

# KIA MAHURU AI TE TAU

**Preparing for prosperity**

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Cultural Values Assessment

Cultural Values Assessment  
For the Notice of Requirement (NoR) for  
Te Kura Kaupapa Maori o Horouta Wananga  
TURANGANUI A KIWA

For the intention of:  
To designate identified land for Educational Purposes



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TURANGANUI A KIWA

March 2022

**PEPEHA**

*Ko Titirangi te Maunga*

*Ko Turanganui te Awa*

*Ko Te Ikaroa a Rauru me Horouta nga Waka*

*Ko Te Poho o Rawiri te Marae*

*Ko Ngati Oneone te Hapu*

*Ko Rawiri Te Eke Tu o Te Rangi te Tangata*

*Titirangi is our Mountain, that shadows Turanganui a Kiwa*

*Turanganui is our River, that gives sustenance to the people*

*Te Ikaroa a Rauru and Horouta are our Waka, brought us to Turanga*

*Poho o Rawiri is our Pa, our haven*

*Ngati Oneone are the people of the land*

*Rawiri Te Eke Tu o Te Rangi is our eponymous ancestor*

COVER PHOTO: Te Waharoa o Te Kura Kaupapa Maori o Horouta Wananga, Turanganui a Kiwa

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## SECTION 1 INTRODUCTION AND OBJECTIVES

### 1.1 INTRODUCTION

The Ministry of Education are seeking to designate land for educational purposes. The designation will facilitate the undertaking of the building of a new Kura facility for Te Kura Kaupapa Māori O Horouta Wānanga, that will meet the dreams and aspirations of the Kura Whanau, Te Poho o Rawiri Marae and Ngati Oneone Hapu. The area is within the suburb of Kaiti (Puhi Kai Iti), specifically, Urumatai.

#### Ranfurlly Road

Site Address:	Legal Description:	Site Area:
171 Crawford Road, Kaitī, Gisborne (AKA Barton Street)	Lot 202 DP 4803	2,039m <sup>2</sup>
23 Ranfurly Street, Kaitī, Gisborne	Lot 1 DP 4803	1,034m <sup>2</sup>
No address	Lot 14 DP 1461	1,012m <sup>2</sup>
161 Crawford Road, Kaitī, Gisborne	Lot 13 DP 1461	1,012m <sup>2</sup>
17 Ranfurly Street, Kaitī, Gisborne	Lot 1 DP 3093	5,059m <sup>2</sup>
9 Ranfurly Street, Kaitī, Gisborne	Lot 4 DP 3566	503m <sup>2</sup>
9 Ranfurly Street, Kaitī, Gisborne	Lot 3 DP 3566	506m <sup>2</sup>
7 Ranfurly Street, Kaitī, Gisborne	Part Lot 6 DP 2935	938m <sup>2</sup>
5 Ranfurly Street, Kaitī, Gisborne	Lot 5 DP 2710	1,011m <sup>2</sup>
25 Ranfurly Street, Kaitī, Gisborne	Lot 2 DP 4803	722m <sup>2</sup>
27 Ranfurly Street, Kaitī, Gisborne	Lot 3 DP 4803	1,201m <sup>2</sup>



The re-transformation of the site will, for the purposes of Hapu aspirations, add to the wider redevelopment of a Papakainga, where whanau, hapu and Iwi live as one, work as one and learn as one, subscribing to Papakainga life.

A Notice of Requirement is proposed. As part of assessing project feasibility, MOE is consulting with Ngati Oneone Hapu – tangata whenua, who hold mana whenua in Kaiti.

This CVA provides an overview of cultural values associated with the area and the potential effects (both positive and adverse) on those values because of re-development. The CVA also provides information on the ways that any adverse effects can be avoided, remedied or mitigated.

The CVA will be applicable to any plan changes the Notice of Requirement, Outline Plan and any resource consents associated with this re-development.

## 1.2 OBJECTIVES

The objectives of this CVA report are to:

- List and describe cultural values and traditional relationships with ancestral lands, water, sites, wāhi tapu and other taonga, that are associated with the site and the surrounding area.
- Identify and quantify what impacts of effects the project may have on those cultural values, including both positive and adverse (negative) effects.
- Identify what outcomes Tangata Whenua are seeking in terms of the proposed Notice of Requirement Activity

In meeting these objectives, the report will:

- Provide all parties with a level of confidence and understanding related to the proposed activity and the consultation process.
- Provide an endorsed response from Iwi with respect to the proposed re-development, for the purposes of pursuing a Notice of Requirement, Outline Plan or Resource Consent for the site and the development itself.
- Assist MOE in the event of an application for a Notice of Requirement, to effectively take into account Ngati Oneone relationship with
  - Ancestral lands, waters and sites of significance
  - Protection of historical and cultural heritage from inappropriate use and development
  - Kaitiakitanga
  - Section 8 of Te Tiriti o Waitangi, Resource Management Act 1991
- Provide a foundation for future discussions between Ngati Oneone Hapu and MOE, if so desired by either party.

## 1.3 METHOD

The preparation of this CVA report involved the gathering of previous Hapu Hui notes, site visit and consultation with Ngati Oneone Hapu.

Specifically, the process, over the years, has included:

- Hapu:
  - Installation of the Kura at the Marae in 2013 whereby, the seed was initially planted to build a facility that can cater for the growing numbers.
  - The confirmation that Kura must remain physically connected to Te Poho o Rawiri Marae (ideally 'neighbouring' the Pa)
  - Developing a Papakainga on and around our Pa.
  - Acknowledgement of our Matauranga pathway
  - Hapu representatives sharing of matauranga and expertise within the area
- On-site investigations of various sites included:
  - Wainui Rifle Range
  - Tamarau
  - Urumatai (Ranfurly Road)
- Regular information sharing with and within Te Kura Kaupapa Maori o Horouta Wananga
  - Pou Tikanga



- Kaihautu
- Poari Matua
- Whanau
- Information and discussions with
  - MOE Representatives
  - GDC representatives

#### 1.4 DESCRIPTION OF ACTIVITY

The re-development of the area known herein as Urumatai, will require the removal of 5 homes, The Notice of Requirement will secure the use of the land for educational purposes with a further Outline Plan of Works required to facilitate development for Te Kura Kaupapa Maori o Horouta Wananga.

The project will give visual, physical and spiritual connection and experience to tauira, kaiako and whanau of the Kura. It will be directly connected to Te Poho o Rawiri Pa, and begin a new era of 'whare korero'. Presently, Te Kohanga Reo o Tihi o Titirangi resides at the Pa as does Te Whare Wananga a Maui. The Whare Wananga is home to Whaia Titirangi, our Taiao group and Te Pae Karuhiruhi, our Men's Reo Maori group.

All these groups contribute to the revitalisation of te reo me ona tikanga Maori where being Maori is learnt and lived "*from the womb to the tomb*".

## SECTION 2 PLANNING FRAMEWORK

### 2.1 RESOURCE MANAGEMENT ACT (RMA) 1991

The RMA promotes and recognises the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga as a matter of national importance.

Guidance on how the purpose of the Act is to be achieved is provided in sections 6, 7 and 8 of the RMA which state particular obligations for those administering the RMA. There are three sets of principles:

- Matters of national importance – which decision makers must 'recognise and provide for'.
- Other matters – which decision makers must 'have particular regard to'.
- The principles of the Treaty of Waitangi – which decision makers are required to 'take into account'

#### 2.1.1 Purpose (Pt 2.5)

(1) & (2) The Act is to promote the sustainable management of natural and physical resources. Which means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural well-being and for their health and safety while (c) avoiding, remedying, or mitigating any adverse effects of activities on the environment.

#### 2.1.2 Matters of national importance (Pt 2.6)

(e) The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.

### 2.1.3 Other matters (Pt 2 s7)

- (a) Kaitiakitanga
- (c) the maintenance and enhancement of amenity values
- (f) maintenance and enhancement of the quality of the environment

Such provisions are aimed at restoring the ability of iwi, and in this case Ngati Oneone Hapu, to give practical effect to Kaitiaki responsibilities.

### 2.1.4 The Treaty of Waitangi (Pt 2.8)

This section of the Act provides that: ‘... In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

## 2.2 TAIRAWHITI RESOURCE MANAGEMENT PLAN (TRMP)

The following provides a summary of the relevant provisions of the TRMP in relation to this CVA.

### 2.2.1 Papakainga and Maori Settlements

“The term papakainga is often used to describe a cluster of homes provided on Māori land, and provided in a way which seeks to enhance whanau or hapu social intercourse. However, in a broader sense, papakainga may include any buildings, facilities or structures which enable Māori to live sustainably on their land and could be anything from one house to a piece of land to a small settlement, including kaumatua housing, kohanga reo or cottage industries, recreational facilities, places of worship or urupa. Provision in the Tairāwhiti Plan for the establishment of papakainga and marae settlements will assist in the nurturing of the relationship of Māori, their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga.

The Plan provides for papakainga and marae developments throughout the district. Residential and community-based activities on Māori land, are unlikely to lead to a loss of productive land or compromise environmental or amenity values due to the location and low density of such developments. Papakainga and marae settlements in this chapter shall be limited to land defined as Māori land under the Māori Land Act (Te Ture Whenua Māori) 1993. Māori land is distinctive from land in general title particularly in the sense that the “owners” of the land have an ancestral link, not only to the land, but to one another. It is appropriate to provide for this unique relationship by recognising that the social and ancestral relationships of the owners may enable them to resolve common residential issues internally.

Control of internal design and control of the amenity and living environment shall, as far as possible, be returned to the people themselves as unlike other developments the individuals involved in papakainga and marae development have a stake in the land, which ties them together as whanau. Therefore any effects on the amenity of an area shall be assessed generally in terms of the effect beyond the boundaries of the site. A degree of autonomy is given over to the whanau to protect the amenity within their complex as they consider appropriate.”

### 2.2.2 Issues

- (2) Hapu wish to direct the use and development of their land in a way that is consistent with their cultural values and customs.

### 2.2.3 Objectives

Papakainga Objective 1. Sustainable management of Māori land, consistent with the traditional and cultural relationships Māori may have with their ancestral lands, while ensuring appropriate health, safety and environmental standards are maintained.

Surrounding Environment Objective 1. Maintain or enhance the amenity values of lands adjoining Māori land.

### 2.2.4 Principal reasons

- Papakainga 1: Papakainga and marae developments are a legitimate land use which involve different issues to those of traditional European settlement. The culture of Māori provides a different perspective with regard to the management of natural and physical resources. The objective seeks to uphold, within the limits of the Act, kaitiakitanga and the rangatiratanga rights of iwi.
- Surrounding environment 1: The objective seeks to protect the amenity values of land within the district which adjoins Māori land.

### 2.2.5 Policies

#### 2.2.6 Papakainga

1. Provide Māori the freedom to establish papakainga and marae activities on Māori land by recognising the significance of the location to Māori, consistent with their relationship with their ancestral lands and ensuring that any adverse effects on the environment are avoided, remedied or mitigated.
2. To enable Māori to direct the development of papakainga and marae complexes, subject to compliance with health, safety and environmental standards while ensuring that the physical needs of the settlement, in terms of water supply and waste disposal shall be met without adverse effects on the environment.

#### 2.2.7 Surrounding Environment

1. Manage any adverse effects on the amenity values of the surrounding environment by ensuring that:

- Buildings and structures are located, and activities are conducted so as to avoid, remedy or mitigate any adverse effect on the adjoining landowners.
- The form and scale of buildings are compatible with that of buildings or landscapes in the immediate vicinity of the complex.
- The character and amenity of the environment is maintained or enhanced.
- The location, scale and nature of the proposal are compatible with the surrounding environment.

#### 2.2.8 Principal reasons

- Papakainga 1 & 2: The primary aim of the policy is to enable Māori to adequately house and sustain themselves in a culturally appropriate way, recognising that papakainga is a unique form of primary residential settlement, essential to enable Māori to pursue their traditional relationships, particularly with the land. The policy encourages and strengthens this relationship by enabling settlement on Māori land provided there are no significant adverse effects on the environment and basic health and safety standards are met, consistent with sections 6(e), 7(c) and 7(f) of the RMA.

- Surrounding Environment 1: Tangata whenua wish to maximise their freedom to use their ancestral lands as they choose for a range of residential and non-residential activities. The policy enables this to occur, provided there is no adverse effect upon the amenity of the surrounding area.
- Surrounding Environment 2: The policy is intended to protect the amenity of properties adjoining Māori land, from the potential adverse effects of traffic.
- Surrounding Environment 3: The policy will ensure that specific measures are implemented to minimise the potential effect of noise created by activities in papakainga or marae areas.
- Surrounding Environment 4: The community values highly the amenity of the various environments and wish to ensure that the use and development of properties is not unduly restricted provided the activity will not adversely affect the environment.
- Surrounding Environment 5: The policy seeks to ensure that future development is not permitted at the expense of valued amenities such as privacy and access to daylight.
- Surrounding Environment 6: Provision is made for individuals to work from home and for compatible non-residential activities. The test of compatibility must be whether the activity will have any adverse effect on the neighbouring environment.

### **2.3 TITIRANGI ACCORD**

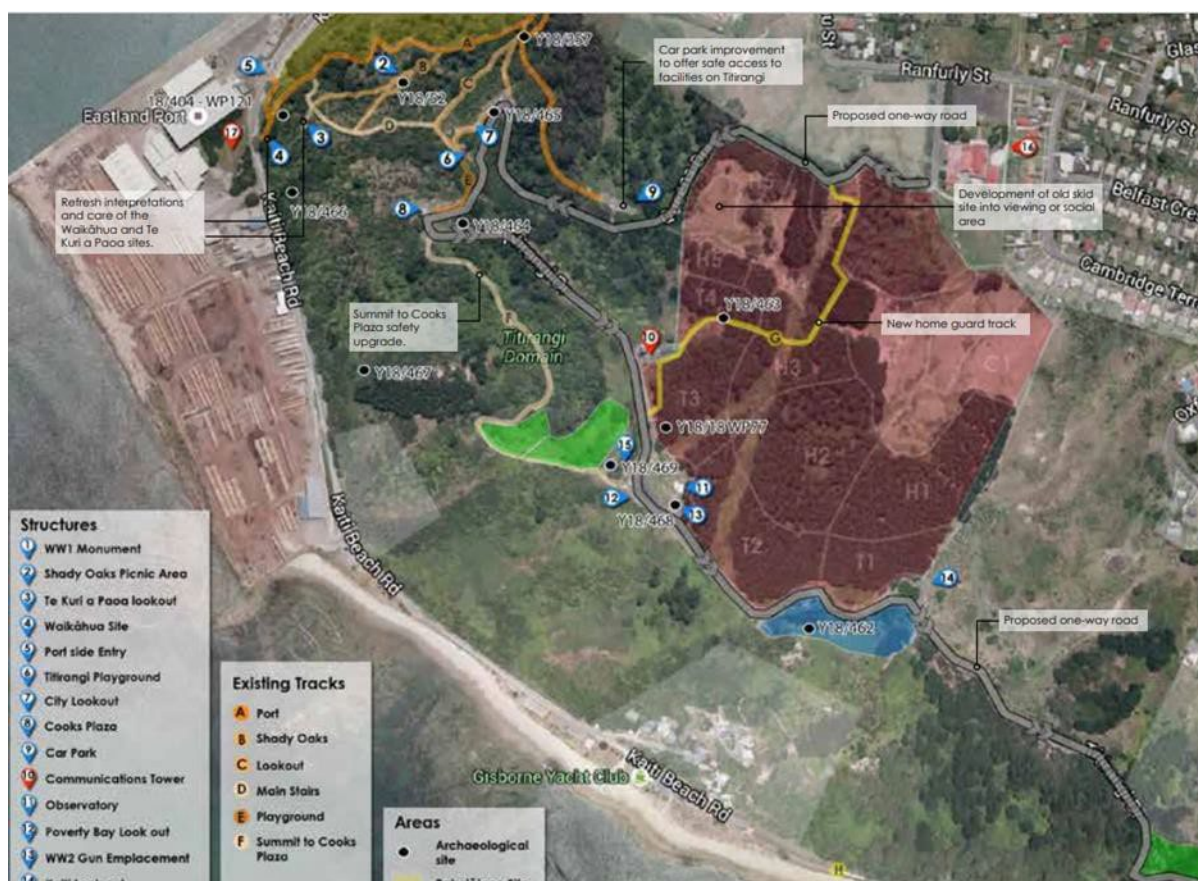
Of importance to this report is the Titirangi Accord, between Ngati Oneone and the Gisborne District Council (GDC). A protocol for the protection of Titirangi Reserve and the management of Wahi Tapu and archaeological sites to accompany and be read in conjunction with the 2016 Titirangi Reserve Management Plan.

The GDC and Ngati Oneone entered into the Titirangi Accord, in the spirit of goodwill and pledge to act towards each other with the utmost good faith. It also seeks reconciliation between Maori and all others who choose to live within the traditional boundaries of Ngati Oneone, by acknowledging and celebrating our cultural heritage differences all of which culminate to contribute to the Tairāwhiti unique national and international identity.

It acknowledges that heritage sites exist within the entire Titirangi reserve, it recognises the cultural and spiritual significance to Ngati Oneone, and that there are known and unknown archaeological sites on and around the maunga. The protocol has been developed specifically to manage the Reserves Management issues associated with the cultural and historic values.

Although GDC have marked the Reserve as such, Ngati Oneone believe that Titirangi stretches into the sea and awa that include Te Toka a Taiāu (in the Turanganui Awa), Hawea, Tokomaru and many other papa (diving rocks) and also includes Urumatai, the area that we hope to build the kura on.

[titirangi-reserve-management-plan-2016.pdf \(gdc.govt.nz\)](https://www.gdc.govt.nz/assets/Uploads/titirangi-reserve-management-plan-2016.pdf)



### SECTION 3 WHY A KURA KAUPAPA MAORI

Having Te Kura Kaupapa Maori o Horouta Wananga within reach of our Pa will ensure that, like everything, these mokopuna can see, feel and hear their connectedness to Te Poho o Rawiri Marae and become kaitiaki for the whenua, tangata, awa and all things. Due to various Acts of the time, Ngati Oneone have suffered great loss and hapu connection to the whenua. Our Kura kaupapa Maori will reignite the stories, the losses, the hopes and aspiration of the people of the land. Ngati Oneone korero tukuiho and purakau will be retold... the good, the bad and the treasured.

On 10 June 2014, the Beehive posted “Maori History in School Curriculum”. The publication, Te Takanga o Te Wā, formed part of the Government’s \$1.6 million investment to support and strengthen the teaching of Māori history in Years 1-13 in schools and kura. At that time, Dr Pita Sharples said that schools and kura will also utilise local expertise from iwi and historians within their communities, to incorporate histories into their curriculum.

He went on to say that our local histories and heroes are among the world’s greatest. They can be a source of great learning for our children, and indeed for New Zealand generally. It’s important that children can learn about their ancestors, communities, and to see themselves and their culture reflected in the school curriculum. This initiative will strengthen students’ sense of personal identity and engagement with where they are from, through the teaching of relevant and localised Māori history.

**Why should our children learn about Māori history?** Māori history is New Zealand history. Learning about local Māori history events ensures that students will have an opportunity to learn about themselves, the people that they live alongside and the community they live within. It will also provide an opportunity to place Māori identity, language and culture at the centre of learning.

[Māori History in School Curriculum | Beehive.govt.nz](https://www.beehive.govt.nz/publication/maori-history-in-school-curriculum)

## SECTION 4: CULTURAL VALUES

Ko Titirangi te Maunga

Ko Turanganui te Awa

Ko Te Ikaroa a Rauru me Horouta nga waka

Ko Te Poho o Rawiri te Marae

Ko Ngati Oneone te Hapu

Ko Rawiri te Tangata

### 4.1 KO TITIRANGI TE MAUNGA

Titirangi, literally translated means, the highest peak (tihi) that pierces the sky (rangi) above. It is also said that it is named after the maunga from their homelands where the Takitimu Waka was built, long before the arrival of either the Horouta and Te Ikaroa a Rauru waka.

Wananga Walker (Nga Maunga Korero 2007) describes Titirangi as:

*Titirangi, he maunga teitei, he maunga ahuru, he maunga tu tonu*

*Titirangi, a lofty mountain, the sentinel mountain, a mountain that stands forever*

Relevance to 'rangi' is synonymous with our hapu – Tama I Hikitia o te rangi, Te Apapa o te rangi, Te Eke tu o te rangi, Hine I Tuhia o te rangi, Tane Toko Rangi.

Korero tukuiho of te wehenga (separation) of Rangi and Papa describes the three pou that upheld that separation as being Te Pou ka Toko, Te Pou ka Hiki and Te Pa ka Eke.

Dr Wayne Ngata writes about Te Kawa o whare korero: "Ko nga pou I whakahuahuatia ake I runga nei, ko nga whakaaro, ko nga kaupapa ranei ka whakatakotoria e nga kaikorero o te whare. E ai ki nga korero a Wi Pewhairangi ko nga pou enei I tokona ake ae e Tane kia noho a Rangi ki runga, a Papa ki raro, na ka tapa iho ai ki nga uri ariki, nga pou o Te Kani a Takirau, nga ahomatua e pupuri iho nei, e amo ake nei I nga mauri o te wananga o te Tairawhiti, ara, ko te pou ka toko, ko Tane-tokorangi; ko te pou ka hiki, ko Tama I Hikitia te rangi; ko te pou ka eke, ko Te Eke tu o te Rangi (Pewhairangi, 1895, wh.7).

Marukawiti – Puhingaiterangi

Hinemanuhiri = Hapumatua



Tamaihikitiaterangi = Hineka



Haronga = Hinetiurangi



Te Eketuoterangi\* = Hinewhakatahea



Hirini Tuahine Te Kani a Takirau



Tanetokorangi = Ngunguruterangi



Hinematiaro = Te Hoatiki



Ngarangikahiwa = Te Rongotumamao



Te Kani a Takirau = Hineitieraterangi

\*Who later changed his name to Rawiri (Te Poho o Rawiri)

Ngata goes on to say "Ka tu nga pou o te whare korero, ka whakatokia ko te mauri o te whare, ko te kaupapa tonu o te wananga. Heoi he toi-tipu, he toi-tu, he toi-ora te tikanga o nga mahi e Korerotia nei. Ma reira hoki e hua ai heoi whariki mo te whakaaro kia eke I runga I te mohio ki nga kaupapa Maori I noho ai hei whariki mo te whakaaro kia eke I runga I te korero nei."

These are the fundamental lores to speaking, thinking and acting out, within te Whare Korero. These same lores are applied to Kura Kaupapa Maori learning.

Other maunga along the same range as Titirangi are, Maungaroa, Wharekorero, Kohurau and Tuahine. All previously having had Pa built on them – as you can imagine, the range is perfect for a Pa Tuwatawata as you would have a 360-degree view, should it be attacked!

Titirangi shares its glory with many and for many reasons. It is a platform from where you would sit and contemplate the proverb “Turanga a mua, Turanga a muri, Turanga Makaurau, Turanga Ararau...” where progress is seen from all viewpoints.

It tells stories of great ancestresses who have lived and loved. One such purakau, tells the story of Tawhito, a toa who lived on Titirangi, who yearned for a beautiful puhi of Te Whakatohea. Her name was Te Aoputaputa. Her parents were not impressed with Tawhito, even though his prowess in sporting was obvious... they said no! Her love for him was such that she asked her Tohunga for permission to go to Tawhito, the Tohunga agreed. Before she left, he warned that should she find herself in any difficulties, she must remind herself “Whaia te iti kahurangi, ki te tuohu koe me he maunga teitei”. Although this means to aim high for what is truly valuable, the real message encourages Te Aoputaputa to be persistent and not let obstacles stop her from reaching Tawhito.

For Te Kura Kaupapa Maori o Horouta Wananga, this whakatauki encourages our taura to be persistent in all areas of kura life whilst keeping true to who you are and who you represent.

## 4.2 KO TURANGANUI TE AWA

Turanganui is the shortest awa in Aotearoa, with many of its contributories meandering their way throughout the Turanganui a Kiwa region. It was originally called Nga wai weherua in describing how the one river divides into two rivers, the Waimata and the Taruheru.

Two streams (that at one stage were very much awa) flow into the Turanganui awa. They are Kopuawhakapata on the Kaiti side and Waikanae on the opposite side.

Around the 1300s, two contemporary tohunga settled and straddled the awa. They were Maia Poroaki and Matuatonga. Maia came on the Te Ikaroa a Rauru waka and set up his whare wananga at Puhi Kai Iti. He married Tukaimatangi, the daughter of Matuatonga. Matuatonga came on the Horouta waka and settled at Heipipi on the western riverbank. Both tohunga were practitioners of Kauae runga (Celestial things), Kauae raro (Terrestrial things).

There once was a 40metre papa that spanned the Turanganui awa, named Te Toka a Taiau. Taiau was a son of Awapururu and a grandson of Hau, making him a great grandson of Porourangi, the eponymous ancestor of Ngati Porou. Mahaki and Rongowhakaata credit the name to a girl by the name of Taiau/o who was beckoned by Maia to bring his waka across the Turanganui Awa to him. For some reason Maia drowned the girl who was then transformed into a rock, hence Te Toka a Taiau/o.

In the late 1870s, te Toka a Taiau was blasted to make way for the larger ships that were starting to make their way into the harbour basin area. The dredging continued as the boats became ships that were bigger and longer. Of course, this was a tragedy, one that Ngati Oneone continues to mourn the loss of to this day.

In the 1920-30s, Te Poho o Rawiri Papakainga was removed from the harbour area to make way for Harbour Board redevelopment.

Nestled at the end of the harbour under Wharf 6 (that used to be Te Toka a Taiau), sits the largest natural Rua Koura (Crayfish nursery) in the country. The Rua continues to baffle all those that study such things. Reason being, given the circumstances and environment that the Rua resides, it is highly polluted with a mix of oil from boats, poisons coming from the logged trees and during times of floods, everything else that sewerage systems cannot hold!

Around the bend on the Onepoto beach side, is another rua, home to the endangered Korora (blue penguin). Having two rua in the same area is not a coincidence...

Ngati Oneone hitori recognises that when the Takitimu waka came to Turanganui a Kiwa, Ruawharo, the Tohunga of the waka, implanted the mauri (life force of whare wananga) that gave protection of the area, for both people and Rua. To this day, these Rua have managed to survive, to the surprise of scientific enthusiasts. To Ngati Oneone, it IS to be.

The three Hapu that are kaitiaki of the Turanganui awa are Ngai Tawhiri (of Rongowhakaata), Te Whanau a Iwi (of Te Aitanga a Mahaki) and Ngati Oneone (of Te Aitanga a Hauiti/Ngati Porou).

“Tiwhatiwha te po ko te pakerewha! ...” was a prediction of tohunga Te Toiroa, of Nukutaurua on the Mahia Peninsula. His prediction was believed to mean that a large white bird will come into the bay. Three years later, Capt. James Cook on the Endeavour arrived in the Bay. Turanga Iwi were mystified as to what it was, but one thing for sure, the prediction was clear... a big white bird (the sails of the Endeavour) had arrived.

First encounters with the “Pakerewha” (Pakeha/white man) was on the 6 October 1769, on the shores of the Turanganui awa. Cook’s crew knew there were people living in that area as they could see smoke rising, and voices in the distant were rolling down the hills, the evening before. Given Cook’s many travels around the world, he was accustomed to seeing indigenous dark-skinned people... he had one on his ship, Tupaia a Tohunga whom he had taken on board, from Tahiti.

On the other hand, the Turanga Maori had no idea what was about to occur...

In preparing to receive the “pakerewha”, many toa gathered on the water’s edge. Cook and his crew weren’t sure what the natives were up to. Unfortunately, Ngati Oneone tipuna, Te Maro, was shot and killed by Cook’s crew on that fateful day, 8 October 1769. The very next day and pursuing days, Rongowhakaata rangatira, Te Rakau and others were either shot or abducted.

### **4.3 KO TE IKAROA A RAURU ME HOROUTA NGA WAKA**

Tupapa, ([Stories | Tupapa](#)) note accounts, *Takitimu* was the first waka to arrive in the Turanganui-a-Kiwa region. It was captained by the brothers Paraki and Parata. Paraki stayed in Aotearoa, while Parata returned to Polynesia on the Takitimu and told of the incredible faraway land he had seen. Several generations later, Kiwa (a descendant of Parata) and Pawa (a descendant of Paraki) returned to Turanganui-a-Kiwa on *Horouta*.

#### **4.3.1 Te Ikaroa a Rauru**

Hinekotukurangi’s daughter was Te Rangatoro, and son was Maia. Te Rangatoro was one of many wives of Uenuku-kai-tangata.

Uenuku’s home was being built and it was called Raparapa-ririki where many important hui were held. With that, the cooking of kai was a big job, but a must have, when trying to impress manuhiri. It was Maia’s job to carry this mahi. However, Maia made a name for himself in that, he would eat all the rich kai that was supposed to be for the manuhiri, leaving manuhiri with the scraps... but moreso, leaving



Uenuku whakama (embarrassed). Uenuku had had enough, he was so mad with the continued dismissal of his rules by Maia, that he hatched a plan to sacrifice him once his whare build was completed.

Maia quickly went to his sister Te Rangatoro, to ask her “Me aha ra au - what shall I do? “ Te Rangatoro said to him, that he must leave by way of Te Ikaroa a Rauru. Off he went, hiding beneath the seating so that Uenuku nor his men would see him. He started to karakia:

*Takahua, takahia, e Tane, I te Kahu o Wairau  
Te Moana I rohia  
Hoatu to kauhou tangata ki uta!*

Upon his arrival to Turanganui, he planted the (Hue) seeds that his sister Te Rangatoro had given him, reciting this karakia:

*Ki' horo te marama  
Ruarua mai akuanei  
Ruarua mai apopo  
Ka mate te hue nei, te ihi ora*

As the hue grew, Maia could see the different shapes that they were taking... so began the growing of Hue in Turanganui a Kiwa. His karakia for that was:

*Tutu to kai nuku, to kai rangi, Pu te hue!  
Whanaunga iho, whanau ake  
Te kai a te kirikiri.  
Pohatu whakatangihia, Penu!*

He landed at Tawararo/Tauararo, a small bay within the bigger Turanga Bay, along Onepoto Beach. As well as bringing hue, he brought the knowledge of planting rituals for the people of Turanga.

Maia grew 6 different varieties of Hue and named them after various people and events that happened to him up until then. They became known as the sons of Maia: Hinekotukurangi, Te Ikaroa a Rauru, Pumatao, Tawake piri, Ponotinoti and Karure.

On Maia's departure from his homeland, his sister Te Rangatoro, continued to farewell “Maia, nau mai, haere ki uta – ka mater koe I to taokete”. Hence Maia Poroaki.

This is when and why poroporoaki became known for the farewelling of loved ones.

Rongomai a whiro and Huturangi were brother and sister. They were children of Te Whironui and Araiara. Huturangi married Paikea that begat the Porourangi whakapapa. Rongomai a whiro had Hakiri o te rangi who had Hamo te Rangi. Hamo te Rangi married Porourangi and later after he passed, she then married Tahu (Tahu Potiki) the younger brother of Porourangi. The great Wahine Haka Pohiri, Te Urunga Tu, best describes that union, “Porou koa! Ko Hamo te wahine koa!, Ko Tahu koa! Ko Hamo te wahine koa!”

Hamo te rangi was Wahine Tapairu and a cousin to Maia, who was also with him on Te Ikaroa a Rauru. Her Pa, Tawhiwhi-a-rangi, was on Titirangi maunga. She held mana whenua, mana moana and mana tangata over the area, in her time. Titirangi is reknown for the punawai (natural water springs) on Titirangi.

Unfortunately, these springs have been diverted or closed, in the name of progressing Gisborne City landscapes. But every now and then, we are reminded of our Tipuna, when puna 'leak'.

### 4.3.2 Horouta

Nga korero a Pita Kapiti explains: Toi te Huatahi lived in Turanga, before the Takitimu, Horouta and Te Ikaroa a Rauru waka came. For the first time, he was given a kai that had a beautiful fragrance, and so sweet to eat. He asked Kahukura, what it was and where he could get some. Kahukura said it was a Kumara from Hawaiki. Toi asked “Na te aa ra e taea au te tiki?” (how can we get some more). To which Kahukura looked towards Toi’s waka that was covered up and pointed and said, there! We can use the Horouta! That night, all the tohunga gathered in Hui te Rangiora, they asked the Atua for safe passage of the Horouta to return to Hawaiki and bring back some Kumara. The following karakia was recited by Rangituroua:

*Hau toto, hau toto  
Ko Tu hekea ana, ko Rongo hekea ana  
Ko nga ngahau o Tu  
Utaina taku kawa nei  
He kawa tua-maunga  
Ka wiwini, ka wawana  
Tara pata tu ki te rangi  
Aue ki, whano, whana, haramai te toki  
Haumi e, hui e, taiki e!*

It is said that there were at least 70 people aboard the Horouta when it returned to Aotearoa, to Turanga. Paoa was the Kaihautu (captain) and Kiwa was the Tohunga (navigational lead). They brought with them the savoured Kumara, the poutama weaving pattern and the Pohutukawa.

Hinehakirangi, a sister of Paoa, also came on the Horouta waka. She was praised for her diligence in protecting the Kumara, all the way from the homelands to Turanganui a Kiwa. She planted kumara, when she saw the kowhai tree blooming and when she heard the riro bird singing...

*Ko Hinehakirangi ka u ki uta  
Te kowhai ka ngaora ka ringitia te kete  
Ko Manawaru, ko Araiteuru*

Turanganui a Kiwa, the original name for Gisborne, takes its name from Kiwa, Tohunga of the Horouta waka. It is said that when the Horouta struck the sandbar at Ohiwa, the Haumi of the waka broke. Paoa (the Kaihautu) and crew set out in search for the ‘right’ tree to fix it. Meanwhile, Kiwa waited and waited, hence te turanganui a Kiwa. Whilst in search of the right tree, Paoa and his crew searched far and wide, taking time to have a mimi (urinate) that created the Waipaoa and Motu rivers. Paoa eventually found a tree, that spoke to him as it held the shape of a Haumi, hence Maungahaumi named of that occasion.

### 4.4 TE POHO O RAWIRI MARAE

The first home of Te Eke Tu o te Rangi was built in 1830 on what is now known as Hirini Street. But after 20 years it became uninhabitable and was demolished. In 1852 Te Poho o Rawiri II was built by Hirini as a tohu whakamaumaharatanga for his father Rawiri. Wi Ngana was the tohunga whakairo who worked on all the whakairo in the wharepuni. The Pa was a thriving community, on the edges of the Kopuawahakapata Stream and the Turanganui River, where the people had vested interests as fishermen.



During the 1920s, the Harbour developments were such that the Papakainga and surrounding holdings were required and therefore taken under the Public Works Act and various other Acts that followed, the land was taken leaving Ngati Oneone homeless. The carvings were taken and now reside in various museums in the North Island.

After Ngati Oneone were removed from their lands (by the wharf), they remained 'homeless' for 3-4 years. This was also the starting of the displacement of Ngati Oneone Hapu, now known as "homelessness".

Around that time, Ngati Porou men were coming to Turanga for work but had nowhere to stay... so they slept under trees down the beaches or in the shop doorways (the second wave of homelessness in Kaiti). Apirana Ngata visualized a marae large enough for the purpose of harbouring the working suffrage and of course, he strongly urged Ngati Oneone to build such a marae.

In 1927, Ngati Oneone purchased the land on Ranfurly Road, to build a Pa. Under the directorship of Ngata, Ngati Oneone and iwi of Turanga came together to build the new Te Poho o Rawiri. Ngati Tarawhai (now known as Te Puia School of Arts), under the tutelage of Pine Taiapa (Master carver), mastered all the whakairo. Meanwhile, Ngati Oneone and Turanga Iwi were struggling to get the tukutuku completed before opening day, that Ngata called upon his people of Tikitiki and Rangitukia, to come in haste, and they did! Every one of them came.

On the 11 March 1930, Te Poho o Rawiri Whare was officially opened.

Te Poho o Rawiri Marae has a total land area of 1.1687 hectares and has the status of Maori Freehold Land set aside by way of Crown Grant made 3<sup>rd</sup> of December 1883 in the survey district of VII Turanganui.

Te Poho o Rawiri Marae is created by Part 4 of the Maori Purposes Act 1970. Part 4 of the Maori Purposes Act 1970 is the overarching empowering legislation for both the Marae and the Committee of Management.

Te Poho o Rawiri Marae Maori freehold land blocks:

- Lots 1 and 2 on DP 3086, CT 111/23, Gisborne Registry (8a 6. 6p) (The Pa);
- Lot 1 DP 5090, part Lot 2 DP 4952, CT 1A/300, Gisborne Registry (1r 29.8p) (Urupa);
- Kaiti 322 block, CT 3A/905, Gisborne Registry (4a) (Tawararo/Titirangi)

Te Poho o Rawiri Marae comprises of the following structures:

- Te Poho o Rawiri wharepuni (1930)
- Toko Toru Tapu wharekarakia (1935)
- Papawhariki Whare Whakaruruhau (covered courtyard) (1982)
- Te Kohanga Reo o Tihi o Titirangi (1983)
- Te Poho o Hine I Tuhia o te rangi wharekai II (2018)
- Paepae Hamuti III (2018)
- Te Kura Kaupapa Maori o Horouta Wananga (2017 approved to build. MOE prospecting)

Te Poho o Rawiri Marae tohu:

- Whenuanui (Whitehall church bell, currently stored at Te Rau Kahikatea, Bishops residence)
- Pou Haki (remembrance to WWI lives lost)
- Pou Pere (remembrance to WWII lives lost)
- Waharoa (remembrance to lives lost in all other wars prior to 1980)

#### 4.5 KO NGATI ONEONE TE HAPU

Porourangi	⇔	Hamo te rangi	⇐	Tahu (Potiki)
Hau				Rakaroa
Awapururu				Tahumurihape
Taiiau				Uenukunui
Tamahinengaro				Rakaitotorewa
Mokai a Porou (Ngati Mokai a Porou)				Tamanuhiri (Ngai Tamanuhiri)
(Tawhito Kururarunga)				Tamaraukura
				Rangiwaho (Ngati Rangiwaho)
				Tawiri o te rangi
				Te Rangitipu ki waho
				Rakai a Tane (Ngati Rakai a Tane)

Around 1750, Ngati Mokai and Ngati Rakai chieftainship rested with Tuapawa. By 1769 moves were made to combine the two groups to form Ngati Oneone and the mantle of both these tipuna groups came down to Te Eke Tu o Te Rangi (Rawiri).

Ngati Oneone tribal domain stretches from Te Toka a Taiiau (in the Turanganui awa) to the Pouawa Stream, taking in, Kaiti, Tamarau, Papawhariki, Wainui, Okitu, Makorori, Tatapouri, Turihaua and Pouawa. The close whanaungatanga with Ngati Konohi in the north is due to tatai whakapapa, where whakapapa is a direct line, from Konohi to Rawiri. That whanaungatanga is still very strong today.

#### 4.6 KO RAWIRI TE EKE TU O TE RANGI TE TANGATA

Konohi	Konohi
Marukauwiti	Marukauwiti
Hine Manuhiri	Tane Tokorangi
Tamaihikitia te rangi	Hinematioro
Haronga	Ngarangi Kahiwa
Te Eke Tu o te Rangi (Rawiri)	Te Kani a Takirau
Hirini Tuahine	Te Waikari (died at the age of 15)

Te Eke Tu o te Rangi was born around 1800 and died in 1852. He had two sons to his wife Riria Hine I Whakatahea, Hirini and Rutene Te Eke. About the time of Christianity arriving to Turanga, he changed his name to Rawiri. It is uncertain as to why he did this, but some believe it was because he had chosen to

accept the bible (and its teachings).

Rawiri was the only Ngati Oneone signatory to the Tiriti o Waitangi. Aptly signed “Ae ra Te Eke” between 5-12 May 1840. At a time when it was still uncommon for Maori to write in English, it is with interest that he signed Te Tiriti “Ae Ra”.

When land purchase agent Donald McLean visited Tūranga in 1851, Rāwiri and the other Tūranga rangatira met to discuss the possibility of a European township being founded in Poverty Bay. Rāwiri was among those who opposed this suggestion, and no decision was made.

Te Kani a Takirau, in his time, was the paramount chief of the Tairāwhiti. He was also a teina to Rawiri. Te Kani a Takirau lost his son at a very young age, and he found it very hard to move forward. To this, Rawiri lived with his cousin consoling him and helping him move through his terrible loss. As it was then, Rawiri gave Te Kani a Takirau, his only son, Hirini, to raise as his own (Whangai). And before Te Kani a Takirau died, his paramount chief status was conferred on to Hirini, hence Hirini Te Kani a Takirau.

Hirini had a great love for his father, Rawiri. So much so that when Rawiri passed away, Hirini built a whare in remembrance of him, Te Poho o Rawiri. The marae was built on the Kaiti side of the Turanganui awa, while Rawiri was buried on the opposite side.

Hirini was pro-government for Maori in Turanga and tried to bring about reconciliation and maintain peace, but it became difficult after Hauhau forces took over Poverty Bay. Ngai Te Kete (Rongowhakaata) and Mokena Kohere (Ngati Porou), both pro-government, raised a British ensign at Turanga, in defiance of the Hauhau. Hirini took exception to this partly because he was not consulted, as he had some claim to that parcel of land. On 4 June, Donald McLean, the provincial superintendent, and agent for the general government, arrived at Turanga to arbitrate over the matter. Hirini would not take the oath of allegiance until the flag had been taken down, declaring that, if the flag was not taken down, he would come and collect his father’s remains (Rawiri). The flag was retired immediately.

## **SECTION 5: ASSESSMENT OF EFFECTS ON CULTURAL VALUES**

The objective of this report is to identify the potential effects on Ngati Oneone cultural values as a result of the Notice of Requirement and subsequent development for a new Kura facility for Te Kura Kaupapa Māori O Horouta Wānanga.

In assessing the potential effects of the proposed development, Ngati Oneone identified a number of issues of concern with respect to adverse effects on cultural values, including:

- Heritage NZ Pouhere Taonga Act 201 – archaeological site
- Ngati Oneone mana whenua status - acknowledgment
- Liquefaction/Sand boiling

Avoidance, remedy or mitigating adverse effects is addressed in Section 5 following.

### **5.1 HERITAGE NZ POUHERE TAONGA Act 201 (archaeological site)**

Heritage New Zealand Pouhere Taonga Act 2014 makes it unlawful for any person to modify or destroy, or cause to be modified in whole or part of, an archaeological site without the prior authority of Heritage

NZ. An archaeological site is defined in the *Heritage New Zealand Pouhere Taonga Act 2014* as any place in New Zealand (including buildings, structures, or shipwrecks) that was associated with pre-1900 human activity, where there is evidence relating to the history of New Zealand that can be investigated using archaeological methods.

Heritage NZ also says that if you uncover a previously unknown site during earthworks, you may also need permission to continue. You must stop any work that could affect the site and contact us for advice on how to proceed. It is recommended that you undertake pre-application discussions with Heritage New Zealand during the planning stages of the project, prior to submitting the application form. This will ensure that the process will run as smoothly as possible.

As described earlier, the precinct is oversubscribed with urban housing and a road. None of these houses are associated with pre-1900 human activity, but it is noteworthy that a pre-application discussion with Heritage NZ would be helpful.

## 5.2 NGATI ONEONE RANGATIRATANGA

Maori have long used pou/pouwhenua to designate and define an area. They are significant to Maori, representing the contributions to the cultural heritage of Aotearoa. Pouwhenua acknowledge the association between tangata and whenua – Tangata Whenua.

For Ngati Oneone, there are pou/pouwhenua that are demarcations that acknowledge Ngati Oneone mana whenua status in this area.

They are:

- Pou tuatahi: Hirini Te Kani a Takirau head stone (pou) at the urupa
- Pou tuarua: Four urupa from Wainui to Kaiti
- Pou tuatoru: Ngati Oneone tipuna, Te Maro stands sentinel at the Harbour, on the foot of Titirangi
- Pou tuawha: Te Poho o Rawiri Marae, is the ONLY marae in Kaiti (therein, Ngati Oneone continue as tangata whenua who keep the ‘fires burning’.

*“Hokihoki tonu ai ia ki tana ukaipo, kia mau tonu ai tana ahika  
He kept returning to his birthplace so that his rights to the land are maintained”*

Ngati Oneone are a recognised Hapu of both Ngati Porou and Te Aitanga a Hauiti.

Te Aitanga a Mahaki acknowledgement of Ngati Oneone status in Kaiti, is noted in their “11+1” Marae ruling (Te Poho o Rawiri is the +1).

The Rongowhakaata Deed of Settlement, Part 6 Cultural Redress, 6.15.2(a) recognition of Ngati Oneone holding mana whenua in Kaiti would be of comfort as we head towards the RMA process.

The new, but old, History of Aotearoa is being re-written ‘as we speak.’ Te Aitanga a Mahaki stories have a place in our Kura. Rongowhakaata stories have a place in our Kura. Ngai Tamanuhiri stories have a place in our Kura as does Ngati Porou and Te Aitanga a Hauiti.

The taura mokopuna of Te Kura Kaupapa Maori o Horouta Wananga, indeed all kura, kohanga and schools, expect local iwi and hapu stories to be told and retold (taonga tukuiho).

Mitigation of risks would be to ensure that Kaiako and taura are entrenched in the stories of the people and the land. Hapu and Iwi are working profusely on their stories.

### 5.3 LIQUEFACTION/SAND BOILING

Soil liquefaction occurs when waterlogged soil behaves like a liquid. Some people refer to it as earthquake liquefaction. The vibrations of earthquake shockwaves in water-saturated soils trigger the phenomenon. Earthquakes are a very common origin of soil liquefaction damage, but other vibration-creating events can be a factor. This includes construction activities, such as blasting, soil compaction, and similar tasks.

Soil liquefaction occurs most frequently in sandy, silt-laden, gravel-based, loose or poorly drained soils. The water-saturated sandy soil cannot bear the weight of items, causing them to sink.

Quicksand is an example of this phenomenon – Te Oi ki Karewa at Papawhariki (Sponge Bay, the western side of Kaiti) is a living example of quicksand in Kaiti. One purakau says that it was Ruawharo who placed prohibition there for travellers. Another purakau offers Te Oi ki Karewa to an incident where Ueroa eloped with his brother's wife (Takatowaimua). Ueroa setup Te Oi ki Karewa as he thought his brother Hau would certainly set out to chase him, but alas, Hau decided not to do anything and let them elope.

The liquefaction was proven a nuisance at the start of the rebuild of Hine I Tuhia wharekai and the ablution block at Te Poho o Rawiri Marae in 2015-17. When the old wharekai was demolished 5 liquefaction holes were found and a couple under the old ablution block. It was told to us at that time, that because Kaiti had been built on disturbed land, meaning a sandy base with topsoil spread over the top, and the weight of the old building put pressure on the soil. Hence, the redesign of subflooring and the funding to install the new design took two years of reconfiguration of funding and materials.

There are many tested and true remedies that can be applied at the very outset of the build process.

### 5.4 POSITIVE EFFECTS ON CULTURAL VALUES

In addition to the issues of concern identified above, Ngati Oneone representatives identified the potential for positive or beneficial effects on cultural values.

#### 5.4.1 Kaitiakitanga

Early consultation with Ngati Oneone has had positive effects in ensuring the cultural values are being heard and demonstrations of genuine commitment from the Ministry of Education continue the relationship in 'good faith'.

Ngati Oneone are recognised as holding mana whenua of this area. Thus, the project governance and project team working on the project are inclusive of Ngati Oneone representation. This ensures Ngati Oneone act accordingly to and within the lores of Kaitiakitanga whilst fulfilling the dreams and aspirations of Ngati Oneone people.

#### 5.4.2 Cultural advancement

The excitement of the project is a reminder of a time in the late 1920s when we lived a Papakainga life. Where everyone is related and connected and committed to the group (hapu) wellbeing. When "we" was kotahitanga and "us" meant thinking of everyone and not just oneself. It supports the ideas and aspirations for hapu and iwi development within a kaupapa maori framework. Taura will live a Papakainga life where everyone and everything is connected.

A kura where Titirangi, Turanganui, Kopuawhakapata, are within a 'stone's throw' and your Marae is something you will see, feel, and hear every day. Where the Taiao is your playground and natural learnings will occur. Taura will live a nurturing and caring kura life.

The matauranga poutama (educational pathway) starts at Te Kohanga Reo o Te Tihi o Titirangi (and many other Kohanga Reo contributing), before climbing to Te Kura Kaupapa Maori o Horouta Wananga kura tuatahi and then kura tuarua. By the time these taura become graduates of the kaupapa, we hope to have Te Whare Wananga o Maui operational. Where higher learning of Matauranga Maori is provided and taura are driven to succeed in Te Ao Maori.

## SECTION 6 RECOMMENDATIONS

A significant part of the CVA is assessing the potential effects on cultural values and determining whether adverse effects can be avoided, remedied, or mitigated. This process provides Ngati Oneone with the information necessary to make an informed decision about the consistency of the proposed re-development of the new kura site, whilst ensuring Ngati Oneone cultural values are apparent and considered.

In assessing the impacts on Ngati Oneone cultural values and the potential for avoiding, remedying or mitigating any adverse effects, Ngati Oneone Hapu hui, since 2013 have concluded that:

- Approval for the installation of Te Kura Kaupapa Maori o Horouta Wananga at Te Poho o Rawiri Pa is given and continually reported on (at every hapu hui)
- That Te Pa Eke rebuild at Te Poho o Rawiri required the Kura, under Health and Safety regulations, to move temporarily off site in 2015. But that, discussions with MOE be held to build a purpose-built whare for our kura within the Marae environs
- The high degree of re-development and modification of the site will improve and enhance the area, thus, the physical cultural landscape
- The kura provides an important support mechanism for the Hapu to give strength to growing te reo me ona tikanga

The site is part of a wider cultural landscape and set of cultural values that must be protected through appropriate conditions of consent and other mechanisms as required.

To this end, the following recommendations are provided as appropriate measures to avoid, remedy or mitigate, where practical any adverse effects on cultural values and to maximise opportunities for the Kura build.

The recommendations provided in this CVA are intended to assist MOE to achieve a 'best fit' between cultural values and the environment, while enabling the proposal to proceed.

### 6.1 RECOMMENDATION 1: Adopt a precautionary approach to archaeological values

Based on cultural knowledge of the area and information gathered, Ngati Oneone has concluded that there is a potential for accidental discovery of sites or artefacts on this site.

Avoiding adverse effects on cultural values can be achieved by adopting a precautionary approach to the site. This includes:

**Consultation with the Heritage New Zealand Pouhere Taonga Act 2014, Section 44** an application for an authority to undertake an activity that will or may modify or destroy the whole or any part of any archaeological site or sites within a specified area of land, whether or not a site is a recorded archaeological site or is entered on the New Zealand Heritage List/Rārangī Korero or on the Landmarks list.

**Establish an Accidental Discovery Protocol** between consent applicants and Ngati Oneone, as a condition of the Notice of Requirement. The protocol establishes a relationship between Ngati Oneone and MOE/developers with regard to processes and procedures associated with accidental discoveries during the ground disturbance phase.

**Monitoring on site by a (Ngati Oneone) cultural monitor** with the opportunity to call on an approved archaeologist if needed. Ngati Oneone may use monitors to oversee the excavation activity, record sites or information that may be revealed, so that such information is not lost forever.

### 6.2 RECOMMENDATION 2: Accepting the re-development plan

To avoid adverse effects on cultural values of the site, plans must impose the highest possible standards on both effluent and storm water disposal. And thereto, investigate the possible 'backwash' from the normally flooded Ranfurly Road storm water system.



### **6.3 RECOMMENDATION 3: Use the redevelopment as an opportunity to enhance the cultural environment**

Ngati Oneone views this project, an important step towards raising cultural awareness in this area, thus benefitting the wider community.

Ngati Oneone supports and encourages cultural appropriateness of the use of shapes, pictures, designs and colours that reflects the cultural values and environment the site sits within - including Maunga Titirangi, Te Poho o Rawiri Marae, Kopuawhakapata, Puhī Kai Iti, Horouta, Te Ikaroa a Rauru and Whare Wananga, to name a few.

It is expected that appropriate controls and standards are set for the design and construction of the redevelopment that assures cultural appropriateness for the site.

### **6.4 RECOMMENDATION 4: Acknowledgement of Ngati Oneone status as mana whenua**

Ngati Oneone physical, social and cultural efforts within the Kaiti area specifically, demonstrates rangatiratanga over the Urumatai site.

Maori define rangatiratanga as chieftainship with the right to exercise authority, chiefly autonomy and chiefly authority of a social group and/or domain. Mana Whenua is described as territorial rights and powers from the land, over the land/territory and that mana whenua is based, on the lands they occupy over generations and that land provides the sustenance for the people and to provide hospitality for manuhiri.

Ngati Oneone attributes clearly demonstrate mana whenua in the Kaiti area.

## **SECTION 7 CONCLUSIONS**

Ngati Oneone hapu is in full support of the plans to redevelop the Urumatai site/whenua for the purposes of education and specifically, Te Kura Kaupapa Maori o Horouta Wananga.

We consider a good consultation process is one that:

- Recognises kaitiakitanga, rangatiratanga and mana whenua, and
- Recognising and providing for Ngati Oneone cultural values, and
- The good character of all 'staff' involved, and
- The ability to address cultural concerns

Ngati Oneone support for this proposal is subject to:

- Addressing the recommendations in this report to the satisfaction of Ngati Oneone
- The provision of this Cultural Values Assessment, in full, be appendices to any Notice of Requirement application associated with the project

We suggest that Gisborne District Council consider appointing a Ngati Oneone Representative to any hearings panel, if appropriate, for this application; or alternatively, a member with an appropriate understanding of cultural values and considerations.

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 Ngata, Wayne, 2017: Te Kawa o te Korero *He Kete Whakawaitara*

## ACKNOWLEDGEMENTS

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Tuarua: Ki te Kura Kaupapa Maori o Horouta Wananga, Te Kohanga Reo o Te Tihi o Titirangi, Te Pae Karuhiruhi mo wa ratou kaha ki te kawea to tatou reo rangatira ki runga ki te marae, nga whanau me te hapori. Mei kore I a kotou, ka aha te reo me ona tikanga?

Tuatoru: Ki te Komiti Whakahaere o te marae o Te Poho o Rawiri, na ratou nga moemoea kia tu hei kura Maori mo tatou.

Tuawha: Ki a Ngati Oneone, na tatou wenei korero.

## KORERO WHAKAMUTUNGA

Although Puhī Kai Iti holds many stories within its domain, for the benefit of this report, the contents are largely based on the area and direct connection to Urumatai and Ngati Oneone specifically.

There is/was no intention to deny that there have been many tipuna, from across the whole of Tairāwhiti, who at some time during their lives, lived here. They deserve mention when talking about Kaiti. Hence, the cultural values were framed around Ngati Oneone pepeha.

*Horouta wananga, Horouta whanaunga, Horouta tangata, Horouta waka!*

*Horouta, our identity, our connections, our journey, and our way forward as descendants of  
the great canoe, Horouta*

*Ki te hoe!!!*