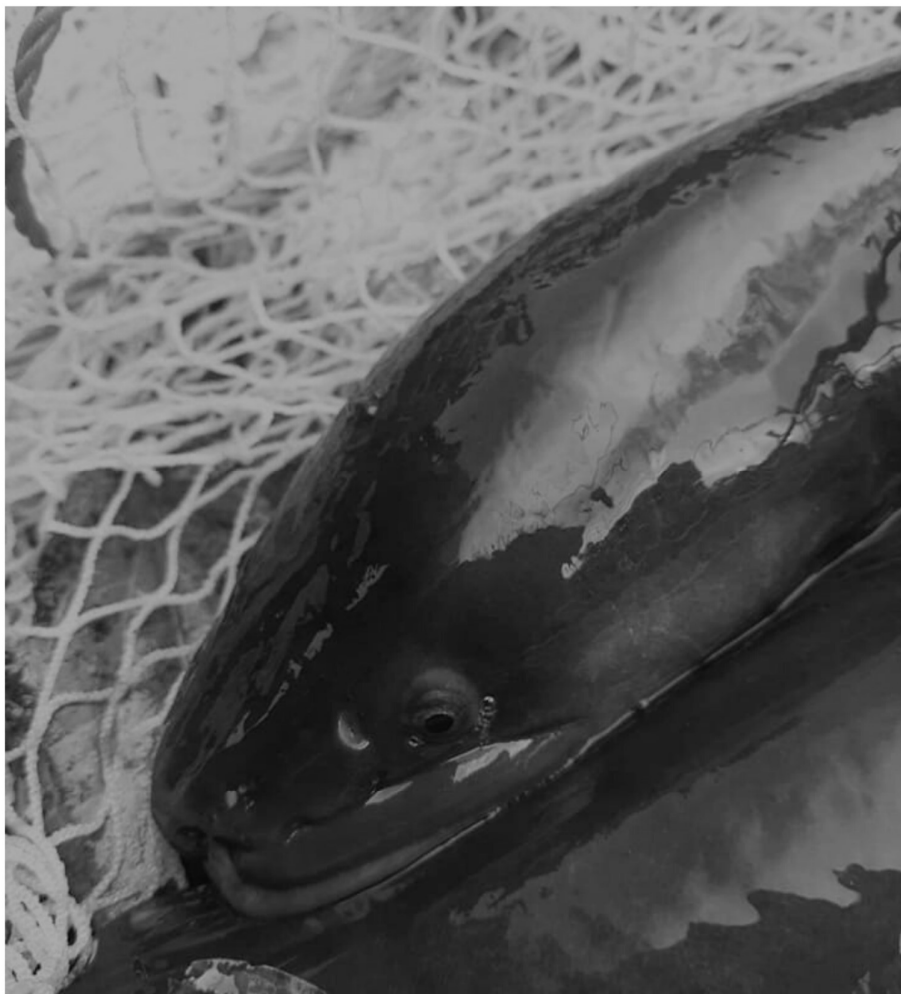


# LOWER WHANGANUI RIVER INFRASTRUCTURE PROJECT

TE RŪNANGA O TŪPOHO IMPACT ASSESSMENT  
REPORT FOR HORIZONS REGIONAL COUCNIL  
2020



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## 2 Introduction

Te Rūnanga o Tūpoho are the collective Hapū of the Whanganui Iwi who occupy and maintain ahi kaa in the lower reaches of Te Awa Tupua, the Whanganui River. As kaitiaki of this area, Tūpoho are responsible for the protection and enhancement of the environment within. This impact assessment (**Assessment**) has been produced with Te Rūnanga o Tūpoho (the **Rūnanga**). The Rūnanga is the mandated Iwi authority to support and advocate and make recommendations on behalf of ngā uri o Whanganui regarding the Tūpoho tupuna rohe. The Rūnanga represents the collective voice of their people across a range of environmental, cultural, social, political and economic issues.

This Assessment assesses the effects of Horizons Regional Council's proposal to upgrade Lower Whanganui River infrastructure (the **Infrastructure Project**) on Te Rūnanga o Tūpoho.

This Assessment is structured as follows:

- Part A: Te Tāhuhu Kōrero provides a background of Tūpoho and their relationship to the affected area.
- Part B: sets out the Tūpoho values that are affected by the Infrastructure Project and makes recommendations to avoid, remedy or mitigate those effects.

## 3 Whanganui Port Revitalisation Project

The Whanganui Port is located at the mouth of the Whanganui River, a site of immense spiritual and physical significance to Tūpoho. Horizons Regional Council (**Horizons**) and Whanganui District Council (**HORIZONS**) are embarking on a joint project to upgrade the Whanganui Port area which is currently in very poor condition. The Revitalisation Project is mainly funded by central government's Provincial Growth Fund as well as other community-based funds.

The proposed work is in or abutting the Lower Whanganui River and includes:

- a) The proposed renewal and update of the existing consent to dredge the Port area (the **Dredging Consent**).
- b) The proposed upgrading of Port Infrastructure, being wharves as well as construction of piles for a travel lift and an addition to the trailer boat ramp (the **Port Upgrade Project**).
- c) The proposed repair of the Lower River Control Structures, specifically the North and South Moles and the groynes along South Spit (the **Infrastructure Project**).

Currently the Port supports a small amount of commercial activity and it is expected that the Project will enhance the ability for the Port to support expanded commercial activity. This Assessment is focused on the Infrastructure Project, with the Dredging Consent and Port Upgrade Project being addressed through a future cultural impact assessment that is yet to be confirmed between Te Rūnanga o Tūpoho, Whanganui District Council and HORIZONS.

### 3.1 Scope of Works

Whanganui District Council and HORIZONS have identified elements of the Port Revitalisation Project that are a priority and require immediate attention. These include the upgrade and repair of the North and South Moles. Construction on the North and South Moles began in 1880 and were intended to

provide a deeper and stable navigable channel as well as to control river bank erosion. The river control structures have very noticeably suffered from a lack of maintenance for several decades. Horizons took over responsibility for the River Control Structures in mid-2018 on a 75/25% cost share with Whanganui District Council and is applying to Crown Agencies for additional funding so the repair work can be carried out quickly and to much higher environment standard.

The last breach in South Spit occurred in the mid-1940s. This was very expensive to repair and resulted in a network of groynes being constructed. The Moles restrain the River to its current alignment, without these the mouth would naturally migrate up and down the coast between its current alignment and the Airport. The loss of the Moles would also result in the loss of an accreted coastline which would have serious impacts on over 100 houses, the port, and the airport.

The proposed works extend over both left and right banks of the lower 1 km reach of the Whanganui River. The site encompasses areas of river bed, immediately adjoining river bank and sand dune, together with two materials stockpile areas in existing dune clearings, and a length of South Beach over which access will be gained to part of the works site proper.

The proposed works are best considered as three separate components, being:

- a) Strengthening of the North Mole and revetment from its seaward extremity, as far upstream as Wharf 1.
- b) Repairing and strengthening of the interface wall at the base of South Spit and a 50m section of existing rock lining immediately upstream of the wall.
- c) Construction of a trial section of rock groyne to replace the now essentially defunct Tanae Bank permeable groyne.



NOTE TO USERS: Land Parcel boundaries are indicative only and do not necessarily show a legal title.

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**Annex A** LOWER WHANGANUI RIVER LOCATION OF KEY RIVER MANAGEMENT INFRASTRUCTURE AND PROPOSED WORKS

Prepared by Catchment Information  
Aug 2018 ; CIRef : CI19400  
Imagery 11-03-2018  
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## 4 PART A: TE TĀHUHU KŌRERO

**Ko Ruapehu te Maunga**

**Ko Tongariro te Puna**

**Ko Whanganui te Awa Tupua**

**Ko Te Āti Haunui-a-Pāpārangi te Iwi**

**Ko Tūpoho e mihi atu nei**

Te Rūnanga o Tūpoho has been established to “Whakapumautia te mana o nga Hapū o Tūpoho. To bring together the strengths of nga Hapū o Tūpoho and build a positive and responsible tribal nation with the capability to act and live as a tribe that is vibrant, strong, robust and prosperous environmentally, culturally, socially, politically and economically”.

The tūpuna rohe of Tūpoho are made up of the following Hapū within the Whanganui District boundaries:

### 4.1 Ngā Hapū o Tūpoho

- |  |   |
|--|---|
| ▪ Te Awa Iti, Ngāti Waikarapu,<br>Ngāti Hine-o-te-rā, Ngāti Ruawai | Ōtoko Marae   |
| ▪ Ngāti Pāmoana  | Koriniti Marae  |
| ▪ Ngāti Hineoneone   | Ātene Marae   |
| ▪ Ngāti Hinearō, Ngāti Tuera                                       | Parikino Marae  |
| ▪ Ngāti Tuera  | Pungarehu Marae   |
| ▪ Ngā Paerangi   | Kaiwhaiki Pā, Rākato Marae                                |
| ▪ Ngāti Tūpoho, Ngāti Rangi  | Te Ao Hou Marae   |
| ▪ Ngāti Tūpoho, Ngāti Tūmango                                      | Pūtiki Wharanui Marae                                     |
| ▪ Tamareheroto   | Kai Iwi Marae, Taipakē Marae, Te Aroha Marae <sup>1</sup> |

1. Background research for Outstanding Natural Landscape Report: Through an Iwi Lens, Prepared by Indigidigm Ltd for Te Rūnanga o Tamaupoko and Te Rūnanga o Tūpoho Outstanding Natural Landscape Engagement Project, July 2017. Edited by the Tamaupoko and Tūpoho ONL Engagement Team, 2017-2018.





for the District Council and Tūpoho was required. Agreement between the Council and Tūpoho was forged over the following year, with considerable debate as both parties began to understand each other. The resulting agreement was a successful document for the time, built around compromise and an emerging understanding of each other’s position.

In 2009, representatives at the Tūpoho Working Party Annual General meeting resolved that a new relationship document that demonstrated a maturing relationship should be drafted, and a small working party undertook this task. The document represents this new understanding. The original relationship document signed in 2000 has been used as the foundation document for this agreement. The 2015 – 2020 document is a further refinement expressing the relationship.

It is agreed between Te Rūnanga o Tūpoho and Whanganui District Council that this relationship is in accordance with Te Tiriti o Waitangi. It is further agreed that this relationship between Te Rūnanga o Tūpoho and Whanganui District Council will focus on all levels: environmentally, culturally, socially, politically, and economically for the benefit of all of Whanganui.

To maintain a meaningful relationship, Te Rūnanga o Tūpoho and Whanganui District Council will always act in good faith and continue to build trust as a sound basis for the future.

#### 4.3.1 Specific Hapū engagement

Where hapū have indicated that they wish to be specifically engaged in relation to activities within their rohe, rather than just consultation with the Iwi body at large. This will allow for the voice of the Hapū to be heard clearly and the values and effects to be considered at the source<sup>1</sup>.

#### 4.4 Values

The values section of Te Whakarauhitanga o te Tangata outlines the key values important to the overarching relationship between the Rūnanga and the Whanganui District Council and any new agreement should retain these statements.

The following (shared) values – nga tikanga - underpin this relationship document.

#### 4.5 Values – Tikanga Statement

We with the relevant organisations Te Rūnanga o Tūpoho and the Wanganui District Council will act as collective and responsible leaders in pursuing the initiatives stated in the Relationship Document 2011, moving towards a more positive and progressive future that will benefit whānau, hapu, Iwi and the wider community.

Nga Tikanga	Tomokanga Values
<p><b>Unity – Kotahitanga</b>                      Nga Hapu o Tūpoho and Wanganui District Council sharing a common voice and aspirations to achieve the goals stated in this relationship document with;</p>	<p><b>TOITUU TE KUPU (INNATE INTEGRITY)</b></p> <ul style="list-style-type: none"> <li>• A relationship of integrity is founded on both the intent of one's word and the truth of its expression.</li> <li>• Whanganui Iwi and all communities will work toward the resetting of cultural norms, validation of identity and support for the</li> </ul>

	language, physical and metaphysical relationships of Whanganui Iwi to place, and the integration of all peoples toward equitable social and economic outcomes.
<p><b>Leadership – Rangatiratanga</b> To guide and facilitate well-grounded initiatives in pursuit of the goals stated in this relationship document</p>	<p><b>TOITUU TE MANA (INHERITED AUTHORITY)</b></p> <ul style="list-style-type: none"> <li>• A relationship of authority is founded on the recognition of Whanganui Iwi and hapū permanence as mana whenua and from this basis the sharing of responsibility to uphold that mana.</li> <li>• Mana stems from a duty of care to kawa - universal law - and the need to maintain relationships between humanity and the natural world, and humans with one another, through appropriate tikanga/practice</li> </ul>
<p><b>Responsiveness – Whakararata</b> To demonstrate responsiveness and awareness, understanding and appropriate consideration for the expectations of Ngā Hapū o Tūpoho and the Whanganui District Council</p>	<p><b>TOITUU TE WHENUA (PHYSICAL &amp; METAPHYSICAL SUSTENANCE)</b></p> <ul style="list-style-type: none"> <li>• A relationship of sustenance is founded on the connection between humanity and the natural world and our duty of care as part of the natural order.</li> <li>• Whanganui Iwi and all communities will work together under the kawa and tikanga of Whanganui to provide certainty and prosperity for a" while caring for the long-term viability of our natural resources.</li> </ul>
<p><b>Collaboration – Mahi Tahī</b> To work with preferred organisations, relevant agencies, nga hapu, whānau o Tūpoho, Whanganui Iwi and the wider community to achieve the initiatives stated in this relationship document.</p>	

#### 4.6 Tupua Te Kawa – Intrinsic values for Te Awa Tupua

Under the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017, a set of intrinsic values – Tupua Te Kawa – is established and recognised. Tupua Te Kawa comprise the following four values which represent the essence of Te Awa Tupua:

##### **Ko te Awa te mātāpuna o te ora**

(The River is the source of spiritual and physical sustenance)

Te Awa Tupua is a spiritual and physical entity that supports and sustains both the life and natural resources within the Whanganui River and the health and well-being of the Iwi, Hapū and other communities of the River.

## **E rere kau mai te Awa nui mai i Te Kāhui Maunga ki Tangaroa**

(The great River flows from the Mountains to the Sea)

Te Awa Tupua is an indivisible and living whole from the mountains to the sea, incorporating the Whanganui River and all its physical and metaphysical elements.

### **Ko au te Awa, ko te Awa ko au**

(I am the River and the River is me)

Iwi and Hapū of the Whanganui River have an inalienable interconnection with, and responsibility to, Te Awa Tupua and its health and well-being.

### **Ngā manga iti, ngā manga nui e honohono kau ana, ka tupu hei Awa Tupua**

(The small and large streams that flow into one another and form one  
River)

Te Awa Tupua is a singular entity composed of many elements and communities, working collaboratively to the common purpose of the health and well-being of Te Awa Tupua.

Decision makers under the primary legislation affecting the Whanganui River and Uri must recognise and provide for both the legal status of Te Awa Tupua and Tupua Te Kawa.



*Figure 1: Awa Breech through Te Patapu*

## 5 Sites of Significance

### 5.1 Whanganui River

*E rere kau mai te Awa nui mai i te Kahui Maunga ki Tangaroa*

*Ko au te Awa, ko te Awa ko au*

The Whanganui River has been described as the ‘...aortic artery of the Atihaunui heart.’<sup>1</sup> The centrality of the river to Te Āti Haunui-a-Pāpārangī identity cannot be underestimated. The Whanganui River is a common unifying force amongst Whanganui iwi, providing a link between the various sections of a people of common descent.

The Whanganui River Inquiry was a claim brought by the Whanganui River Māori Trust Board on behalf of Te Āti Haunui-a-Pāpārangī and culminated in the 1999 Whanganui River Report (the **River Report**) which recorded the Waitangi Tribunal’s findings. The River Report found that Te Āti Haunui-a-Pāpārangī were denied rightful ownership of the Whanganui River through Crown actions that breached Treaty of Waitangi principles. The River Report found that the Whanganui iwi owned the whole river, and not simply its bed and that that right of ownership was based on universal principles of law and that contrary to some popular opinions, Aotearoa was not colonised on the basis that rivers were publicly owned. A deed of settlement, *Ruruku Whakatupua: Te Mana o te Awa Tupua* (**Ruruku Whakatupua**) was signed between the Crown and Whanganui Iwi in 2014. Ruruku Whakatupua provides a framework for establishing the Whanganui River as a single, indivisible legal entity. That framework includes the creation of Te Pou Tupua which will act on behalf of the river.

### 5.2 Kokohuia

Kokohuia was an area of significant occupation to Whanganui Māori. This is the original name of Castlecliff, and the restoration of the names’ use is important to Tūpoho. This has been confirmed with previous draining of the swamp and the discovery of extensive cooking sites and middens.

Tūpoho reaffirms their connection to the whenua of Kokohuia. When the Takitimu Waka carrying Kupe arrived in the 1400’s he noticed and named the, “Kaihau o Kupe”, his landing place at Castlecliff where Kupe “ate the wind”. Kupe saw there were already ahi kaa fires in place demonstrating that the people were already settled there and the lands were occupied. The same experience applied to Tamatea Pokaiwhenua when he came up through the mouth of the river and saw the fires burning.

This was also an area of economic importance to the hapū of Tūpoho with mahinga kai sites including tuna, raupo and its by-product pua and harakeke. It was also an area well known as a cross roads, with whānau stopping there to replenish their stocks as they travelled through. Pā sites surrounded the whole area of the plan changes. Other hapū who have affiliations to Kokohuia are Ngāti Pāmoana, Ngā Poutama, Ngāti Tumango and Ngā Paerangi.

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<sup>1</sup> *The Whanganui River Report*. Waitangi Tribunal Report 1999.



Figure 2: Kokohuia

While the area stipulated in the figure below appears to have no active waterways, a remnant waterway is situated on the southern end of Mill Road parallel with the road. The waterway feeds into the Titoki Wetland (recorded as Kokohuia II) within the Mosston Park Reserve. The remnant Kokohuia Wetland has been partially restored and features an area of open water and regenerating native vegetation typical of coastal dune wetlands. The Kokohuia wetlands were listed as a traditionally important site.

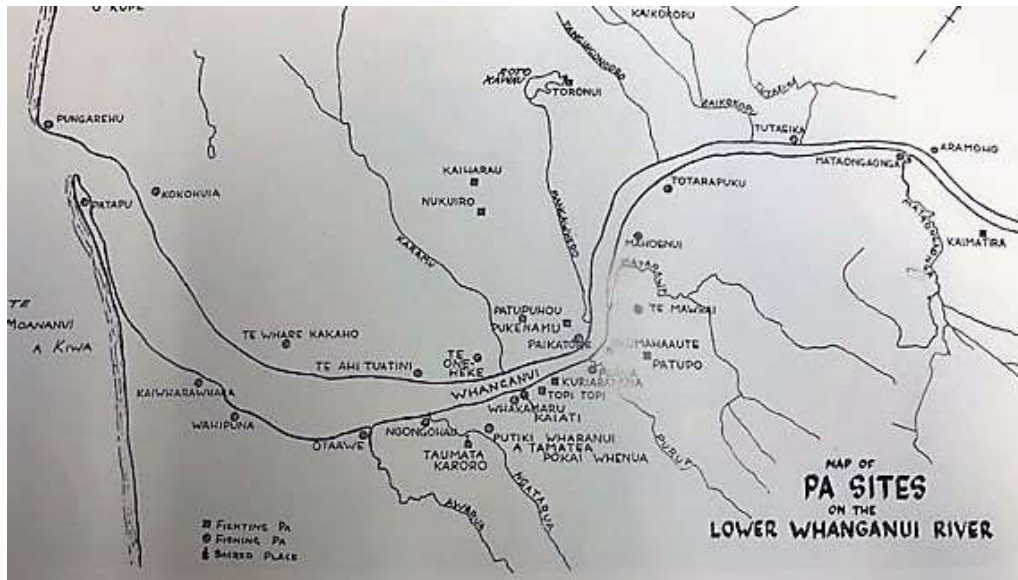
The figure displays an image of the Kokohuia area and relevant environments within this area.



### 5.3 Titoki

At the southern end of the Springvale study area the lower reaches were home to a greater wetland system which connected the Titoki and Kokohuia wetlands. The Titoki and Kokohuia area was a place full of natural resources used by all Hapū up and down the river. The wetland and dune system of the Springvale development area is connected to the wider area, particularly to Kokohuia. The area is located on a pathway that links the awa (river) coast to the Rapanui Roto Mokoia area.

All along the lower areas of the river banks, from the mouth of the river there were a series of fishing kainga where Hapū would seasonally travel to harvest kai moana. The Springvale, Kokohuia and adjacent areas were frequently visited as a point of access and travel as well as for their mahinga kai.



## 5.4 Moana

The cultural importance of the connection between land and the sea cannot be understated. This sacred relationship between Papatuanuku and Tangaroa has created a unique place for the people of Tūpoho in their role as kaitiaki. It is the boundary of the two spaces that create connections. Several areas of burials along the coastline and within the dunes means this whole area is sensitive. The impact on the ocean is not clearly understood by the reports provided by the proposals, however as Tūpoho are connected “ki uta, ki tai”, so too must their considerations of the impact of these proposals on the oceans. Mahinga Kai were found all along the South mole on the moana side, fishing kainga were erected, dunes indicated unique kai and ecosystems. The coastal area was a tohora (whale) free flow area. Whale bones are often found in the dune areas and are sacred due to that connection. Fishing areas and their respective landmarks are all essential to the indicators of mahinga kai, and to the continuing relationship between Tūpoho and their tāonga.

## 6 PART B: TŪPOHO VALUES AND ASSESSMENT

The following values are outlined to provide context as to the key areas that Te Rūnanga o Tūpoho have used as their lens through which the Project should be considered.

### 6.1 Mana Motuhake

Mana motuhake is the absolute authority Tūpoho holds over their rohe as mana whenua and descendants from the whenua. The Whanganui Iwi Declaration of Nationhood 1995 reaffirms Whanganui Iwi supreme absolute authority over all their rivers, lakes, streams, mountains, lands and all other tāonga (tangible and intangible). Whilst the Treaty of Waitangi affirms Tūpoho 's tino rangatiratanga over their lands, waters and tāonga, this authority does not stem from the Treaty, but rather flows from the whakapapa Tūpoho have to land, waters and tāonga within their rohe and their mana as mana whenua and ahi kaa.

As such, decision-making that relates to the land, waters and tāonga within Tūpoho 's rohe must not be made in isolation from Tūpoho, but instead, must include Tūpoho as the ultimate decision-maker within their rohe. Decision remains with Hapū in terms of the lower end which is the rohe of Ngāti Tumango.

Mana motuhake is upheld and expressed through the maintenance and continuation of Tūpoho principles and values, including through the practice of Tūpoho tikanga. Continuing and strengthening these practices ensures Tūpoho are not subject to other ways of knowing and practices. Enabling Tūpoho participation at decision-making level ensures Tūpoho knowledges and practices inform resource and environmental management.

Whilst Tūpoho represents several Hapū, each Hapū has their own mana motuhake over their rohe. The customary right and authority over land is further defined by ahi kā – the continuous length of time residential fires of occupation have burned within the Hapū domain, undisturbed by conquest. There are areas within the Tūpoho tupuna rohe that may engage multiple Hapū interests. In these circumstances, all interested Hapū must be engaged in consultation and decision-making.

A critical aspect of mana motuhake is ensuring that Hapū can effectively participate in decision-making process that affect their area of interest. Often, Tūpoho Hapū representatives are under resourced and are required to fit Hapū obligations around whānau and community commitments. Any engagement with Tūpoho must therefore ensure that Tūpoho is adequately resourced to contribute to the process.

For relationships with the Crown or Crown agencies / entities, Tūpoho is guided by Te Tiriti o Waitangi principles as espoused by the Waitangi Tribunal. The main principles are:

- *Partnership*: The Crown and iwi agree to act towards each other with good faith including early and comprehensive consultation.
- *Reciprocity*: partnership is reciprocal - iwi ceded to the Crown kāwanatanga in return for a guarantee that Tino Rangatiratanga (full authority) over their land, people and tāonga would be protected.

- *Autonomy*: The Crown guaranteed to protect tangata whenua autonomy.
- *Active protection*: The Crown's duty to protect tangata whenua rights and interests is not merely passive but extends to active protection.
- *Equal treatment*: The Crown is required to treat all iwi/hapū fairly and not advantage one iwi/hapū over another if their circumstances, rights, and interests are broadly the same. \

Te Whakarauhitanga o Te Tangata (**Te Whakarauhitanga**) is a high-level relationship document Te Rūnanga o Tūpoho has with the Whanganui District Council. Te Whakarauhitanga enables any Tūpoho Hapū to approach Whanganui District Council on any issue within its rohe and includes consultation expectations, funding directions and a list of projects Te Rūnanga o Tūpoho wishes to work on collaboratively with Whanganui District Council. This should continue to guide the ongoing relationship between the two parties.

## 6.2 Whakapapa

Whakapapa is a fundamental guiding value of Tūpoho kaitiaki. Tūpoho hold the view that everything in the universe, inanimate and animate, has its own whakapapa and all things are ultimately linked to the two primal beings of Ranginui and Papa-tū-ā-nuku. This creates a bond between human beings and the rest of the physical world that is indisputable and non-severable. Tūpoho relate to the environment in a meaningful way because they themselves are part of the environment.

*E rere kau mai te Awa nui, mai i te Kāhui Maunga ki Tangaroa,*

*Ko au te Awa, Ko te Awa ko au*

*For as long as the great River has run its course from the noble assemblage of ancestral Mountains  
to the Sea,*

*I am the River, and the River is me*

This pepeha aptly describes the connection Tūpoho have to the environment, and specifically the Whanganui River. An essential step to understanding Tūpoho world view and approach to environmental management is to understand that Tūpoho descend from and relate to the natural world. When Tūpoho make decisions about the environment, those decisions are made with the same care and consideration that one would exercise if dealing with oneself or whānau. This connection must be respected, upheld, and provided for in environmental decision making.

There are many management actions that can help to support Tūpoho whakapapa and strengthen Tūpoho identity and connections. Wānanga can support connections to each other as well as provide opportunities to learn whakapapa not only to Tūpoho tupuna but to the natural environment. Naming of significant spaces can regenerate learning about events or kōrero relating to that area. Practicing mahinga kai and maara kai can encourage a connection between Tūpoho and the environment from whom Tūpoho descends.

The Tūpoho rohe contains many sites where significant events have occurred throughout Tūpoho history. Those sites provide connections between Tūpoho – past, present, and future generations. The active protection, enhancement and acknowledgement of these sites enables Tūpoho to connect to their tupuna, strengthening whakapapa connections and Tūpoho identity. In keeping with the



connections inherent with whakapapa we have included in this section the importance of the natural environment and tongi tawhito.

### 6.3 Te Mana o te Wai

At its simplest, the principle of Te Mana o te Wai reflects the paramountcy of the health and wellbeing of wai. Te Mana o te Wai has been one of the fundamental guiding principles for the Iwi Chairs forum of which the Wanganui Iwi are participants. This concept in a slightly different form is also part of the National Policy Statement of Freshwater. Te Mana o te Wai involves three inter-related elements:

- *Protecting*: Te Mana o te Wai ensures that the first right to the water goes to the water;
- *Enabling*: The Wai is nurturing and provides us with a koha to enable sustainable use; and
- *Regenerating*: Te Mana o te Wai requires us to restore and regenerate those waterways that have declining mauri.

These three fundamental components of healthy waterways are particularly relevant in this application as it is a framework through which Tūpoho consider the impacts of the Project on Tūpoho.

Māori values associated to a particular water body, place, or community, are most commonly generated through the occupation of an area, and the cultural requirement to behave in a manner consistent with kaupapa Māori (foundation of cultural normalities). These values include:

- *Wairua (spiritual)* - Tohi rites, removal of tapu associated with war/death, baptisms and blessings of people and items.
- *Tinana (physical body)* – washing after childbirth or menstruation, water for cleaning and cooking, collection of food and weaving resources, preserving/storing food.
- *Hinengaro (mental wellbeing)* – collection of rongoa (healing plants), drinking water (mental clarity), teaching and learning (education), meditation.
- *Whānau* – transportation (waka), recreation, gathering of building resources, positioning of Pā, manaaki (sharing) the bountiful resources.
- *Mahinga kai* – The customary gathering of food and natural materials, the food, and resources themselves and the places where those resources are gathered. Mahinga kai species and places are fundamental to this relationship and observation of their health is the primary way that Māori assess the health and well-being of their aquatic environment.

From a Māori perspective water is regarded as having its own intelligence, comprised of its nature and the multitude of life forms within it that respond to various stimuli. Water communicates its needs to humans and our comprehension depends entirely upon the intimacy of our relationship with it (Ngata 2018).

In the statement of claim dated the 1st of April 1997, Te Kenehi Robert Mair of Ngā Hapū ō Tūpoho made the following statement under WAI671:

- Ground water is a tāonga protected by article 2 of the Treaty of Waitangi.
- All Hapu of Tūpoho were guaranteed ownership of and rangatiratanga over the groundwater resource so long as it was our wish to retain the same.
- Ownership and rangatiratanga are not dependant on title to the surface land and are based upon a separate Treaty guarantee.

- Ownership of the groundwater is an exclusive right to utilise the resource or to consent to utilisation of the resource to others.
- By virtue of the RMA 1991 the Crown have delegated to the District Councils the power to grant consents to exploit the groundwater resource and to regulate the resource.

These key statements provide the position of the Hapu of these matters, and these have remained a consistent view of the Hapu.

## 6.4 Tongi Tawhito

‘Tongi Tawhito’, is from the local dialect and loosely translates as sites of significance. The area of the proposed plan change, just as in Springvale is likely to be a place where these sites of significance can be found. The tongi tawhito and their protection are in the hands of the Hapu and it will be essential that the plan changes consider the mechanisms recommended in this report to ensure their existence.

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*Tongi Tawhito – sites of significance to our ancestors passed down through the generations for our protection.*

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## 6.5 Wānanga

The worldview of Whanganui Iwi is in accordance with the kawa of the Aotea Whare Wānanga. Through these Whare Wānanga, an extensive body of specialist knowledge and management systems associated with the natural resources of the rohe is developed over generations. This body of knowledge is locally known as Wānanga.

Wānanga guides the management of the environment, utilising ancestral knowledge to ensure kaitiaki knowledge is passed to each generation through kōrero tawhito and practical observation. It is critical to the management of the environment that Wānanga informs decision-making over that environment as it is through the implementation of Wānanga that the Tūpoho world view is captured in decision-making.

Wānanga is not just the theoretical understanding of natural resources, but it includes the practice and implementation of knowledge and management systems through tikanga. For example, the practice of mahinga kai utilises the knowledge systems that have been developed over generations and puts those systems into practice from ‘ensuring a sustainable harvest’ to ‘setting nets at appropriate times’. Wānanga is, therefore, not a static and ancient body of knowledge, but a dynamic, evolving set of knowledge, management systems and practices that evolves through testing, practice, and theory.

It is important to acknowledge that whilst there may be some values or principles that are relevant to all Hapū, each Hapū will have their own systems and bodies of knowledge that have been informed by generations of Hapū relationships to their specific rohe. It is critical that relevant Hapū knowledges inform environmental decision-making that affect their rohe, as it is these individual Hapū who will have the closest relationship with their rohe, and, therefore, the most reliable and relevant information to support decision-making.

## 6.6 Mauri

Mauri is the life force that permeates every living being and links the spiritual world to the physical world. The protection and enhancement of Mauri is central to the rights and responsibilities Tūpoho must exercise as kaitiaki. The failure of Tūpoho to protect the Mauri of the environment, greatly affects the mana of Tūpoho and Tūpoho are generally cautious to support or engage in any activity that will affect the Mauri of their environment.

The Tūpoho environmental relationship centres on sustainable use and guardianship in a way that upholds and enhances the Mauri of the taiao. Sustainability was ensured through the handing down of a sophisticated system of customary practices that were developed over several generations. It is an ethic that embodies the historical, spiritual, and cultural association with land.

For Tūpoho, the rivers, lakes, wetlands, and coastal areas within their rohe have their own Mauri which is inextricably linked to their own. Tūpoho are so defined by their relationship to their waterways, in particular the Whanganui River, that should the Mauri of water be depleted through the degradation of the environment, the Mauri of Tūpoho will consequently be depleted. It is therefore a priority for Tūpoho to uphold, protect and enhance the Mauri of the rivers, lakes, wetlands, and coastal areas within their rohe.

The measuring and monitoring of Mauri is a role that is unique to Tūpoho as kaitiaki and mana whenua of their rohe. The specialist knowledge and management systems that are used by Tūpoho to measure Mauri are systems that have been designed over generations and learned over lifetimes of interactions with the taiao, understandings of whakapapa, and hundreds of years of observation of the natural patterns of the rohe.

## **7 PART B: Assessment of Impacts to Tūpoho**

### **7.1 Effects to Mana Motuhake**

Te Rūnanga o Tūpoho acknowledges that the upgrade of the North and South Moles is a Permitted Activity (subject to certain conditions being met). However, Te Rūnanga o Tūpoho still considers that it is necessary to assess the effects of these upgrades on the basis that effects to Tūpoho, as tangata whenua, and their relationship with the Whanganui River and wider surrounds will be affected by the proposed works. Te Rūnanga o Tūpoho acknowledges that Horizons have engaged in early consultation to ensure Te Rūnanga o Tūpoho views are taken into account when considering the Infrastructure Project. Te Rūnanga o Tūpoho considers that mana motuhake will be upheld if Horizons meaningfully considers this Assessment and the recommendations within.

There is a process underway to draft a relationship agreement between Te Rūnanga o Tūpoho and Horizons. It is expected that a separate appendix to this agreement be drafted to enable the partnership approach with the regional council on this matter. Highlighting how the management of the project will be carried out, monitoring, reporting, and all other matters needed in the successful implementation of kaitiakitanga for Te Rūnanga o Tūpoho.

### **7.2 Effects to Whakapapa**

Te Rūnanga o Tūpoho considers that a fundamental question that needs to be considered by Horizons is the long-term appropriateness of the presence of the structures within the Lower Whanganui River. These structures provide a critical role of protecting surrounding areas from flooding as well as helping to provide passage within the Whanganui Harbour. However, there does not appear to be a weighing of the benefits of the structures with the effects those structures and the Whanganui Port in general generates. Te Rūnanga o Tūpoho would like to signal that this is a wider conversation that they would like to engage in with both Whanganui District Council and HORIZONS.

Tūpoho access the Lower Whanganui River, subject to the proposed works, on a regular basis to support their cultural activities such as mahinga kai and gathering of resources to support cultural practices. Access must be continued during construction to enable the ongoing practice. In this respect, Te Rūnanga o Tūpoho support Horizons proposal to only restrict public access to sections of 200m at a time. However, Te Rūnanga o Tūpoho understands that following completion of the proposed works, vehicle access along the Whanganui River bank between the Morgan St carpark and Tregenna Street will be permanently closed off to facilitate safe functioning of the proposed new shared pathway. This will restrict Tūpoho ability to access these areas to support their cultural practices. There will need to be specific korero on how access to this area can always be facilitated.

The proposed works have the potential to generate significant effects to mahinga kai species. EOS Ecology has confirmed that whilst fish passage will continue and inanga spawning areas will not be affected, construction activities, including the hauling of materials along South Beach, will cause some disturbance and displacement of habitat and biota. Te Rūnanga o Tūpoho considers that this will cause effects to whakapapa by limiting the ability of Tūpoho to engage in mahinga kai, an activity that supports the identity of Tūpoho.

These mahinga kai areas are of great significance to Te Rūnanga o Tūpoho. A full cultural health assessment should be completed using in particular Ian Ruru's Mauri compass work which has been successfully utilised in the current Gisborne Port Upgrade. The ecological work only goes so far, this

further assessment will enable Te Rūnanga o Tūpoho to have greater clarity over how these works will impact the mauri of the waters and the tāonga species therein. It will also enable them to create a baseline set of data that will be the foundation of cultural health monitoring over the entirety of the project and the current impact of the infrastructure on mauri and the tāonga species.

This work should include any assessments of contaminants in the materials used, water quality impacts both during and after construction and the management of natural water flows and understanding the change that these protections have had on the original flows of water before the infrastructure was constructed. This is an area of interest to Te Rūnanga o Tūpoho to better comprehend the cumulative impacts of the structures which were built in a time when consenting did not engage deeply with tangata whenua.

Noise and vibrations should also be reflected for our whanau that live near the area but also for their impact on tāonga species. Te Rūnanga o Tūpoho want to ensure that the vibrations do not repel our tāonga species from their traditional areas both in the short and long term.

Te Rūnanga o Tūpoho further considers that works must not take place in estuarine areas during whitebait spawning periods to protect these mahinga kai species and support Tūpoho customary activities. Works should also avoid migratory periods.

Te Rūnanga o Tūpoho considers that prior to beginning any works within the Lower Whanganui River, karakia must be undertaken by mana whenua as a cultural practice that is undertaken by Tūpoho for projects of this size, cultural monitors must be in place for the entire duration of the project and the cultural assessment and long term monitoring are in place for the infrastructure life span

### **7.3 Effects to Te Mana o te Wai**

The proposed removal of demolition concrete and steel and rearrangement of rock within the existing structures could result in discharge of river-borne sediments that have been deposited within the rock rip-rap. This could generate significant effects to the quality of water within the Lower Whanganui River and harbour which could have flow on effects for those accessing the river / harbour, including those practicing mahinga kai.

It is essential that the impacts on the waters of the awa and the moana be strictly managed with the least impact as possible on our lands and waters. Te Rūnanga o Tūpoho expect they will be part of this work by ensuring that the methods used are best practice. This should be implemented through the regular meeting of the parties enabled through the relationship agreement being drafted.

At the Tanae groyne site, rock will, if possible, be placed on a filter fabric over an area of approximately 900m<sup>2</sup> of river bed. The filter fabric/rock will be placed directly over existing river silts by an excavator working from a rock platform above river level. Te Rūnanga o Tūpoho supports this measure and considers that it will ensure effects to water quality from increased sediment are avoided as much as possible.

Horizons must demonstrate to Te Rūnanga o Tūpoho how they have given effect to Te Awa Tupua and worked with Nga Tangata Tiaki to ensure that all the required Treaty settlement obligations have been met in this process for Port Revitalisation.

## **7.4 Effects to Tongi Tawhito**

Two heritage sites are identified in proximity to the works – a pillbox under the Harbour control building and the wreck of the scow Unice on the South Beach. The North Mole and revetment structure are also considered a heritage site given it was built prior to 1900. Horizons commissioned an archaeological assessment which has recommended that an Archaeological Authority be obtained from Heritage New Zealand Pouhere Taonga and that an Archaeological Management Plan be developed in consultation with mana whenua. Te Rūnanga o Tūpoho agrees with this recommendation and is prepared to be involved in the development of the Archaeological Management Plan. Te Rūnanga o Tūpoho will comment further on the cultural sites, from a mana whenua perspective, during this process.

## **7.5 Effects to Wānanga**

The upgrades to the North Mole and South Spit will result in changes to habitat at both these areas. Horizons considers that these changes could improve intertidal ecology once time has allowed for recruitment and recolonisation. The Tanae groyne construction will also result in the replacement of soft sediment habitat with rocky habitat. Horizons ecologist considers that the loss of soft sediment habitat represents 0.05% of similar habitat in the estuary and the surveys in the groyne footprint found a total of four taxa, meaning that the net loss of subtidal individuals will be low. Horizons ecologist considers that rocky habitat could increase biodiversity and protection for juvenile fish, as well as increase food supply because of increased intertidal and subtidal habitat. This increase would be supported by Te Rūnanga o Tūpoho if it is shown to occur. In this respect, Te Rūnanga o Tūpoho considers that all three areas should be monitored to confirm if predicted effects are generated or otherwise. Monitoring data can support and update the mātauranga that is currently held by Tūpoho in respect of this area. However, these reports do not cover the impact on mauri and our wider tāonga species, so the cultural assessment as mentioned earlier should be completed.

The Tanae groyne works involve a short (50m) section of groyne. Horizons intends that the effectiveness of this will be monitored before considering the appropriateness of any extension. Any such extension would be the subject of a separate consent application. Te Rūnanga o Tūpoho considers that any extension of the Tanae groyne will require further consultation with Tūpoho.

## **7.6 Effects to Mauri**

Vegetation will be disturbed when establishing an access track from the foreshore to the South Mole interface wall. Vegetation will be fully reinstated and replanted immediately upon completion of the proposed works. Te Rūnanga o Tūpoho considers that replanting utilises appropriate native species which will in turn support the local species of the area. It is also expected that this work be openly tendered, and the work offered to tangata whenua.

The crest level of the North Mole will be raised to accommodate predicted climate change impacts. Te Rūnanga o Tūpoho supports planning for climate change impacts as it aligns with Tūpoho 's kaitiaki view of planning for future generations.

The South Spit and the dunes immediately to the north of Morgan Street are designated in Horizons One Plan as being either active or stable duneland which provides a rare habitat for indigenous species. The proposed works have the potential to generate significant effects to these dunes including as follows:

- Where access is required from the South Beach, across dunelands to the Interface Wall and Tanae Groyne work sites.
- Where rock is to be stockpiled in an existing clearing off the South Beach access track.
- Where rock is to be stockpiled and concrete is to be crushed in a clearing within duneland off Morgan Street.
- Along South Beach, where rock is to be hauled from stockpile to work sites on South Spit.

OPUS was engaged to assess the terrestrial ecological effects who consider that the value of the effected dune ecosystem is high. However, OPUS considers effects on known populations / range of plant and animal species will be temporary in nature and will be minor. OPUS notes that the specific area affected by the works mainly comprise of bare sand with little vegetation, with the stockpile areas being subject to regular human disturbance. Therefore, OPUS considers the affected areas as having low value for both vegetation and fauna.

Te Rūnanga o Tūpoho considers that rather than compartmentalise the sand dunes into separate areas, the dunes should be viewed as an indivisible whole, where effects to Mauri in one part of the dunes, affects the Mauri of other parts of the dunes. As such, although the affected areas may have less ecological value in terms of vegetation and fauna, they are part of a system with high value and have the potential to be enhanced which in turn will enhance the connected environments. Te Rūnanga o Tūpoho considers that Horizons should consider how they can enhance the Mauri of sand dunes in a manner that supports the Mauri of these ecosystems for generations to come. This should also be included in the technical cultural assessment work with the Mauri compass.

The source of rock to be carted to the site of works is presently unknown. The quantities, and particularly the larger size of much of the material required are such that availability is very limited. Accordingly, the ability to supply in accordance with specified gradings, quality, and delivery programme will be a key determinant in selection of material source. Likely sources however are Shell Rock, Taranaki (Andesite), Linton (Greywacke) and Waimarino (Andesite). Te Rūnanga o Tūpoho considers that Iwi should be consulted on the material source to ensure the source is appropriate given the Mauri of the Whanganui River and harbour will be mixed with the material being placed within these areas.

## 8 Conclusion

Te Rūnanga o Tūpoho have a range of recommendations to be considered by Horizons. If these recommendations are met to the satisfaction of the Rūnanga, the work could be supported.

### 8.1 Committee Establishment

- a) Before the commencement of works, the consent holder shall provide an offer in writing to Te Rūnanga o Tūpoho to establish and maintain a co-governance committee for the purposes of managing the port revitalisations project.
- b) As soon as practicable after the acceptance of the offer, Te Rūnanga o Tūpoho and the Council representatives shall develop a protocol to be added to the draft Te Rūnanga o Tūpoho/Horizons Relationship agreement which shall set out as a minimum.
  - i. The role, purpose, and functions of the committee, which is to in brief, provide the vehicle for the implementation and monitoring of the Whanganui Port Revitalisation Project;
  - ii. How the committee intends to carry out its functions including the process for convening meetings, their frequency, and the format of the meetings;
  - iii. The rates of remuneration for members of the committee which shall provide for a meeting fee for Te Rūnanga o Tūpoho and for the resourcing of the activities recommended in this Impact Assessment;
  - iv. The process for agreeing, in advance, estimates of costs for the technical cultural assessment using the Mauri compass, the establishment of a cultural monitoring framework, the Cultural Site management process, and the physical cultural monitoring of the works.
- c) The committee will be established when Te Rūnanga o Tūpoho and the Council agree and sign the protocol.
- d) The protocol can be amended by agreement of all parties.
- e) The purpose of the committee shall be to;
  - i. Recognise and provide for the kaitiakitanga responsibilities of Te Rūnanga o Tūpoho over the area of the planned works as being an integral part of the revitalisation project;
  - ii. Acknowledge and provide for the importance of sites of cultural significance and the mauri of the water bodies and adjacent lands within and surrounding the project are as tāonga to Te Rūnanga o Tūpoho;
  - iii. Facilitate involvement of Te Rūnanga o Tūpoho in the implementation of the project and enabling the recommendations from the Te Rūnanga o Tūpoho Impact Assessment;
  - iv. Assist in identifying potential opportunities for involvement in the wider long-term activities of the port;
  - v. Facilitate and encourage the sharing and mutual understanding of Mātauranga Māori and other scientific knowledge; and
  - vi. Facilitate processes to manage actual or potential impacts on the interests, values, rights, and responsibilities of Te Rūnanga o Tūpoho that may arise from this project.
- f) The committee shall exercise its purpose by;



- i. Establishing a technical cultural assessment using the Mauri compass, the establishment of a cultural monitoring framework, the Cultural Site management process, and the physical cultural monitoring of the works.
- ii. Reviewing and providing input into the development of management plans and monitoring reports required because of this project.
- iii. Managing any cultural ceremonies associated with the project and its associated activities.

## **8.2 Administrative and Financial**

- g) The Council shall facilitate the administration of each meeting including providing a meeting venue.

## **8.3 Management Plan**

- h) The Council should demonstrate how the cultural tools will be integrated into their work plans and the details of the project implementation.
- i) This work plan should include detail of;
  - i. Construction hours, programmes, and methods;
  - ii. Compliance with consent conditions;
  - iii. Engineering plans of the proposed works;
  - iv. Soil contamination and any required remediation action plan reporting and associated management measures if appropriate;
  - v. Infrastructure demolition and removal of associated materials;
  - vi. Construction materials and storage including refuse;
  - vii. Earthworks management, erosion, and sediment control;
  - viii. Construction dust;
  - ix. Construction noise and vibration including best practicable options;
  - x. Accidental cultural and archaeological discovery procedures;
  - xi. Construction traffic;
  - xii. Communication with adjacent landowners;
  - xiii. Communication with Ngā Tangata Tiaki;
  - xiv. Procedures for dealing with any complaints
  - xv. Disposal and waste and removed piles;
  - xvi. Procedures for dealing with emergencies;
  - xvii. Demonstrating how the Te Rūnanga o Tūpoho recommendations have been managed.

## **8.4 Changes to Engineering Design and Methodology**

- j) Any changes to the engineering design or methodology that may have implications to the management plans should be notified to the committee.

## 8.5 Access for Cultrual Practices

- k) Access must be continued during construction to enable ongoing cultural practices. Where vehicle access along the Whanganui River bank between the Morgan St carpark and Tregenna Street is to be permanently closed this will restrict Tūpoho ability to access these areas to support their cultural practices. There will need to be specific korero on how access to this area can always be facilitated and this should be included in the agenda items for the committee.

Cultural Monitors and Accidental Discovery

## 9 Cultural Monitors Procedure

The role of the relevant Cultural Monitor is to monitor works being carried out for the Whanganui Port Revitalisation.

### 9.1 Karakia

Karakia are prayers or incantations. They are generally used to ensure a favourable outcome to important events and undertakings such as tangihanga (the ritual of farewell to our deceased), hui (meetings), unveilings etc., however they can cover every aspect of life. For example: welcoming the dawn and farewelling the day, to ensure a safe journey, for different types of illness, when undertaking tā moko (tribal 'tattoo'), when carving wharenui (meeting houses) or waka (traditional canoe), and more. Karakia, in their true essence, are ritual chants invoking spiritual guidance and protection.

With the introduction of Christianity to New Zealand in the 19th Century, new karakia were written to acknowledge the Christian God and Jesus Christ. These karakia have been used since that time, however there is a current move towards using our more traditional karakia (which were often chanted or 'sung'), which call upon many of our Atua (Gods/guardians) for direction; these karakia are poetic and full of beautiful imagery and metaphor. It is important however to remember that there are not always appropriate English words which can fully reflect the essence of the Māori words used; often literal translations need to be considered metaphorically.

#### 9.1.1 Opening Karakia

Before a project or development can start a karakia to bless the project will be performed this is usually at dawn on the day that the physical work is due to start. Appropriate kaumutua from Te Runanga o Tupoho will be onsite to ensure that the correct karakia for that whenua are performed. There may also be a karanga or "call to the gods" performed to ask them to be present and bless the project.

#### 9.1.2 Who will be delivering your karakia for this project?

The karakia for the Cultural Monitors will be performed by **Matua John Niko Maihi**.

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### **9.1.3 During Construction**

For much of the construction there will be in all likelihood little overt activity from your cultural monitors, they will be present on sight in a fulltime capacity the duration of earthworks and throughout the processing of all cultural and archaeological finds.

The Cultural Monitor will work alongside the Archaeologist and Contractor and oversee all excavation, earthmoving including site preparation and topsoil stripping, contouring, and drilling. They will be physically present during all work, at a safe distance from the machinery and in compliance with all Health and Safety measures that apply to the project.

The Cultural Monitor will be:

- provided with seating and shade,
- access to drinking water,
- inducted in the Health and Safety requirements of the project,
- Provided with PPE clothing, sun hats.
- Provided with the opportunity to bless the site before commencement and at completion of the earthworks.
- If an overnight presence is required the Cultural Monitor and colleagues will be provided with a shelter in order for them to conduct the required ceremonies.

The Cultural Monitor/s will work alongside the Archaeologist to document the activity at each site, recording the time and location of any accidental discovery.

## **9.2 Te Rūnanga o Tūpoho Cultural Monitors**

Horizons must give the Cultural Monitor whose contact details are listed in this CSP, no less than three working days' notice before the proposed activity where he or she is required to be present, unless in an emergency situation. If this occurs the notice may be less than three days.

## **9.3 Activities**

The Cultural Monitor shall monitor all activities within the construction zone to ensure that the activities are being carried out in accordance with the CSP.

At all times while on site, the relevant Cultural Monitor shall adhere to all site health and safety requirements.

Should any cultural artefacts be identified at any stage by the Cultural Monitor or any persons on the work site, works at the immediate vicinity of the discovery area shall cease and the Accidental Discovery Protocol in this CSP shall take immediate effect.

## **9.4 Horizons Representatives**

The representatives on the Committee for Horizons are responsible for implementing this Plan including training personnel in the required procedures, the coordination of monitoring work by the Cultural Monitor, archaeological specialists and decision making in the event of discovery of unrecorded archaeological remains (subject to the requirements of the of the NZHPT).

The [include name of the person and role for the site manager and overall project manager here] is responsible for liaising with Te Rūnanga o Tūpoho representatives and Cultural Monitor/s, relevant authorities and the NZHPT.

## **9.5 Terms of Engagement for Cultural Monitors**

Horizons will appoint at least one Cultural Monitor nominated by Te Rūnanga o Tūpoho on terms of engagement as per the Short Form Agreement for Consultant Engagement.

Minimum engagement requirements include:

1. competency requirements (can be trained on the job).
2. proximity to the construction zone, availability, and own transport requirements; and
3. any concerns with performance standards will be addressed collaboratively with Te Rūnanga o Tūpoho and WDC.

## **9.6 Training**

Environmental training for all staff and contractors will be undertaken as part of the site induction programme. This requires all new staff to go through an induction training session when they commence work.

Environmental Induction for all contractors on the site will include information on the following aspects of this CSP:

- a) information about the activities and stages of construction that have the potential to impact on yet undiscovered cultural and archaeological sites; and
- b) cultural sites monitoring, investigating, and recording procedures.

## **10 Information Sharing Process**

Monthly meetings will be held between Horizons staff and Te Rūnanga o Tūpoho to report on progress of the construction, this process will include a written report.

## **11 Accidental Discovery**

Te Rūnanga o Tūpoho has identified that this area is a site of cultural significance, with kainga, settlements, high traffic areas and sites of battles all common in the area pre-colonisation and pre land confiscation.

As such there is a high possibility that unrecorded cultural remains, tāonga or koiwi are present below the ground surface and may be exposed by earthworks. This document sets out protocols to be followed if cultural remains, tāonga or koiwi are unexpectedly exposed during development work within the Consent Area.

## **12 Discovery of Koiwi Tangata (Human Remains)**

If bone material that may be human bone is identified, the following protocol will be adopted:

1. Horizons will notify the Cultural Monitor within one hour by text, phone, and email.
2. Earthworks should cease within a 50-metre radius of remains found while the Cultural Monitor and an archaeologist are jointly consulted to establish whether the bone is human. Te Rūnanga o Tūpoho are to be notified of any instances where stop works have occurred for any reason because of this CSP.
3. If it is still not clear whether the bone is human, work shall continue to cease in the immediate vicinity until a specialist can be consulted and a definite identification made.
4. If the bone is identified as human, earthworks will not be resumed in the immediate area (the area to be defined by the Cultural Monitor and archaeologist) until Te Rūnanga o Tūpoho contacts, New Zealand Historic Places Trust (Pouhere Taonga) (**NZHPT**), the New Zealand Police, and the Whanganui District Council have been contacted.
5. The area of the site containing the koiwi will be secured in a way that protects the koiwi as far as possible from further damage.
6. Within 48 hours of confirmation of the bone as human, a hui will be held between HORIZONS and all the available trustees of Te Rūnanga o Tūpoho and their identified cultural experts to determine how the site should be managed.
7. The site-specific management plan proposed will be confirmed and agreed to within 72 hours and implemented.
8. Te Rūnanga o Tūpoho will be given the opportunity to conduct karakia and such other cultural ceremonies and activities as are appropriate to their tikanga, and to remove the bones for reburial.
9. If Te Rūnanga o Tūpoho so request, the bones may be further analysed by the archaeologist prior to reburial.
10. Subject to the terms of, and unless modified by, the site-specific management plan, activity in the immediate vicinity can recommence as soon as the bones have been removed by Te Rūnanga o Tūpoho or by a representative authorised by them.
11. For the avoidance of doubt subject to any laws of New Zealand any koiwi found on the land shall be the property of Te Rūnanga o Tūpoho who shall hold the koiwi (including the return of them to whānau, should that be possible) as they in their sole discretion see fit.

## **13 Discovery of Cultural Features**

If remains are exposed that are potentially cultural features, the following procedure should be adopted:

1. Earthworks should cease within a 50 metre radius of any remains found while the Cultural Monitor and any other Te Rūnanga o Tūpoho cultural experts are consulted to establish whether the remains are part of a cultural site as defined by Te Rūnanga o Tūpoho.

2. If the remains are defined as a Cultural Site, Horizons will notify the Cultural Monitor within one hour by text, phone, and email.
3. Within 48 hours of confirmation of the site being determined as a cultural site, a hui will be held between Horizons and all available trustees of Te Rūnanga o Tūpoho to determine how the site should be managed.
4. The site-specific management plan will be confirmed and agreed to within 72 hours and implemented.

## **14 Discovery of Tāonga**

Maori artefacts such as carvings, stone adzes, and greenstone objects are taonga (treasures). These are taonga tuturu within the meaning of the Protected Objects Act 1975. Tāonga may be discovered in isolated contexts, but are generally found within archaeological sites, modification of which is subject to the provisions of the Historic Places Act.

1. The area of the site containing the tāonga will be secured in a way that protects the tāonga as far as possible from further damage, and Te Rūnanga o Tūpoho through the Cultural Monitor and an archaeologist will be consulted.
2. The archaeologist will then inform the NZHPT who will consult Te Rūnanga o Tūpoho through the Cultural Monitor so that the appropriate actions (from cultural and archaeological perspectives) can be determined.
3. Work may resume when advised by the Cultural Monitor, NZHPT and the archaeologist.
4. The archaeologist will notify the Ministry for Culture and Heritage of the find within 28 days as required under the Protected Objects Act 1975.
5. If the tāonga requires conservation treatment (stabilisation), this can be carried out by the Department of Anthropology, University of Auckland (09-373-7999) and would be paid for by the Ministry. It would then be returned to the custodian or museum.
6. For the avoidance of doubt subject to any laws of New Zealand any tāonga found on the land shall be the property of Te Rūnanga o Tūpoho who shall hold and use those articles (including the return of them to whānau, should that be possible) as they in their sole discretion see fit.

## **15 Te Rūnanga o Tūpoho Representatives**

The following people should be contacted in the event that koiwi, taonga or sites relating to Māori occupation are found on the Whanganui Port Revitalisation site and its surrounds, and are referred to as "relevant Te Rūnanga o Tūpoho Representatives" in this CSP:

These contacts have been prepared by Te Runanga o Tupoho for the development site to ensure that all discoveries/unearthing of koiwi bones or sites of significance are discovered, that all earth works are ceased immediately with the following people to be contacted:

The key contacts for this project are:

<b>Te Runanga o Tūpoho</b>	<b>Contact Details</b>	<b>Email</b>
John Maihi - Kaiwhakahaere	0272695689/06 3439199	<a href="mailto:jinmaihi@gmail.com">jinmaihi@gmail.com</a>
Jill Sheehy – Cultural Monitor	0221605195/06 3438327	<a href="mailto:jillsheehy@xtra.co.nz">jillsheehy@xtra.co.nz</a>
Raukura De Negri – Cultural Monitor	0275395954	
Beryl Miller – Cultural Monitor	0211151256/06 3231126	<a href="mailto:beryl@heeni-investment.co.nz">beryl@heeni-investment.co.nz</a>
Mariana Waitai – Cultural Monitor	0210697453	
Ken Mair -	0274677071	<a href="mailto:ken.mair@xtra.co.nz">ken.mair@xtra.co.nz</a>
Hone Tamehana	0272949471	<a href="mailto:hone.tamehana@ccdhb.org.nz">hone.tamehana@ccdhb.org.nz</a>
<b>Onsite Contractors</b>		
<b>HORIZONS</b>		
Allan Cook		
<b>Archaeologist</b>		
<b>Others</b>		
Whanganui Police	06-343 9109	
Whanganui District Council	06-349 0001	
HNZPT	06 327-7280	
University of Auckland	09 373 7999	

### 15.1 Other Matters

- l) Horizons must demonstrate to Te Rūnanga o Tūpoho how they have given effect to Te Awa Tupua and worked with Nga Tangata Tiaki to ensure that all the required Treaty settlement obligations have been met in this process for Port Revitalisation.
- m) Te Rūnanga o Tūpoho further considers that works must not take place in estuarine areas during whitebait spawning periods to protect these mahinga kai species and support Tūpoho customary activities. Works should also avoid migratory periods.
- n) Te Rūnanga o Tūpoho considers that they should be consulted on the material source to ensure the source is appropriate given the Mauri of the Whanganui River and harbour will be mixed with the material being placed within these areas.
- o) The technical cultural assessment using the Mauri compass, the establishment of a cultural monitoring framework, the Cultural Site management process, and the physical cultural monitoring of the works should all be co-designed with Te Rūnanga o Tūpoho to ensure their specifications for the scope of work.

## **16 References**

*Draft Lower Whanganui River Infrastructure Resource Consent.* Horizons Regional Council.

*He Whiritaunoka: The Whanganui Land Report – Wai 903.* Waitangi Tribunal Report 2015.

*The Whanganui River Report.* Waitangi Tribunal Report 1999.

*Wānanga with Te Rūnanga o Tūpoho.*

*Whanganui Port Revitalisation Project – Summary Documents.* Whanganui District Council