

IN THE MATTER OF

The Resource Management Act 1991

AND

IN THE MATTER OF

Notices of requirement for designations under section 168 of the Act, in relation to Te Ahu a Tūranga; Manawatū Tararua Highway Project

BY

NZ TRANSPORT AGENCY

Requiring Authority

**STATEMENT OF EVIDENCE OF JESSICA KEREAMA
REPRESENTING NGĀTI RAUKAWA**

13 March 2019

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1.0 INTRODUCTION

- 1.1 Tēnā koutou. My name is Jessica Meimei Piki-te-maramatanga Kereama.
- 1.2 My evidence is on behalf of Te Rūnanga o Ngāti Raukawa and Ngāti Raukawa in relation to the New Zealand Transport Agency (“NZTA”) Notice of Requirement (“NOR”) for Te Ahu a Tūranga.
- 1.3 Ngāti Raukawa are providing evidence in support of the Notice of Requirement (NOR) for Te Ahu a Tūranga. In this evidence we identify and express some of our values with respect to Te Ahu a Tūranga and seek that the hearing panel recognise and provide for our values and our input as required by Part 2 of the Resource Management Act 1991.

2.0 PURPOSE AND SCOPE OF EVIDENCE

- 2.1 Ngāti Raukawa expressed multiple concerns about the project in cultural statements contained within the NOR documentation. Ngāti Raukawa are also seeking a collaborative and inclusive approach to this project alongside NZTA and are satisfied that our concerns will be addressed as the project is delivered.
- 2.2 The purpose of my evidence is to provide advice on whether those earlier expressed concerns have been addressed, and highlight areas where further work is required to meet Ngāti Raukawa’s expectations. .
- 2.3 Specifically, my evidence covers the following matters:
 - Ngāti Raukawa relationship to the project
 - Te Ahu a Tūranga
 - NZTA engagement
 - Environmental Cultural Design Framework

3.0 EXPERIENCE AND QUALIFICATIONS

3.1 I am currently employed by Te Rūnanga o Ngāti Raukawa as the Pou Taiao (Environmental Management Unit) Manager (2017-2018).

3.2 Te Rūnanga o Raukawa are made up of a governance body of 25 hapū members of Ngāti Raukawa ki te tonga. The organisation has been mandated to assist in environmental matters on behalf of the iwi (which spans across six local territorial authorities and two regional councils). Our population is approximately 29,000.

3.3 The role of the Pou Taiao is as follows:

- (i) Advocacy: To listen to, and ensure hapū voices are embedded in all matters relating to Te Taiao within our rohe;
- (ii) Planning: Develop and implement project plans that ensure Ngāti Raukawa's integrity as responsible kaitiaki is upheld in all projects that impact Te Taiao o Raukawa;
- (iii) Strategic Overview: Ensure negotiations, drafting, and implementation of contracts supports initiatives that enable effective and positive social/environmental/economic outcomes for Ngāti Raukawa ki te Tonga;
- (iv) Communication: Contribute to the overall communication planning process for TROR, across NZTA and other projects and provide an overview for Ngāti Raukawa hapū and Marae through regular reporting via the Hapū Integration Group;
- (v) Stakeholder Management: Develop and proactively maintain effective relationships and networks (including with hapū and Marae and any other relevant programme counterparts).
- (vi) Cultural Advice: Provide cultural advice and expertise to government agencies in fulfilling their responsibilities as Treaty partner to Te Rūnanga o Ngāti Raukawa Ltd, its subsidiaries and the hapū of Ngāti Raukawa ki te Tonga.

3.4 The Pou Taiao role ensures that for the iwi, the environment should be the starting point for all significant activities for Ngāti Raukawa. The role is also to ensure Ngāti Raukawa will be active in the protection of our lands and waters.

- 3.5 I attained a Masters in Regional Planning from Massey University in 2011, and I am currently working towards a second Masters in Ahunga Tikanga (Māori Laws and Philosophy) from Te Wānanga o Raukawa.
- 3.6 I have previously held roles in central government advising on Iwi relations, Treaty matters, Māori resource management and local government with the Human Rights Commission – Race Relations Team (2014), and Department of Conservation (2011-2013).
- 3.7 I was also the academic lead for the Environmental Degree and Diploma and Rongoā Diploma at the Te Wānanga o Raukawa (2014-2017).

4.0 EXECUTIVE SUMMARY

- 4.1 Ngāti Raukawa support improved connectivity to the region and view good transport infrastructure as improving economic opportunities for the region and its people.
- 4.2 Work between NZTA and Ngāti Raukawa on the Te Ahu a Tūranga project only began in earnest in October 2018. The section 42A report of Phillip Percy has highlighted that tāngata whenua values need to be better understood better in terms of the impact of the roading project on those values. We are working to achieve this.
- 4.3 NZTA were not advised by Councils to include Ngāti Raukawa in the Environmental Cultural Design Framework (ECDF) and thus Ngāti Raukawa have not had the opportunity at this time, to provide input into the framework. This has limited the information currently within the ECDF. The ECDF informs every aspect of the roading project. However, Ngāti Raukawa believe this oversight can be remedied with the investment being made for iwi to come together to have input into the framework
- 4.4 Ngāti Raukawa understand and support the urgency of the NZTA roadworks. However, at this time the impact on vegetation, streams and wetlands from any temporary construction access that is required is yet to be fully understood.
- 4.5 Kahungunu ki Tamaki Nui a Rua have expressed an interest in working with Ngāti Raukawa, and we welcome the opportunity to wānanga and work together.

- 4.6 The contribution by iwi needs is being resourced so that we can provide effective and efficient input into the ECDF for matters on ecology, terrestrial landscape, archaeology, and cultural values.

5.0 NGĀTI RAUKAWA

- 5.1 At the time of the signing of Te Tiriti in 1840, Ngāti Raukawa hapū maintained absolute mana and tino raNgātiratanga over the whole of their rohe, from Whangaehu to Kukutauaki, bounded by the mountain ranges to the coastline.
- 5.2 Early colonial government pressure and desire for land for settlement had surveyors identifying our lands as highly desirable, lands rich in forests, deep rivers and streams, abundant bird life and fishing.
- 5.3 The gateway to regional development was through the collective sales of Ngāti Raukawa land interests in and around the Manawatū awa and led to further land alienation across our rohe in the Rangitīkei, Turakina, Horowhenua and Kāpiti Districts.
- 5.4 Many of the ancient forests in this region were cleared in the name of farming and infrastructure works. As the forests diminished, many of the rongoā, or medicines used were no longer available.
- 5.5 The flow of our river has changed over time, and the life force of the water diminished. Many of the species, once plentiful, are no longer gathered or present.
- 5.6 Ngāti Raukawa seek to protect the quality of life for our water, the lands, including the ancient trees that still endure, and those places still held sacred by many iwi in this landscape.
- 5.7 Ngāti Raukawa recognise the connectivity between our sense of identity or our pepeha to those maunga and waterways, and our collective iwi within the region.

6.0 TE AHU A TŪRANGA BLOCK

- 6.1 The collective interests of the Rūnanga are based on the effective assertion of mana (including by ringa kaha and raupatu), by negotiation, peace-making and tomo (arranged marriages), tuku (in the sense of allocation as distinct from gift) and ahi kā (ongoing possession) or any other means whereby Ngāti Raukawa and Ngāti Kahungunu maintained mana and rangātiratanga in their takiwā.
- 6.2 Ngāti Raukawa and Ngāti Kahungunu do not aspire to argue or defend their place with regards to this project. Both iwi are currently heavily involved in the Waitangi Tribunal/Settlement process and believe this the appropriate setting to address our grievances with the Crown in respect of this region. Ngāti Raukawa and Ngāti Kahungunu can state with confidence that the Te Ahu-ā-Tūranga projects has direct impact on our respective pepeha.

Ko Ruahine me Tararua nga Pae Maunga

Ko Manawatu te awa

7.0 NZTA ENGAGEMENT

- 7.1 In attempting to understand the complexity and connectivity of this region's iwi overlay, NZTA have sought to ensure that processes have been applied fairly and consistently.
- 7.2 Unfortunately Councils were tasked to identify iwi interests in this space. Ngāti Raukawa's rights and interests are not yet understood by Councils, nor has space been provided to correct colonial history, but it will come.
- 7.3 Ngāti Raukawa history has largely been untold, and it is not understood. This situation has contributed to a loss of identity by our people and a loss of acknowledgement of our relationship to the Te Ahu a Tūranga block.
- 7.4 NZTA were not provided the guidance by local government agencies to engage Ngāti Raukawa, and this has had an impact on the timing and effectiveness of our engagement in the process to date as an iwi. The involvement of NZTA senior leadership in Mr Lonnie Dalzell and assistance from Mr Michael Dreaver and others, has allowed Raukawa to engage with its beneficiaries and begin framing an approach which will provide for the iwi and hapū values.

8.0 ENVIRONMENTAL CULTURAL DESIGN FRAMEWORK (ECDF)

- 8.1 Ngāti Raukawa and their representatives have reviewed all documentation regarding the Te Ahu a Tūranga project. We have contracted additional independent expert advice in ecology, archaeology, planning and policy analysis, and iwi historians to review the NOR documentation and ECDF.
- 8.2 The NOR documentation indicates that the ECDF will inform and be relied upon for attaining and implementing regional council consents, which will relate to activities both in and outside of the designation.
- 8.3 Ngāti Raukawa support the ongoing development of the ECDF. We support a dynamic process that is inclusive and ensures all values are part of the long-term design of this project through NZTA working with entities such as iwi, community and councils..
- 8.4 NZTA's approach to developing the NOR has been to collaborate with iwi, although currently, we have not had the opportunity to undertake the work to contribute to the values informing the project design.
- 8.5 Ngāti Raukawa supports NZTA's continued investment in a wider collaborative approach. Ngāti Raukawa does not support any option that requires the ECDF be "locked-in" at this time, instead we prefer a process that ensures our contributions will inform the ECDF.
- 8.6 Ngāti Raukawa would like to be involved in working with all iwi in furthering any ECDF that is tailored around and includes our cultural values.
- 8.7 There is a need to hold collective wānanga with our people impacted by the Te Ahu a Tūranga works. Ngāti Raukawa have established conceptual models utilised by our people that could contribute to and inform the ECDF.
- 8.8 Hapū have wonderful contributions to make. For example Ngāti Whakatore utilise a conceptual model and toolkit referred to as Te Kete Taiao Rauemi which references "Mauri Wai, Mauri Whenua, Mauri Tāngata and Mauri Ora." They talk about intergenerational values passed down under their Poutu Pā wellbeing model of Nga Pou, Atua, Wairua, Tinana, Hinengaro and Whanau.
- 8.9 Iwi contributions from our hapū and affiliated iwi will add value to the ECDF. An example of this is the recent Ngāti Kauwhata Cultural Impact Assessment for housing referred to the concept of Te Putake, the confluence of waters where the Oroua meets the Manawatū. The notions of wai tūpuna - ancestral

water, wai paru - contaminated water and wai whakaaro - conceptual waters, are some of the values expressed by Ngāti Kauwhata.

8.10 Ngāti Huia have also utilised the Tapa Wha model when engaging NZTA in their CIA.

8.11 I note that a number of our Raukawa institutions that refer to ten kaupapa tuku iho that provide conceptual frameworks in which to give expression to matauranga Māori.

9.0 NZTA Works in Progress

9.1 Ngāti Raukawa are currently engaged in the early construction works and exploring the road alignment. This will be discussed by Justin Tamihana in his presentation.

9.2 Ngāti Raukawa support facilitating access to the Manawatū Gorge Scenic Reserve by providing a new walking and cycling connection from the Ashurst Bridge to the Manawatū Gorge Scenic Reserve. We value the celebration of iwi connectivity from east to west regions. However, as stated above we have not yet had an opportunity to contribute to the regional narrative in regard to possible design and implementation via the ECDF.

9.3 Ngāti Raukawa will better understand the effects on terrestrial and aquatic ecology fully once we have completed the ECDF. We support continued work by NZTA in this space, with the understanding that our values will be taken into account via our memorandum of partnership.

9.4 Ngāti Raukawa will continue to work with NZTA to provide a Cultural Impact Assessment in May 2019 and understand that the urgency of the work has decoupled the CIA process from the NOR. Ngāti Raukawa are working with NZTA to ensure the NOR (via the ECDF) includes evidence of our values and relationships and the means to protect them through the project.

9.5 Information provided by Ngāti Raukawa and included in the NOR documentation (and as supplemented by the updated version of 'Te Manawaroatanga') is considered appropriate by our iwi for this stage of the process, until further work can be undertaken to contribute to an ECDF.

9.6 Upholding the peace of which the whakataukī "Te Manawaroatanga" refers to, is also a reference to looking after our people (all our iwi), respecting our

land, looking after wāhi tapu, tikanga and kawa, in regard to working together in this space within the project.

- 9.7 Ngāti Raukawa do need time to ensure we have wānanga with key whanau and hapū, to ensure the ECDF will be fully informed by our values.
- 9.8 Ngāti Raukawa have outstanding concerns regarding the ability of the accidental discovery protocol, prepared in consultation with tāngata whenua, to appropriately manage disturbance of unrecorded archaeological sites. Matters relating to water will be addressed as part of the future applications for regional resource consents.
- 9.9 NZTA has enabled a process to invest in our iwi, alongside Kahungunu to ensure Ngāti Raukawa can contribute to the ECDF in a manner that meets the requirements of Part 2 of the Act, in respect of iwi matters.

10.0 SUMMARY

- 10.1 The proposed project takes place in an area well-travelled by many iwi.
- 10.2 NZTA has enabled a wider and more authentic understanding of iwi histories in this land. However, the lack of guidance from Councils and urgent timing of the project have impacted on the ability of Ngāti Raukawa to engage in and inform the project completely..
- 10.3 Ngāti Raukawa under Te Rūnanga o Raukawa acknowledge that effective engagement and input by hapū/ iwi members requires additional time to inform the Environmental Cultural Design Framework, ensuring all marae and hapū voices are heard and considered in all decision-making.
- 10.4 Ngāti Raukawa supports an inclusive model to define iwi interests that includes but is not limited to cultural markers that denote tāngata whenua/mana whenua such as:
 - Marae
 - Kainga
 - Urupa
 - Land tenure and ownership, and occupation

10.5 Ngāti Raukawa have been limited in their ability to identify their relationships to the project area, and due to lack of time have not had the opportunity to engage with key impacted hapū in any depth on the following matters:

- Ecology
- Water Values
- Heritage
- Archaeology
- Wāhi Tapu

10.6 For Ngāti Raukawa, tāngata whenua rights and interests in terms of full participation, partnership and upholding the principles of the Treaty are fulfilled in part by the commitment from NZTA to the ongoing development of an ECDF. This process will allow us time to continue to contribute to this project, allowing flexibility for further input, and will enable NZTA to continue their work.

10.7 We are committed to an all-of-iwi approach that makes sense of all our values, which protects those values in perpetuity and allows the Te Ahu a Turanga project to be delivered.

Jessica Kereama

13 March 2019