

# Te Ara Tipuna Cultural Impacts Assessment

## Introduction:

This Cultural Impacts Assessment (CIA) report has been prepared by Pahou and Associates Ltd to accompany a resource consent application for Te Ara Tipuna prepared by the Planning Collective. This Cultural Impacts Assessment report will be complemented by the Archaeological, Ecological, Environmental, Recreational and Social Impact Assessment reports prepared by other members of the Te Ara Tipuna team.

Te Ara Tipuna is a multi-layered project with the whanau and whenua of Ngati Porou, Te Whanau a Apanui, Ngai Tai ki Torere and Te Whakatohea at its heart. The key focus of the project is the restoration of connections, this is enabled by building, leveraging and maintaining an infrastructure of accessways for pedestrians, cyclists, and horse trekkers; local commuters, visitors, and whole of journey hikers, bikers, and riders.

The region where the track/s are proposed will sit in what is known as Te Tairāwhiti or 'the tide where the sun rises', more commonly known as the East Coast. Tairāwhiti is the first region in the world to see the sunrise and it holds a huge amount of Maori culture and historic significance.

## Key Limitations:

Due to the scale of the project approximately 400 land blocks, upwards of 60 Hapu, 4 Iwi, 20 communities, and the economic engagement with all key parties in this phase of the project, this CIA report will not delve deep into the actual cultural impacts for each specific site. This CIA report will set out a framework and a set of high-level principals that will form the basis of the other detailed CIA reports that will stem from it.

Notwithstanding these limitations Te Runanganui o Ngati Porou (Ngati Porou iwi authority/PSGE) has fully endorsed Te Ara Tipuna, and through Phase 2 endorsement will be sought from Te Whanau a Apanui, Ngai Tai ki Torere and Te Whakatohea

## Methodology:

- The organisation that prepared this report is very familiar with the area, having been raised in East Coast and participated and contributed to a number of cultural activities and events across the region, particularly in Ngati Porou and Te Whanau a Apanui.
- Are familiar with the land blocks, landowners, hapu, marae, and iwi across the region.
- Attended a number of the hui with Landowners, hapu, Iwi members in phase 1 consultation – see figure 1
- Have an extensive network and connections with key cultural leaders across the region and the ability to engage their cultural intel and insights for specific sites/land blocks, waahi tapu and sites of cultural and historical significance.

Figure 1 - Te Ara Tipuna, Phase 1 consultation schedule

**INTRODUCTION TO**  
**TE ARA TIPUNA**

A continuous trail from Turanga to Opotiki, presented by Hekia Parata.

<b>657</b> KILOMETERS	<b>26</b> DAYS
<b>22</b> COMMUNITIES	<b>64</b> MARAE

**COME ALONG IF YOU'RE...**

- a land owner
- a trustee
- an entrepreneur
- interested!

For more information:  
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A project by Te Runanganui o Ngati Porou & Nga Hapu o te Whanau a Apanui with support from Te Puni Kokiri.

**NAU MAI, HAERE MAI**

- 📅 JUNE 7, 2023  
**Tolaga Bay**  
📍 Fire Brigade  
5pm - 6.30pm
- 📅 JUNE 8, 2023  
**Te Araroa**  
📍 Hinerupe Marae  
5pm - 6.30pm
- 📅 JUNE 12, 2023  
**Ruatoria**  
📍 Whakarua Park  
5pm - 6.30pm
- 📅 JUNE 13, 2023  
**Tokomaru Bay**  
📍 United Sports Club  
12 - 1.30pm
- 📅 JUNE 17, 2023  
**Whangaparaoa**  
📍 Te Kura Mana Maori o Whangaparaoa  
9 - 10.30am
- 📅 JUNE 18, 2023  
**Opotiki**  
📍 Whakatohea Trust Board  
11am - 12.30pm
- 📍 **Te Kaha**  
📍 Te Kaha Marae  
3 - 4.30pm

Te Ara Tipuna Proposal

**Project Summary:**

In its entirety, Te Ara Tipuna is 500km traversing the rohe of Ngati Porou, Te Whanau a Apanui, Ngai Tai ki Torere and Te Whakatohea . It will engage with some of the most beautiful, rugged, and isolated land and waterways of Aotearoa New Zealand; experiencing cultural icons of marae, mountains, rivers, oceans and the unique character of its local people and communities. Ngati Porou, Te Whanau a Apanui, Ngai Tai and Te Whakatohea have rich histories, strong cultural infrastructure, and lofty ambitions for the future of their people, communities, environment, and way of life. Te Ara Tipuna takes a bottom-up approach to building sustainable enterprise and wellness by investing in cultural infrastructure, capitalising, and enhancing existing cultural wealth and rebuilding the ethos required to ensure the culture thrives and flourishes across the region and into the future. Whenua, Whanau, Wai– Land, People, Sustenance in a virtuous circle.

Te Ara Tipuna is a catalyst for investment in sustainable infrastructure in Te Tairāwhiti, manifesting as a network of ara/accessways around the East Coast for local communities and visitors to hike, bike and trek.

Te Ara Tipuna takes a different approach by seeking to create a whenua-based artery around Te Tairāwhiti that will sustain cultural, economic, social rejuvenation. It provides cultural and relational connections and stimulus for businesses and employment services, and unique experiences for both the uri (descendants) of the land and the manuhiri (guests) who visit. It will provide a springboard for multi-level, intersectoral collaboration between landowners, hapu, iwi, central, local government, and the private sector to leverage cultural and environmental collateral, invigorate economic prosperity and uplift social wellbeing.

**Iwi/Hapu within Te Tairāwhiti and Te Tini o Toi included in te Ara Tipuna**

As mentioned previously the four Iwi have rich histories and a large part of this history is shared. This is due in part to the common ancestry, Ngāti Porou or Nga Tini uri o Porourangi (the many descendants of Porourangi) derive its name from their eponymous ancestor Porourangi. Te Whanau a Apanui (the family of Apanui) takes its name from Apanui Ringamutu. Apanui Ringamutu is a direct descendant of Porourangi, Apanui Waipapa identified in the image below through his daughter Rongomaihuatahi is a grandfather to Apanui Ringamutu, see figure 1 below.

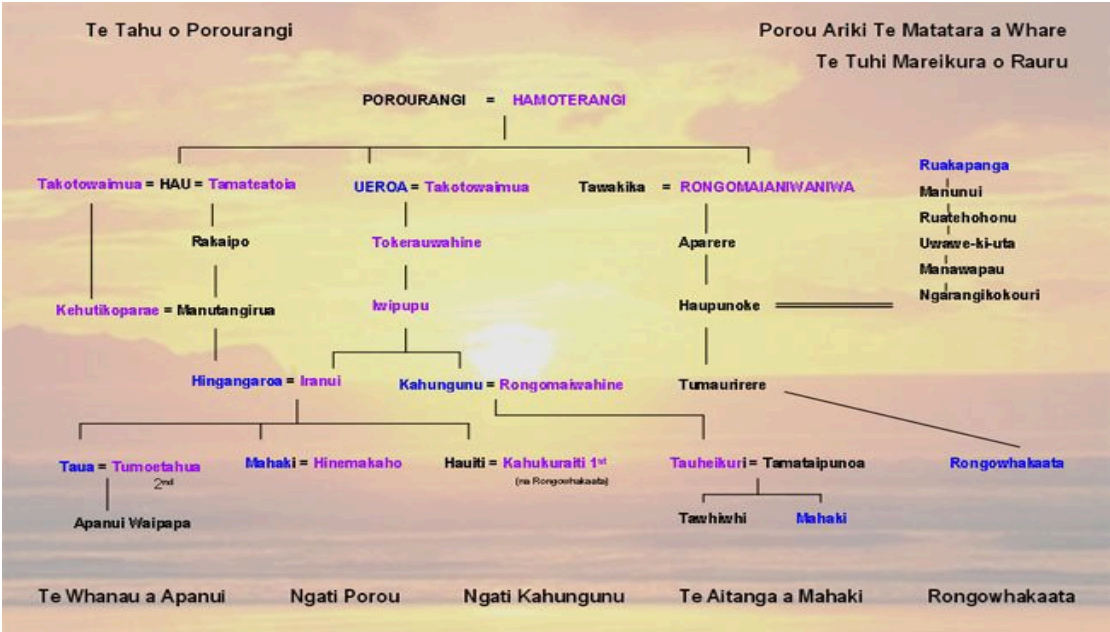


Figure 21 Te Tahu o Porourangi

It is also through this whakapapa (genealogical) table that we see the interconnectedness of the tribes that make up the Eastern seaboard of Aotearoa New Zealand. Ngāti Porou and Te Whanau a Apanui have numerous historical accounts that will be rejuvenated and revived by the delivery of this project.

Table 2 - Ngati Porou geographical area - Te Puni Kokiri



### Ngati Porou:

Ngati Porou define their boundary as being “mai i Potikirua ki te Toka a Taiau”, Potikirua in the north and te Toka a Taiau in the south. From the south it travels along the mountains to the Raukumara mountain ranges where it moves along to Potikirua at a point called Pohatu-Whakatakataka. Ngati Porou assert their purview encompasses the area “Ko taku upoko ki tuawhenua, ko aku matimati ki te huka o te tai” - “from the peaks of the mountains to where the waves break out at sea”.

*Ko Hukurangi te maunga*

*Ko Waiapu te awa*

*Ko Ngati Porou te iwi*

Table 3 - Te Whanau a Apanui geographical area - Te Puni Kokiri



#### Te Whanau a Apanui:

Te Whanau a Apanui define their boundary as being “mai i te Taumata-o-Apanui ki Potaka. Te Taumata-o-Apanui in the north to Potaka in the south, to the same northern point mentioned by Ngati Porou, however Te Whanau a Apanui call this point Pohatu-nui. From the Raukumara ranges to the tip on Whanakao stretching out to Whakaari Te Whanau a Apanui encompasses everything in between.

*Ko Whanakao te maunga*

*Ko Motu te awa*

*Ko Whakaari te Puia*

*Ko Te Whanau a Apanui te iwi*

Table 4 - Ngai Tai ki Torere geographical area - Te Puni Kokiri



#### Ngai Tai ki Torere:

Ngai Tai ki Torere share their ancestral boundary with Te Whanau a Apanui and Te Whakatohea. It starts at its most eastern point Tokoroa heading inland to Te Paku, Peketutu, Taungakakariki and Kaitaura. From here it turns towards the coast at Taumatakareti following along Te Rewa Rangī, Onukuroa to the Tahunatoroa range stretching to Tirohanga to two rock formations known as Tokangawekeweke and Turanga-a-nui heading back to Tokoroa.

*Ko Rangiahua te maunga*

*Kei uta ko Kapuarangi*

*Ko te waitapu ko Wainui*

*Rere atu ki te moana o toi*

*Ko Ngai Tai te iwi.*

Table 5 - Te Whakatohea geographical area - Te Puni Kokiri



### Te Whakatohea:

Te Whakatohea share a boundary with the Ngai Tai people and encompasses an area that stretches from the Ohiwa harbour to Opape, the western boundary is at Maraetotara and the eastern boundary is at Tarakeha. The coastal boundaries run inland southeast through mountainous country and join just south of Matawai.

*Te Whakatohea maurua*

*Te Whakatohea tohe toa*

*Te Whakatohea tohe rau-ariki*

## Cultural Values

### *Cultural Identity*

Cultural identity is defined in the Living Standards Framework 'LSF' as having a strong sense of identity; ability to be oneself; and the existence value of cultural taonga. A strong sense of cultural identity can influence peoples' sense of purpose, self-worth, belonging, and overall wellbeing.

The Ministry of Social Development (2016) states that the desired outcome in the cultural identity wellbeing domain is: New Zealanders have a strong national identity and a sense of belonging, and value cultural diversity. Everybody is able to pass their cultural traditions on to future generations. Maori culture is valued, practised, and protected.

### *Cultural Profile*

Measuring and understanding wellbeing in the cultural identity domain is not currently as well-defined as other domains. Treasury (2019) 'Culture, wellbeing, and the Living Standards Framework: A Perspective' discusses the dimension, suggesting potential additions to the LSF to be announced in 2021. Current measurements include % of Te Reo Maori speakers and % of adults

who said it was easy to express their identity in New Zealand. As the table below highlights, East Coast communities have a high proportion of Te Reo Maori speakers.

Table 12: Te-Reo Maori speakers, 2018 census

At 17%, the Gisborne region has the highest % of Te Reo speakers in New Zealand by a significant margin (Northland is the second highest region at 9%).

LSF data on ability to express identity is less insightful, with less range between regions. Auckland ranks lowest at 82% and rest of South Island highest at 89.3%. Northland / Bay of Plenty / Gisborne rank at 82.4%.

Given the high proportion of Maori in the region, another potential indicator of the status of the cultural identity dimension could be the degree of schooling offered in Te Reo Maori. From Tolaga bay to Omaramutu (the town before Opotiki), there are 19 schools, of which:

- five schools teach fully in English;
- seven schools teach fully in Maori; and
- seven schools teach some students in Maori.

Relative to other regions, this indicates a high level of teaching in Te Reo Maori, a positive indicator for the cultural identity wellbeing dimension for young and future generations.

Given the strong Maori heritage in the region, it follows that the East Coast ranks relatively high in regard to cultural identity. From a wellbeing cost-benefit analysis perspective, the key question that follows is whether this strong cultural identity could play a role in improvement of natural, human, social and financial capital within the region.

### *Cultural Infrastructure*

Ngati Porou:

- Marae – 48
- Kura Kaupapa Maori – 5
- School /High School – 11
- Rohenga Tipuna Clusters – 7
- Senior Kapa Haka groups – 5 (that have competed at Te Matatini over the last 15 years)
- Taurahere Network in every major centre across Aotearoa NZ and a number of them in Australia.
- 92,349 people - Ngati Porou population (2018 Census data)
- 15,606 people – Ngati Porou living in the Tairāwhiti region (2018 Census data)

Te Whanau a Apanui:

- Marae – 13
- Kura a Iwi – 1
- Kura Kaupapa Maori – 1
- Schools / High Schools – 1
- Senior Kapa Haka groups – 2 (that have competed at Te Matatini over the last 15 years)
- Taurahere network in every major centre across Aotearoa NZ and a number of them in Australia



- 16,689 people - Te Whanau a Apanui population (2018 Census data)

Ngai Tai ki Torere:

- Marae – 1
- Kura – Te Kura o Torere
- 2,301 people – Ngai Tai ki Torere population (2018 census data)

Te Whakatohea:

- Marae – 8
- Kura – 8
- High School – 1
- Senior Kapa Haka groups – 2 (that have competed at Te Matatini over the last 15 years)
- 16,095 people – Te Whakatohea population (2018 Census data)

### ***Kawa:***

Can be described as the framework in which to operate. Kawa for its purpose is fixed and allows for actions to be carried out in a way that keeps people safe, connected and protected. Kawa is for the most part inflexible due the process of establishing and setting in place the kawa – this process and corresponding ceremony is known as ‘Te Tainga Kawa’ or Kawanga tapu’ which literally means ‘to firmly set in place the kawa’. It is for each marae, hapu and Iwi to determine what is the Kawa for their area.

The Kawa for the marae in Ngati Porou and Te Whanau a Apanui as stated by renowned carver Pine Taiapa is ‘he manaaki i te tangata, nga manuhiri, te hunga marae, te iwi kainga’ to care for people, to look after your guests, look after the people who uphold the dignity of your marae and the wider community”. It is through this Kawa that we derive the framework in which we use to prioritise, assess and evaluate this project.

Manaaki i te tangata

Manaaki i te manuhiri

Manaaki i te hunga marae

Manaaki i te iwi kainga

### ***Tikanga:***

Tikanga operates in the Kawa framework. Tikanga can be flexible, they are actions carried out in a way that keep people safe, connected and protected. Some tikanga have been adapted, adopted, and created to help fulfil the obligations to being safe, connected and protected. Some Tikanga have also been disused in order to adhere to more stringent Tikanga, there’s a saying ‘me takahi tikanga, e ora ai te tikanga’, ‘tikanga must be trampled upon to allow for other tikanga to survive and or thrive”. It is up to each Hapu and Iwi to determine the prioritisation of their tikanga, which Tikanga need to be followed and which tikanga can be more flexible to allow for other tikanga.

### *Waahi Tapu:*

Waahi tapu means a place sacred to whanau, hapu and Iwi in the traditional, spiritual, ritual, mythological and religious sense. With regards to waahi tapu there is also a hierarchy of sorts dictated by Tikanga operating within Kawa that determines how 'tapu' 'sacred' a particular area is. Tikanga also sets out the protocols required to be undertaken while engaging with waahi tapu. Waahi tapu has specific meanings for the distinct groups mentioned above. Any activity that is to take place in, on, under or around waahi tapu should be consulted on with relevant whanau, hapu and Iwi. The hierarchy of waahi tapu in a particular area should also be determined by whanau and hapu.

### *Potential wellbeing impacts of Te Ara Tipuna on cultural identity*

In the context of Te Ara Tipuna, a key opportunity for impact on the cultural identity domain could be in the ability for East Coast communities to celebrate and share their cultural identity with others. Tourism growth resulting from the trailway would create opportunities for community members to showcase and celebrate their culture as a livelihood.

For a more detailed assessment of the Cost-Benefit Analysis of Te Ara Tipuna please refer to the "*The Wellbeing Cost-Benefit Analysis of Te Ara Tipuna*" prepared by TDB Advisory, June 2021.

## **Te Tiriti o Waitangi**

### **PSGE's /MIO/MIA**

PSGE – Post Settlement Governance Entity

- The entity that receives and manages the historical Treaty of Waitangi settlement assets on behalf of the iwi claimant group.

MIO – Mandated Iwi Organisation

- The entity with a mandate by their iwi and recognised by the Crown for Treaty of Waitangi Settlement negotiations; and/or
- The entity that is recognised by Te Ohu Kaimoana Trustee Ltd as a mandated iwi organisation under the Maori Fisheries Act 2004

MIA – Mandated Iwi Authority

- The entity that represents an iwi for the purposes of the Resource Management Act 1991 (RMA) and which is recognised by that iwi as having authority.

These entities traditionally hold authority to negotiate the Iwi historical Treaty of Waitangi negotiations and at settlement hold and manage the assets of behalf of the Iwi. The particular assets are determined by the particular legislation. Te Runanganui o Ngati Porou hold and manage all assets under the Ngati Porou Deed of Settlement and the Maori Fisheries Act 2004.

Te Whanau a Apanui has yet to settle their historical Treaty of Waitangi claims, but they are in negotiations with the Crown, however Te Runanga o Te Whanau hold and manage on behalf of its constituents the assets under the Maori Fisheries Act.

Ngai Tai Iwi Authority recognised under the Maori Fisheries Act 2004; it is also the mandated iwi Authority tasked with negotiating their historical Treaty of Waitangi claims with the Crown.

Te Whakatohea Maori Trust Board have recently settled their historical Treaty of Waitangi claims, it also is the MIA and MIO for under the Resource Management Act and Maori Fisheries Act 2004.

### **Nga Rohe Moana o Nga Hapu o Ngati Porou**

The Nga Rohe Moana o Nga Hapu o Ngati Porou Bill is a piece of legislation that set into law in 2016.

It allows for 6 'Management Arrangements' that have 6 legal entities, the role of these entities is to exercise the rights and responsibilities of nga hapu o Ngati Porou under the amended deed, the instruments and the legislations, these 'Management arrangements' are with:

1. Potikirua ki Whangaokeno
2. Whangaokeno ki te Onepoto
3. Onepoto ki Rahuimanuka
4. Rahuimanuka ki Mataahu
5. Mataahu ki Kokoronui
6. Kokoronui ki te Toka-a-Taiau

For the purposes of this Report, the legislation;

- Acknowledges that Nga Hapu o Ngati Porou will have the ongoing Mana to continue to regulate and undertake activities on, over or within Nga Rohe moana o Ngati Porou.
- It recognises the unbroken, inalienable, and enduring mana of Nga Hapu o Ngati Porou in relation to their Rohe moana.
- Provides recognition of the right of Nga Hapu o Ngati Porou to exercise influence over persons carrying out activities within, or impacting upon, Nga Rohe moana o nga Hapu o Ngati Porou
- Acknowledges the partnership principle underlying Te Tiriti o Waitangi and the obligation of both Ngati Porou and the Crown to act in good faith, fairly, reasonably and honourably towards each other.
- 

### **Recommendation:**

Therefore, where the proposed tracks intersect or engage with any area under the direct purview of these entities, it should be identified and plans for early and meaningful engagement with the relevant entities must be undertaken. Firstly through engagement with Nga Rohe Moana o nga Hapu o Ngati Porou Coordinator to facilitate engagement with the Hapu entities.

## Cultural Impacts:

While there are a range of cultural impacts that will be identified in more detail in successive cultural impact assessments by the near completion of this project. These successive CIA will form the initial framing of the narrative for particular areas by whanau, hapu and land owners, for the purposes of this report they have been characterised as high level impacts with the appropriate preventative, elimination and or mitigation process advised.

Mana Whenua – Whanau, landowners, Hapu and Iwi hold mana whenua, which means they can exercise rangatiratanga over decision made in regard to areas under their direct purview.

Access – This speaks to the rights of the landowner, Hapu, Marae and in some cases Iwi to restrict access to certain areas for specific purposes, some of these purposes may include certain activities that are being carried out in a particular place at a particular time. Some might include restrictions due to health and safety concerns.

*Recommendation* – Scope out identified activities and prepare a schedule to help inform users of the track of any restrictions and kawa and tikanga that needs to be adhered to.

Cultural Knowledge – Those people who visit and use the track might have a lack of cultural knowledge and information to respectfully engage with different sites, waahi tapu on the track.

*Recommendation* – Develop a Aru-whenua or ‘passport system’, accompanied by an Oati ‘Oath’ to adhere to identified Tikanga and Kawa in specific areas.

Construction – any construction on identified sites of significance has the possibility of further damaging the existing site.

*Recommendation* – Development of a Risk appetite statement alongside whanau, landowners, Hapu and Iwi and where applicable relevant agencies to determine an acceptable risk tolerance for construction on, in and around specific sites.

Hononga/relationship – The relationship people have with the land is intrinsic, construction, traffic and other such activities could impinge on this relationship.

*Recommendation* – Any finalised construction and design work should be done in consultation with landowners, whanau, hapu, and Iwi where applicable.

Korero tuku iho/ whanau, hapu, Iwi narratives- Landowners, whanau, hapu, and Iwi will have control of the narratives, descriptions and information that is shared with walkers, cyclists and trekkers over their part of the trail.

## **Cultural Opportunities:**

While the high-level impacts and proposed mitigations identified and provided for in the recommendations, this section will outline the significant opportunities available to whanau, landowners, hapu, and iwi by Te Ara Tipuna.

***Mana Whenua*** – this will provide the aforementioned groups with the ability to practically apply rangatiratanga and mana over the areas under their direct control. This project will also provide the opportunity for these groups to practically exhibit the roles and responsibilities that come with the exercising of rangatiratanga.

***Access*** – this will support landowners, whanau, hapu, and iwi to exercise rangatiratanga by determining when and how access to areas will be given and supplementary to this, what parts of the area can be accessed.

***Cultural knowledge*** – this holds the greatest opportunity, not only for the users of the track but more importantly for the landowners, whanau, hapu, and iwi. This will allow for greater access to sites of significance, to the matauranga held in, on and around these sites, to the ecology and eco-systems that make up these sites. The cultural knowledge that will be accessed through this project will help to rejuvenate the people and place.

Part of the development of the Aru-whenua and framing of the Oati will help in the articulation of Kawa and Tikanga for each area thereby contributing to the creation of resources for all those involved.

The Aru-whenua and Oati will also provide landowners, whanau, and hapu with the opportunity to design and develop the collateral (narratives, story boards) for signage and apps, for their stretch of Te Ara Tipuna, allowing them the opportunity to tell their stories in their way. This will also contribute to the corpus of whanau, hapu, and iwi cultural resources in the future.

***Construction*** – the planned construction for this project will serve to enhance the natural features of the area by causing negligible to minimal disturbance where possible. In some instances, it will provide an alternative accessway in civil emergency situations. It will provide an aesthetically pleasing infrastructure that will attract and encourage locals to walk these tracks which will contribute towards healthier outcomes for people.

***Hononga/Relationship*** – This provides the opportunity to deepen the relationship whanau, hapu and iwi have with their land and therefore their natural resources. It provides one of the best opportunities for the descendants of these lands to connect, reconnect with the land, familiarise or re-familiarise themselves with their 'pepeha', so not only will they know their pepeha, but their pepeha will also know them.

*Ka hoki nei au ki te Tairawhiti  
Horouta wananga  
Horouta whanaunga  
Toitu atu ra ki te Tairawhiti  
Ki te Ao marama e...*