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Flygers Line Plan Change Cultural Impact Assessment

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*Ka kahutia i te korowai, Te Rangimarie, Te Aroha, Te Whakaiti, Ka Whakapuawai he iwi humaarie
Spread the cloak of Peace and Love, so shall blossom the people of humility*

Introduction and Background

Rangitāne o Manawatū have been engaged by Flyers Investment Group Limited to undertake an assessment of cultural values and impacts on Rangitāne o Manawatū of the Flyers Line Plan Change. This assessment is undertaken using a Whānau Ora Framework.

Rangitāne o Manawatū whakapapa

Ancestors of Rangitāne o Manawatū arrived in New Zealand aboard the Kurahaupo waka over 30 generations ago. Whatonga, who was a captain of the waka, settled in Heretaunga and explored a large part of Aotearoa. Whatonga is the eponymous ancestor whom the people of Rangitāne o Manawatū trace their lineage. Rangitāne was the grandson of Whatonga whose descendants occupy the Manawatū and other areas of the lower North Island and the top of the South Island today.

Tini whetu ki te rangi, ko Rangitānenui ki te whenua

As numerous as the stars in the sky are the people of great Rangitāne upon the land



Mātauranga a Rangitāne

Rangitāne o Manawatū worldview is based on the holistic principle that all elements are interrelated. Every part of the environment is understood to have a common genealogy, descending from a common ancestor. The principle ancestors being Io Matua te Kore (the nothingness), Ranginui and Papatūānuku (Sky Father and Earth Mother). This genealogy places Rangitāne iwi as descendants of the environment they inhabit. It reinforces cultural identity and a deep connection to the land. This mātauranga links Rangitāne o Manawatū to the world creating an inseparable bond and a responsibility to protect the environment from misuse. Rangitāne o Manawatu have been mana whenua for hundreds of years, thus have a deep connection to life-giving land and waters of the Manawatū and an obligation to protect and restore the mauri for future generations.

Manawatū Awa

At the turn of the 19th century Rangitāne and Rangitāne whānaunga had held mana over nearly the entire drainage basin of the Manawatū River for many hundreds of years. Life centered around the river and its tributaries which came to shape the worldview of Rangitāne. Thus the naming of the Manawatū River and its creation feature prominently in Rangitāne lore.

The story of Haunui a Nanaia and naming of the Manawatū River

After Haunui moved to the west coast of the North Island, his wife Wairaka ran away with a man named Weku or Weka. Haunui set off in pursuit of the runaways who had gone southward along the coast. As Haunui followed them he named many of the rivers he had to cross on his journey. One morning he came to a river so cold, wide and deep that it made his breath stand still. He called it Manawa-tū, meaning still breath. Haunui overtook Weku and Wairaka at Pukerua Bay, after arriving at the summit of the Rimutaka Range he called upon his god Rongomai to return him to his home on the west coast.

The story of Okatia and the creation of the Manawatū River

In the distant past lived a totara tree growing on the slopes of Puketoi Range. This totara tree became possessed by a super natural being called Okatia. Under the influence of the spirit, the tree began to move gouging a large channel north-west. Before long it came to the Ruahine-Tararua Mountain Belt, the totara tree turned westward and hammered its way through the mountain chain breaking through, exhausted the totara tree meandered across the Manawatū plains until it reached the Foxton river mouth and made its way out to sea.

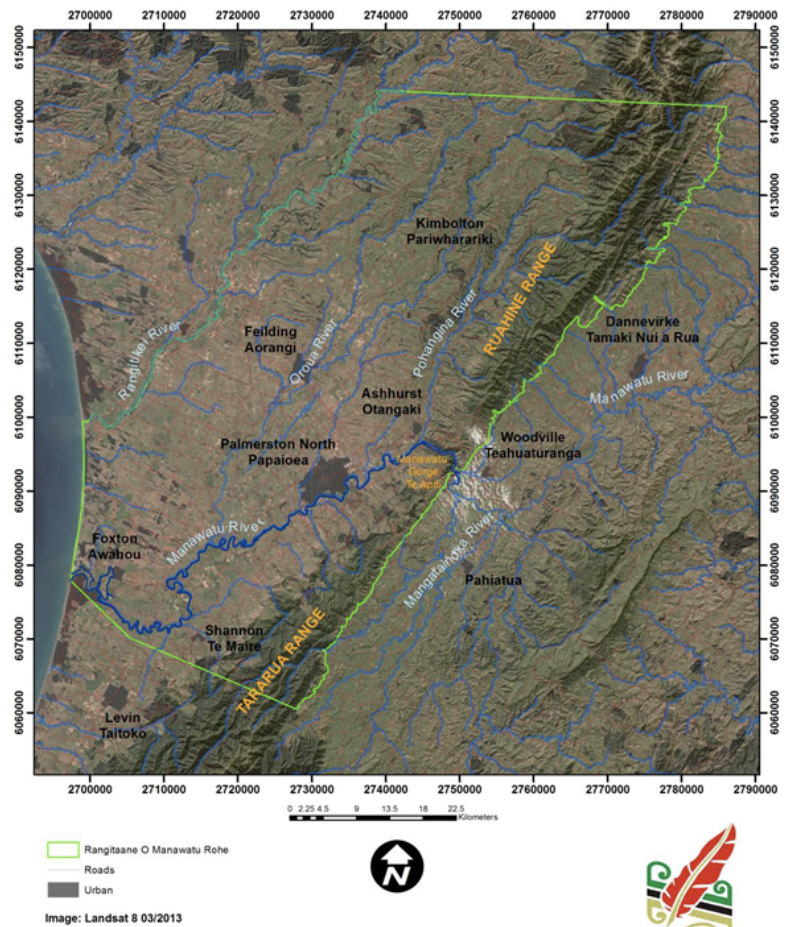


Figure 1. Rangitāne o Manawatū area of interest- post Treaty of Waitangi settlement.

Rangitāne o Manawatū Hapū

Rangitāne o Manawatū is a collective of six hapū. Leaders within hapū work closely together and each hapū has a place on the Rangitāne o Manawatū Treaty Settlement Trust. This collaboration forms the mandate for Rangitāne o Manawatū Iwi. The six hapū are as follows.

Ngāti Mairehau (Also known as Ngai Tuahuriri)

- Descend from the land on the east bank of the Manawatū River between Turitea and Tokomaru, including over the Tararua Ranges to Pahiatua.

Ngāti Te Kapuarangi

- Descend from the land surrounding the current city of Palmerston North.

Ngāti Hineaute

- Descend from the land from Te Apiti to the northern boundary of Palmerston North City.

Ngāti Rangitepaia (Also known as Ngāti Rangi)

- Descend from the land from the southern boundary of the City to the confluence of the Oroua and Manawatū Rivers.

Ngāti Rangiaranaki

- Descend from the land between Te Apiti and Palmerston North with Ngāti Hineaute.

Ngāti Taurira

- A Rangitāne – Ngāti Apa hapū that descend from the land around the Oroua River above Mangawhata extending to the Rangitikei River.

Te Ao Turoa Environmental Centre

Te Ao Turoa Environmental Centre contribute to upholding kaitiakitanga on behalf of Rangitāne o Manawatū Iwi. They work to promote the health and wellbeing of people, the environment, wāhi tapu and taonga by forming positive relationships and partnerships with local councils, governmental agencies, private developers and community. Te Ao Turoa Environmental Centre undertake ecological and cultural monitoring projects; restoration of waterways through planting, weed and pest control, and plastics in waterways reduction initiatives; they engage in planning processes including local policy review, town planning, and resource consenting. The center is closely linked to Bestcare (Whakapai Hauora) Charitable Trust, Te Hotu Manawa Marae, Rangitāne o Manawatū Settlement Trust and Tanenuiarangi Manawatū Incorporated. Te Ao Turoa Environmental Centre are delivering a Māori model of environmental management. With support from Perception Planning, the center developed a means of identifying and measuring outcomes sought by the iwi using the Whānau Ora Framework.

The Whānau Ora Framework

Structuring a Cultural Impact assessment using Whānau Ora

Whānau Ora simply translates to “family health.” The philosophy is based on a set of consistent whānau-focused outcomes, and is a framework for assessing the success of projects and directing project actions. Whānau Ora was created in response to the recognition that standard ways of delivering social and health services was not working and outcomes particularly for Māori whānau, were not improving. In 2010 Whānau Ora was launched as an innovative whānau-centred approach to supporting whānau wellbeing and development.

In 2015 a Whānau Ora Partnership Group made up of six Iwi and six Crown representatives was established. This group provided a strategic oversight of Whānau Ora and advised the Minister for Whānau Ora. The Whānau Ora Outcomes Framework, agreed by the Whānau Ora Partnership Group, is the principle measurement for indicating the success of Whānau Ora. The framework sets out seven principal outcomes that can be applied in any setting, to achieve improvements for whānau over the short, medium and long-term.

Framework Outcomes

Whānau ora allows for iterative decision-making with outcomes that support an indigenous world view. The approach moves away from focusing on crisis and deficit language, to supporting the aspirations. The seven principal outcomes are described below that were developed as part of the framework.

Whānau Ora is being met when whānau are:

- self-managing and empowered leaders
- living healthy lifestyles
- confidently participating in te ao Māori (the Māori world)
- participating fully in society
- are economically secure and successfully involved in wealth creation
- cohesive, resilient and nurturing
- responsible stewards for their natural and living environments.



Rather than trying to understand what's the matter with you, we're more interested in what matters to you. ~ Sir Mason Durie, Massey University

The Whānau Ora Outcomes Framework is used as a guide to ensure environmental management is holistic in definition and design, has a positive impact on lifestyles and ecosystems, and can be easily tracked and monitored. Three most relevant values have been extracted from the framework that the iwi feel are most relevant to the Flyers Line Plan Change. The Assessment recommends ways in which these values can be supported and impacts of the Plan Change can be mitigated.

Whānau Ora Assessment for Flyers Line Subdivision

Value: Rangatiratanga- Rangitāne are self-managing and empowered leaders

Key Value Outcomes	Giving effect to these Outcomes in Flyers Line Subdivision	Assessment
Rangitāne o Manawatū exercise rangatiratanga by collaborating in planning for ngā Atua Māori.	Resourcing Rangitāne o Manawatū to participate in the Plan Change process The developer and Rangitāne o Manawatū work together to co-design a plan for the management of the stream corridor.	This Cultural Impact Assessment has been resourced by the developer Rangitāne o Manawatū have been engaged to provide comment on the proposal. The iwi are supportive of the approach to managing the ephemeral stream corridor and recreation.
Rangitāne contribute to the understanding of the cultural landscape, including identifying and providing for their values and relationships with whenua, wai, taonga, and wāhi tapu.	The developer supports restoration of biodiversity and develops recreation within appropriate landscapes of significance and wāhi tapū. Cultural signage, information boards and mahi toi within recreation areas are provided to share Rangitāne o Manawatū values and relationships with the land and waterways. The developer supports Rangitāne o Manawatū connection to whenua by using traditional names to bring those names back to life.	A pathway will be provided for along the stream corridor. Biodiversity restoration should use indigenous species eco-sourced from the Manawatū area. Not incorporated to date. Comment is requested from the developer. Not incorporated to date. Request the developer considers this proposal.

	<p>Appropriate soundscape and light-scapes are a required to protect natural and cultural areas.</p> <p>The use of treatment wetlands and water sensitive design are included in all new developments and land intensification proposals.</p>	<p>Request street lights use biodiversity sensitive lighting.</p> <p>Proposed at a high level. Request further information to understand what this means for water quality and quantity of discharge.</p>
<p>Rangitāne o Manawatū are aware of their interests in assets held in common and have a clear idea of their opportunities, rights and responsibilities.</p>	<p>Impacts on any permanent, ephemeral and temporary streams and wetlands are reduced, mitigated and offset.</p> <p>Impacts on any indigenous biodiversity and vegetation is reduced, mitigated and offset.</p> <p>Rangitāne o Manawatū Accidental Discovery Protocol is included in earthworks consents and when new paddocks are</p>	<p>Stream loss will be minimum, stream will be realigned and enhanced.</p> <p>There is little indigenous habitat or taonga species directly impacted by this project.</p> <p>Request for inclusion in consent conditions.</p>

Value: Hauoranga -Whānau are leading Healthy Lifestyles

Key Outcomes	Giving effect to these Outcomes	Assessment
<p>Whānau are able to actively participate in a sustainable economy.</p>	<p>The green spaces for māra, indigenous plants, fruit trees, and solar opportunities is mapped.</p> <p>Te Ao Turoa Environmental Centre are supported with resourcing to enable whānau to reconnect with the whenua, wai and wahi tapū through the creation of environmental mahi.</p>	<p>The project should incorporate the use of fruit and nut trees in the stream enhancement area.</p> <p>Opportunity exists to work with Rangitāne o Manawatū to undertake planting in the site area. Developer to consider.</p>
<p>Whānau are able to support their hinengaro, physical wellbeing, and their wairua.</p>	<p>Pathways/cycleways connect natural places and communities in a safe and integrated manner.</p>	<p>Recreation access and pathways are provided for. Detailed design requires further consultation.</p>
<p>Whānau have access to and can safely interact with wai, whenua, taonga, and wāhi tapu.</p>	<p>Development does not cause adverse sedimentation issues within the Mangaone Stream or Whiskey Creek</p>	<p>A condition should be provided for to designate an appropriate monitoring program, including cultural health monitoring.</p>

		Sediment and Erosion control will occur on site.
Whānau can afford to buy and rent houses, in safe locations that allow them to fully interact within the community.	<p>Greenfield housing must be developed with access to new green spaces and education facilities.</p> <p>The developer supports the creation of affordable housing for Palmerston North community and whānau.</p> <p>Housing is developed in appropriate areas that are safe from natural hazards</p>	<p>Provided for. Detailed design should be in consultation with Rangitāne o Manawatū</p> <p>Section sizes are modest and appropriate for the area. Approach supported by Rangitāne o Manawatū.</p> <p>Rangitāne o Manawatū care oncerned about location and flooding. Further information requested.</p>

Value: Tuakiritanga – Whānau are confidently participating in te ao Māori

Key Outcomes	Giving Effect to these Outcomes	Assessment
Te ao Kōrero Māori/Māori language is visible and celebrated in the wider community.	Ensure Te Reo translation is included in any signage.	Further information requested.
Street and place names acknowledge Māori place names, values, significant sites and tupuna (ancestors).	<p>Work in partnership with Rangitāne to identify original place names, values, significant sites and tupuna names that could be utilised for street or place names.</p> <p>Use original Rangitāne place names as much as Possible.</p> <p>Install iwi-designed bollards and signs to represent Rangitāne story and their relationships, and history, with the landscape and waterways.</p> <p>Identify with mana whenua</p>	Further information requested

	appropriate public areas to show-case mahi toi art and features like pou.	
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Conclusions

Rangitāne o Manawatū have not identified any fatal flaws from a cultural/whānau ora perspective for this Plan Change. Further information requests have been made throughout the assessment. Rangitāne o Manawatū expect the developer will put forward clauses within the plan change to reflect whānau ora and cultural values discussed within this assessment and for on-going consultation requirements as the Plan Change takes shape into the future.