the Project area by:

- Undertaking karakia during early planning stages of the Project, prior to new drilling works and requiring karakia to be undertaken prior to removal of any living forces, for example soils and vegetation. A condition is set to support this important aspect of Wairuatanga.
- Assisting archaeological site investigations and provisioning for cultural monitors to oversee earthworks. A condition is set to support this work and details will be set out within the Tāngata Whenua Values Monitoring and Management Plan.
- Rangitāne o Manawatū are engaging to their fullest capacity within the Project.

Mauri

Mauri is the life force of all living and non-living things. It is the essential quality and vitality of a being or entity. Mauri is used in assessing ecosystems subject to human change; any damage, alteration or contamination to the environment will affect the mauri that it possesses.

Mauri is protected throughout the Project:

- Sediment runoff from the Project will be managed to a high standard and reduced as much as practicable. Rangitāne o Manawatū support the proposed monitoring of MCI and deposited sediment to detect sediment impacts on receiving environments.
- Clean water will be kept clean by diverting natural waters away from storm water within the Project footprint.
- All roadway and SUP contaminants will be treated through constructed wetlands as a long-term mitigation option.

Outstanding issues:

- There is no ability to give back to Te Ao Māori and enhance mauri within Te Āpiti Wind Farm catchments despite significant effects occurring within this area. This is a result of strict requirements from Te Āpiti Wind Farm management not allowing any type of fencing or planting in the area. Catchments within Te Āpiti Wind Farm are incredibly impacted by

trampling of stock through stream channels and will be further impacted by the Project. A key value and approach of Rangitāne o Manawatū is the need to give back to the area being affected. This cannot be met in this instance, however, Rangitāne o Manawatū agree that the offset package will provide for recovery of stream values in an alternative location.

Tikanga

Tikanga defines the appropriate protocol for undertaking an activity; it sets objectives and processes that individuals and organisations must achieve when undertaking an action. An overriding tikanga in environment is that if an Atua domain is impacted then we must compensate for this impact.

Tikanga and the Manawatū River Bridge (BR02)

- The preferred bridge design for this structure will have a major impact on the mauri of the Manawatū riverbed and water in times of flood. Cultural mitigation and compensation will be realised during the design of the Wetland Experience (under the Eco Bridge, BR03) and Western Gateway Park, and through cultural enhancement of the bridge and park designs. Consent conditions will require Rangitāne o Manawatū participation in this design and details will be provided for through the Tangata Whenua Values Monitoring and Management Plan.

Taonga tuku iho

Taonga tuku iho is the intergenerational transmission of Mātauranga Māori. Taonga that are handed down from generation to generation.

Outstanding issues

- Provision of a Cultural Materials Access Plan will be required by the conditions of consent and developed as part of the Tāngata Whenua Values Monitoring and Management Plan. This will provide for Rangitāne o Manawatū to have the ability to sustainably harvest resources from terrestrial restoration sites so that they can harvest resources from their maunga and traditional harvesting grounds into the future.
- Rangitāne o Manawatū request retirement and enhancement of Karaka Grove, a historic mahinga kai area of Rangitāne o Manawatū. This proposal is being considered at the time of submission of this CIA.

Mātauranga Māori

Mātauranga Māori is the knowledge, comprehension, or understanding of everything visible and invisible existing in the universe. Pūrākau and maramataka, forms of Mātauranga Māori, comprise knowledge generated using methods and techniques developed independently from other knowledge systems.

- Rangitāne o Manawatū are working with Alliance design experts to incorporate local mātauranga into design of the Manawatū River Bridge, Viewing Areas, the Wetland Experience (under BR03) and Western Gateway Park and SUP.

Mahi tahi

Working collaboratively with all iwi who have identified their interests in the Project.

- It is acknowledged that the Alliance has committed to funding one FTE Kaiarahi. However, in Rangitāne o Manawatū view this is insufficient. The iwi involved in the Project are part of an Iwi Working Rōpū. This Rōpū is now gaining traction but is lacking in ability to adequately and properly meet Project requirements through lack of project and administration support. Rangitāne do not believe the single Kaiarahi role will have the capacity to adequately work in this space, thus would like to have at least a 1 FTE Project Management/Administrative role of a senior level funded to support the activities of the Iwi Working Rōpū. Rangitāne o Manawatū would like to see such further support confirmed during the consenting process.

Conclusions

Rangitāne o Manawatū have worked proactively with the Alliance to understand and mitigate the impacts that the Project will have on Te Āpiti, the Ruahine Ranges, waterways, taonga species and site specific wāhi tapū. The conditions provide for iwi's continued partnership and participation within the Project, thereby fostering positive outcomes in the social, economic and environmental spheres for our wider Māori community. Rangitāne o Manawatū look forward to further developing and realising the principles of partnership, protection and participation within the Project Alliance and through the delivery and implementation of the Project.

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