

Te Iwi o Rakaipaaka



Kaitiaki o Te Taiao o Rakaipaaka



“ WHAKAPUMAUTIA | WHAKAWHANUITIA | WHAKAPUAWAITIA! ”
Establish, Expand, Prosper & Thrive

STATE HIGHWAY 2 ROADING ISSUES / CONCERNS IMPACTING THE CULTURAL VALUES ACROSS THE RAKAIPAACA /NUHAKA TRADITIONAL ROHE KAINGA

INCLUDING:

- Morere Hill Landslide;
- Concrete Pile Underslip;
- North Morere Underlips;
- Morere Hill Culvert;
- Tunanui Bridge;
- Rakaipaaka Bridge;
- Omana Culvert.

All areas interlink.

A holistic CI/CV Assessment informs the importance to maintain and retain the values of these sites of significance for Rakaipaaka and to ensure elimination of impacts vital to these significant sites retention for now and into the future

CULTURAL IMPACT / VALUES ASSESSMENT PREPARED BY GRAEME SYMES TE IWI O RAKAIPAACA TRUST
(THE GROUP) TAIAO LEAD AND TRUSTEE FOR NGATI RAKAIPAACA AND THE KAITIAKI CONNECT TO
TRANSPORT REBUILD EAST COAST (TREC)

The writer:

Graeme Symes the Strategic Taiao Pou Lead, Trustee and Environmental Officer for and on behalf of Te Iwi o Rakaipaaka Trust (The Group) has been contracted to undertake these CIAs/CVAs on behalf of Ngāti Rakaipaaka by TREC.

Important to note – declaration of conflict of interest as a TIORT Trustee:

While engaged to undertake these CIAs/CVAs Graeme Symes is required to resign temporarily as a Trustee. Graeme anticipates this piece of work taking approximately 3 - 4 months aiming to be completed no later than the 20th December 2024.

The intellectual property provided in these Cultural Values Assessments / Cultural Impact Assessments remains in the ownership and control of Ngāti Rakaipaaka. This document cannot be replicated or shared without the express and written permission of Ngāti Rakaipaaka.

The Report:

Rakaipaaka continues to prepare its reports in contemplation of refining applications for resource consents necessary to enable future proposals, and is able to be relied upon for these purposes.

This report provided the writer continued ability to utilize his Bachelor Degree in Environmental Management qualification gained over a 5 year study period at Te Whare Wananga o Aotearoa.

THE APPROACH:

1 - Kia ora Johnina, koutou mā

Ka nui te mihi.

We are now programming the work for kaitiaki to input into the TREC work programme.

Below is the programme for Ngāti Rakaipaaka, and whilst small, it is important:

1. One Future Works project timed to start on 10 February 2025;
2. Six completed works; and
3. Four emergency works.

The plan is to:

1. facilitate input into the Future works project before the work starts, during and at close out; from this you may assess the need or otherwise for a Cultural Impact report; and
2. provide drone footage/desktop site visits for all other sites, both completed and emergency to assist in determining the need for retrospective consents or ongoing cultural effects assessments and, as well, whether onsite visits are needed.

As well as reviewing information relative to the sites noted below, we are also looking for the following:

1. Cultural Values Report, with a specific section identifying your preferred engagement protocol in the event of another emergency wet weather event;
2. Cultural Impact assessments, where considered necessary and agreed for selected sites.

Trust this is reasonable, subject to your approval of course. I look forward to hearing from you.

Subjob	Job name	Status	Finish date	EMERGENCY WORKS
C1002C	Mōrere Hill Landslide - Permanent works	Future works	5/06/25	Morere Culvert
C1001A	Concrete Pile Underslip	Works complete		Concrete Pile Underslip
C1001B	North Morere Underslips	Works complete		North Morere Underslips
C1002A	Mōrere Hill Culvert (culvert 31) - Temporary works	Works complete		Mōrere Hill Culvert (culvert 31)
C1002B	Tunanui Bridge Debris Cleaning - Medium-High Priority	Works complete		
C1101B	Rakaipaaka Bridge Debris Cleaning	Works complete		
C1101C	Omana Culvert Debris Cleanig	Works complete		

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Acknowledgements:

I te mea, ko o tatou whanau e pupuri ana i nga korero o nga waahi kua paopaohia, kua wehe atu i te nei ao ki tera taha o te riu, me whakawhirinaki tatou ki nga whanau kua mahue mai, me etahi korero me nga wheako o te ao, e maumahara ana ki nga uara me nga paanga pea ki te manaaki, te hauora me te haumarua i warewaretia.

Translation: -

Given our whanau who held the korero of the areas in question have now left this world ascending to the other side of the vale, we have had to rely on whanau left with some korero and life experiences that reminded of the values and potential impacts of care, health and safety ignored.

Archaeologists –

Earle Karini Pou Arahi mō Māori Heritage - Pouhere Taonga Heritage New Zealand; Jasmine Weston | Archaeologist / Poutairangahia | Pouhere Taonga Heritage New Zealand | Otago/Southland Regional Office and Rakaiao Skerrit | Archaeologist / Poutairangahia | Pouhere Taonga Heritage New Zealand | engaged by TREC to assist whanau with mahi like this. Although the knowledge of our sites of significance was well known by the Purakau left from our koroua, kuia, it was awesome to receive the drone footage for not only the purpose of this document but to share with our now and future generations.

Report Ratification:

We have utilised this korero for this report as it also relates to the mahi we are working on for the purpose of this TREC work programme.

Date	Name	Refers to specific stories in this report
Thursday 2 nd July 2020	Mrs Puti Dunn – Lived on the land and reflected on the experiences endured during high river levels caused by excess rains	Refers to tributaries / rivers would naturally take their own pathways where she was bought up around the Waitirohia river on River Road, Nuhaka
29/10/2024 – Reflecting on Purakau shared by koroua when they talked about Moumoukai, Rangiahua Pa, Pokoharu Pa	Mrs Johnina Symes – Whenua Māori Owner and Whenua Kaitiaki	Oral traditional korero shared with her from koroua / kuia about the iwi kainga sites of significance and the need to keep them safe for the future generations and importance of their identities.
29/10/2024	Mrs Pauline Symes – referring to a wairua a hinengaro	The values of spiritual wellness and how these are not to be ignored, there are reasons why these presents themselves – warning!!, warning!!, warning! Our old people would just say “don’t go there its tapu”
27/06/2020 28/08/2024	Mrs Pauline Symes – referring to Maramataka	“Concerning the collection of kai, everything was done in accordance with the Maramataka. The Pakeke would place their pa tuna in certain areas at different times to catch the tuna, big eels at one area, different species in another area at appointed times according to the Maramataka”. Source – Pauline Symes 27/06/2020 and reshared Wednesday 28/08/2024
29/10/2024	Bree Martinac, lives and works at Mangatoto Station – referring to a wairua, a hinengaro	My horse darts sideways when I’m riding in and around the bush areas of Maehe and Moumoukai Maunga. Bree’s horse has no vices, suspects that there are underground tomo / burial areas – she also felt a strong wairua just like her horse does every time passing certain areas on the maunga.

Māori Ecology:

Firstly we need to explain to you what the whole ecosystem means to us as Māori and our connections to the whenua, the environment, the natural resources that provide us with our identity and how to be Kaitiaki to all those things. Te ao Māori Ecology or our Māori worldview considers everything living and non-living to be interconnected. Whakapapa describe these connections and tell the story of how humans / tangata, plants and animals came into being. Humans / tangata, plants and animals are all descendants of Ranginui (the sky father) and Papatuanuku (the earth mother) and their tamariki, which means humans / tangata are therefore, intrinsically linked to biodiversity. The concepts of mauri (life force), mana (authority/power), tapu (sacred and restricted customs) and wairua (spirit) are important to consider in relation to both humans / tangata and nature. The tangata whenua (people of the land/whenua) have a role as kaitiaki (guardians) to preserve the mauri, wāhi tapu (sacred sites) and natural taonga (treasures) in their area. Kaitiakianga includes active stewardship or guardianship of the land/whenua, with Māori traditionally having their own system of resource management to sustain humans / tangata and natural resources for now and into the future. The relationship between the health of the ecosystem and the wellbeing of humans / tangata can be demonstrated by the following phrase that is often used by Ngati Wai and Ngati Whatua – “Ko ahau te taiao, ko te taiao, ko ahau”.

Ngati Rakaipaaka interpretation of all living matter and their contributing connections within te Taiao.

a. Noke – Worms Recycle dead matter, for example dead leaves, represents things that are special or can even be quite useless, but provides opportunity for prosperity. – Struggles. Relates to relationships, that we utilize each others skills knowledge. E.g. Hapu, Whanau come up with all the ideas, but no commitment, don't put in the hard yards. The worm takes on the management role.

b. Mauri – Essence of Life Papatuanuku, essence of all things in terms of kaitiakitanga – Kaitiaki understands the life spans of natural resources, however if the understanding is lacking progress is non effective, then there is a problem and a mitigation process needs identifying to immediately remedy. Constantly checking, upskilling, gaining knowledge. Preservation and conservation management role. Adaptability and flexibility.



Figure 2: These Totara stumps only reveal themselves on certain occasions at the Ngutu Awa and we were lucky to have captured this picture while at our Ngutu Awa on a Ngati Rakaipaaka wananga hikoi. These stumps are thought to be where the Waka Takitimu docked for repairs. To some this is a warning about the Mauri o te awa and not necessarily a good warning, so scan the area to see what is happening and in this particularly instance it was thought that the awa needs some attention.

c. Rakau – Ngahere

Stands strong and tall, (the Kaupapa) the branches reaching out for new ideas and skill, expertise and knowledge, leaves new growth, opening up to new and exciting ideas, the trunk likened to the organisation (TIOR) and its beneficiaries values, the operations, uncompromising. Standing strong, firm base role.



Figure 3: Tane Mahuta – sourced from this link: https://nz.search.yahoo.com/yhs/search?hspart=trp&hsimp=yhs-016&type=Y139_F163_202973_043024&p=picture+of+tane+mahuta

- d. Manu – Birds** Germinating and helping grow those new ideas, entrepreneurs. They eat berries, then tiko it out hoping for growth. Loads the ideas then flies off to leave for someone else to follow through. Brings the ideas, the dreams, the whanau voice role, tweeting here, tweeting there, tweeting everywhere, then flies off, leaves for someone else to do the do.
- e. Ra – Sun** External Force, eliminating the dark stuff or the raru, helps to grow new ideas, like the new shoot. Expertise engaged to help a situation, it could be our Kaumatua, our kuia who are knowledgeable. It could be that processes are not done properly. Fixer upper role.
- f. Maunga – Mountain** – There for many reasons, provides shelter, it is a kaitiaki in its own right, Analysing to identify whether things are too big to take on. Analytical role. Nope chuck that out, Yup keep that.
- g. Taniwha – Mystical Being** Gives spiritual nature, nurture, warns of good and bad – few people know its there. To be aware role.
- h. Rererangi – Aeroplane** Risks, these things can spray with fertiliser to help grow things or accelerate things or it has the potential to spray with poison. Relate it to risk management, controlling component and is a vital tool. It is mechanical, cosmetic, synthetic. It can be a good thing and it can also be a bad thing. It depends on what you need this for. Is it going to affect the Mauri at the bottom of the tree. Risk Management Role.
- i. Awa – River** If our awa is sick, we are sick - is defined as the core nature or most important qualities of us as Māori or everything to do with our Māori wellbeing. Much like our awa, if it tastes pirau then we feel sad and we become pirau. Health and Wellbeing indicator role.

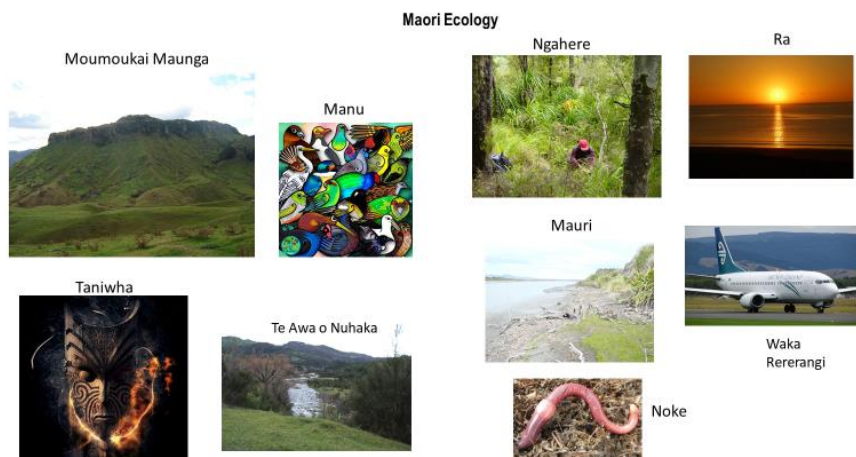


Figure 4: A visual of our Māori Ecology and what that looks like for us as Ngati Rakai-paaka

Te Timatanga
Moumoukai te maunga, tu mai ra
Te whakaruruhau, te whare korero
E kore, kore e riro.
Waitirohia, te Awa o Nuhaka, e rere ra
Te Matapuna o te ora
E kore e maroke
Rakaipaaka te Iwi, e noho ra
Nga whare rau o Te Tahinga o te ra
E kore e ngaro
Tihei mauriora.

Ngāti Rakaipaaka

The Ngāti Rakaipaaka tribe is situated in and around Nuhaka. The *ahi kaa* or heartland of the Iwi is historically and culturally defined in terms of significant natural phenomena, events, sites and geographic features.

Mana Whenua (Land Rights)

Rakaipaaka and his sister Hinemanuhiri, are the children of Kahukuranui and Tu Teihonga. Kahukuranui is the son of Kahungunu and Rongomaiwahine.

Rakaipaaka and his sister were born at Waerenga-a-Hika near Turanga, however, due to disagreements amongst whanau Rakaipaaka and his followers were forced to migrate.

Soon after leaving the Turanga area, Rakaipaaka and his sister separated. Hinemanuhiri took the inland route via Hangaroa, a route that the inland road from Gisborne to Wairoa practically follows today. Hinemanuhiri and her people settled in the locality now known as Te Mania, in the Maru Maru district. Rakaipaaka took the coastal route to Mahia, his ancestral home. From there he journeyed to Nuhaka, and followed up the Nuhaka river to make his new home on that great eminence, Moumoukai which mountain separates the Nuhaka and Morere valleys. *Sourced from T. H. Mitchell - Takitimu*

Rakaipaaka and his wife Turumakina had 12 children.

A whakataauaki (proverb) of Rakaipaaka is “Nga Whare Rau o Te Tahinga”, literally meaning the one hundred houses of Te Tahinga. Te Tahinga was a mokopuna of Rakaipaaka. Although he didn’t physically have one hundred houses, he gave equal mana and rights to all of his children and mokopuna hence the proverb. One of Rakaipaaka sons was Pokia – Te Rangi, father of Te Tahinga and Tamakahu to different wives. What is generally referred today is Ngai Tamakahu and Ngati Rangi and Ngai TeRehu covering the mana whenua of Nuhaka river control and upper areas.

Whakapapa (Genealogical Lineage)

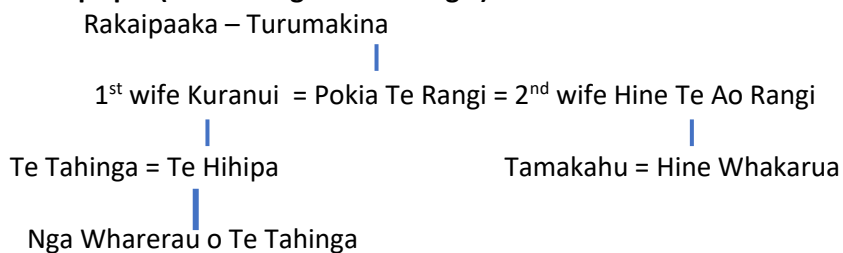


Figure 5. This whakapapa is common knowledge to the Ngati Rakaipaaka Tribal members

The whanau who hold the mana whenua in and around the areas regarding the areas within the TREC work programme are of Ngati Rakaipaaka descent or affiliated whanau.

The Ngati Rakaipaaka Tribal Authority (Te Iwi o Rakaipaaka) maintain Kaitiakitanga over the area of whenua that relates to the areas of interest for this document, as will be explained. These whanau and hapu are representative in the vicinity of 6,000 plus Māori landowners.

Ngāti Rakaipaaka Rohe

Ngāti Rakaipaaka tribe are situated around Nuhaka. The *ahi kaa* or heartland of the Iwi is historically and culturally defined in terms of significant phenomena, events, sites and geographic features.

2 The Rakaipaaka rohe is as follows: from the Opoho Stream and Te Kaha o Tureia in the West Northward adjoining Hereheretau, then north to the Maraetaha blocks, then in an easterly direction to the Paritū block, in a southerly direction bounding the Kopuāwhara lands to the coast to Waikokopu, then running along the coast past Te Ngutu Awa o Nuhaka back again to the Opoho Stream.

Our rohe is rich with history, Taonga, natural resources, assets and kōrero. Rivers, Moana, springs, fountains, land, the natural resources and environment have been the mauri, life and sustenance for the tribe of Ngāti Rakaipaaka and always will be.

However, these Taonga have been exploited for many years after Public Works Act opened up our resources and we continuously get approached from as far Away as Tūranga and Wairoa, as well as Tūwharetoa.

Moumoukai me Maehe nga maunga tapu o Rakaipaaka

There he stood, over 2000 feet above sea level, a commanding figure, a prize to behold, our Whakaruruhau, our mountain refuge.

The pride of all those living in their kainga and villages of Nuhaka proper.

When the alert sounded, all packed up and moved en masse to their mountain refuge, there to enjoy the safety, protection and security of their mountain home.

Known far and wide, a prize for would-be captors, strategically chosen and organised to accommodate the entire population of Rakaipaaka, indefinitely.

20 acres of Maara, a gushing fountain of water, buildings of every kind to house, protect and accommodate all functions, ceremonies and practices with Ana Tapu for special passages and uses.

Surely a prize for would-be conquerors, a dream to marauders and raiders.

That was all it amounted to, a dream, “He moe moe a” so our Kaumaatua say, however, they came from far and wide, near and distant, Tuhoe power, the might of Ngapuhi, with musket and sabre. Yes, they came, they tried all strategies of warfare and then, they left shaking their heads in disbelief, not a feather disturbed, not one unhallowed hand or foot ever got within half of the one and only pathway entrance to that great eminence.

Not one of the hopefuls, enemy or would be conquerors claimed the right to that great prize Moumoukai Mountain home.

Our greatest enemy and taker of our beloved mount was our best friend, the Crown. With the flourish of the pen, the Crown who covenanted and promised to protect our right and our lands, took it, they wanted it and whatever the Crown wanted, they took, the pen indeed was mightier than the sword.

And so included Moumoukai into the 10,000 acres 3,300-pound sale Moumoukai was not part of the original Nuhaka Block.

Who would sell a Wahi Tapu? Who would sell the castle of a Kingdom and heartland? Not our Kaumaatua, not our Kuia, not ever.

Rakaipaaka would never sell their heritage, their existence, their all, NEVER EVER.

2Koroua / Kuia determining this is our Ngāti Rakaipaaka area of interest particularly to lodge a Ngāti Rakaipaaka Wai # for Treaty Claims purposes. Then in 1997 – A comprehensive Claim # Wai 964 was issued.

Rakaipaaka Kaitiaki Cultural Values / Cultural Impact Assessment:

These are the areas of the workplan having a holistic connection directly below nga Maunga Moumoukai and Māehe

Morere Hill – Kokoru

- Morere Culvert
- Concrete Pile Underslip
- North Morere Underslips
- Morere Hill Culvert (culvert 31)

The work is expected to be completed in these areas by 05/06/2025

Maehe te hoa Rangatira o Moumoukai. Tu mai ra ki te taha o Moumoukai.

E koropupu nga wai no nga maunga. I heke nga wai o Moumoukai ki te awa o Waitirohia. I heke nga wai o Maehe ki te whenua pamu. Ki te huarahi – SH2.

The water within the basin in the lower reaches of Maehe has caused land subsidence, proving very difficult to manage.

As evidenced in the drone footage of the affected areas, this has created a major problem for land drainage and stabilization.

To keep the land stable for SH2 is a priority. Also, a priority for Rakaipaaka is the protection of Maehe, to prevent further slipping – subsidence and ultimately land degradation.

Although the water flowing from within the Maunga may be proving a headache for roading, the waters within are traditionally the life-giving force contributing to the Mauri of the Maunga.

The water provided sustenance to the Iwi kainga spiritually and physically.

Both Maunga are such an important part of Rakaipaaka history. Protecting and looking after the people. Hence the korero “Te Whakaruruhau – To shelter the people”. “Te Wharekorero – a repository of history and knowledge”. Both Maunga go hand in hand upholding the mana of Rakaipaaka.

Although the whenua passes from tangata whenua to pakeha hands through legislation and deceit, the Maunga are and still is the traditional home and stronghold of Rakaipaaka.

To identify with Rakaipaaka these Maunga names only need to be mentioned, and you will be immediately recognised.

A limestone quarry operated on Maehe in the 1950's and 60's.

In the early 1990's the farmer at that time and a quarry contractor tried to resume extracting limestone from Maehe.

This was met with very strong opposition from Rakaipaaka and was subsequently abandoned. As was evidenced in the mid 1900's Maori had very little protection rights. These days with the RMA and other legislation we are in a much stronger position to protect our taonga.

Therefore, we fully support the remedial work to protect SH2, but in no way will we agree to any mahi that will in any way compromise the mana of our Tipuna Maunga Maehe.

To all tangata whenua, wherever they are in Aotearoa, their Maunga is their taonga, representing who they are. They contain their history and korero tawhito as with Moumoukai and Maehe they are supreme eminence within our rohe, standing over the rohe kainga.

Pa and Kainga – Rakaipaaka Cultural Values 3:

Clearly, these maunga are sacred, they are spiritually, culturally and beaming with taonga tuku iho / special gifts handed down even today. The proof is in the pudding, that there is likely ko iwi are revealed, only Rakaipaaka can whakanoa tenei taonga / settle these treasures to their rightful place if at any time exposed during the work programme of TREC. Treading gently for health and safety reasons.

Rakaipaaka like many Māori lived communally, usually in kāinga or in fortified pā, living close to cultivations, water supply, moana, access to food and other resources (in rivers, estuaries, forests and the sea) and their main form of transport was waka or descending underground through extended caving systems or across whenua. When their security was threatened, they resorted to pā, on sites chosen for their view of the surrounding countryside and/or sea for Rakaipaaka they chose Moumoukai and Maehe maunga, their defensibility, and their strategic value.

Bree Martinac who lives at Mangatoto Station. Maehe Maunga is part of Mangatoto Station. Bree shared how her horse darts sideways when she's riding in and around different bush areas of Maehe and Moumoukai Maunga. Bree said her horse has no vices, she suspects that there are underground tomo / burial areas – she also felt a strong wairua just like her horse does every time passing certain areas on the maunga.

There were various reasons why pā or kāinga could be left to decay. Habitations taken in battle might be occupied by the victors, or they could be left deserted and a new settlement created some distance away. A whole village could be abandoned and declared tapu on the death of a chief of high mana, and some actions or events warranted the burning of houses. Long-abandoned ancient pa sites are still known through oral tradition and archaeology.

A strong characteristic of traditional Māori lifestyle was its mobility. Whole communities would move for harvests at certain times of the year, for fishing and hunting seasons, for planting crops (sometimes at a better location), for whānau or political reasons, and, of course, because of conflict or scarce resources. For Rakaipaaka they were forced to leave their pa kainga through a series of land sales/crown action Sale of the Nuhaka No1 Block. The customary practice of whakarahi to maintain ahi-kā-roa, and to confirm tribal dominance of territories, was expressed through this itinerant lifestyle.

Heritage NZ Archaeologists Report

4 Over a week period from the 11th – 15th of November 2024 Tautiaki Taiao Whai Oranga (TTWO) undertook a cultural mapping project in collaboration with Ngāti Rākaipaaka. The area surveyed cover sites of significance to Rākaipaaka in their rohe. There were 18 sites of significance identified to be surveyed and seven archaeological sites. These included Maunga, Awa, Marae, Ana and Urupā. Each of these sites was visited by TTWO alongside a representative of Ngāti Rākaipaaka.

The surveying was undertaken using a combination of lidar, drone footage, GPS points, photography, videography and site record forms with the appropriate method identified based on what Rākaipaaka was wanting to gain from the recording.

Site X19/302 – Terrace + Oven

Previous work

3 Rakaipaaka Pa and Kainga similar to korero at this link - <https://www.theprow.org.nz/maori/pa-and-kainga/>

4 Refer to appendix 1 attached – “Ngāti Rākaipaaka A Cultural Landscape Created by: Jasmine Weston, Rakeiao Skerrett and Earle Karini December 2024”

This site was recorded in 2010 by Rick McGovern-Wilson. The site was recorded as a terrace site (Figure 17). The description of the site when it was recorded identified it as three terraces stepping down a hill slope above the road and two below it at the base of the hill (figure 4). In addition, there was a recorded oven feature identified along the south side of the farm track.

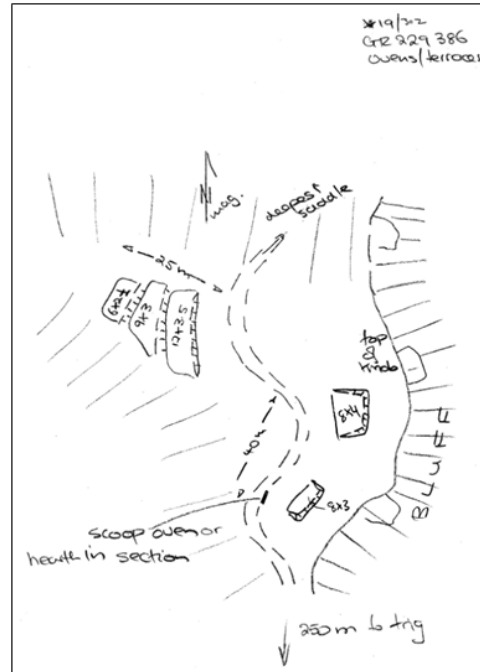


Figure 37. Sketch plan of site X19/302 (2010)

Updated site description

This site was investigated with the three terraces possibly being identified (Figure 18). These were somewhat difficult to discern within the long grass but were approximately 10m in length and 5 m in with. The two where platforms were also relocated (Figure 19, Figure 20). These features platforms were located on the eastern edge of Moumoukai, towards the mountains southern end, this was not where the site was located on archsite. The platforms were visible as cut areas, one above the other, pushing into the hillside. They were similar in size – approximately 4 meters in length and the same in width. These visible on the ground surface, on a hill slope adjacent to the south of the farm track that runs across Moumoukai.

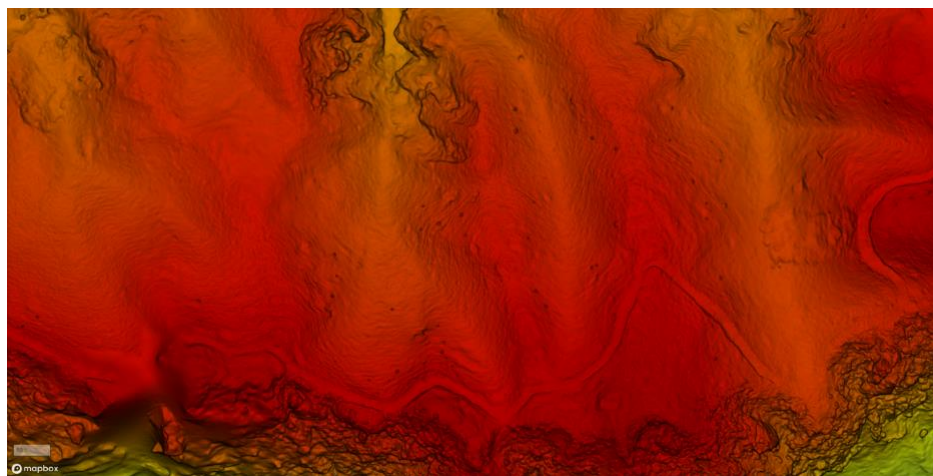


Figure 38: 2D digital terrain image overlooking several of the sites with X19/302 (1997) located in the bottom-left of the image, Rakeiao Skerrett (2024).



Figure 39: Depression uphill from the farm track, Jasmine Weston, iPhone XR, 2024.

Site condition

The area was in moderate condition. There was nearby evidence of slips and erosion that was likely why the oven could not be re-identified.

[Site X19/304 – Terrace](#)

Previous work

The site first occurs on the archaeological record in 1997, recorded by Kevin Jones (NZAA, 2024). This site was recorded as hut floor/terraces with evidence of charcoal present during the time of that survey (Figure 8, Figure 9). A follow up survey is believed to have occurred in 2010 by Rick McGovern-Wilson, these notes were followed up on however these were not able to be found (Mary O'Keefe, 2024).



Figure 1: Depression uphill from farm track taken looking southwest, Jasmine Weston, iPhone XR, 2024.

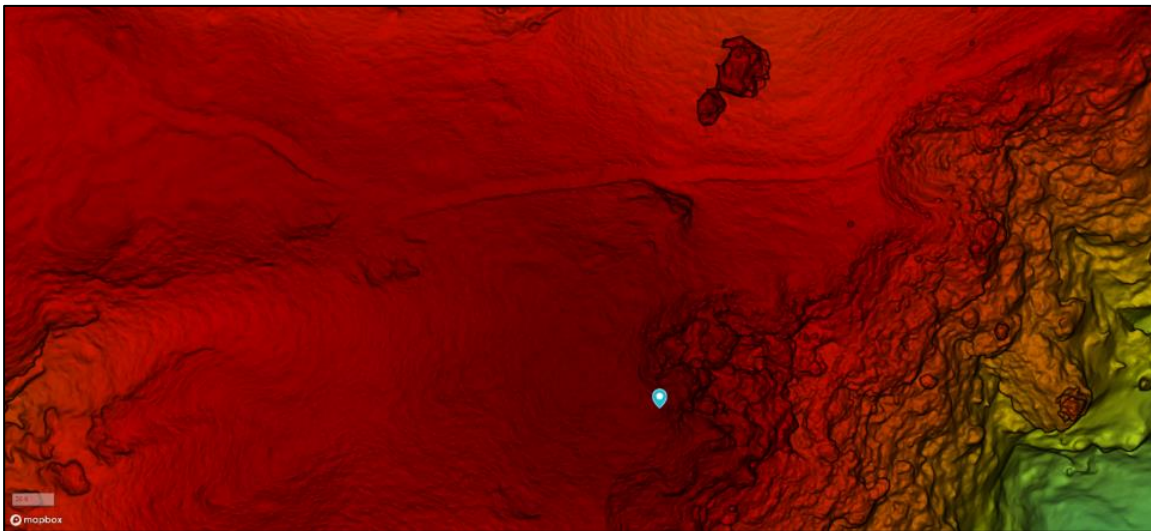


Figure 2: 2D image from the digital terrain model (DTM) of X19/303 and X19/1 with the blue icon representing the trig on Moumoukai, Rakeiao Skerrett (2024).

Site condition

The platforms and terraces were located to the south of the farm track, uphill of it. There is potential that the farm track cut through additional platforms that may have been present. No further features were identified around platforms. Only the upper three terraces for the original site record form were able to be identified during the site survey in November of 2024. This is likely due to the heavy rain from Cyclone Gabrielle and other severe weather event that had caused some visible erosion. The grass was also approximately 40cm in height, making smaller features difficult to identify.

Site X19/303 – Terrace+ Oven

Previous work

The site was first identified on the archaeological recorded by Rick McGovern-Wilson in 2010 (Figure 3). During this survey a terrace and oven that had been cut by the farm track were identified. An oven feature was also identified and was exposed in the side of the farm track.

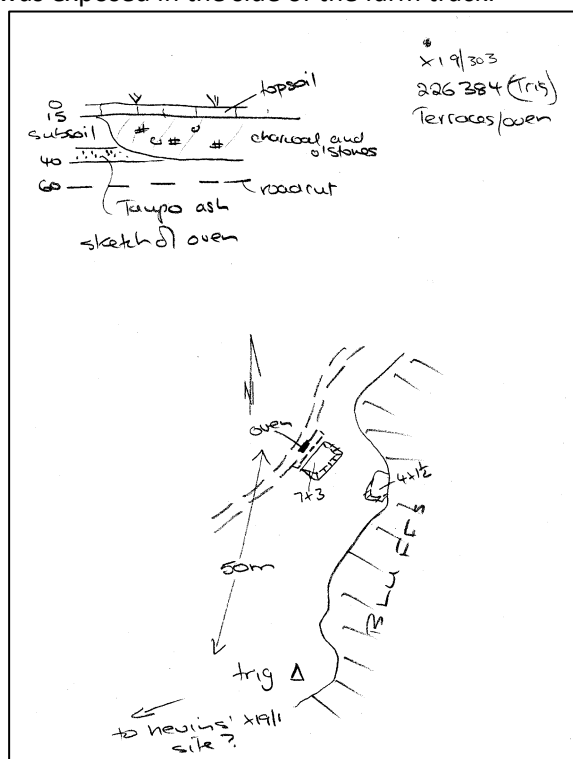


Figure 3: Sketch plan of site X19/303, Kevin Jones (7 April 1997).

Updated site description

The 2024 survey of the area saw the area that the site was recorded in as being walked over. Potential Terraces were identified during the survey however there was no evidence of the oven feature (**Error! Reference source not found.**). These terraces were somewhat difficult to discern, likely due to weathering (**Error! Reference source not found.**, Figure 1).

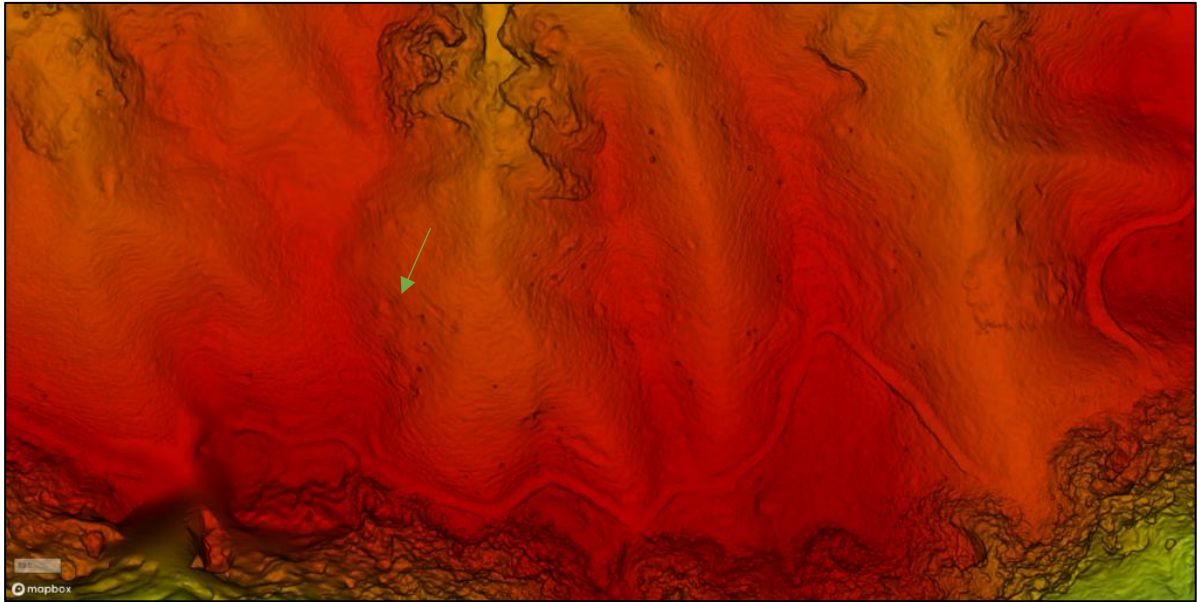


Figure 4: 2D digital terrain image overlooking several of the sites with X19/302 (1997) located in the bottom-left of the image, Rakeiao Skerrett (2024), terrace indicated with green arrow.



Figure 5: Looking southeast towards the recorded terraced area, terrace indicated with red arrow, Jasmine Weston, iPhone XR, 2024.



Figure 6: Looking south towards the terraced area, Jasmine Weston, iPhone XR, 2024.

Site condition

The area was in moderate condition. There was nearby evidence of slips and erosion that was likely why the oven could not be re-identified.

Site X19/304 – Terrace

Previous work

The site first occurs on the archaeological record in 1997, recorded by Kevin Jones (NZAA, 2024). This site was recorded as hut floor/terraces with evidence of charcoal present during the time of that survey (Figure 8, Figure 9). A follow up survey is believed to have occurred in 2010 by Rick McGovern-Wilson, these notes were followed up on however these were not able to be found (Mary O’Keefe, 2024).

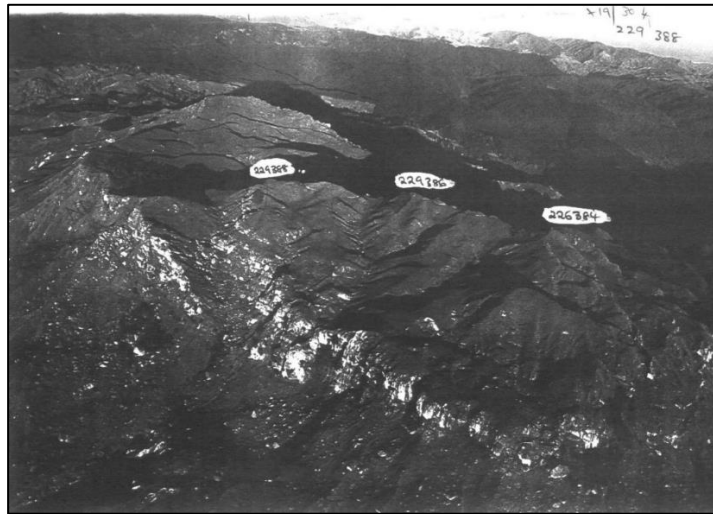


Figure 7: Image of Moumoukai supplied with NZAA report (1997) with terrace slopes pictured with sites in order moving from left to right X19/304 (229388), X19/302 (229386) in centre and X19/303 (226384) on the right.

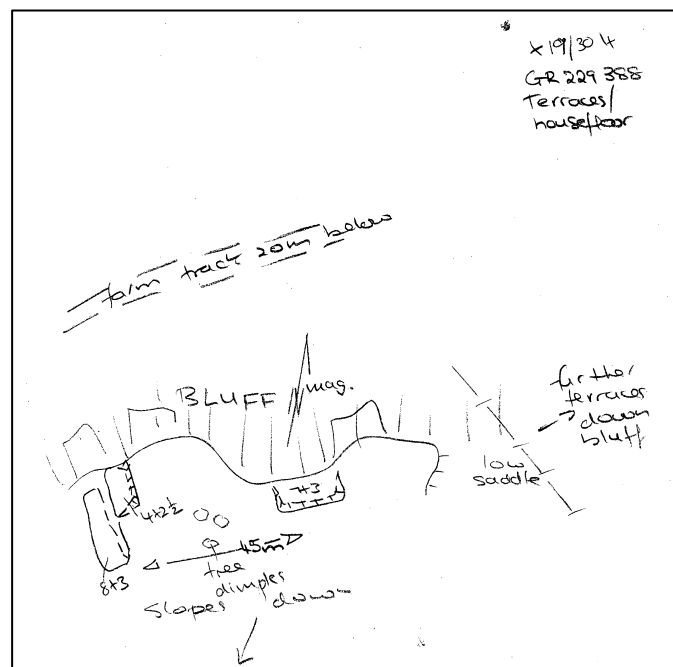


Figure 8. Sketch plan from the original site record form5.

Updated site description

The location of the recorded site was identified in 2024. There was some identified terrace shapes believed to have been those recorded (Figure 9). These were not as clear as identified in the 1997 site record form and no cultural layer of material was able to be identified. It is believed that there were some erosions due to severe weather, possible Cyclone Gabrielle or an earlier storm system that caused the damage to the sites. In addition, the grass cover was quite full, with the grass reaching a height of approximately 20cm-40cm, making it difficult to discern small details.



Figure 9: Looking northwest towards the terraced area, Jasmine Weston, iPhone XR, 2024.

Site condition

The site was in moderate condition. There were some slips noted nearby, giving weight to the suggestion that this may have had some impact to the distinction of the terraces.

New site – Pits

Site description

Located to the southern end of Moumoukai, approximately 45m to the southwest of the trig station were two pit features (Figure 10Figure 11). These depressions were approximately 1.2m in diameter and were differently adjacent to each other. These pits were approximately 450mm in depth. These were located near the terraces for site X19/303



Figure 10. Looking east, up the hill towards the identified pits Jasmine Weston, iPhone XR, 2024.



Figure 11. Looking east, an overview of the hill that the pits occurred on, Jasmine Weston, iPhone XR, 2024..

Site condition

The features appeared to be in good condition with no visible signs of erosion or impacts due to stock trampling immediately evident.

Possible future directions

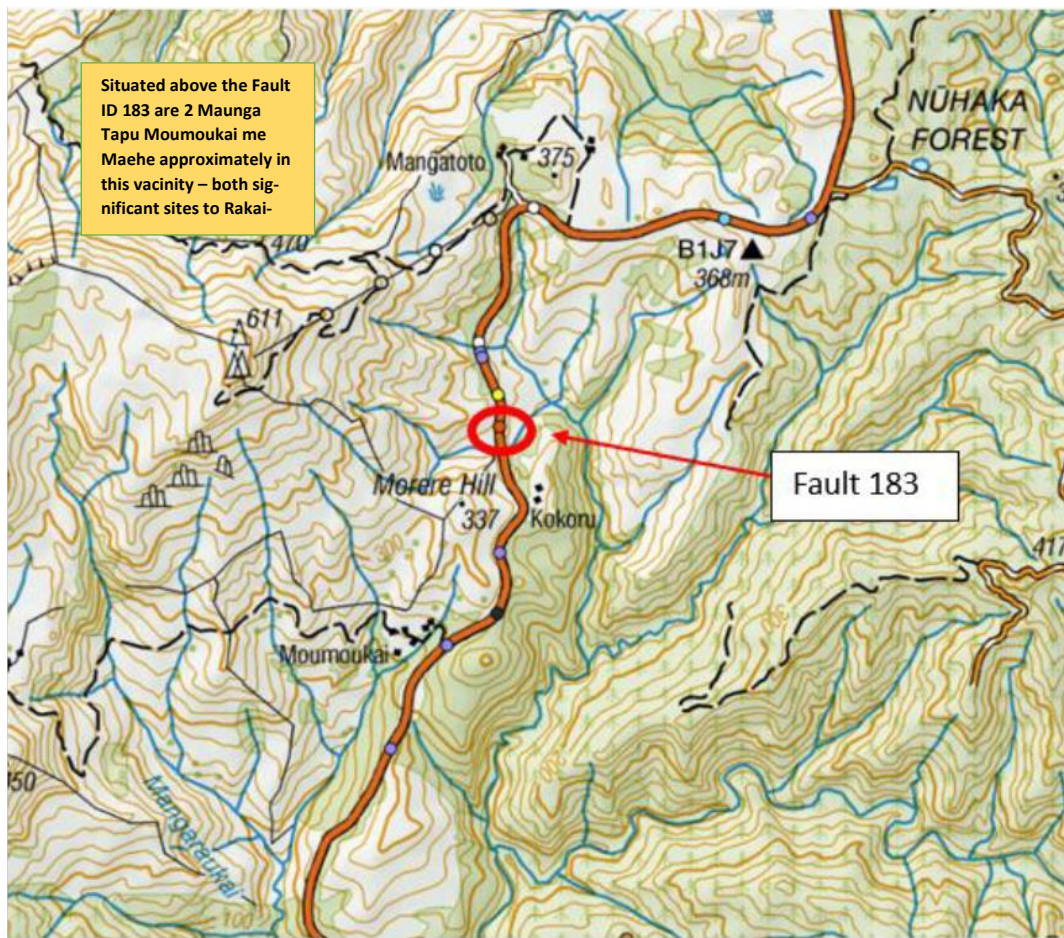
The overall result of the survey was further evidence of occupation across the rohe. There had been four previously recorded archaeological sites on Moumoukai, with one further site identified within the original Pā complex, and a further one site located on Māehe. Korero with members of Rākaipaaka also identified tomo between the two maunga as being locations of burials. This would indicate that the area of use expanded far beyond just the Pā site.

Potential further research in this area could include aerial survey of the entire area including Māehe and the area of land between the two Maunga. This would record new features and the extent of these within the landscape. This could lead into the area being listed with Heritage New Zealand Pouhere Taonga depending on the wants of Rākaipaaka.

Cultural Values and Potential Cultural Impacts

Area 1 - TREC Work Programme - C1002C (State Highway 2 Mōrere Hill Landslide)

TREC continues to constantly keep Rakaipaaka informed about their work programme along SH2 i roto te rohe tuku iho o Ngati Rakaipaaka. TREC are seeking “limited” feedback on cultural measures that can be included to mitigate effects during construction that may impact the cultural values and cultural sites of significance known in the Fault ID 183 area. The works are due to commence February 2025.



6 Above figure is the context map showing Fault ID 183 location

The cultural impacts on the values that should be considered as the work in this area commences is the potential for remnants of kōiwi, taonga to be revealed and disregarded if not aware of the history of Rakaipaaka tipuna captured and evidenced in this report.

TREC ARCHAEOLOGICAL DISCOVERY PROTOCOL FOR TREC WORKS - 18 September 2024

Rakaipaaka fully endorse the TREC protocol prepared for the management of kōiwi, taonga or archaeological features in the event that such items are exposed or found during the course of ground disturbing works associated with the construction of TREC recovery works.

Rakaipaaka has indicated that their Kaitiaki Graeme Symes is immediately contacted if such taonga are unearthed in the event of discovery while works are progressing and the work sites or any other work sites TREC have on their work programme within the Rakaipaaka rohe tuku iho. Work is to cease until the appropriate cultural traditions are carried out by Rakaipaaka to return these taonga to their place of peace.



Figure above is a lake formed opposite the TREC Culvert underlip work programmed planned

This lake was formed as a result of heavy rain during Cyclone Gabrielle. The waters are suspected to have flowed from the Maunga Tapu Moumoukai and Maehe above. It is important to keep vigilant while working around this area of what could have flowed into this lake from the waters of the Maunga. Tomo and caving systems within these Maunga were where Rakaipaaka would hold and bury their taonga and kōiwi and other significant cultural artefacts.



Figure above is existing waterflow from the TREC Culvert underslip work programmed planned

The waterflow from this culvert flows into an unnamed stream below and is a tributary that connects to the Tunanui Stream. Sediment ponds will have to be considered so as to avoid impact of sediment into these tributaries that provide kai tuna.

Note Area 1 extends directly and has an affiliation due to their close proximity that also have an affiliation to our two Maunga Tapu Moumoukai and Maehe that we have titled for our own purposes of cultural monitoring including:

Area #	Subjob	Job description	Status
Area 2	C1001A	Concrete Pile Underslip	Work completed
Area 3	C1001B	North Morere Underslips	
Area 4	C1002A	Mōrere Hill Culvert (culvert 31) - Temporary works	

Area 5	C1002B	Tunanui Bridge Debris Cleaning - Medium-High Priority	
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Similarly, Rakaipaaka want TREC to refer to the conditions highlighted in the korero above relating to the TREC Archaeological Protocol. Contact Rakaipaaka Kaitiaki Graeme Symes – 027 499 2237

Cultural Monitoring is required in the event of any activities in and around the Bridge and surrounding whenua.

Tunanui Bridge Debris Cleaning – C1002B

The origins of the Tunanui Stream come from the Wharerata Forest.

The Tunanui Bridge passes over the stream on SH2 at Morere, extending from areas 1 – 4.

Tunanui Stream is directly affected by the TREC Culvert underslip work programmed planned ⁷. Everything that comes from this area ends up in the stream below which is a tributary flowing into the Tunanui Stream.

The majority of the Tunanui stream catchment is encompassed by exotic pine fores. With the deluge that came with Cyclone Gabrielle a mammoth amount of debris was washed down the stream. As this debris accumulated at the Tunanui Bridge, with the subsequent clean-up, the structure may have been compromised, needing remedial work.

The name Tunanui is self-descriptive of the Tuna that inhabit the stream. The upper reaches of Morere waterways the Mangakawa stream within the Morere Native Bush Reserve and Tuananui stream are some of the migratory passages for Tuna, traveling from the moana/sea.

As the name indicates Tunanui is the home of the large mature tuna. This area being a very important Kapata Kai for the tangata whenua. The close proximity to the Maounga Moumoukai and Maehe was very strategic for Maori and in particular Rakaipaaka Tribe.

A smaller tributary to the Tunanui is the Mangaraukai stream joining with Tunanui at the bridge.

Mangaraukai is the place where certain rongoa, rau, and rakau were gathered to utilise in the presentation of kai/food.

These areas had a significant impact on the ability of tangata whenua to preserve and store kai for harsher times, or times of adversity when needing to defend themselves on nga maunga tapu.

With the passing of time and the effects of roading, farm development and bush clearance, some of these localities may have changed or may seem insignificant to Tauwiwi. To Maori these wahi, I takahia nga whenua on nga matua tipuna, he tino taonga nga wahi katoa.

To the iwi kainga it is imperative to preserve the tangible and intangible of these wahi tipuna.

Cultural Values and Potential Cultural Impacts

The values highlighted in this korero about Tunanui stream, the biodiversity and ecosystems is absolutely important for the Rakaipaaka tribe to be retained and maintained as TREC work programme is implemented. The impacts on our tuna, rongoa, rau, rakau, cannot be compromised. These are our natural resources / taonga tuku iho that provides continued existence and tribal connections to the natural environment/Taiao. They are measures and indicators that tell us that things are not so well or are well in our Taiao. If our health and wellbeing is affected our taonga are affected, if we are still able to access our taonga we are doing well. These are the indicators and measures to look out for to determine impacts on values or not.

⁷ Refer pg19 picture of the TREC Culvert underlip work programmed planned

Cultural Monitoring is required in the event of any activities in and around the Bridge and surrounding whenua.

Rakaipaaka Bridge Debris Cleaning – C1101B

Rakaipaaka bridge is situated on SH2 where the Awa o Waitirohia and Tunanui stream join to form the Awa Nga Nuhaka.

The name of this area is Whiorau or Stewarts crossing named by Pakeha settlers after one of the first settler farming family who started farming this area in the 1890's.

With Cyclone Gabrielle, the huge amount of debris coming from Waitirohia and the Tunanui proved very disastrous.

The bridge pilings and surrounding lands, river banks in this location were hugely impacted by flooding, slipping and erosion prevailed causing widespread damage.



Picture of figure above is taken from the north side of the bridge – J Symes approximately 2 weeks after Cyclone Gabrielle



Pictures of these two figures above taken from different angles of the banks around the pilings of the bridge at the same time as the previous photo – J Symes approximately 2 weeks after Cyclone Gabrielle

Neighbouring farmers and landowners took it upon themselves to do activities in, around and under the bridge causing more scouring and damage to the security of the bridge pylons.

Most debris have been removed away now. But the structure of the bridge pylons, although a TREC or KiwiRail Engineer has assessed the bridge pylons, Rakaipaaka continues to keep vigilant monitoring the situation as often as we can, given the bridge being key to travel access north to Tairāwhiti and south to Hawkes Bay.

This whole area comes under the mana of the Ngāti Rangi hapu o Rakaipaaka.

Ngāti Rangi were living in their Pa Rangiahua until dispossessed of their home through the sale of land to the Crown in 1865.

From there Ngāti Rangi were forced to move to Te Komania another Kainga just upstream from Whiorau.

The whole area encompassing Rakaipaaka Bridge were and still are very significant food gathering areas of Ngāti Rangi.

Whitebait, herring, mullet, tuna all plentiful kai sustained Ngāti Rangi hapu.

However, with erosion and sedimentation this has had a detrimental effect on the aquatic life in the awa, but we did notice a slight increase prior to the impacts of Gabrielle. The findings of lampre and panoko were indicators that the water quality was coming alive. It was invigorating to see these species indicating our awa were doing well.

In and around this area of the bridge we have urupa situated close by the awa. A Hinengaro, A Wairua guide us often keep us diligently alerted indicating the concerns that need to be addressed.

Mana Whenua Connections in and around the Rakaipaaka Bridge

Discussions about sites of cultural significance relates to identity and how our ancestors lived, the practices, actions they practiced, although past remind us of who we are and why these are still important to us to remember and reasons. Rakaipaaka Bridge and surrounding whenua is significantly important to us as Rakaipaaka because it reminds us of where our hapu Ngāti Rangi lived at Rangiahua Pa and where we were forced to leave and make refuge at Komania Pa.

Ngāti Rangi Hapu:

Uncle Hemi Potatau writes in his puka “He Hokinga Mahara” about where the Ngāti Rangi name derived from. His writings refer that while the whanau ascended Moumoukai Maunga they could hear voices in the heavy mist, hence our ancestors derived that the name of their Hapu be Ngāti Rangi 8. “Ngāti Rangi – People of the Sky”

Rangiāhua Pā:

The Pa situated approximately 200metres northeast of the bridge and is where Ngāti Rangi first settled until the late 1860’s European settler land transactions saw Ngāti Rangi forced to move from their Pa Rangiahua taking refuge and rebuilding their lives at Pa Te Komania 9.

8 Reference; Page 6 “He Hokinga Mahara”

9 Korero from Liz Hunkin 01/24 & Graeme Symes 04/02/24

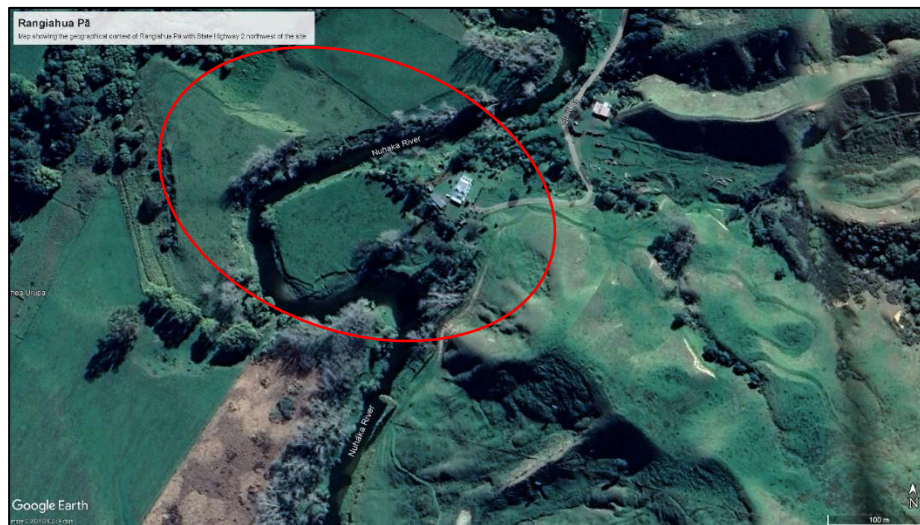


Figure above: Google Earth map displaying the environmental context and location of Rangiahua Pa with its proximity to Rakaipaaka Bridge on State Highway 2, Rakeiao Skerrett (2024).

Te Kōmanía Pā

The sanctuary for the Ngati Rangi Hapu where the tribe had to rebuild their lives and buried their dead. Te Komania is situated approximately 200metres southwest of the bridge. Remaining there still is their koiwi and urupa. Ngati Rangi would have continued on with their lives, what else could they do. They built homes, grew kai, farmed, hunted continued with their traditional practices.



Figure above: Google Earth map displaying the environmental context and location of Te Kōmanía with its proximity to Rakaipaaka Bridge on State Highway 2, Rakeiao Skerrett (2024).

Cultural Values and Potential Cultural Impacts

Urupa are prevalent in and around the bridge, freshwater, biodiversity and ecological systems lead us as Ngati Rangi to utilise our a Hinengaro, a Wairua as indicators to remind us when something is not right, reminds us of the tapu instilled in us, when our ancestors would warn us to not go to certain areas. Pauline Symes shared her experiences with us - 29/10/2024 "The values of spiritual wellness and how these are not to be ignored, there are reasons why these presents themselves – warning!!, warning!!, warning! Our old people would just say "don't go there its tapu"

With any work carried out by TREC, we do not want to any detrimental effects to the Awa.

Cultural Monitoring is required in the event of any activities in and around the Bridge and surrounding whenua.

Omana Culvert Debris Clearing – C1101C

The Omana Stream Culvert is situated approximately 1Km north of Nuhaka Village on SH2.

This culvert is usually affected by heavy rain event, with debris build-up and flooding across SH2 and adjacent paddocks.

Cyclone Gabrielle was a problem in this area, all debris has since been cleared.

The upper catchments of the Omana Valley have several steep gullies prone to slipping and erosion.

There is a lot of bush cover on some of the land, deep within some of this land is major slipping and land movement.

Most of the debris affecting the culvert is washed down from here in heavy rain. The stream although not long in distance can have major volumes of water flowing down to the main road with subsequent debris with it.

The stream as it passes through the culvert journey's its pathway through neighbouring farmland, part of an ancient Pa site to the awa o Nga Nuhaka.

The earthworks remnants of the Pa Pokoharu approximately 50-80 meters are still very much intact.

The farmer on this land has indicated he would like to fence the Pa off to prevent stock erosion.

The Omana Stream is very much a part of the Pa Site.

Pokoharu was a major Pa Site for Rakaipaaka, situated next to the Awa, being a major transport route for the Hapu living there.

The Rangatira of Pokoharu was Te Aihurangi, so of Te Rehu 5 generations from Rakaipaaka.

Pokoharu the Pā of Te Aihurangi. Te Aihurangi is an uri of Rākaipaaka through his son Pokia Te Rangi's first union with Kuranui. Pokia Te Rangi and Kuranui begat Te Tahinga. There is a well-known whakataukī within the iwi that was shared by the pakeke, Graeme Symes, "Ngā Wharerau o Te Tahinga." Although Te Tahinga didn't have a 'hundred homes' he passed on equal 'mana' authority throughout his uri. From Te Tahinga, we get Rangihakahaka who begat Te Ropuhina. Te Ropuhina's union with Te Huki begat Te Rehu and from Te Rehu we get Te Aihurangi. Ngāi Te Rehu is a hapū within Rākaipaaka.

When the land was being ploughed by the farmer, kōiwi were found, these were reburied and fenced off.

Archaeologists from Te Pouhere Taonga have just recently been droning and recording this site and surrounding areas. It is imperative that this wahi tapu is recorded and acknowledged.

Cultural Values and Potential Cultural Impacts

Many of our Iwi are oblivious to this knowledge and korero. We need to maintain tikanga, to educate our people about these wahi tapu sites.

This whole area is considered wahi tapu, even where SH2 is, just around the corner is Manuwai.

Some of these roading areas have transformed some of the original landscape.

It is in everyone's best interests to be aware of any future works.

Similarly, all Awa bear the effects from Morere Hill, to Tunanui, to Waitirohia, to Nga Nuhaka. All waterways similar to the veins within our bodies are interconnected with each other.

Cultural Monitoring is required in the event of any activities in and around the Bridge and surrounding whenua.

Tatau Tatau o Te Wairoa Deed of Settlement

The settlement journey for the Iwi has been ongoing for more than 30 years. Our elders began the process back in the early 1980s, lodging historical Treaty claims with the Waitangi Tribunal for the area between Tūranganui-a-Kiwa and Mōhaka (the 'Wairoa Inquiry District').

Our whakapapa and whanaungatanga helped us to work together. The Iwi and hapū group were initially known as 'The Wairoa Inquiry District Working Group' until it was renamed Te Tira Whakaemi o Te Wairoa (Te Tira). Through seven clusters of Iwi and hapū groups across the region, Te Tira collectively represented approximately 34,000 people. Ngāti Rakaipaaka is one of those clusters¹⁰.

It took three years of intense discussion and consultation to decide that the best course of action was to progress through direct negotiations with the Crown. In 2005 Te Tira began to formally interact with the Crown in setting the foundations for negotiations, and by 2009 had achieved a mandate to officially enter into negotiations. Over the following five years, the Deed of Mandate was recognised by the Crown, terms of negotiation agreed, and then an Agreement in Principle signed in 2014. Settlement negotiations finally finished in 2016 and our people then mandated the establishment of the Post-Settlement Governance Entity (PSGE), Tātau Tātau o Te Wairoa.

Settlement Summary

The Crown said that the settlement will be the final settlement of all historical Treaty of Waitangi claims for the Iwi and hapū of Te Rohe o Te Wairoa resulting from acts or omissions by the Crown prior to 21 September 1992. The deed of settlement is made up of a package that includes:

- Cultural Redress – And for this report we are focused on our Nuhaka Rivers and Tributaries

Cultural redress

The deed of settlement includes a cultural redress package intended to recognise the traditional, historical, cultural and spiritual associations of the Iwi and hapū of Te Rohe o Te Wairoa with places and sites owned by the Crown within their area of interest.

DEED OF SETTLEMENT REFERENCE TO NUHAKA RIVER AND TRIBUTARIES

The Nuhaka River and Tributaries within the settlement is subject to a Statutory Acknowledgement and Deed of Recognition.

Our Tributaries of Tutaematuatua, Tunanui, Mangapatiki, Kokohu, Mangaone, Hirere, Waimaunu all contribute to the mana of Nuhaka river as well as all other unnamed tributaries.

What are statutory acknowledgements and deeds of recognition?

Statutory acknowledgements recognise the association between the Iwi and hapū of Te Rohe o Te Wairoa and a particular site or area and enhance the ability of the Iwi and hapū of Te Rohe o Te Wairoa to participate in specified resource management processes. The deed of settlement provides for statutory acknowledgements covering Nuhaka River and its tributaries

Use of statutory acknowledgement

The trustees and any member of the Iwi and hapū of Te Rohe o Te Wairoa may, as evidence of the association of the Iwi and hapū of Te Rohe o Te Wairoa with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the 5 statutory area that are made to or before:—

- a) the relevant consent authorities; or
- b) the Environment Court; or
- c) Heritage New Zealand Pouhere Taonga; or

¹⁰ This is us Ngati Rakaipaaka a cluster of the Rohe o Te Wairoa Settlement

d) the Environmental Protection Authority or a board of inquiry under Part 10 6AA of the Resource Management Act 1991.

This situation is somewhat a blessing for Ngati Rakaipaaka that allows us to ensure our Taonga, Waahi Tapu and sites of significance are protected for our future generations.

Protection principles

Under the Resource Management Act, the Nuhaka River is under the Protection Principles of RMA Part 2 5(2) 1 6 e & g and 7.

So, the hapu is able to practice their Tikanga and Kaitiakitanga of Te Awa o Nuhaka and its tributaries.

Previous to the RMA Tangata Whenua did not have much participation in the management of the river, water being taken before consents came into place and still is happening, nga awa and tributaries impacted in more ways by farming practices, rubbish dumped over river banks and many other activities, such as diggers and extraction equipment, a railway bridge collapsed under a crane that threatened spillage of diesel oil into the awa.

On a number of occasions Local Councils WDC and HBRC would both take it upon themselves to do works on or in the Awa without Rakaipaaka knowledge or consent. This has been experienced first-hand by myself.

HBRC having a digger in the middle of the Awa, moving rocks trying to change water flow.

When questioned, Councils response was that “Rakaipaaka wouldn’t have agreed”. This happened 15-20 years ago. Now when you go to this area, the land is slipping said to be bigger than the Tarndale slip in Tairāwhiti and there is no access for Māori to get to their whenua or access to their recreational or cultural practices. Once again, we refer to the Taniwha and Mauri reflected in the Māori Ecology section of this report that explains how the effects of activities impose a reaction on humans / tangata / tangata, you don’t have to be Māori to know that something is not right in an area.

In the early 1990’s WDC thought they could change the flow of the river at one point to avoid undermining the road.

“In one area the river was always hard up against the cliff face on Moumoukai and Taita or northern side of the river. With the number of rocks coming down the river, it has progressively pushed the river to where it is now. At Aramatua the river has the potential to move over further to eventually undermine the road.” *(Source - Korero from resident living at Aamatua in the 1950’s Mrs Puti Dunn noted in an informal conversation Thursday 2nd July 2020).*

CULTURAL IMPACT ASSESSMENT

Background

This cultural values and impact assessments (CV/CI A’s) commissioned by the Transport Rebuild East Coast (TREC) will have certain expectations to adhere to from Ngati Rakaipaaka, prior to work commencing in and around areas within the TREC work programme within its traditional rohe. The whenua was severely soaked causing silting and debris damage and several attempts were made over the subsequent years to repair SH2 and to keep it open.

The whanau and whenua Māori owners will be informed accordingly that an adequate CV/I A has been completed.

Purpose:

This Cultural Values / Impact Assessment provides the respective Agencies the mechanisms to work together to develop confidence in understanding Tangata Whenua perspectives and values to make decisions

and find solutions to meet firstly their own procedures and policies and secondly Tangata Whenua aspirations around their Taonga Tuku iho into the future. This CIA provides for this particular purpose and should be a document recognised and referred to as it is intended to provide future guidance if there is a further need to do so.

Methodology:

Information gathered was from written material concerning whakapapa and oral korero and pictures sourced from specific searched online links concerning information shared about the areas included in the TREC work programme. All other sources of information are from what is known by a lead Kaitiaki o Ngati Rakaipaaka rohe kainga during the 2023 inclement weather as the flood impact and devastation revealed itself.

The point must be stressed that Pakeke have passed on, who shared specific korero with whanau of Rakai-paaka regarding the areas relating to the TREC work programme. The Kaitiaki also holds knowledge shared to him and experiences exposed to him over the years including his own practical knowledge and experiences.

Mana Motuhake:

The Tangata Whenua have their own mana – rangatiratanga, and they are not going anywhere, and it is in their best interests to develop quality cultural outcomes to work toward ensuring relationships. Therefore, an understanding is needed of Tangata Whenua perspectives, worldviews and relationships with the environment.

Kaitiakitanga:

For Tangata Whenua their connection with the whenua is symbolic that the whenua being the Tinana the Awa are the arteries through which the blood flows.

As stated in the Pepeha.

“Te Awa o Nuhaka, e rere ra, Te Matapuna o te ora, E kore e maroke”

The life blood of the Iwi flowing through the Tinana, the source and giver of life, it will never dry up.

Because of this connection Tangata Whenua pay particular attention to the management, use and protection when there is an activity relating to the Awa or Whenua.

Tangata Whenua values are often perceived as being intangible, hard to define. For this reason, cultural values (and the impact on these) are perceived as ambiguous. It is important to work with all parties to develop a way forward to understand cultural values, and the significance is important to understand that physical activities have the potential to impact on Tangata Whenua health and wellbeing when there is an impact on their environment.

He Taonga (The Treasures):

The Awa and its tributaries are the lifeblood of the Iwi. These are taonga that have their own mana, attempts to divert flow will always find its own flow. The Awa has always provided for her people, with an abundance of kai. All of these things are Taonga Tuku iho, gifts from nga Atua.

“Concerning the collection of kai, everything was done in accordance with the Maramataka. The Pakeke would place their pa tuna in certain areas at different times to catch the tuna, big eels at one area, different species in another area at appointed times according to the Maramataka”. *Source – Pauline Symes 27/06/2020 and reshared Wednesday 28/08/2024*

“Even the tributaries, like Tutaematuatua, Tunanui, Mangapatiki, Kokohu, Mangaone, Hirere, Waimaunu, werewhere Ngati Rakaipaaka whanau always had hinaki, there were always plenty of tuna and koura in our awa, waterways”. *Source – Johnina Symes 29/10/2020 – Additional thoughts about Hirere shared Wednesday 28/08/2024.*

Tuna and fish might be regarded as just food, but for Māori they are Taonga. Tangata Whenua have the responsibility to conserve and protect these Taonga. This is also a Tikanga that guides the conservation of these Taonga.

The Tikanga refers to take only what you need and always share with the wider whanau of the area. The wider whanau are the best judges of our taonga. The whanau share what the kai is like, whether there is a nasty taste, so that tells us there's something not right in our waterways.

Cultural Impacts:

The Awa has been impacted on by farming, livestock, fertiliser run off and siltation through soil degradation. These factors have affected the aquatic life within the Awa.

One of our nannies shared korero with us and we suspect this would be similar to Hirere. "Further observations spoke about was "all the water coming down from Waitirohia was clean, but now with the Mangaone slip there are huge amounts of sediment impacting Waitirohia even in the middle of summer. (Source - Korero from resident living at Aamatua in the 1950's Mrs Puti Dunn noted in an informal conversation Thursday 2nd July 2020).

Waahi Tapu (Holy Place)

The whole Awa and its tributaries are considered Tapu, but there are certain places that are significant sites, Waahi Tapu. Some Waahi Tapu are where there are urupa or pa sites. There are other silent areas not spoken of or identified, hence the reason to regard the whole area as Tapu. For instance the Ngutu Awa 100 meters toward the coast is an ancient burial ground called Taupatamarangai ¹¹. Taupatamarangai is subjected to erosion.

Ngahere (Forests):

The Ngahere can be described as the huruhuru of the whenua, covering and protecting Papatuanuku. Liken this to the Māori Ecologic we speak about at the front end of this CIA.

A protective korowai to shelter Papatuanuku from the elements of nature. Te Wa o nui a Tane the roots of nga tamariki penetrating into the whenua, binding everything together to keep the whenua stable. Strip Away these protections and the whenua is vulnerable. where there is native forest and vegetation or exotic forest, they are crucial for management of the whenua and Awa. Without the Ngahere the whenua is vulnerable to degradation, this has its consequences on the Awa.

Whenua (Land) Issues:

The whole area is prone to affects. Retirement of land to allow planting of different species of trees in the short term, faster growing varieties are needed. Rakaipaaka want to riparian plant back our waterways and the tree species will need to have a focus toward longer term stability.

Collective Land Owner and Lessee Submission:

We identified and met with key leaders of TREC and Farmers directly affected by the TREC work programme, who agreed to supported the mahi.

The collective discussions noted:

The Five Conditions of Collective Impact were the focus in the discussions	
1. Our Common Agenda	Discussions with land owners and TREC regarding the sites of significance within the TREC Work Programme, agreed that there is a shared vision for these areas and if this work programme can eliminate or mitigate future flooding, debris impacts on our bridges and areas of SH2 or even on whanau homes then we are in full support of the planned worked from TREC.

2. Shared Measurement	We want to receive collective data and measured results consistently from all who are, will be involved in this work programme, so that there is accountability across that aims at an actual positive outcome for all
3. Mutually Reinforcing Activities	All involved in the activities to provide solutions to us for access, preservation of lands for continued productivity, traditional and cultural sites of significance continue to be involved in mutually reinforcing plans of action – this situation has been ongoing for far too long. Cultural Monitoring is required in the event of any activities in and around the Bridge and surrounding whenua.
4. Continuous Communication	Consistent and open communication is needed across involved so far and others are likely to be involved in the future to build trust, assure mutual objectives and create common motivational progress
5. Backbone Support	We are reliant on each other to push continued access to our lands, homes, cultural and traditional activities. Resources including Skills / Expertise – Local Authority Advisors, Councilors, Engineers, Heavy Earth Moving Machinery and Operators, Environmental, Ecological and Cultural Impact Assessment should always be accessible to us in times and situations like this as well as other scenarios of a similar nature that may arise from time to time.

All those whanau, entities, experts etc involved in this work programme are expected to commit fully to ensure the work programme, cultural values are successfully recognised, acknowledged. And there be left minimal impacts on the cultural values of all areas involved

Disruption to the habitat of indigenous fish, plant and bird life:

We have noticed over the years the decrease in indigenous vegetation on riparian margins and adjacent land that has resulted in a loss of habitats supporting indigenous fish, birds, insects and other Taonga (treasured) species. The introduction of exotic plant and animal species and the destruction of these taonga has left the land barren and survival of these taonga struggling as farming practices were perceived to be more important. These practices were done in the past, but it didn't work and the results imposed diminished health and wellbeing of many of our taonga species and leaving major impacts on humans.

Restoring indigenous plant communities within our rohe kainga catchments is a key aim for our Mana Whenua and Iwi working from an integrated catchment management approach. In contrast the consent management objectives have never reflected the connections between ecosystems and indigenous species and therefore planting plans are not designed to create and extend indigenous habitats, therefore our plans are focused on ensuring we create and design planting regimes that will bring back our indigenous habitats. At the moment we are engaging our Nuhaka School to be involved as this provides for a number of future sustainable outcomes, this meets curriculum, the preservation of our waterways and succession planning.

Another key concern relates to the proximity of contractor's machinery and their random use within and around the Awa and Whenua. River operations involving the use of heavy machinery have the potential to destroy indigenous habitats, disturbing their homes. Mana Whenua and Iwi consider the proposed mitigation measures to protect habitations to be inadequate. Mana Whenua and Iwi seek clarification of the scientific research these consent conditions are based on. Mana Whenua and Iwi question whether the Councils have sufficient information about the range of indigenous plant, fish and bird life within, near or on our waterways? This includes information on rare and endangered species associated throughout the rohe. The current measures would not for example protect a pair of endangered birds from the adverse effects of river works 50 meters from their nest.

Recommendation One:

- A confidential register could be set up to record Waahi Tapu.
- This would be stored, looked after by the Iwi, at the discretion of the Iwi, some information could be shared with local councils, only if necessary. Divulging of information would only be by the discretion of the Iwi.

Recommendation Two:

- Communicating technical data will ensure that this project or other projects or proposals are well communicated and presented in a digestible manner.
- Scientific and engineering technical data can come across like another language, care needs to be taken to present the necessary and important details.
- Data needs to be communicated in a way that relates to the deep and inherent relationship Tangata Whenua have with their whenua and awa, and how this might affect their resources.
- Provide the resources to communities to monitor consents, keep relationships, connections secure – Rakaipaaka has its own skilled, knowledgeable, qualified Taiao Apiha

Recommendation Three:

- Overall better dialogue between all interested parties is the key to eliminating excuse for authorities to act ignorant when it suits.
- Legislation is in place now, Tangata Whenua are no longer passive by standers, but active participants.

Recommendation Four:

Adopt a policy whereby the impacts of physical activities do not compromise cultural values.

(Sourced from “Nga Hua o Te Taiao o Rakaipaaka - Te Iwi o Rakaipaaka Iwi Environment and Resource Management Plan 2000 reviewed over 2022-2024 soon to release a new version that has been well communicated and contributed to”). Nga Hua o Te Taiao o Rakaipaaka can be viewed at this link - https://drive.google.com/file/d/1ZZkbPlziFA33Y9_uE7ry3TNMbaeSpN3V/view

Recommendation Five:

Water flows into tributaries to have sediment ponds or traps to mitigate sediment into waterways.

“Mihi ki nga matua Tipuna, ratou i takahia te whenua, ratou nga kaitiaki mo tatou”