



PAPAIOEA  
PALMERSTON  
NORTH  
CITY

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# PALMERSTON NORTH CITY COUNCIL

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AGENDA

## RANGITĀNE O MANAWATŪ COMMITTEE

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1PM, WEDNESDAY 18 OCTOBER 2023

CIVIC ADMINISTRATION BUILDING, FIRST FLOOR,  
THE SQUARE, PALMERSTON NORTH  
32 THE SQUARE, PALMERSTON NORTH

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# MEMBERS

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**The Mayor Grant Smith (Chairperson)**  
**Mr Wiremu Te Awe Awe (Deputy Chairperson)**  
**Councillor Vaughan Dennison**  
**Councillor Roly Fitzgerald**  
**Councillor Debi Marshall-Lobb**  
**Councillor Billy Meehan**  
**Councillor Karen Naylor**  
**Councillor Kaydee Zabelin**  
**Ms Danielle Harris**  
**Mr Chris Whaiapu**

AGENDA ITEMS, IF NOT ATTACHED, CAN BE VIEWED AT

[pncc.govt.nz](http://pncc.govt.nz) | Civic Administration Building, 32 The Square  
City Library | Ashhurst Community Library | Linton Library

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**Waid Crockett**

**Chief Executive | PALMERSTON NORTH CITY COUNCIL**

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Te Marae o Hine | 32 The Square  
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# **RANGITĀNE O MANAWATŪ COMMITTEE MEETING**

18 October 2023

## **ORDER OF BUSINESS**

**1. Karakia Timatanga**

**2. Apologies**

**3. Notification of Additional Items**

Pursuant to Sections 46A(7) and 46A(7A) of the Local Government Official Information and Meetings Act 1987, to receive the Chairperson's explanation that specified item(s), which do not appear on the Agenda of this meeting and/or the meeting to be held with the public excluded, will be discussed.

Any additions in accordance with Section 46A(7) must be approved by resolution with an explanation as to why they cannot be delayed until a future meeting.

Any additions in accordance with Section 46A(7A) may be received or referred to a subsequent meeting for further discussion. No resolution, decision or recommendation can be made in respect of a minor item.

**4. Declarations of Interest (if any)**

Members are reminded of their duty to give a general notice of any interest of items to be considered on this agenda and the need to declare these interests.

**5. Public Comment**

To receive comments from members of the public on matters specified on this Agenda or, if time permits, on other Committee matters.

(NOTE: If the Committee wishes to consider or discuss any issue raised that is not specified on the Agenda, other than to receive the comment made or refer it to the Chief Executive.)

**6. Presentation - Rangitāne o Manawatū: Environmental Management Plan** Page 7

**7. Confirmation of Minutes** Page 9

"That the minutes of the Rangitāne o Manawatū Committee meeting of 26 April 2023 Part I Public be confirmed as a true and correct record."

**8. Rangitāne o Manawatū Environmental Management Plan** Page 13

Memorandum, presented by David Murphy, Chief Planning Officer & Todd Taiepa, Poutoko Aporei - Principal Māori Advisor.

**9. Te Motu o Poutoa/ ANZAC Park Development Plan Progress Update** Page 85

Memorandum, presented by Kathy Dever-Tod, Group Manager-Parks & Logisitcs.

**10. Fostering Māori Participation in Council Decision Making** Page 107

Memorandum, presented by Andrew Boyle, Head of Community Planning.

**11. Te Whiri Kōkō - Council Engagement with Rangitāne o Manawatū** Page 111

Memorandum, presented by Todd Taiepa - Poutoko Aporei Principal Māori Advisor.

**12. Work Schedule for October 2023** Page 119

**13. Karakia Whakamutunga**



## 14. Exclusion of Public

To be moved:

"That the public be excluded from the following parts of the proceedings of this meeting listed in the table below.

The general subject of each matter to be considered while the public is excluded, the reason for passing this resolution in relation to each matter, and the specific grounds under Section 48(1) of the Local Government Official Information and Meetings Act 1987 for the passing of this resolution are as follows:

General subject of each matter to be considered	Reason for passing this resolution in relation to each matter	Ground(s) under Section 48(1) for passing this resolution

This resolution is made in reliance on Section 48(1)(a) of the Local Government Official Information and Meetings Act 1987 and the particular interest or interests protected by Section 6 or Section 7 of that Act which would be prejudiced by the holding of the whole or the relevant part of the proceedings of the meeting in public as stated in the above table.

Also that the persons listed below be permitted to remain after the public has been excluded for the reasons stated.

*[Add Third Parties]*, because of their knowledge and ability to assist the meeting in speaking to their report/s [or other matters as specified] and answering questions, noting that such person/s will be present at the meeting only for the items that relate to their respective report/s [or matters as specified].



## **PRESENTATION**

**TO:** Rangitāne o Manawatū Committee

**MEETING DATE:** 18 October 2023

**TITLE:** Presentation - Rangitāne o Manawatū: Environmental Management Plan

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### **RECOMMENDATION TO RANGITĀNE O MANAWATŪ COMMITTEE**

1. That the Rangitāne o Manawatū Committee receive the presentation for information.
- 

### **SUMMARY**

Danielle Harris, Alana Nuku and Siobhan Karaitiana will present the Rangitāne o Manawatū Environmental Management Plan.

### **ATTACHMENTS**

Nil



## PALMERSTON NORTH CITY COUNCIL

Ngā meneti o te wāhanga tūmatanui o te hui o Rangitāne o Manawatū, i tū ki te Taiwhanga Kaunihera, i te papa tuatahi o Te Whare Whakahaere o te Kaunihera, Te Marae o Hine, Papaioea, i te 26 o Paenga-whāwhā 2023, tīmata ake i te waru meneti mai i te tahi i te ahiahi.

**Minutes of the Rangitāne o Manawatū Meeting Public, held in the Council Chamber, First Floor, Civic Administration Building, 32 The Square, Palmerston North, on 26 April 2023, commencing at 1.08pm.**

**Members Present:** Grant Smith (The Mayor) (in the Chair) and Councillors Vaughan Dennison, Roly Fitzgerald, Debi Marshall-Lobb, Billy Meehan, Karen Naylor, Kaydee Zabelin and Ms Danielle Harris.

**Apologies:** Mr Wiremu Te Awe Awe, Mr Chris Whaiapu and Councillor Debi Marshall-Lobb (early departure).

### **Karakia Timatanga**

Councillor Fitzgerald opened the meeting with karakia.

### **Declaration of Office**

Danielle Harris read the oath of office.

### **Acknowledgement of Service**

The Mayor thanked Peter Te Rangi and Ruma Karaitiana for their time as Rangitāne representatives on the Environmental Sustainability and Economic Development Committees (respectively) during the council term 2019-2022.

**1-23**

### **Apologies**

Moved Grant Smith, seconded Karen Naylor.

### **The COMMITTEE RESOLVED**

1. That the Committee receive apologies from Mr Wiremu Te Awe Awe,

Mr Chris Whaiapu and Councillor Debi Marshall-Lobb (early departure).

Clause 1-23 above was carried 10 votes to 0, the voting being as follows:

**For:**

The Mayor (Grant Smith) and Councillors, Vaughan Dennison, Roly Fitzgerald, Debi Marshall-Lobb, Billy Meehan, Karen Naylor, Kaydee Zabelin and Ms Danielle Harris.

**2-23**

**Te Motu o Poutoa Design Working Party - Progress Report**

Report, presented by Kathy Dever-Tod, Group Manager Parks and Logistics.

Moved Grant Smith, seconded Danielle Harris.

The **COMMITTEE RESOLVED**

1. That the Committee receive the report titled 'Te Motu o Poutoa Working Party – Progress Report' presented to the Rangitāne o Manawatū Committee on 26 April 2023.

Clause 2-23 above was carried 8 votes to 0, the voting being as follows:

**For:**

The Mayor (Grant Smith) and Councillors Vaughan Dennison, Roly Fitzgerald, Debi Marshall-Lobb, Billy Meehan, Karen Naylor, Kaydee Zabelin and Ms Danielle Harris.

**3-23**

**Te Whiri Kōkō - Council Engagement with Rangitāne o Manawatū**

Memorandum, presented by Todd Taiepa - Poutoko Aporei Principal Māori Advisor.

There was the following error in the report:

4.6 refers to an 'Iwi Representative Plan' it should read 'Environmental Management Plan'.

Moved Grant Smith, seconded Debi Marshall-Lobb.

The **COMMITTEE RESOLVED**

1. That the Committee receive the report titled 'Te Whiri Kōkō - Council Engagement with Rangitāne o Manawatū' presented to the Rangitāne o Manawatū Committee on 26 April 2023.

Clause 3-23 above was carried 8 votes to 0, the voting being as follows:

**For:**

The Mayor (Grant Smith) and Councillors Vaughan Dennison, Roly Fitzgerald, Debi Marshall-Lobb, Billy Meehan, Karen Naylor, Kaydee Zabelin and Ms Danielle Harris.

#### **4-23 Work Schedule for April 2023**

Progress reports on the following projects to be added to the work schedule:

Rangitāne o Manawatū's Environmental Management plan  
Manawatu River framework  
Te Āpiti Master plan

Update reports on Te Whiri Kōkō and Te Motu o Poutoa to be standard items on future Committee agendas.

Moved Grant Smith, seconded Billy Meehan.

The **COMMITTEE RESOLVED**

1. That the Committee receive its Work Schedule dated April 2023.

Clause 4-23 above was carried 8 votes to 0, the voting being as follows:

**For:**

The Mayor (Grant Smith) and Councillors Vaughan Dennison, Roly Fitzgerald, Debi Marshall-Lobb, Billy Meehan, Karen Naylor, Kaydee Zabelin and Ms Danielle Harris.

**Karakia Whakamutunga**

Councillor Fitzgerald closed the meeting with karakia.

The meeting finished at 2.09pm

Confirmed 23 August 2023

**Chairperson**





## MEMORANDUM

**TO:** Rangitāne o Manawatū Committee

**MEETING DATE:** 18 October 2023

**TITLE:** Rangitāne o Manawatū Environmental Management Plan

**PRESENTED BY:** David Murphy, Chief Planning Officer & Todd Taiepa, Poutoko Aporei - Principal Māori Advisor

**APPROVED BY:** David Murphy, Chief Planning Officer

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### RECOMMENDATIONS TO COUNCIL

1. That Council hold the Rangitāne o Manawatū Environmental Management Plan as a Council record under section 35A(b) of the Resource Management Act 1991.
  2. That Council use the Rangitāne o Manawatū Environmental Management Plan to inform future planning and decision-making, as directed by the Resource Management Act 1991, Spatial Planning Act 2023 and Natural and Built Environment Act 2023.
  3. That Council use the Rangitāne o Manawatū Environmental Management Plan to inform the review of direction setting documents such as the Long-Term Plan and Council's supporting strategies, plans, policies, bylaws, master plans and frameworks.
- 

### 1. ISSUE

The Rangitāne o Manawatū Environmental Management Plan (REMP) was lodged with the Council on 5 April 2023. A copy of the REMP is included as attachment one.

This is the first Environmental Management Plan prepared by Rangitāne and lodged with Council.

The REMP is to be presented by Rangitāne to the Rangitāne o Manawatū Committee on 18 October 2023, the same date that this memorandum is considered.

The receipt of the REMP by the Council triggers specific obligations under the Resource Management Act 1991 (RMA) and the recently passed Spatial Planning Act 2023 (SPA) and Natural and Built Environment Act 2023 (NBEA).

The receipt of the REMP also raises a number of careful considerations with respect to broader planning and decision making by the Council, separate from its planning functions under the RMA, SPA and NBEA.

The REMP should be used to inform the review of direction setting documents such as the Long-Term Plan and Council's supporting strategy, plans, policies, bylaws, master plans and frameworks. It will also be a key consideration when reviewing and updating key relationship documents with Rangitāne, e.g. the Partnership and Funding Agreement.

## 2. BACKGROUND

### **Resource Management Act, Spatial Planning Act and Natural and Built Environment Act**

Given this is the first Environmental Management Plan prepared by Rangitāne and lodged with Council, a review of our legal obligations under the RMA, SPA and NBEA was commissioned. A copy of this advice is included as attachment two.

The advice is summarised as follows:

*To summarise the Council's statutory obligations under the RMA in respect of the Iwi Planning Document:*

- (a) The Council must keep and maintain records of it;*
- (b) To the extent that it has a bearing on the issues of the district, the Council must take it into account in preparing and changing its district plan;*
- (c) The Council may have regard to it in resource consent decision-making, and must have regard to it if the decision-maker considers it to be relevant and reasonably necessary to do so.*

*There is an absence of specific provisions regarding Iwi Planning Documents in the Spatial Planning Act 2023 ("SPA") and the National and Built Environment Act 2023 ("NBEA"). While the requirement for territorial authorities to consider Iwi Planning Documents during the planning process is not explicitly transferred to the new Acts, local authorities are still required to maintain records of iwi management plans as per the RMA. At the regional level, Iwi Planning Documents continue their role in policy-making, with Regional Planning Committees having a heightened obligation to consider them when creating or amending plans and preparing the Regional Spatial Strategy. Additionally, composition arrangements for these committees must consider existing arrangements between iwi authorities and local authorities, where Iwi Planning Documents may be relevant.*

Given the REMP has now been formally received by the Council, elected members and Rangitāne should expect that the REMP will be used to inform decisions made under the RMA, SPA and NBEA, as per the summary advice above.

While there will be a need for awareness raising and training with planning officers, it is anticipated that existing systems and processes for working with Rangitāne will be sufficient to ensure the REMP is implemented via the RMA, SPA and NBEA processes. For example, cultural impact assessments and Te Whiri Kōkō.

### **Broader Planning and Decision Making by the Council**

As detailed above, the REMP should also be used to inform the review of direction setting documents such as the Long-Term Plan and Council's supporting strategies, plans, policies, bylaws, master plans and frameworks. It follows that the REMP would also inform the implementation of these policy and planning documents.

Like the RMA, SPA and NBEA processes, while there will be a need for awareness raising and training with Council officers, it is anticipated that existing systems and processes for working with Rangitāne will be sufficient to ensure the REMP is implemented via various direction setting processes. For example, Te Whiri Kōkō and joint Council and Rangitāne workshops.

### **Te Mana o te Wai**

The REMP includes a useful summary of Te Mana o te Wai and Council's obligations under the National Policy Statement for Freshwater Management 2020.

The following extract from page 33 of the REMP provides a useful summary:

*Te Mana o te Wai is the fundamental concept underpinning the NPS-FM, and the NPS-FM directs all aspects of freshwater management to give effect to it. The NPS-FM requires councils to actively involve tangata whenua (including in decision making) in determining the local approach to giving effect to Te Mana o te Wai. This involvement is required to be meaningful and sincere as contemplated by Te Tiriti o Waitangi. It is also required according to the Rangitāne o Manawatū Treaty settlement Act 2016. Every territorial and regional authority must include objectives, policies, and methods in its plan to promote positive effects, and avoid, remedy, or mitigate adverse effects (including cumulative effects), of development on the health and well-being of water bodies, freshwater ecosystems, and receiving environments. In doing so, they must adopt an integrated approach, ki uta ki tai, as required by Te Mana o te Wai, recognising the interconnectedness of the whole environment, from the mountains and lakes, rivers, lagoons, estuaries to the sea, and recognise interactions between freshwater, land, waterbodies, ecosystems, and receiving environments.*

The Rangitāne Te Mana o te Wai statement and vision and values for the Manawatū Freshwater Management Unit (FMU) are detailed on pages 35-37 of the REMP.

While much of the RMA obligations for managing freshwater quality sit with Horizons Regional Council, there are a variety of land-use planning functions that PNCC is responsible for that have a close relationship with the Rangitāne Te Mana o te Wai statement and vision and values for the Manawatū FMU, e.g. the relationship between stormwater management, flood risk management and urban growth planning. The Te Mana o te Wai statement will therefore be important for a number of future District Plan changes, such as Aokautere, Kākātangiata and Te Ūtanganui.

The Council must also ensure its operations are compliant with Horizons Regional Council planning documents, thus indirectly giving effect to Te Mana o te Wai via resource consent applications, e.g. the nature calls project.

### Whānau Ora Outcomes Framework

As detailed in the REMP, 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, were not improving. In 2010 Whānau Ora was launched as an innovative approach to supporting wellbeing and development.

The following extract from page 40 of the REMP provides a useful summary:

*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 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; and*
- *responsible stewards for their natural and living environments*

The REMP provides a traffic light assessment within the Whānau Ora Framework on how well PNCC (and Horizons, MDC and HDC) are achieving the outcomes Rangitāne are seeking.

While PNCC generally performs well, the traffic light assessment identifies the following outcomes as the areas requiring the most improvement by PNCC (Plan doesn't give effect to outcomes):

- *RoM contribute to the choice of hearing panel members; panel members must be skilled in te mana o te wai and understand the Māori worldview.*
- *Regional Policy statements, Plan Changes and consent assessments give effect to the International Treaty for Climate Change "The Paris Agreement" or COP21.*
- *Ephemeral and temporary waterways and indigenous wetlands*
- *E.coli, nitrogen, phosphorus, sediment runoff and plastic pollution are reduced to levels that protect contact recreation, ecological communities and cultural health across Manawatū Region.*
- *Whānau can sustainably harvest mahinga kai in sufficient quantities, and that kai is free from the risk of contracting gastric disease across the entire RoM rohe*
- *Councils promote innovative pathways into home ownership for Māori.*
- *Papakāinga housing is included in the district and regional plan as a permitted activity provided all standards are met.*
- *RoM and schools are supported with resources and personnel to explore Rangitāne values around para kore, ecology, and environmental science*
- *Council rules support the building of more Rangitāne Marae*

This list and the broader results of the traffic light assessment provide the Council direction of the key improvement areas for future planning and decision-making. As detailed above, it is anticipated that existing systems and processes for working with Rangitāne will be sufficient to ensure the REMP is implemented via the various direction setting processes outlined in this memorandum and the attached legal advice.

### 3. NEXT STEPS

Formally maintain the REMP as a record under section 35A(b) of the RMA.

Share the REMP with relevant Council officers and make the REMP publicly available on the Council website.

Use the REMP as part of future planning and decision-making, as directed by the RMA, SPA and NBEA.

Use the REMP to inform the review of direction setting documents such as the Long-Term Plan and Council's supporting strategies, plans, policies, bylaws, master plans and frameworks. It follows that the REMP would also inform the implementation of these policy and planning documents.

Investigate Whānau Ora training opportunities for elected members and Council officers.

#### 4. COMPLIANCE AND ADMINISTRATION

Does the Committee have delegated authority to decide? If Yes quote relevant clause(s) from Delegations Manual	<b>No</b>
Are the decisions significant?	<b>No</b>
If they are significant do they affect land or a body of water?	<b>No</b>
Can this decision only be made through a 10 Year Plan?	<b>No</b>
Does this decision require consultation through the Special Consultative procedure?	<b>No</b>
Is there funding in the current Annual Plan for these actions?	<b>Yes</b>
Are the recommendations inconsistent with any of Council's policies or plans?	<b>No</b>
The recommendations contribute to Goal 5: A Driven & Enabling Council	
The recommendations contribute to the achievement of action/actions in Governance and Active Citizenship	
The action is: provide opportunities for Māori to contribute to the decision-making processes and consider ways in which it may foster the development of Māori capacity to contribute to the decision-making processes	
Contribution to strategic direction and to social, economic, environmental and cultural well-being	<p>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 aspirations. The seven principal outcomes are described below that were developed as part of the framework.</p> <p>Whānau Ora is being met when whānau are:</p> <ul style="list-style-type: none"> <li>• self-managing and empowered leaders</li> <li>• living healthy lifestyles</li> <li>• confidently participating in te Ao Māori (the Māori world)</li> <li>• participating fully in society</li> <li>• are economically secure and successfully involved in wealth creation</li> <li>• cohesive, resilient, and nurturing; and</li> <li>• responsible stewards for their natural and living environments</li> </ul>

#### ATTACHMENTS

1. Rangitāne o Manawatū Environmental Management Plan [↓](#) 
2. Rangitāne o Manawatū Environmental Management Plan Legal Obligations under the RMA, SPA and NBEA [↓](#) 



RANGITĀNE O MANAWATŪ

# ENVIRONMENTAL MANAGEMENT PLAN

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First Edition

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**Prepared by**

Te Ao Turoa Environmental Centre

**Published by**

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New Zealand

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## KARAKIA

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*Karanga Karanga ki a Ranginui i runga nei*

*Karanga karanga ki a Paptūānuku i raro nei*

*He putanga ariki, he putanga tauira*

*Kia hora pai ai te ara kupu matua*

*Nā Rongomatane*

*Nā Rehua Kaiariki*

*Nā Tane Te Waiora, Tane Whakapiripiri, Tane Mahuta na Tanenuiarangi.*

*Ka puta ki nga hautapu a Tawhirimatea*

*Ki te whai ao*

*Ki te ao marama*

*Haumi e hui e*

*Taiki e.*

*Kei ngā tini mate kua wheturangitia*

*Haere ki Hawaiki nui, ki Hawaiki roa, ki Hawaiki pamamao.*

*Ki te hononga wairua, ki te urunga mai o te kauheke.*

*Kauheke kaumatua*

*He Tipua, He Taniwha.*

*Kei aku nui kei aku rahi*

*Kei aku rangatira e manaaki nei, e tiaki i te Taiao*

*Ko tēnei te reo whakamihi o Rangitāne o Manawatū.*

*Tēnā koutou katoa.*

## KUPU MAI I TE TUMUAKI WORDS FROM THE CEO

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*It is with great humility, after many years of continuing the traditions of our tupuna as kaitiaki of the environment, that we have developed our Rangitāne o Manawatū Iwi Environmental Management Plan.*

There were many discussions around what kind of Korowai to weave the strands of our plan through and after much consideration we settled on the Korowai of Whānau ora as its outcomes underpin everything we are and do as Iwi. Its focus is on empowerment, what we can do for each other and to protect our environment for future generations as our tupuna did for us.

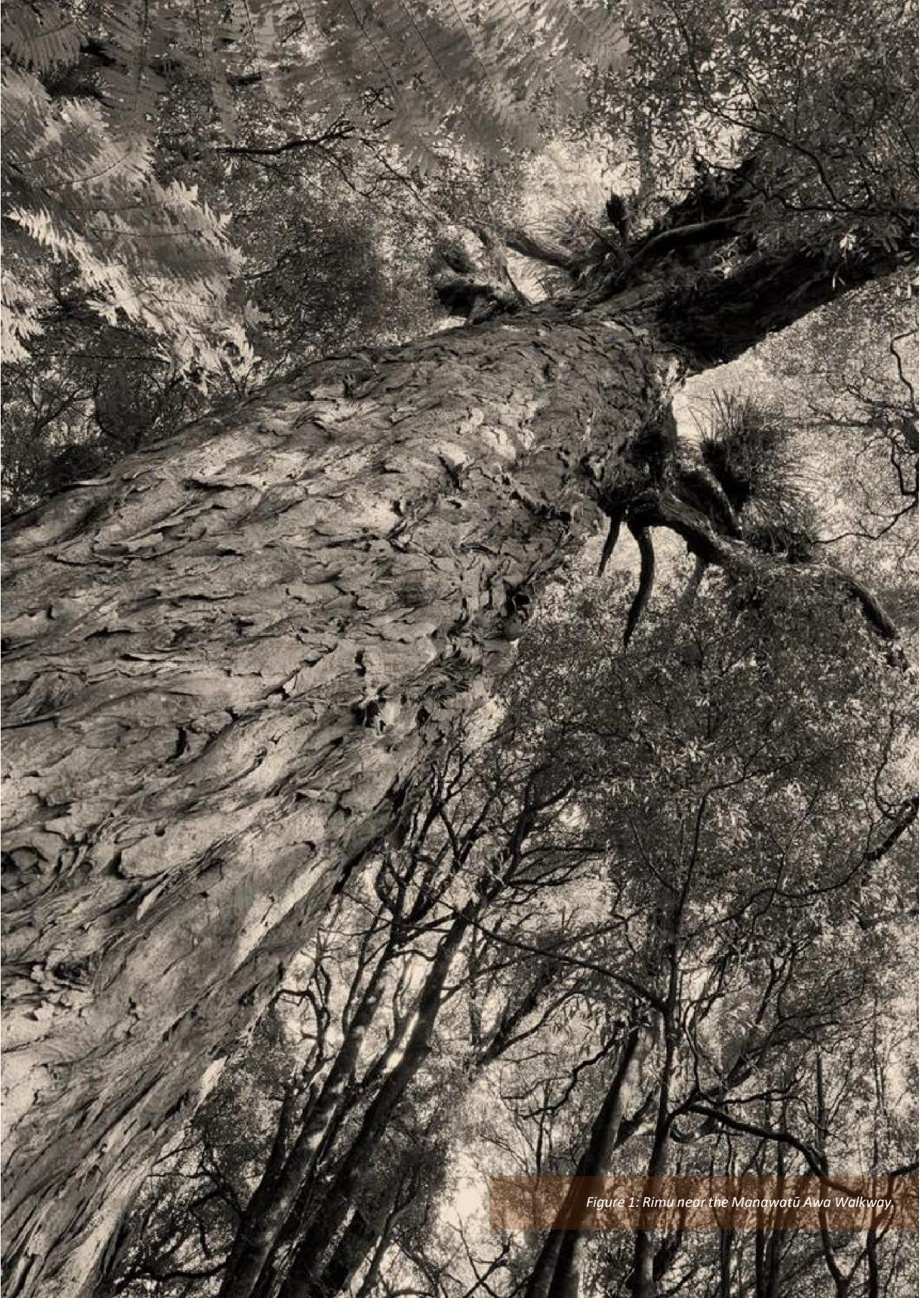
If we can implement and uphold the values of Whānau Ora, then we have a chance to have a planet to be proud of in the future. Thus, we as Rangitāne have a significant and critical role as the Treaty partner to Councils to ensure our plan is fully implemented and adequately resourced by Councils to ensure Rangitāne o Manawatū Environmental Lore is upheld and given effect to. This plan is a living plan and will evolve as we respond to changes in this space.

I conclude by acknowledging and honouring Siobhan Karaitiana who authored our plan and who walks in a world that is dedicated to the betterment of our Environment embedded in Te Ao Māori.

**Danielle Harris** O.N.Z.M, LLB, PGDipBusAdmin

Chief Executive Officer





*Figure 1: Rimu near the Manawatū Awa Walkway.*



## HOAKETANGA PURPOSE OF AN IWI MANAGEMENT PLAN

*Iwi/hapū management plans are planning documents that are:*

- *recognised by an iwi authority*
- *relevant to the resource management issues of the region/district/rohe*
- *lodged with the relevant local authority.*

They must be taken into account when preparing or changing policy statement, regional and district plans. They are used by iwi/hapū to express kaitiakitanga.

This plan has been endorsed by Tanenuiarangi Manawatū Incorporated and Rangitāne o Manawatū Settlement Trust.

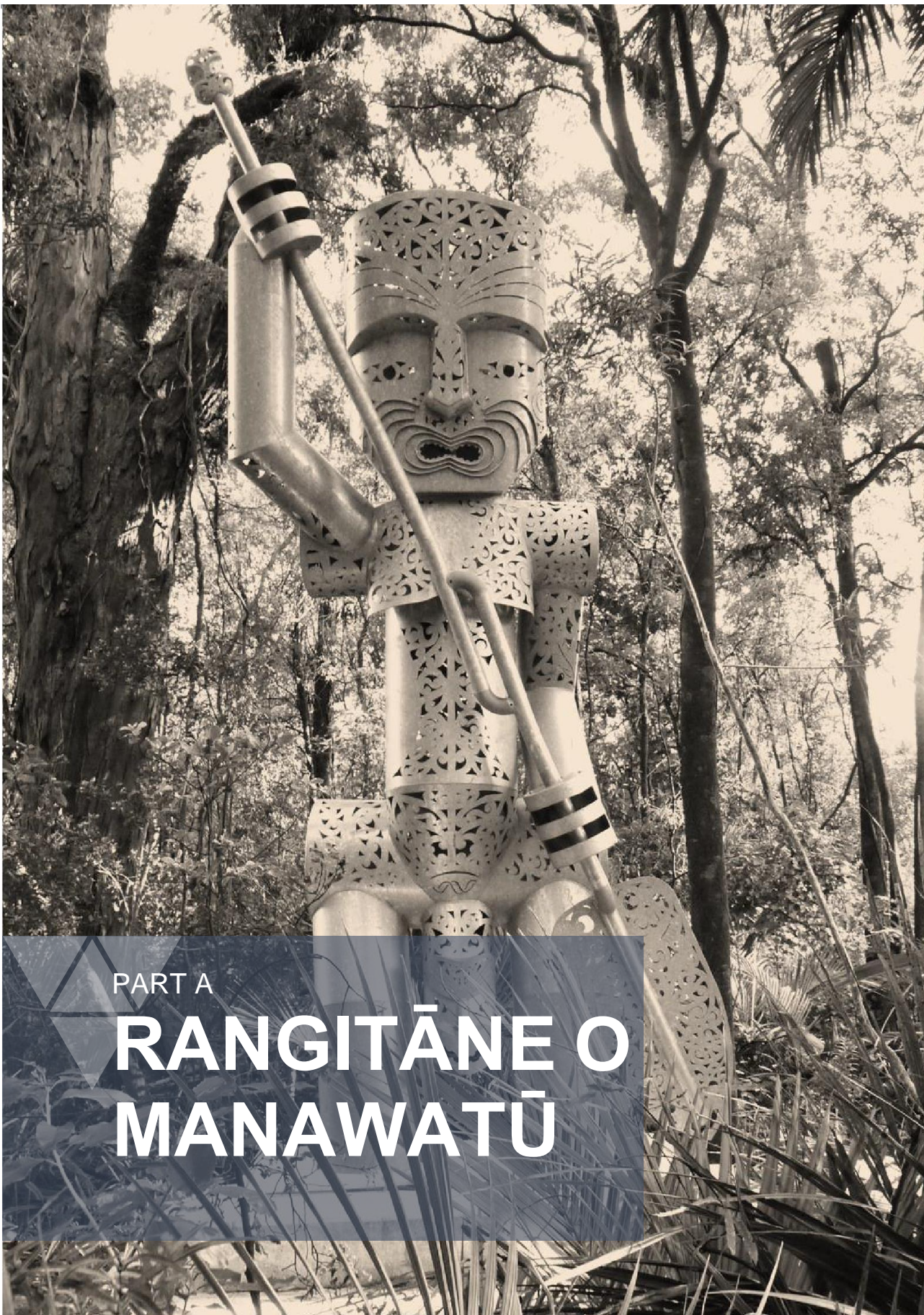
This plan must be taken into account by Horizons Regional Council (HRC), Palmerston North City Council (PNCC),

Manawatu District Council (MDC) and Horowhenua District Council (HWC) when preparing and updating their respective regional or district plans. Detailed written assessment against Rangitāne o Manawatū EMP must be made by councils and council planners during these processes. Furthermore, this plan will provide a range of stakeholders with a high-level understanding of the priorities and responsibilities Rangitāne o Manawatū hold regarding their Kaitiakitanga within their rohe. Te Ao Turoa Environmental Centre are responsible for administering this plan. They can be contacted on [tmi@rangitaane.iwi.nz](mailto:tmi@rangitaane.iwi.nz) or 06 353 1881.

We are aware of the implications of the RMA reforms and see this plan as a key document in these reforms.

Lodgement	Date	Signature
Horizons Regional Council		
Palmerston North City Council		
Manawatū District Council		
Horowhenua District Council		





PART A

# RANGITĀNE O MANAWATŪ



## RANGITĀNE O MANAWATŪ WHAKAPAPA

*Ancestors of Rangitāne o Manawatū arrived in Aotearoa aboard the Kurahaupō waka over 30 generations ago.*

Whatonga was a captain of the Kurahaupō waka and is the eponymous ancestor whom the people of Rangitāne o Manawatū trace their lineage. He settled in the Heretaunga area (Hawkes Bay) and explored a large

part of Aotearoa. 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 have inhabited for many centuries. 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 physically and metaphysically in its widest sense from misuse and further degradation.

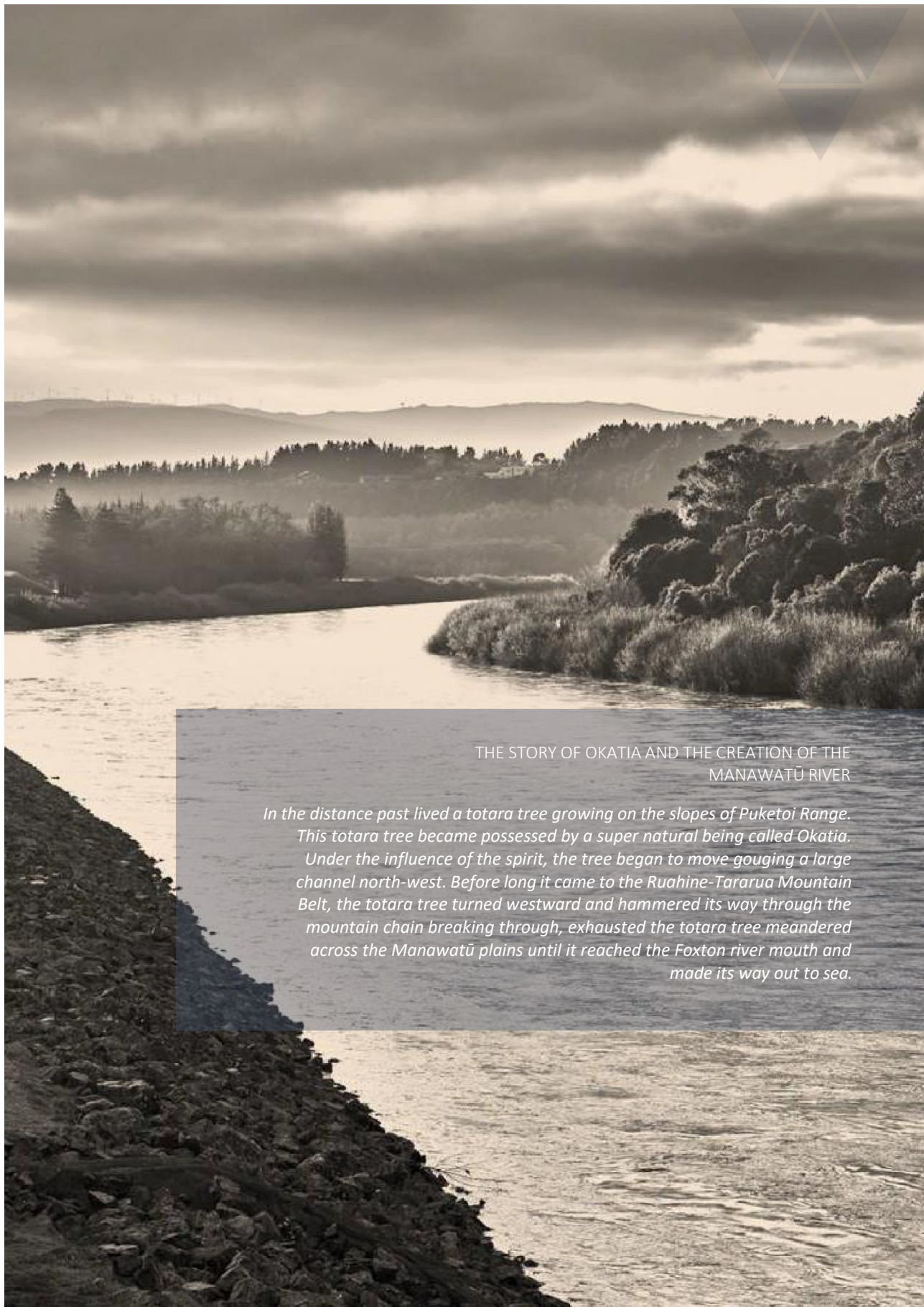
Rangitāne o Manawatu have been mana whenua for hundreds of years, thus have a significant and deep connection to life-giving land and waters of the Manawatū and an obligation to protect, enhance and restore the mauri for future generations.

### MANAWATŪ AWA

At the turn of the 19th century Rangitāne and Rangitāne whānaunga held mana over nearly the entire drainage basin of the Manawatū Awa for many hundreds of years. Life centred around the Manawatū Awa, its tributaries, lakes and wetlands, which came to shape the worldview and values system of Rangitāne today. Thus the naming of the Manawatū Awa 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 distance past lived a totara tree growing on the slopes of Puketoj 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.*

## RANGITĀNE O MANAWATŪ WHĀNAU, HAPŪ, IWI

*Traditional entry to the Manawatū interior was gained by paddling and poling waka along the Manawatū Awa. At each major awa bend, a permanent or seasonal village or pā existed within our history.<sup>1,2</sup>*

The awa linked hapū (sub family groups) and whānau (family groups) together to form who we are, now known as Rangitāne o Manawatū. We are a collective of six hapū. Hapū members work closely together and each hapū has a representative on the Rangitāne o Manawatū Settlement Trust.

This collaboration forms one avenue of mandate for Rangitāne.

The six hapū are listed below in no particular order. Their collective area of interest is pictured in Figure 1.

### NGĀTI MAIREHAU (ALSO KNOWN AS NGAI TUAHURIRI)

Ngāti Mairehau, also known as Ngāti Tuahuriri, occupy the east bank of the Manawatū Awa from Fitzherbert to Linton, Tokomaru and Foxton. Whānau include the Hemara Hoterini, Hemara Haeana, Renata Ropiha and Te Ra.

### NGĀTI TE KAPUARANGI

Ngāti Te Kapuarangi descend from the land surrounding the current city of Palmerston North. Ihaka Te Rangimauriora was one of the aristocratic gentlemen who took an active part in tribal issues during the 1860's major land acquisition period in the Rangitāne o Manawatū District. He often identified himself as Ngāti Te Kapuarangi (a hapū offshoot of Ngāti Hineaute). It is from this man that we get the name of Ihaka Street in Palmerston North City. Many of his descendants are found across the Tamaki Nui a Rua (Dannevirke), Pahiatua, and Manawatū region. Present day whānau include the whānau of Fitzgerald, Whaiapu, Tataurangi, Mitchel and Duncan.

<sup>1</sup> Taylor & Sutton (1999). Inventory of Rangitāne Heritage sites in Palmerston North City, 1999. Palmerston North City Council.

<sup>2</sup> Tanenuiarangi Manawatū Inc (1999). Rangitāne Mahinga Kai Project. Palmerston North.



**NGĀTI HINEAUTE**

Ngāti Hineaute occupy the banks of the Awa between Te Apiti and the present city of Te Papaioea. One of the leading men of this hapū at the time of the land acquisition by the Crown was Te Peeti Te Awe Awe, whose statue stands in Te Marae o Hine (the Square) which was once the pā site of Rakaumai. Rakaumai was one of the many children of Hineaute, and from his four wives come the families named below and others. The descendants of Ngati Hineaute are now almost innumerable and spread widely. Other leading rangatira of the day who took an active interest in the settlement of Palmerston North were Taitoko Te Matai, Kerei Te Panau, Hoani Meihana Te Rangiotu, Huru Te Hiaro, Te Hirawanui Kaimokopuna and Horomona Paro to mention a few. Their family interests were recognised in the establishment of the Hokowhitu Reserves.

Present day whānau of Ngati Hineaute include the whānau of Te Rangi, Tamati, Fitzgerald, Kawana, Te Awe Awe (Larkins), Walker, Apatari, Kopu, Moffatt, Paki, Anderson, Tamihana, Karaitiana, Wirihana, Whaiapu, Tataurangi, Mitchell and Paewai.

**NGĀTI RANGITEPAIA  
(ALSO KNOWN AS NGĀTI RANGI)**

Ngāti Rangitepaia occupied the west bank of the Awa from the vicinity of the city of Te Papaioea to the mouth of the Oroua Awa. A principal man of this hapū at the time of the land acquisition by the Crown was Hoani Meihana Te Rangiotu, after whom the village of Rangiotu was named after his passing. This was previously known as Oroua Piriti. Present day members include the whānau of Te Rangi, Tamati, Te Awe Awe (Larkins), Kawana, Durie, Jury, Te Ra, Manawatū, Paewai, Ratima and Matai.

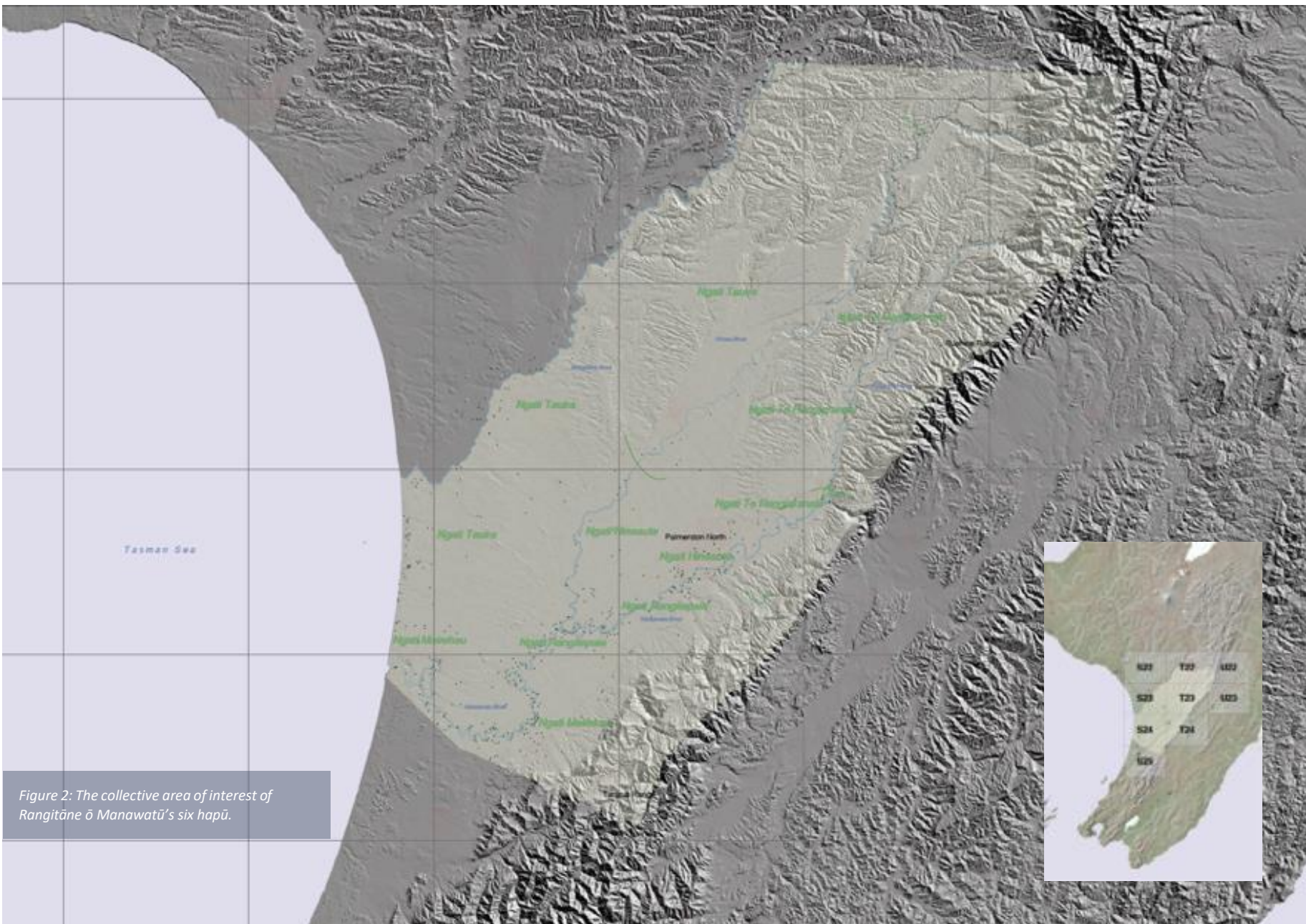
**NGĀTI RANGIARANAKI**

Ngāti Rangiaranaki occupy the banks of the Awa between Te Apiti and Te Papaioea, sharing the land with Ngati Hineaute. A leading man at the time of the land acquisition was Te Hirawanui Kaimokopuna. Present day whānau include Karaitiana, Wirihana Tamati, Kawana, Te Rangi, Fitzgerald, Tataurangi, Mitchell and Paewai.

### NGĀTI TAUIRA, A RANGITĀNE – NGĀTI APA HAPŪ

Ngāti Tauira occupy the area from the mouth of the Manawatū Awa to the mouth of the Rangitikei Awa up to the source of the Oroua Awa. This hapū is an interesting mix of both Rangitāne and Ngāti Apa. The chieftains of this hapū, at the time of the signing of the Treaty of Waitangi, were Hamuera Te Raikokiritia, Te Hanea and Te Auahituroa.

Ngāti Tauira and Ngāti Apa often fought over the abundant food resource that was the Taonui Basin. As often is the case with iwi and hapū groups who clash, peace was brought about through inter-marriage. In the late 19th Century Kawana Ropiha (Chief of Ngāti Tauira) married Mererikiriki the first (Rangitepaia) and produced Mererikiriki (Tohunga o Te Wairu Tapu). Whānau include Tamati, Kawana, Te Panau, Kingi, Ranginui, Mathews, Paki, Rawhiti, Tiako, Marumaru to name but a few. Many of the families are widely spread now but those Rangitāne Ngāti Apa associations are celebrated.





## TE TIRITI O WAITANGI (TREATY OF WAITANGI)

*Rangitāne o Manawatū filed their treaty settlement claim, Wai182, on December 20th 1990. After a long and testing journey finally settled in 2016.*

The Rangitāne o Manawatū Claims Settlement Act (2016) has set the scene for a post treaty settlement journey for the iwi. The following writing is taken from the Settlement Act, detailing the historical account, apology and acknowledgments made by the Crown for historical injustices.

### HISTORICAL ACCOUNT

The Crown's acknowledgements and apology to the settling group in part 3 are based on this historical account.

#### Rangitāne o Manawatu Before 1840

Rangitāne o Manawatu trace their origins back to Whātonga, one of three rangatira who commanded the Kurahaupō waka as it sailed from Hawaiki to New Zealand. After landing at Nukutaurua, a small bay on Māhia Peninsula, Whātonga eventually settled at Heretaunga in Hawke's Bay. Whātonga and his second wife Reretua had a son called Tautoki, who married Waipuna, a great granddaughter of the navigator Kupe. Rangitāne o Manawatu take their name from the son of Tautoki, their eponymous ancestor Rangitāne.

The descendants of Whātonga explored the lower North and upper South Islands, and settled in Wairarapa, Te Whanganui a Tara, Wairau, and the Marlborough Sounds. A considerable number of Rangitāne continued to reside at Heretaunga.

In the sixteenth century two brothers, Tawhakahiku and Mangere, led a party of Rangitāne from Heretaunga to Manawatu. Initially they followed a route through Te Apiti (the Manawatu Gorge), as Whātonga had done during his exploration of the lower North Island. However, after meeting resistance from another iwi, Tawhakahiku and Mangere entered Manawatu via a route near the Pahiatua track, passing through what is now known as Aokoutere to settle along the Manawatu River.

As the Rangitāne o Manawatu population grew, they established pā, kainga, and mahinga kai sites along the Manawatu River and exerted control over resources in the area. Their customary rohe follows the Manawatu River, extending north as far as the Rangitikei River, from the Tararua and Ruahine Ranges to the West Coast, south to the Manawatu River mouth. A number of neighbouring iwi also had interests in parts of this area. Rangitāne o Manawatu pā and kainga included Hotuiti, Tokomaru, Paparewa, Raewera, Puketotara, Tiakitahuna, Te Kuipaka, Awapuni, Te Motu o Poutoa, and Te Wi.

Rangitāne o Manawatu lived largely peacefully until the 1820s, when musket armed iwi migrating from the north arrived in Manawatu. Rangitāne o Manawatu suffered disruption as a result of battles with the northern iwi and their movements into and through their area.

### New Zealand Company Purchases and the Spain Commission, 1839-1844

The New Zealand Company was a private land-settlement company established in London in May 1839. In late August 1839 the British Government dispatched Captain William Hobson to negotiate with Māori for the cession of New Zealand to the British Crown. One of the instructions given to Hobson was to establish the Crown's sole right to purchase land (pre-emption). The Company sent representatives to New Zealand ahead of Hobson to purchase the land it desired before pre-emption was established.

In October 1839, the Company entered into the Kāpiti deed of purchase with another iwi. Through this deed, the Company purported to purchase vast tracts of the upper South and lower North Islands, including the Rangitāne o Manawatu rohe. Rangitāne o Manawatu did not sign this Company deed.

In January 1840 the Crown issued three proclamations. The third established pre-emption and announced the Crown would create a Commission to investigate earlier land transactions between Māori and private parties.

In May 1840 the Crown proclaimed sovereignty over the North Island of New Zealand based on the Treaty of Waitangi and over the South Island on the basis of discovery. Although Crown representatives took the Treaty to Manawatu in May 1840, it was not signed by Rangitāne o Manawaturangatira.

In September 1841 the Crown waived pre-emption in certain areas, including a defined area of Manawatu. The Company could then make additional payments to Māori in order to complete transactions it had begun before pre-emption was proclaimed. In February 1842, the Company signed a Deed of Purchase with another iwi at Te Papangaio pā at the Manawatu River mouth, conveying an area of land between the Tararua Ranges and the Rangitikei and Horowhenua Rivers. Rangitāne o Manawatu did not participate in the sale. When New Zealand Company surveyors arrived in Manawatu in early 1842 Rangitāne o Manawatu and another iwi objected to the survey. Rangitāne o Manawatu burnt down the surveyors' huts.

In December 1841, Land Claims Commissioner William Spain arrived in New Zealand to investigate the Company's land claims. In 1843 and 1844 Spain heard evidence from Company officials, European settlers, and other iwi about the Company's Manawatu transactions. In 1872 a rangatira from another iwi testified that Commissioner Spain was told in 1844 that Rangitāne o Manawatu had not agreed to the sale of their lands and were not present when the lands were purportedly sold. Spain did not seek evidence from Rangitāne o Manawatu witnesses.

In his 1845 report, Commissioner Spain found the New Zealand Company's claims in Manawatu failed aside from a 100 acre block at Horowhenua secured by way of further compensation, paid to other iwi in 1844. The Commissioner recommended, in light of the previous attempt to purchase the land, the Company be given a right of pre-emption to the lands between the Rangitikei and Horowhenua Rivers so that, with the permission of the Crown, they might complete the purchase at a later date.

There were no further land purchases in the Rangitāne o Manawatu rohe until the 1850s, by which time the Company had gone out of business. Nevertheless, the Crown still considered itself responsible for providing land to settlers who had purchased land from the Company before it had purchased the land from Māori.

### Crown Purchase of the Te Awahou Block, 1859

In 1858 legislation was enacted providing that settlers who held Company land orders in Manawatu would be entitled to be granted land in this region when Māori titles had been extinguished. In 1859 the Crown purchased approximately 37,000 acres in the Te Awahou block on the lower north bank of the Manawatu River. The chief who sold the land later agreed that others should have been included in the sale. As a result, some Rangitāne o Manawatu received a share of the purchase money from the vendors of the block. In 1873 the Native Land Court awarded some Rangitāne o Manawatu individuals 76 acres at Iwitekai, just south of Moutoa, which had been reserved from the purchase.

### Te Ahuaturanga Purchase, 1864

In 1850 the Crown had initial discussions with Rangitāne o Manawatu regarding the acquisition of what became the Te Ahuaturanga block. However, no boundaries were discussed, and negotiations did not resume until 1858. At this time, a Rangitāne o Manawatu rangatira, Te Hirawanui Kaimokopuna, offered to sell the Te Ahuaturanga block, estimated by Crown officials to be 170,000 acres, to the Crown. Rangitāne o Manawatu wanted to encourage European settlement in northern Manawatu so they could participate in the developing settler economy.

The Crown purchase agent wanted to negotiate using a rough sketch of the block as a guide to the area under discussion. However, Te Hirawanui told the Crown agent that “before the land could be sold that it must be surveyed all round the Boundaries and then paid for at the rate of 30/- per acre – that [the] land was of immense extent and that it should not be sold in the dark.” Te Hirawanui understood that the Crown had already promised to have the land surveyed before sale.

The Crown refused to negotiate a per acre price for the land, and sought instead to negotiate on a lump sum basis. Negotiations for the sale broke down by late 1859, after Te Hirawanui rejected Crown offers of first £5,000 and then £6,000 for the block.

In 1862 the Crown, under the Native Lands Act 1862, established the Native Land Court to determine the owners of Māori land “according to native custom”, and to provide these owners with titles derived from the Crown. The Act waived the Crown’s right of pre-emption, allowing the owners identified by the Native Land Court to sell their land “to any person or persons whomsoever.”

The Crown still wanted to acquire land to pass on to settlers who held New Zealand Company land orders in Manawatu. The Crown therefore exempted a defined area of Manawatu, including the Te Ahuaturanga and Rangitikei-Manawatu blocks from the operation of the 1862 Act. The exemption of these lands from the 1862 Act meant the Native Land Court did not have jurisdiction to investigate land ownership in Manawatu, and only the Crown could purchase Rangitāne o Manawatu land.

In April 1862, the Governor authorised the superintendent of the Wellington Provincial Council to purchase land on behalf of the Crown and, in 1863, the Crown resumed negotiations for Te Ahuaturanga with Rangitāne o Manawatu. The Crown purchase agent told Rangitāne o Manawatu that he considered the previous Crown offer of £6,000 ‘insufficient’ and promoted the benefits of rapid Pākehā settlement ‘provided that the Reserves were ample and well selected’. The Te Ahuaturanga deed of sale was signed on 23 July 1864 and transferred approximately 250,000 acres to the Crown. The purchase price of £12,000 was paid to Rangitāne o Manawatu on 19 August 1864. The Te Ahuaturanga block extended from just north of present day Tokomaru to the headwaters of the Oroua River, bounded to the east by the Tararua and Ruahine Ranges and to the west by the Oroua River to just above Feilding, then cutting a line just west of the Taonui Stream and across the Manawatu River.

### Te Ahuaturanga Reserves

At the outset of the Te Ahuaturanga negotiations the Crown instructed its purchase agent to be on guard against Rangitāne o Manawatu requests for high prices and large reserves, and to urge them to sell as much land as possible. In September 1858 a Crown purchase agent proposed that 5,000 acres be set aside as reserves. However, after meeting Rangitāne o Manawatu at Puketotara on 27 October, he reported that 'we arranged anew the reserves, reducing them very much in extent'.

The Crown surveyed the reserves over a year later, in November 1859. They totaled 2,570 acres. At the request of Te Hirawanui the Crown set aside a 200 acre reserve at Wairarapa, on the west bank of the Pohangina River. The other reserves were at Te Wi, 650 acres on the west bank of the Manawatu River near Raukawa Pā; at Hokowhitu, 890 acres on the west bank of the Manawatu River between the river and the northern end of Papaioea clearing; and at Te Kairanga, 830 acres on the east bank of the Manawatu River.

The Te Ahuaturanga deed of 1864 attached a plan showing the boundary of the land sold, and the boundaries of the reserves for Rangitāne o Manawatu. The reserves were not described in the body of the deed.

The Crown issued grants to Rangitāne o Manawatu for these reserves between 1873 and 1879, after the Native Land Court had determined their ownership. At the request of Rangitāne o Manawatu rangatira the Hokowhitu reserve was subdivided into seven sections between Rangitāne o Manawatu hapū and awarded to 54 individuals. A further 43 Rangitāne o Manawatu people were registered by the Native Land Court, under section 17 of the Native Lands Act 1867, as having an interest in the reserve. The Te Wi and Wairarapa reserves were granted to 3 and 8 people respectively.

The location of reserves caused much discontent for Rangitāne o Manawatu for several years after the Te Ahuaturanga sale, as they excluded wāhi tapu such as Raukawa Pā, Awapuni lagoon and kainga, Te Motu o Poutoa, Maraetarata and Tiakitahuna. In 1866 Rangitāne o Manawatu sought unsuccessfully to have the Crown include Raukawa Pā and Awapuni lagoon in their reserves.

In November 1866 the Wellington provincial government auctioned the first sections of the Te Ahuaturanga block. Sections were offered at higher prices than the shilling per acre the Crown paid Rangitāne o Manawatu two years earlier. Between 1866 and 1873 Rangitāne o Manawatu participated in auctions of the Te Ahuaturanga block to re-acquire several of their kainga. Their acquisitions included 105 acres at Awapuni (which became a principal settlement of Rangitāne o Manawatu until the 1920s and the site of their marae Kikiwhenua); 168 acres at Karere (including Tiakitahuna kainga), 100 acres on the Manawatu River opposite Tiakitahuna, and small plots in the town of Palmerston North. In 1879 Hoani Meihana told the Native Land Court that he purchased Tiakitahuna 'on behalf of the people'. While Rangitāne o Manawatu repurchased some wāhi tapu, other sites of significance such as Raukawa Pā were sold to settlers and not subsequently repurchased.

### Papaioea Clearing

The Papaioea clearing, later the site of Palmerston North, was located within the Te Ahuaturanga block. It had been the pā site of the Rangitāne o Manawatu rangatira Rakaumaui and was a significant site for Rangitāne o Manawatu.

In August 1865, after the sale of Te Ahuaturanga, Rangitāne o Manawatu rangatira, Kerei Te Panau and Huru Te Hiaro, proposed that a part of the Papaioea clearing be made a Rangitāne o Manawatu reserve so that their land at Hokowhitu could be adjoined to Papaioea and held 'in one piece'. They proposed exchanging the reserve at Te Wi for land at Papaioea. The Crown

did not act on the proposal. This was likely because the Crown had identified Papaioea as a good site for a township. In late 1866 the Wellington Provincial government began auctioning the Papaioea land.

In 1867, the Crown did not consult with Rangitāne o Manawatu before purchasing 71 acres of the Papaioea clearing from the Wellington provincial government so that it could be given to another iwi as part of an exchange including land outside Manawatu. The block, located in central Palmerston North, is now valuable commercial and residential real estate.

#### **Rangitikei-Manawatu Purchase, 1866**

From the 1840s, Rangitāne o Manawatu, alongside other iwi, leased out large tracts of land between the Rangitikei and Manawatu Rivers to settlers. In 1863 a dispute arose among several iwi, including Rangitāne o Manawatu, over the distribution of rental proceeds from leases of around 80,000 acres between the Rangitikei and Manawatu rivers. The Crown intervened when the dispute threatened to escalate into armed conflict.

In 1863 the Crown held hui with the three principal iwi party to the dispute, including Rangitāne o Manawatu. At these hui Crown agents offered to refer the dispute to the Governor or to resolve the matter through arbitration. However, neither solution could be agreed upon by all parties. At a hui on 16 January 1864 one of the iwi with interests in the block offered the land for sale to the Crown. On 27 January 1864, the superintendent of Wellington province secured agreements from all parties that rents from the block would be suspended until the dispute was settled. Rangitāne o Manawatu and another iwi favoured arbitration to resolve the disagreement and wrote to Governor Grey and the superintendent protesting the proposed sale of the land.

At a hui with the superintendent and a number of other rangatira at Whārangi in October 1864, Hoani Meihana, a Rangitāne o Manawatu rangatira, consented to the sale of the block. However other Rangitāne o Manawatu rangatira were not present.

In 1865 the Native Lands Act 1862 was repealed and replaced by the Native Lands Act 1865. The new legislation retained the clause excluding the Manawatu block from the operation of the 1862 Act. As before, the land could only be acquired by the Crown, and the Native Land Court had no role in determining its customary ownership.

Late in 1865 the superintendent travelled to Manawatu and met with Rangitāne o Manawatu and the other iwi with interests in the block. He said to a rangatira of another iwi that the exclusion of the block from the Act prevented what he called the “farce” of a Native Land Court investigation, given its ownership was so strongly disputed. At a meeting at Puketotara Te Peeti Te Awe Awe, a Rangitāne o Manawatu rangatira, told the superintendent he had not attended the Whārangi hui in October 1864 where the chiefs agreed to sell the land. Te Awe Awe said that he refused to sell and that he wanted the rents to be released because Rangitāne o Manawatu were “living upon” them. Hoani Meihana repeated his preference to sell the Rangitikei- Manawatu block, but opposed the further sale of any land east of the Oroua River, later known as the Aorangi block, saying that:

We must keep it as a reserve for our children, and for their children after them. We must have it partitioned and get Crown grants for it. My determination to sell is confined to the disputed lands.

The Superintendent offered to distribute the suspended rents if the involved iwi could reach a unanimous decision on their release and division, but no consensus was reached.

In April 1866 representatives of the three principal iwi in the dispute met to discuss terms of sale. Te Peeti Te Awe Awe and Kerei Te Panau now consented to the sale on behalf of Rangitāne o Manawatu. The price agreed for the block was £25,000, and the superintendent called upon the iwi to determine the division of the money before signing a deed. Reserve areas would be determined on the completion of the purchase. Rangitāne o Manawatu believed the purchase money should be divided equally and paid directly to the three principal iwi in the block with their share given to Te Peeti Te Awe Awe.

When the iwi gathered at Parewanui on 5 December 1866, the allocation of the purchase money had not been agreed. Before the hui the superintendent outlined to the Native Minister a proposed division of the purchase money that would have given Rangitāne o Manawatu £5,000. At the Parewanui hui, Rangitāne o Manawatu expressed their preference for an equal distribution of the purchase money among the three principal iwi. When this was not agreed to, Rangitāne o Manawatu supported a further proposal which would have seen them receive £5,000. No consensus could be reached for this proposal either. After lengthy discussions Rangitāne o Manawatu informed the superintendent that they had entered an arrangement with one of the other principal iwi. This iwi would represent Rangitāne interests and allocate them a share of the purchase price.

The deed of sale for the approximate 241,000 acre block was signed at Parewanui on 13 December 1866. Approximately 96 Rangitāne o Manawatu signed the purchase deed. The Crown paid £15,000 of the purchase money to the iwi from whom Rangitāne o Manawatu had arranged to receive payment. Rangitāne o Manawatu received only £600 despite having consistently sought at least £5,000 for their interests.

#### **Rangitikei-Manawatu Reserves**

No reserves were defined in the Rangitikei-Manawatu deed, despite the Native Minister's recommendation that they be included, in line with established practice. The purchase had been completed on the basis that reserves would be allocated after sale. However, in the years following the sale, the provision of reserves to Rangitāne o Manawatu from the Rangitikei-Manawatu block became intertwined with their protests over the payment of the purchase money.

In January 1867 a large gathering of Rangitāne o Manawatu met with the superintendent at Puketotara Pā, extremely angry with their share of the payment from the Rangitikei-Manawatu sale. Rangitāne o Manawatu sought his assistance in securing what they considered their full share of the purchase money. Te Peeti Awe Awe requested the superintendent to "make good the loss" by giving Rangitāne o Manawatu a reserve of 3,000 acres at Puketotara. The superintendent said that he sympathised with Rangitāne o Manawatu but refused to intervene in the dispute. He offered Rangitāne o Manawatu a 1,000acre reserve at Puketotara as compensation. The superintendent also indicated that the government had identified a site where a township could be established within the reserve. He suggested Rangitāne o Manawatu establish the town themselves for their own benefit.

Rangitāne o Manawatu initially refused the offer of 1,000 acres and repeated their request for 3,000 acres. In March 1867, however, Te Peeti Te Awe Awe accepted the offer of 1,000 acres at Puketotara. The memorandum of agreement signed by Te Awe Awe and the superintendent assigned the 1,000 acres as a 'tribal reserve' and included a provision that gave the Crown the right to build public roads through the reserve. The Puketotara reserve did not end Rangitāne o Manawatu protests and over the following decade they unsuccessfully petitioned the Crown on more than twelve occasions to have their concerns about the purchase payments addressed and a further payment made.

The conclusion of the purchase left the matter of the rent that had been suspended since 1864. In November 1869, the superintendent, acting as land purchase commissioner, reported that, unable to reach an agreement, the vendors of the Rangitikei-Manawatu block resolved to leave the apportionment of the suspended rents, totaling £4,699, in his hands. Rangitāne o Manawatu wanted the rents to be apportioned equally. When the Crown distributed the rents in late 1869 Rangitāne o Manawatu received £525, rather than the equal share they sought. The land commissioner told Rangitāne o Manawatu that £300 of the payment represented compensation for what the Crown considered the unfair payment they received for the Rangitikei-Manawatu purchase.

In November 1870, Rangitāne o Manawatu rangatira sought an additional 10,000 acres of reserves in lieu of the £4,400 they said had not been received from the Rangitikei-Manawatu purchase. The Minister of Native Affairs conceded that Rangitāne o Manawatu appeared to “have suffered great loss.” He awarded further reserves. These included a further 1,100 acres at Puketotara for the “Rangitāne tribe,” 100 acres on the west bank of the confluence of the Oroua and Manawatu Rivers (that included Puketotara pā), and three small sections to individuals along the west bank of the Oroua River totaling 56.5 acres and covering urupā and eel fisheries. Hare Rakena Te Awe Awe had not consented to the sale and was awarded a 500 acre reserve at Puketotara. In 1871 the Minister of Native Affairs described the greater portion of the reserves he created for Māori in the Rangitikei-Manawatu block as being composed of “sand hills, swamp, and broken bush”.

Between 1871 and 1874, Rangitāne o Manawatu sought, unsuccessfully, to have the Crown increase the size of their Oroua River reserves. One of the reserves encompassed 35.5 acres on the bank of the Oroua River and included part of the lagoon at Te Awa a Pūnoke, which was an important eel fishery for Rangitāne o Manawatu. In 1872 Hoani Meihana asked the Native Minister to add old cultivations at Te Awa a Pūnoke to the reserve. The Crown declined this request after a Crown surveyor was unable to find any cultivations and considered the area Hoani had identified to be about 1,000 acres. In 1874 the Crown declined a request by Hoani to expand the reserve to include the whole lagoon.

In the mid-1870s Rangitāne o Manawatu continued to feel aggrieved over the Rangitikei-Manawatu sale and felt their claims had not been satisfactorily addressed by the Crown. As European settlement on the Rangitikei-Manawatu block neared areas of Rangitāne o Manawatu occupation, some Rangitāne o Manawatu individuals began to obstruct the survey and development of the land.

In 1876 Rangitāne o Manawatu opposed the survey and drainage of a large block of land encompassing a number of swamps and lagoons, including Te Awa a Pūnoke. Rangitāne o Manawatu occupied the block in protest. Hoani Meihana told a Crown official that Rangitāne o Manawatu were “anxious lest the Awapūnoke be drained and their eels thereby be destroyed.” A Crown official commented sympathetically that “every attempt to drain [the swamps] has been opposed by the Natives, who argue with some show of reason that to open out these swamps would destroy the object for which these reserves were made”.

Rangitāne o Manawatu rangatira Hoani Meihana and Te Peeti Te Awe Awe linked the protest and occupation to their wider grievance over the money paid to Rangitāne o Manawatu in the Rangitikei-Manawatu purchase. In 1877 the Crown laid charges against two Rangitāne o Manawatu individuals who had occupied the disputed block but later dropped the prosecution and the survey proceeded.



In the late 1870s the Crown granted Hoani Meihana 1,473 acres adjacent to the Rangitāne o Manawatu reserve at Puketotara in recognition of the grievance over the draining of Te Awa o Pūnoke. This grant generated protest among other members of Rangitāne o Manawatu who considered that the land should be the property of the whole iwi for their remaining grievances over the Rangitikei-Manawatu sale.

Rangitāne o Manawatu continue to believe they were inadequately compensated by the Crown for the loss of their land in the Rangitikei-Manawatu block.

### **Rangitāne o Manawatu and the Taranaki Campaign, 1866-1869**

Rangitāne o Manawatu, like some other iwi, voluntarily joined the native military contingent in 1866 at the request of the superintendent of Wellington province. Under the command of Major General Trevor Chute and Major Kemp they fought in the Taranaki Campaign and in the 1868-1869 campaign against Titokowaru.

The Crown recognised the contribution of Rangitāne o Manawatu in these wars by awarding Te Peeti Te Awe Awe a sword of honour and the Tanenuiarangi Flag. Rangitāne o Manawatu believe their rangatira fought in order to protect their remaining land from alienation.

### **Rangitāne o Manawatu and the Native Land Court**

From the late 1860s to the early twentieth century, land in Manawatu which had not already been purchased by the Crown passed through the Native Land Court. The Native Land Court, under the Native Lands Act 1865, was to determine the owners of Māori land “according to native custom” and to convert customary title into title derived from the Crown.

The native land laws introduced a significant change to the Māori land tenure system. Customary tenure was able to accommodate multiple and overlapping interests to the same land, but effective participation in the post 1840 economy required clear land boundaries and certainty of ownership. The Native Land Court was not designed to accommodate the complex and fluid customary land usages of Māori within its processes, because it assigned permanent ownership. In addition, land rights under customary tenure were generally communal but the new land laws tended to give rights to individuals, instead of hapū and iwi.

The Crown aimed, with these measures, to provide a means by which disputes over the ownership of lands could be settled and facilitate the opening up of Māori customary lands to Pākehā settlement. It was expected that land title reform would eventually lead Māori to abandon the tribal and communal structures of traditional land holdings.

Under the native land laws individuals could submit claims to the Court without reference to their whānau or hapū. If awarded title by the Court, individuals held that title as their own property. They were free to dispose of their title, subject to the various native land acts. It was not until the 1894 that legislation provided for title to be held by iwi as corporate bodies.

The Native Lands Act 1867 gave the Governor discretion to refer claims to the Rangitikei-Manawatu block to the Native Land Court. However, claims could only be received from persons who had not signed the 1866 Deed of Sale. As most Rangitāne o Manawatu rangatira had signed the Deed of Sale, they were prevented from bringing claims regarding the Rangitikei-Manawatu block before the Native Land Court.

However, from the late 1860s through to the early twentieth century, Rangitāne o Manawatu rangatira participated widely in Court investigations of ownership for other Manawatu land. In total, the Native Land Court awarded Rangitāne o Manawatu owners almost 12,000 acres, primarily in the Aorangi, Taonui-Ahuaturanga, and Tuwhakatupua blocks.



After the large Crown purchases of the 1860s, Rangitāne o Manawatu sought to retain their remaining lands acquired through the Native Land Court for their own support. In 1873, shortly after the title hearing of the Aorangi block where Rangitāne o Manawatu were awarded the southern portion (Aorangi 3), Hoani Meihana informed the superintendent of Wellington province that:

Rangitāne portion [of Aorangi] is 5,200 acres. This is my word to you. I will never consent to the sale of this piece; it must be left for maintenance for ourselves and children. If the Government purchase, I will never give my consent to sell.

### European Settlement and the Alienation of Remaining Land

By the end of the 1880s Rangitāne o Manawatu held approximately 20,000 acres in reserves from Crown purchases, land they had been awarded by the Native Land Court, and land they had repurchased in the Te Ahuaturanga block. After acquiring the Rangitikei-Manawatu block, the Crown made few further purchases from Rangitāne o Manawatu. In 1876, the Crown purchased a small strip of land across the Aorangi 3 block for the Foxton Light Railway. In 1890 the Native Land Court awarded the Crown 300 acres from the same block to pay its survey costs. In 1897 the Crown purchased the 1,026-acre Tuwhakatupua 1A block on the southern bank of the Manawatu River.

From the early 1870s the Crown assisted significant numbers of European settlers to immigrate and settle in the upper Manawatu. In 1870 a block of 3,000 to 4,000 acres was made available to settle Scandinavian immigrants near Rangitāne o Manawatu settlements at Awapuni and Te Wi. Large virgin forests and swamps such as Taonui, Makurerua and Moutoa, which once provided a rich resource to Rangitāne o Manawatu, became over time fertile farmland and towns. The arrival of these settlers and the development of rural and urban areas in Manawatu brought many changes to Rangitāne o Manawatu and their rohe. As the region's agricultural economy developed, settlers and speculators began purchasing land from Rangitāne o Manawatu. From the late nineteenth century private purchasing accounted for the alienation of the majority of the remaining land of Rangitāne o Manawatu.

Except to a limited extent at Puketotara, the Rangitāne o Manawatu reserves in the Te Ahuaturanga and Rangitikei-Manawatu blocks were too small and fragmented to sustain either traditional subsistence or modern agriculture. The four original Te Ahuaturanga reserves had been leased out by Rangitāne o Manawatu to generate income for hapū and whānau. On their wooded Hokowhitu reserve, Rangitāne o Manawatu had entered into a joint venture with a European sawmilling company. By 1900 these reserves had all been sold to private interests, along with most of the land that had been repurchased. Reasons given for selling the Hokowhitu reserve included the erosion of the block by the Manawatu River and to pay debts owed to the Crown on the Aorangi 3 block. The effect of these sales was to leave only a small area of land in Rangitāne o Manawatu ownership in the core of their traditional rohe.

During the 1880s and 1890s, the Native Land Court partitioned much of the land it awarded Rangitāne o Manawatu in the Aorangi and Taonui-Ahuaturanga blocks, into smaller blocks which were then sold by their owners. This included over 2,500 acres of Aorangi 3 which was located in the middle of the Taonui swamp, away from road and rail lines.

By 1900 over 10,000 acres in total, more than half of the remaining land held by Rangitāne o Manawatu had been alienated.

The Puketotara reserve (two blocks totaling 2,178 acres) remained intact until the early twentieth century. In 1876 Te Peeti Awe Awe and Hoani Meihana had title to Puketotara issued, under the Rangitikei-Manawatu Crown Grants Act 1873, to ten grantees who acted as trustees on behalf of 100 owners. This arrangement lasted until 1902 when a case was brought before the Native Land Court to establish ownership of the Puketotara reserves beyond the ten

original grantees. As a result, in 1904 the number of owners to Puketotara was greatly expanded. Between 1908 and 1920 many of the new owners sought to partition out their individual interests, resulting in the Native Land Court ordering as many as 74 partitions. During the twentieth century most of the Puketotara reserve was sold.

Between 1900 and 1910 the number of private purchases fell dramatically. After 1910 this trend was reversed; over the next twenty years Rangitāne o Manawatu alienated, by way of private sales, 3,756 acres. By 1930 Rangitāne o Manawatu landholdings had been reduced to 2,903 acres. The remaining land was gradually eroded by further sales until the area of land owned by the iwi fell below 1,000 acres by 1990.

### Conclusion

The Crown's purchases prior to 1866 left Rangitāne o Manawatu with very little land. Further Crown purchases and private sales of reserves left Rangitāne o Manawatu virtually landless by the early twentieth century. In spite of their social and economic marginalisation, Rangitāne o Manawatu have continued to contribute extensively to the cultural and economic development of Palmerston North and the Manawatu Region.

## ACKNOWLEDGEMENTS AND APOLOGY

### ACKNOWLEDGEMENTS

The Crown acknowledges that until now it has failed to address the longstanding grievances of Rangitāne o Manawatu in an appropriate way. The Crown hereby recognises the legitimacy of the historical grievances of Rangitāne o Manawatu and makes the following acknowledgements.

The Crown acknowledges that when it investigated the New Zealand Company claims in Manawatu in 1843-1844, it did not seek the views of Rangitāne o Manawatu about the transactions affecting their land.

- 3.1 The Crown acknowledges that between 1859 and 1866 it acquired most of the land in which Rangitāne o Manawatu held customary interests by purchasing over 500,000 acres in the Te Awahou, Te Ahuaturanga and Rangitikei-Manawatu blocks.

The Crown acknowledges that when it opened negotiations for the Te Ahuaturanga block, Rangitāne o Manawatu sought to have the boundaries of the block surveyed and the purchase conducted on a price per acre basis, but the Crown was only prepared to offer a lump sum payment for the land under negotiation.

The Crown acknowledges that:

- in 1865 and 1866, after the sale of the Te Ahuaturanga block, it declined requests from Rangitāne o Manawatu to have sites they used and occupied, such as Raukawa Pā and Awapuni lagoon, included in their reserves;
- between 1866 and 1873 Rangitāne o Manawatu re-purchased several hundred acres of Te Ahuaturanga land, including wāhi tapu and kāinga; and
- when purchasing the Te Ahuaturanga block the Crown failed to adequately protect the interests of Rangitāne o Manawatu by ensuring that adequate reserves were set aside for Rangitāne o Manawatu, and this failure was in breach of the Treaty of Waitangi and its principles.

The Crown acknowledges that:

- it did not act on a proposal by Rangitāne o Manawatu in 1865 to add land from the Papaioea clearing to their reserve at Hokowhitu in exchange for their reserve at Te Wi;
- in 1867 it purchased land from the Papaioea clearing for individuals from another iwi; and
- this purchase has remained a considerable grievance for Rangitāne o Manawatu to the present day.

The Crown acknowledges that:

- the manner in which it conducted its purchase of the Rangitikei-Manawatu block in 1866, including not defining reserves prior to the purchase deed being signed, gave rise to one of the deepest grievances of Rangitāne o Manawatu; and
- Rangitāne o Manawatu repeatedly sought redress from the Crown following the sale for what Rangitāne o Manawatu considered an insufficient payment and the Crown's response to those requests failed to alleviate this major grievance for Rangitāne o Manawatu. In particular, reserves created by the Crown in response to Rangitāne o Manawatu protests did not fully encompass those areas Rangitāne o Manawatu wanted to retain. As a consequence, the Rangitikei-Manawatu purchase has remained a major source of bitterness for Rangitāne o Manawatu down the generations to the present day.
- The Crown acknowledges that the operation and impact of the native land laws on the remaining lands of Rangitāne o Manawatu, in particular the awarding of land to individual Rangitāne o Manawatu rather than to iwi or hapū, made those lands more susceptible to partition, fragmentation, and alienation. This contributed to the erosion of the traditional tribal structures of Rangitāne o Manawatu. The Crown failed to take adequate steps to protect those structures, and this was a breach of the Treaty of Waitangi and its principles.

The Crown acknowledges that:

- by 1900 over half of the land still available to Rangitāne o Manawatu for their support and maintenance following the Te Ahuaturanga and Rangitikei-Manawatu purchases had been alienated, including much of their reserved land from those blocks;
- by 1992 only a fraction of the former lands of Rangitāne o Manawatu remained in their ownership;
- the cumulative effect of the Crown's acts and omissions, including the Te Ahuaturanga and Rangitikei-Manawatu purchases, the operation and impact of the native land laws, and private purchasing has left Rangitāne o Manawatu virtually landless; and
- the Crown's failure to ensure that Rangitāne o Manawatu retained sufficient land for their present and future needs was a breach of the Treaty of Waitangi and its principles. This hindered the social, cultural and economic development of Rangitāne o Manawatu as an iwi.

The Crown acknowledges that its actions have undermined the ability of Rangitāne o Manawatu to access many of their traditional resources, including rivers, lakes, forests, and wetlands. The Crown also acknowledges that Rangitāne o Manawatu has lost control of many of their significant sites, including wāhi tapu that they wished to retain, and that this has had an ongoing impact on their physical and spiritual relationship with the land.

### APOLOGY

The Crown recognises the struggles of the ancestors of Rangitāne o Manawatu in pursuit of redress and justice for the Crown's wrongs and makes this apology to Rangitāne o Manawatu, to their ancestors and to their descendants.

The Crown is deeply sorry that it has not always lived up to its obligations under the Treaty of Waitangi in its dealings with Rangitāne o Manawatu and unreservedly apologises to Rangitāne o Manawatu for its breaches of the Treaty of Waitangi and its principles.

The Crown sincerely apologises for the cumulative effect of its acts and omissions which left Rangitāne o Manawatu virtually landless. The Crown greatly regrets that on a number of occasions it failed to protect Rangitāne o Manawatu interests when purchasing land in their rohe. By 1866 Rangitāne o Manawatu had been alienated from many of their traditional kainga, taonga and wāhi tapu, and were left with insufficient reserves. Despite the efforts of Rangitāne o Manawatu to retain and reacquire these lands, many have been lost forever. The Crown is deeply remorseful about the lasting sense of grievance its acts and omissions have caused Rangitāne o Manawatu.

The Crown profoundly and deeply regrets that over the generations the Crown's breaches of the Treaty of Waitangi undermined the social and traditional structures of Rangitāne o Manawatu and compromised the autonomy and ability of Rangitāne o Manawatu to exercise its customary rights and responsibilities.

The Crown deeply regrets its failure to appropriately acknowledge the mana and rangatiratanga of Rangitāne o Manawatu. Through this apology and by this settlement, the Crown seeks to atone for its wrongs and begin the process of healing. The Crown looks forward to re-establishing its relationship with Rangitāne o Manawatu based on mutual trust, co-operation, and respect for the Treaty of Waitangi and its principles.

Users of this Iwi Management Plan should take the time to become familiar with the following two documents, as they form the foundation upon which this Environmental Management Plan is set upon.

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|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. The full Deed of Settlement which forms the basis for the Rangitāne o Manawātū Settlement Claims Act (2016) found at:<br/> <a href="https://www.govt.nz/browse/history-culture-and-heritage/treaty-settlements/find-a-treaty-settlement/rangitane-o-manawatu/rangitane-o-manawatu-deed-of-settlement-documents/">https://www.govt.nz/browse/history-culture-and-heritage/treaty-settlements/find-a-treaty-settlement/rangitane-o-manawatu/rangitane-o-manawatu-deed-of-settlement-documents/</a></p> | <p>2. A set of statements of association for each of the statutory acknowledged lands and waterways relating to Rangitāne o Manawātū cultural redress within the Deed of Settlement found at:<br/> <a href="https://www.horizons.govt.nz/HRC/media/Media/Iwi%20and%20Hapu/Rangitane-o-Manawatu-Statutory-Acknowledgements.pdf">https://www.horizons.govt.nz/HRC/media/Media/Iwi%20and%20Hapu/Rangitane-o-Manawatu-Statutory-Acknowledgements.pdf</a></p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

## TE AO TUROA ENVIRONMENTAL CENTRE

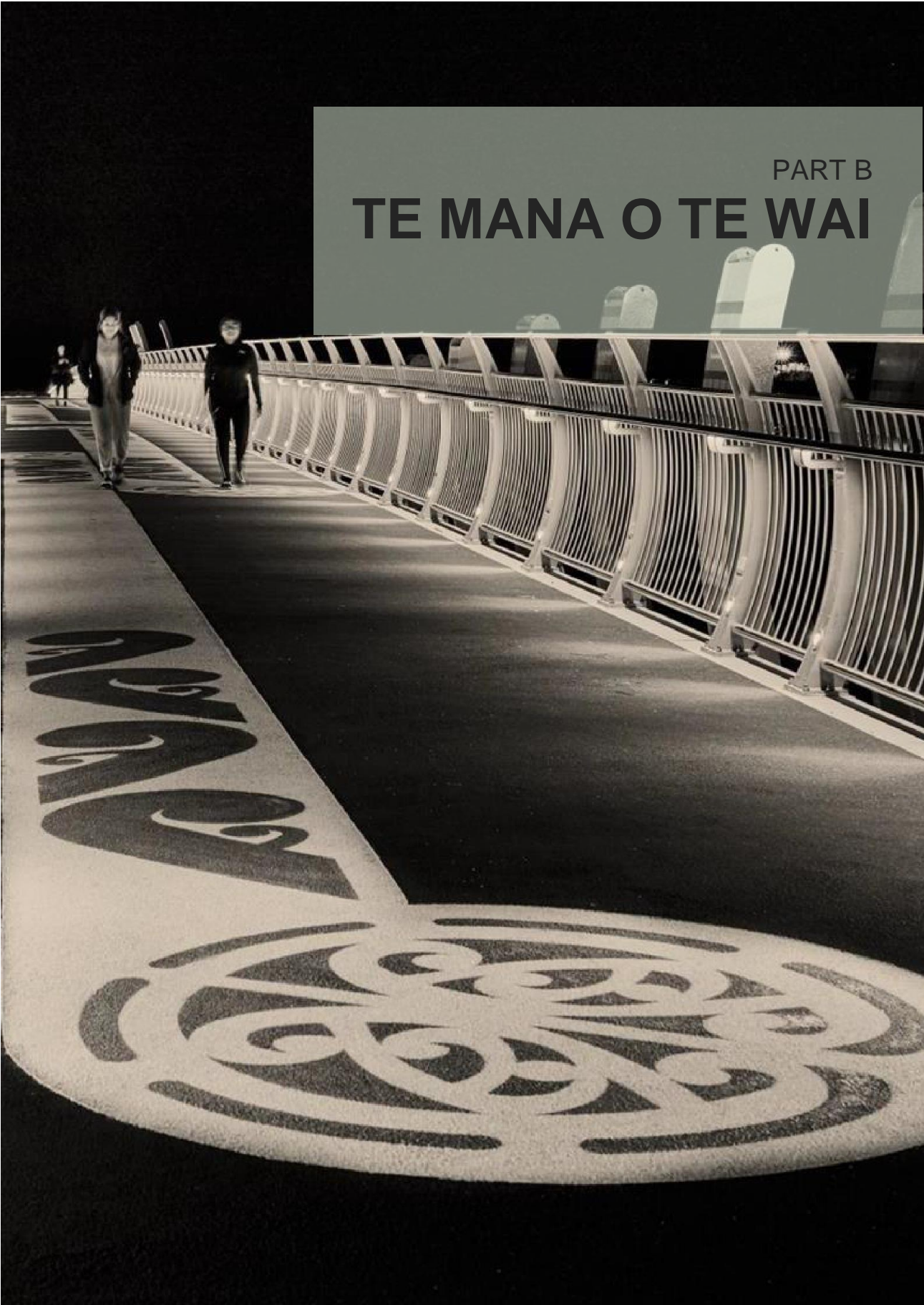
*Te Ao Turoa Environmental Centre, which is part of Tanenuiarangi Manawatū Incorporated Rōpū, operated through Best Care (Whakapai Hauora) Charitable Trust, contribute to honouring and upholding kaitiakitanga on behalf of Rangitāne o Manawatū.*

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, the community, and a range of other stakeholders. 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; education initiatives with the community; manage Rangitāne o Manawatū Cultural Settlement properties; provide responses in the Resource Management space; they engage in planning processes including local policy review, town planning, and resource consenting; and cover the width and breath of environmental mahi on behalf of Rangitāne o Manawatū.

Te Ao Turoa Environmental Centre is closely linked to Best Care (Whakapai Hauora) Charitable Trust, Te Hotu Manawa o Rangitāne o Manawatū Marae, Kia Ora FM 89.8, Rangitāne o Manawatū Settlement Trust, Rangitāne o Manawatū Cultural Trust, Rangitāne o Manawatū Investment Trust, Rangitāne o

Manawatū Hapū, Rangimārie Marae and Motuiti Marae. Te Ao Turoa Environmental Centre are the publishing organization of this plan, responsible for its implementation. With support from Kahu Environmental, the center developed a means of identifying and measuring outcomes sought by Rangitāne using the Whānau Ora Framework. The iwi are privileged and honoured to use such a framework which was co-created by one of our esteemed Rangitāne Rangatira Sir Mason Durie (also of Ngāti Kauwhata and Ngāti Raukawa descent) and Dame Tariana Turia who is connected to Rangitāne as well.





## TE MANA O TE WAI

*In 2020, the Government updated the National Policy Statement for Freshwater Management 2020 (NPS-FM). This new NPS-FM brings Te Mana o te Wai to the forefront of freshwater decision making and Rangitāne Manawatū offer no compromises on their Te Mana o Te Wai statement.*

Te Mana o te Wai is the fundamental concept underpinning the NPS-FM, and the NPS-FM directs all aspects of freshwater management to give effect to it. The NPS-FM requires councils to actively involve tangata whenua (including in decision making) in determining the local approach to giving effect to Te Mana o te Wai. This involvement is required to be meaningful and sincere as contemplated by Te Tiriti o Waitangi. It is also required according to the Rangitāne o Manawatū Treaty settlement Act 2016.

Every territorial and regional authority must include objectives, policies, and methods in its plan to promote positive effects, and avoid, remedy, or mitigate adverse effects (including cumulative effects), of development on the health and well-being of water bodies, freshwater ecosystems, and receiving environments. In doing so, they must adopt an integrated approach, ki uta ki tai, as required by Te Mana o te Wai, recognising the interconnectedness of the whole environment, from the mountains and lakes, rivers, lagoons, estuaries to the sea, and recognise interactions between freshwater, land, waterbodies, ecosystems, and receiving environments.

The NPS-FM requires authorities to use the best information available at the time and take all practicable steps to reduce uncertainty.

In this Iwi Management Plan, we detail our Rangitāne Te Mana o te Wai statement and freshwater values.



*Figure 3: Ahimate Reserve, Spring kōanga bonfire: Rangitāne Pā and old clean fill site restored and celebrated in the traditional manner by lighting a bonfire to welcome spring/the Māori new year Puanga.*



### WHAT OUR STATEMENT SAYS

Our Te Mana o te Wai statement identifies:

- the area it applies to
- a statement from Rangitāne o Manawatū describing what Te Mana o te Wai means in our location.

### WHERE OUR STATEMENT APPLIES

Manawatū Catchment Freshwater Management Unit, which includes:

- the Manawatū Awa
- coastal lakes
- their catchment, tributaries and connections, including groundwater, wetlands and lagoons.

### TE MANA O TE WAI IN THE MANAWATŪ – OUR TE MANA O TE WAI STATEMENT

The most significant quality that flows through wai is mauri. The mauri is generated throughout the catchment and is carried through the connected tributaries, groundwater, wetlands and lagoons. It is the most crucial element that binds the physical, traditional and spiritual elements of all things together, generating, nurturing and upholding all life, including that of Rangitāne o Manawatū. The health and well-being of Rangitāne is inseparable from the health and well-being of wai. The Manawatū

Awa, its catchment, tributaries and connections, wetlands and lagoons are taonga and valued for the traditional abundance of mahinga kai and natural resources.

### OUR OBJECTIVE ABOUT TE MANA O TE WAI

1. Land and freshwater within the Manawatū will be managed in a way that gives effect to Te Mana o Te Wai by:
  1. Protecting and restoring the mauri of the Manawatū Awa and coastal lagoons, their tributaries and connections so they can again physically, traditionally and spiritually sustain Rangitāne by ensuring:
    - the quality and quantity of water is sufficient to support all species that would be expected to be present in that place, including plants, birds, aquatic insects, mollusks, kōura and fish
    - rivers and streams have sufficient room on their flood plains to express their natural character, including changing course and connecting to wetlands
    - waterbodies have natural rhythm, geomorphology, hydrology and character

- mahinga kai species and freshwater resources are healthy, resilient, abundant, and safe to harvest and eat.
2. Recognising and providing for the relationship of Rangitāne o Manawatū with their waters by ensuring:
    - Rangitāne o Manawatū are enabled to undertake their kaitiakitanga duties, including decision-making, management, restoration and monitoring
    - Rangitāne o Manawatū can meaningfully exercise their mana whakahaere
    - Rangitāne o Manawatū cultural practices and tikanga tuku iho can be carried out, shared with the community and passed on to future generations, for example rāhui
    - the mātauranga of Rangitāne o Manawatū is recognised, its development and transmission is provided for.
  3. Recognising water as an interconnected whole by ensuring:
    - ephemeral and permanent waterways, from the smallest creeks, puna and wetlands to the largest lakes, groundwater bodies, rivers and coastal waters are provided for
    - when providing for social, economic and cultural well-being (2c), the way water is taken and disposed of is integrated.
  2. To give effect to Te Mana o te Wai, all management of fresh water in the Manawatū FMU shall prioritise:
    1. firstly, the health and well-being of waterbodies and freshwater ecosystems, and the ability of mana whenua to uphold these
    2. secondly, the health and well-being of people interacting with water through ingestion (such as drinking water, water for essential washing and cleaning (but not its disposal) and consuming harvested resources) and immersive activities (such as harvesting resources and recreation)
    3. thirdly, the ability of people and communities to provide for their social, economic and cultural well-being, now and in the future.

## OUR VISION AND VALUES FOR THE MANAWATŪ

*The essence of our vision for the Manawatū FMU is captured within our Te Mana o te Wai statement.*

We require collaboration with Horizons to create SMART<sup>3</sup> objectives for our vision that appropriately reflect engagement with the rest of the community. We must also collaborate on a timeframe for achieving that vision, one that reflects the journey required to restore the mauri in the Manawatū to health, and the urgent need to do so.

We have developed a set of values and a map of where in the catchment these values relate. We have decided not to share this within this plan at this stage as we first wish to understand how our Te Mana o te Wai statement, our request for collaboration around a vision will be managed.

The types of values we think are important for inclusion in the One Plan and other district plans are:

Value	Description
Taunaha	Taunaha are named landmarks claimed by right of discovery, by identifying the various land-marks with parts of the chief's body or that of his offspring, title to those areas are fixed and acknowledged through generations. Outcomes could include identifying whānau who whakapapa to the Taunaha, the aspirations of whānau are captured, access is provided to the Taunaha, a contemporary marker is created for each Taunaha.
Pā	Pā are the fortified villages of our ancestors where we identify our mana with mahi toi or appropriate markers. The immediate surrounding environment includes places where we collected resources on a day-to-day basis. Outcomes for Pā could include restoration of traditional resources, habitat, access, markers, and water quality outcomes.
Tauranga waka	Tauranga waka are appropriate places to launch water-craft. Our awa traditionally has many. Outcomes could include appropriate water depth is promoted/created, our people are trained to safely use the Tauranga waka and have appropriate access rights. Wai is safe to access.
Pā tuna	Pā tuna are places where we would catch or store prized tuna varieties or individuals. Outcomes could include enhanced tuna stocks, habitat and access.
Mahinga kai	Mahinga kai are our seasonal food gathering places. The quality, resource diversity, abundance, safety and health of stocks could shape outcomes.

<sup>3</sup> SMART objectives are Specific, Measurable, Achievable, Relevant, and Time bound.

Ara	Ara are traditional pathways our ancestors took through swamp lands that may or may not have been lost. Their presence, recreation and useability are considerations for us.
Lost waterbodies	Too many of our traditional waterways have been lost. We wish to identify them and work towards recreating pockets in appropriate places.
Wāhi tapu	Wāhi tapu have strict tikanga around them. We are working to identify all of our wāhi, why they are tapu, and what the tikanga is around them. We expect we will be able to create outcomes and attributes around our wāhi tapu.
Recreation	Our people have bathed and enjoyed our wai for centuries. We wish to restore the ability to do this safely through improving water quality.
Wai ora	Wai ora are our cleansing waters, they should be healthy, safe to access and all species who should be there are present.
Drinking water	Groundwater provides drinking water to some of our people. The health of our pepi (babies), hapū māmā and our people in general must be protected from unhealthy levels of nitrate pollution. In particular, we wish to recognise and avoid the effects of blue baby syndrome and the elevated risk of developing bowel cancer.
Pā harakeke	Pā harakeke are specific types of mahinga kai with specific tikanga.



PART C

# WHĀNAU ORA OUTCOMES FRAMEWORK

## THE WHĀNAU ORA FRAMEWORK

*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, were not improving. In 2010 Whānau Ora was launched as an innovative approach to supporting wellbeing and development.

### STRUCTURING THE RANGITĀNE O MANAWATŪ ENVIRONMENTAL MANAGEMENT PLAN








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 success. The framework sets out seven principal outcomes that can be applied in any setting, to achieve improvements over the short, medium and long-term. Rangitāne o Manawatū mātauranga understands that health and wellbeing are intrinsically based on holistic and sustainable management of resources; thus, the aspiration to deliver the Whānau Ora

Framework within planning, merging the contemporary health and resource management disciplines, was born.

### 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 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; and
-  responsible stewards for their natural and living environments.

*We acknowledge Te Tihi o Ruahine Whānau Ora Charitable Trust Alliance who gave life to the tohu of Whānau Ora we apply in this Region.*

*“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 applied in this Environmental Management Plan to ensure environmental management in the Rangitāne o Manawatū rohe is holistic in definition and design, has a positive impact on lifestyles and ecosystems, and can be easily tracked and monitored. The

National Policy Statement for Urban Development (NPS-UD) was released in 2020. Contained within is a focus on the ability to meet housing needs and throughout this process enable Māori to express their cultural norms and traditions, in particular tangata whenua aspirations and values in line with the principles of Te Tiriti o Waitangi and Rangitāne o Manawatū Settlement Act (2016). The provisions in the NPS-UD we refer to are detailed below.

**Objective 1:** New Zealand has well-functioning urban environments that enable all people and communities to provide for their social, economic, and cultural wellbeing, and for their health and safety, now and into the future.

**Policy 1:** Planning decisions contribute to well-functioning urban environments, which are urban environments that, as a minimum:

- (a) have or enable a variety of homes that:
- (ii) enable Māori to express their cultural traditions and norms; and

**Policy 9:** Local authorities, in taking account of the principles of the Treaty of Waitangi (Te Tiriti o Waitangi) in relation to urban environments, must:

- (a) involve hapū and iwi in the preparation of RMA planning documents and any FDSs by undertaking effective consultation that is early, meaningful and, as far as practicable, in accordance with tikanga Māori; and
- (b) when preparing RMA planning documents and FDSs, take into account the values and aspirations of hapū and iwi for urban development; and
- (c) provide opportunities in appropriate circumstances for Māori involvement in decision-making on resource consents, designations, heritage orders, and water conservation orders, including in relation to sites of significance to Māori and issues of cultural significance; and
- (d) operate in a way that is consistent with iwi participation legislation.

We also provide a traffic light assessment within the Framework on how well we think councils are achieving the outcomes we are seeking.

Score	Effect status
	Plan doesn’t give effect to outcomes
	Some progress toward outcomes
	Plan seeks to achieve outcomes
	More information required





### RANGATIRATANGA SELF-MANAGING AND EMPOWERED LEADERS

Tino rangatiratanga is absolute sovereignty and self-determination, having ownership, rights, control of Rangitāne lands, waters, and taonga. Article Two of the Treaty guarantees Rangitāne tino

rangatiratanga, which is fundamental to Rangitāne wellbeing. Outcomes to achieve Tino Rangatiratanga in the current context within Environmental Management are described and reflect next steps for Rangitāne. Outcomes and priorities will change over time to reflect the journey Rangitāne o Manawatū are undertaking to fully achieve and regain Tino Rangatiratanga within the Manawatū.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Rangitāne o Manawatū (RoM) exercise Tino Rangatiratanga by collaborating in planning and governance within the rohe of RoM.	Councils resource RoM as its Treaty Partner to participate meaningfully and early in Plan Change processes.				
	Councils resource RoM adequately to give effect to the outcomes in this Plan.				
	Plan Changes by design are responsive to RoM priorities.				
	10 year plans are responsive to RoM priorities.				
	RoM have a representative on Council Environmental committees.				
	RoM contribute to the choice of hearing panel members; panel members must be skilled in te mana o te wai and understand the Māori worldview.				
	Rangitāne tikanga is understood and incorporated into Council practice and plan changes.				
	RoM are supported to plan for and co-manage reserve areas and the Manawatū Awa under co-governance agreements.				



RoM are aware of their interests in natural resources and have a clear idea of their opportunities, rights and responsibilities.	RoM representatives have a role in technical design teams as cultural advisors for Council projects of priority to RoM. These roles are resourced.				
	RoM participate in 3 waters governance and technical decision-making processes.				
	Regional Policy statements, Plan Changes and consent assessments give effect to the International Treaty for Climate Change “The Paris Agreement” or COP21.				
	Impacts on any of the following will be reduced, mitigated and offset using robust Matauranga Māori scientific method and offsetting principles, in consultation with RoM.				
	Permanent streams				
	Ephemeral and temporary waterways				
	Indigenous wetlands				
	Exotic dominated wetlands; and				
	All indigenous biodiversity and indigenous vegetation.				
	Impacts on RoM wāhi tapu are reduced, mitigated and offset as decided by RoM. Policy is developed to support this concept.				
	All notification preclusion clauses relating to RoM are removed from Council Plans.				
	Rangitāne o Manawatū Accidental Discovery Protocol is included in all earthworks consents and when paddocks are turned over.				
	Cultural harm and appropriation by tourism operators working in significant cultural landscapes in minimized through consultation requirements.				



### HAUORANGA LEADING HEALTHY LIFESTYLES

Hauoranga outcomes are dedicated to ensuring that the physical and spiritual health of whānau is provided for and is integrated within resource management; that whānau can safely access the landscapes and waters that their tupuna once could; that they can practice their culture and provide for their tikanga.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau are able to support their hinengaro, wairua and physical wellbeing.	Shared use pathways, bus routes, schools, employment hubs, and natural spaces link in a safe and integrated manner.				
	Appropriate areas around streams, the Manawatū Awa and within the Taranaki and Ruahine Ranges are developed for recreation in partnership with RoM.				
	RoM and whānau are supported to undertake Karakia and other aspects of tikanga such as place tapu and rāhui, for projects of significance to them within their rohe.				
Whānau have access to and can safely interact with wai, whenua, taonga, and wāhi tapu.	E.coli, nitrogen, phosphorus, sediment runoff and plastic pollution are reduced to levels that protect contact recreation, ecological communities and cultural health across Manawatū Region.				
	Whānau can sustainably harvest mahinga kai in sufficient quantities, and that kai is free from the risk of contracting gastric disease across the entire RoM rohe.				
	RoM are supported by Council to access and restore wāhi tapu held in private ownership and on inaccessible Council holdings.				



## KOTAHITANGA PARTICIPATING FULLY IN SOCIETY

Whānau need access to warm, dry, affordable housing and quality education to be able to participate fully in society and reach their potential. Environmental Management should be outcomes led.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau can afford to buy and rent houses, in locations that allow them to fully interact within the community.	Develop greenfield housing in partnership with RoM. It must restore ecology, give access to new green spaces, public transport, recreation, shared use pathways and education and health facilities.				
	Councils work with RoM to identify the level of housing demand for Māori in Palmerston North and how they can support Māori into safe, healthy affordable housing.				
	Councils supports the creation of affordable housing for communities and whānau by requiring reduced and mixed section sizes and allowance of subsidiary dwellings.				
	Councils promote innovative pathways into home ownership for Māori.				
	Housing is developed in appropriate areas that are safe from natural hazards, avoiding areas within 100 m of the Manawatū Awa, 20 m of streams, and avoiding areas adjacent to the coastal area.				
	Papakāinga housing is included in the district and regional plan as a permitted activity provided all standards are met.				
Whānau can access quality education that is fully responsive to whānau priorities and whānau values.	RoM and schools are supported with resources and personnel to explore Rangitāne values around para kore, ecology, and environmental science.				
	Councils are familiar with the RoM education plan and support its implementation.				



## TUAKIRITANGA CONFIDENTLY PARTICIPATING IN TE AO MĀORI

Whānau wellbeing is strengthened by exploration of Rangitānenuirawa and wider Māori values and participation in Māori social networks. The contribution of signage, art and information by RoM contributes to the visibility of Rangitānenuirawa, te Ao Māori and te Reo Māori in the wider community.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau are secure in their identity as Māori and actively participate in activities and events that celebrate their cultural make up.	A space is developed in partnership with RoM that is dedicated to Māori use including physical activity, kapa haka, pūrākau, building waka, mahi toi, teaching and training.				
	Te Ao Maori events such as ahurei, waka ama, moko tini, kapa haka, spring kohanga bonfire are developed and celebrated.				
	Event planning in Palmerston North City seeks advice from RoM, partners where appropriate and is responsive to RoM values.				
	Council rules support the building of more Rangitāne Marae.				
Māori Language and RoM history is visible and celebrated in the wider community.	Te Reo is included in signage or replaces English.				
	Councils prioritise signage, information boards and mahi toi within recreation areas to share RoM values and relationships with the land and waterways.				
	Councils work in partnership with RoM to identify original place names, values, significant site sand tupuna names as projects progress.				



## PŪKENGA RAWA

### ECONOMICALLY SECURE AND SUCCESSFULLY INVOLVED IN WEALTH CREATION

Māori economic development is traditionally viewed alongside, rather than separate to, Māori social and cultural development. Whānau Ora is consistent with this view. Māori economic development has an intergenerational outlook with long term planning horizons, thinking future generations. A future focus implies building a sustainable economy and ensuring that it is accompanied by environmental health and cultural integrity.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau business leaders are innovative, entrepreneurial and successful.	Enable education and business opportunities by revitalising natural areas. Remove barriers to natural areas to collect seeds, medicinal plants, kai and rongoā for private and economic purposes.				
	Grants are developed to enable all land owners to transition to regenerative agriculture and sustainable business ventures.				
	A Māori procurement policy is developed by Councils in partnership with RoM that supports commercial opportunities.				
Whānau are able to actively participate in a sustainable economy.	Whānau are enabled through district and regional plans to utilise open-space areas for indigenous restoration, community solar projects and to grow māra/vegetable gardens and Rongoa.				
	The green spaces for māra, indigenous plants, fruit trees, and solar opportunities is mapped.				
	Replace synthetic fertilizers with green waste/compost, biosolids, wastewater, and animal manure. This approach lends itself to social enterprise development and new local business opportunities.				





**PĀPORITANGA**  
**COHESIVE, RESILIENT AND NURTURING**

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Local Food Resiliency	Council invest in mapping food availability on fruit and nut trees accessible to the public within Palmerston North.				
	Councils support the inclusion of fruit and nut trees on public reserves and in restoration across the Manawatū.				
	Councils partner with RoM to provide ongoing support for RoM pataka kai.				
	Kai Forests are encouraged that support access to traditional food.				
Emergency response and natural disaster resiliency	Councils support RoM marae to further develop their emergency response systems and enable their delivery, recognising that Māori are the best service providers for Māori.				
	RoM have a representative on Council emergency response teams, training, and delivery. This person can then help develop RoM emergency response systems and training.				
	Rangitāne hold a chapter in civil defence and emergency plans.				



**TIAKI TAI AO**  
**RESPONSIBLE STEWARDS OF THEIR LIVING AND NATURAL ENVIRONMENTS**

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau exercise Rangitānenuirawa and kaitiakitanga over their natural environment and waterways, protecting the environment for future generations.	There is a formal cultural monitoring framework in place for freshwater monitoring that is properly resourced and enables a whānau and RoM-based response.				
	Set pollution limits for all key stream pollutants, including phosphorus, nitrogen, sediment, <i>E.coli</i> and plastics to protect safe access to mahinga kai and the recovery of mahinga kai species.				
	All fish barriers are systematically removed, all new stream and river works require fish passage installation in consultation with RoM.				
	Fund basic conservation initiatives in indigenous bush remnants and the Manawatū River corridor, such as weed and pest control. Landowners adjacent must take responsibility for the river corridor.				
	RoM are supported to express kaitiakitanga by undertaking conservation initiatives in significant areas recognised under RoM Treaty Settlement.				
	Indigenous planting projects should use ecologically and culturally sourced seed and incorporate traditional plant species used for rongoā and RoM customary use.				
	Appropriate soundscape and lightscapes are required in new projects and upgraded in existent projects to protect taonga in natural and cultural areas, in consultation with RoM.				
	RoM fish plan is recognised and provided for.				



<p>Mauri is the life force of all living and non-living things. Excess use, damage or contamination to the environment will affect the mauri that it possesses.</p>	<p>Councils develop their understanding of Mauri. A full and thorough assessment on the impact of mauri is required for all resource consents and plan changes. These assessments must be reviewed or undertaken by RoM. The assessment must take into account the following principles.</p>				
	<p>Users of natural resources must protect AND enhance the mauri of the area. Tikanga requires users to leave the environment better off than what it initially was.</p>				
	<p>Streams and rivers need room to move. Stop banks and fences require widening and streams need revegetating. Re-naturalisation restores the mauri/life force of waterways.</p>				
	<p>Full assessment of mātauranga Māori undertaken by a qualified individual in consultation with RoM is required alongside western science to support plan changes.</p>				
	<p>Ensure Palmerston North wastewater is removed from the Manawatu River, that it is treated to the highest possible standard and disposed of in a way that is culturally suitable.</p>				
	<p>No new quarries alongside the Manawatū River are approved and existing quarries are phased out over time.</p>				
	<p>RoM and Council work collaboratively to structure plan for future growth and appropriate use of local landscapes by employing ki uta ki tai.</p>				
	<p>Existing indigenous wetlands require priority funding and protection in partnership with RoM.</p>				
	<p>Wetlands of scale need developing in partnership with RoM, in regionally strategic locations to protect urban and rural water quality and provide for biodiversity.</p>				
	<p>Develop biodiversity restoration and implementation plans for each major tributary of the Manawatū River within the RoM rohe.</p>				
<p>Ki uta ki tai is a whole-of-landscape approach, understanding and managing interconnected resources and ecosystems from the mountains to the sea.</p>	<p>Establish forest and wetland nodes within all urban suburbs to treat stormwater.</p>				

## NEXT STEPS

*Whānau Ora and Te Mana o te Wai has immense untapped potential to guide the way the Manawatū Region use resources.*

If employed holistically and authentically, the integration of Whānau Ora and Te Mana o te Wai into Regional and District planning can provide a pathway to achieve wider strategy and goals. A whānau ora lens is best for everyone, with healthy, wholesome communities at its heart.

This plan will be reviewed as Rangitāne resources allow and will focus primarily on ensuring the outcome areas and giving effect to outcome areas are up to date with Rangitāne priorities. A traffic light assessment will also be undertaken upon each review. A baseline assessment is provided using a traffic light system above. As Rangitāne look forward, next steps focus on implementation, where Rangitāne must choose where to focus their limited resources. Local and Regional Councils have an overdue responsibility to invest in partnership with Rangitāne, this Environmental Management Plan will hopefully provide a guide as to how to go about this investment.









APPENDIX ONE



**BEST CARE (WHAKAPAI HAUORA) CHARITABLE TRUST**  
**TE AO TUROA ENVIRONMENTAL CENTRE**  
**RESOURCE CONSENT OR CONCESSION APPLICATION CONSULTATION FORM**

**A. APPLICANT DETAILS:**

ORGANISATION:	
ADDRESS:	
APPLICANT:	
POINT OF CONTACT:	
PHONE:	
MOBILE:	
EMAIL:	

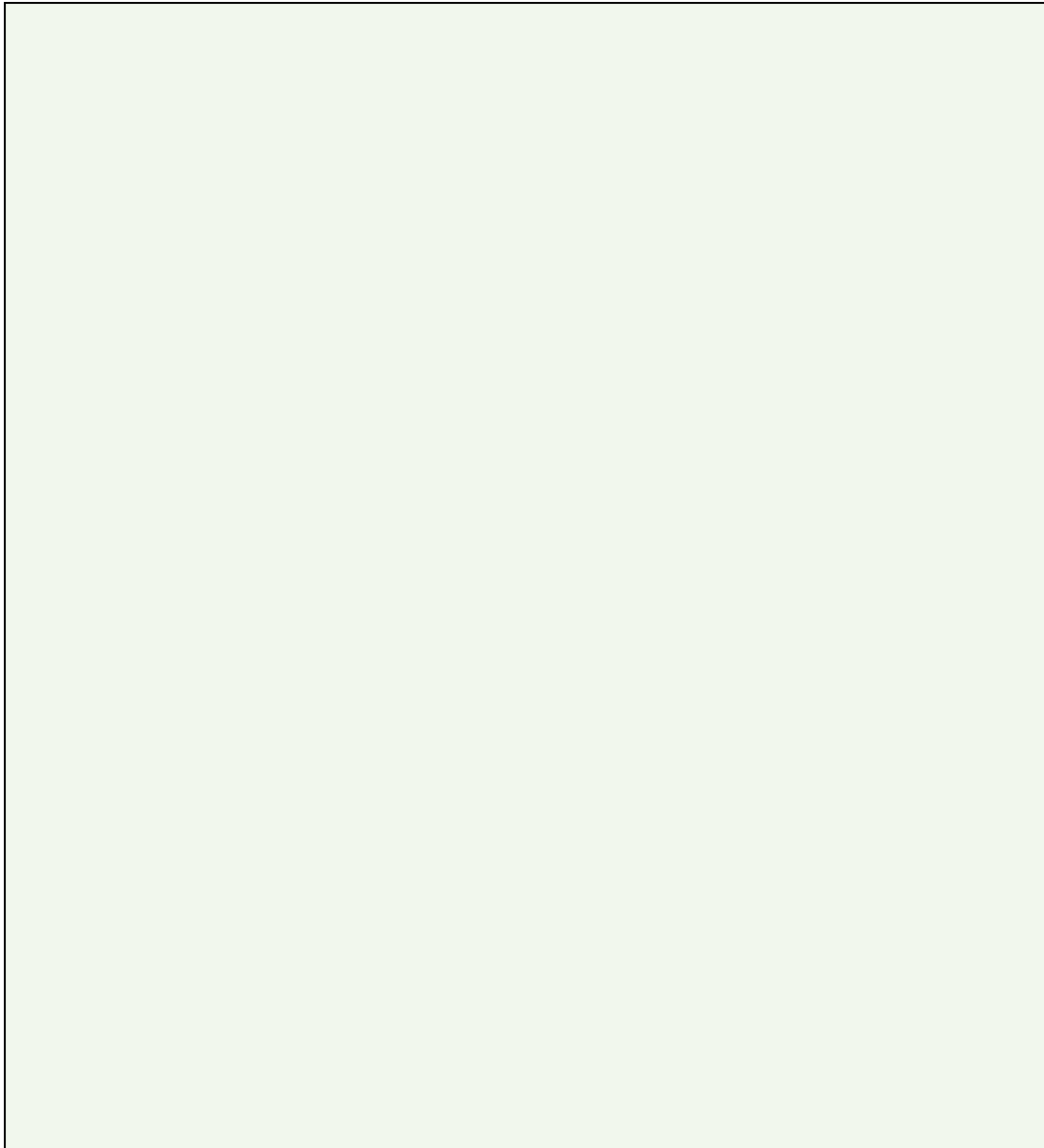
**B. PROPOSED ACTIVITY:**

- Where (exactly) will the activity be taking place?
- What will be involved?
- Who will be involved?
- Duration of the activity – start and finish date required
- Is this a new application, or a renewal of an existing consent?

**C. POTENTIAL ENVIRONMENTAL EFFECTS**

In detail, describe the actual and potential environmental effects resulting from this activity

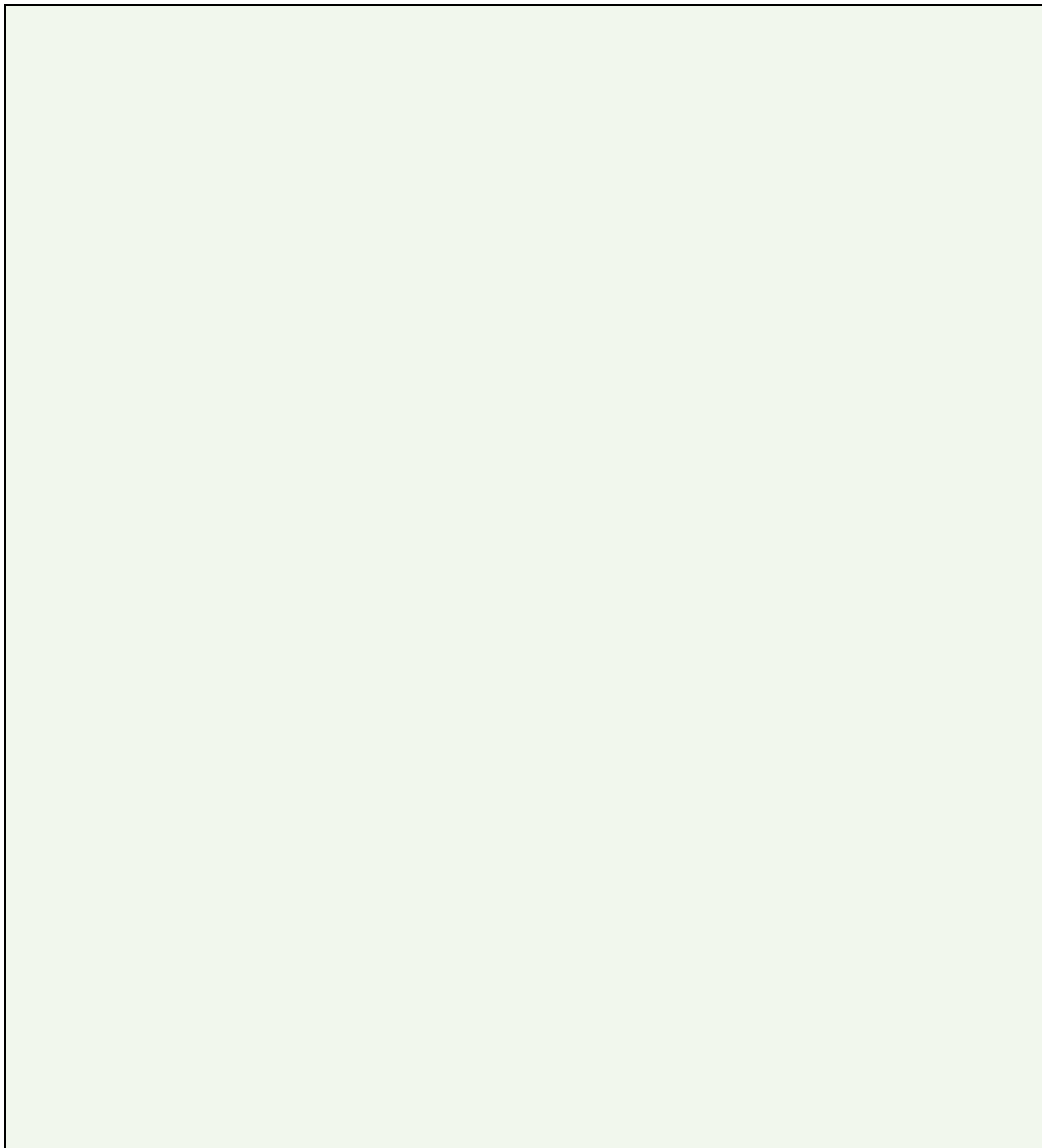
- Will it be taking place near waterways? If so, where?
- How will it impact on water bodies?
- Will there be earthworks? If so, how much?
- Will this activity impact on native flora and fauna? If so, please describe.
- Will this activity take place on unmodified land?
- It is our principle to leave the environment in a better state than we found it in. How do you propose to do this in the context of your project? Examples include funding stoat traps to protect whio, planting or fencing a stream, building a lizard home near your project, etc.



**D. POTENTIAL CULTURAL IMPACTS**

In detail, describe the actual and potential cultural impacts resulting from this activity. If you are unsure consult further with Te Ao Turoa Environmental Centre. Consider the following points when describing this section:

- Rangitāne as an iwi
- Our connections to our ancestral water bodies
- Our connections to our ancestral lands
- Our connections to our ancestral maunga
- Native flora and fauna
- Cultural traditions and activities
- Mauri of the area
- Are you aware of any archaeological sites that may be affected?



**E. MITIGATION MEASURES**

For the actual and potential impacts stated in C and D, please describe in detail the proposed measures that will be taken to mitigate, avoid or remedy the impact.

**F. SIGNATURE**

Signing this document indicates to Te Ao Turoa Environmental Centre that the information you have provided is true and accurate.

Applicants Name:

Signature:

Date:

*PLEASE NOTE: IF YOU ARE UNSURE, PLEASE CONSULT FURTHER WITH  
BEST CARE (WHAKAPAI HAUORA) CHARITABLE TRUST – TE AO TUROA ENVIRONMENTAL CENTRE  
PHONE: (06) 353 1881*

## APPENDIX TWO

## ARCHAEOLOGICAL SITE

## ACCIDENTAL DISCOVERY PROTOCOL

## Between:

Best Care (Whakapai Hauora) Charitable Trust ("BCWH") and XXXX

## Purpose

The purpose of this protocol is:

- To manage and protect the integrity of "known" and "unknown" archaeological sites from damage and loss.
- To maximise the opportunity to retrieve physical and archaeological evidence from disturbed sites. In cases where sites clearly are unable to be retained intact, the orderly and systematic removal of archaeological evidence and information is of the utmost importance.
- Kōiwi Tangata (human skeletal remains) are from time to time unearthed through a range of causes, man-made and natural events. The dignified and appropriate cultural management of such sites and remains is of vital importance.
- To obtain quality information on the lives, activities, food, resource use, trails and camp sites of Rangitāne o Manawatū ancestors from archaeological sites. Early detection and assessment is dependent on early intervention to manage retrieval of such information.
- To obtain quality historic information on the lives of people, their activities, resource use and structures.
- To provide the conditions to be imposed on any earthworks consent.

## Definition

"Archaeological site" means any place in New Zealand that —

(a) Either —

- (i) Was associated with human activity that occurred before 1900; or
- (ii) Is the site of the wreck of any vessel where that wreck occurred before 1900.

- (b) Is or may be able through investigation by archaeological methods to provide evidence relating to the history of New Zealand” Historic Places Act 1993.

#### **Process**

XXXX shall consult with Best Care (Whakapai Hauora) Charitable Trust, the Iwi Authority for Rangitāne o Manawatū to determine, in accordance with Tikanga Māori, if there are any matters of protocol which Rangitāne o Manawatū as the tangata whenua wish to undertake in relation to the commencement of any development works, significant events or the commissioning of the completed works.

In the event of any discovery of suspected cultural remains (e.g. shells, charcoal or charcoal-stained soil, fire-fractured stone, or bones) the workman/contractor shall take the following action:

- 1 Cease all works immediately.
- 2 Advise the site supervisor of a find.
- 3 The site supervisor shall contact an appointed archaeologist to advise on the significance of the find and advise BCWH that this has happened.
- 4 If the find is of potential significance to BCWH “contact” person(s) from BCWH must be advised.
- 5 The Historic Places Trust must be advised in all cases (note that it is an offence under section 99 of the Historic Places Act 1993 to modify damage or destroy an archaeological site without the prior authority of the New Zealand Historic Places Trust).

#### **In cases of wāhi taonga and wāhi tapu**

- The nominated representative(s) of BCWH will be consulted by the archaeologist and site supervisor to determine what further actions are appropriate to avoid, reduce, remedy or mitigate any damage to archaeological sites.
- XXXX shall consult with BCWH on any matters of protocol, which they may wish to undertake in relation to the find and prior to the commencement of any investigation.
- XXXX shall consult with The Historic Places Trust for advice of any requirements under the Historic Places Act.

#### **In cases of suspected Kōiwi Tangata**

- The site supervisor shall take steps to immediately stop work, shut down all machinery or activity, secure the area to ensure that the remains are not touched and then notify the police and the nominated representative(s) of BCWH.
- XXXX shall consult with The Historic Places Trust for advice of any requirements under the Historic Places Act.



- The site supervisor must ensure that staff are available to meet and guide Police (note that the Coroners Act applies), BCWH Kaumatua and Historic Places staff to the site and to assist with any requests made. The area shall be marked off and if the remains are of Māori origin, BCWH Kaumatua will decide what will happen to the remains and advise the Police and other parties of their decision.
- Work may only recommence in the area with the approval of the Police, BCWH Kaumatua and the Historic Places Trust.

#### **In all other cases**

- The archaeologist and site supervisor are to determine in consultation with BCWH what further actions are appropriate to avoid, reduce, remedy or mitigate any damage to archaeological sites.
- The Historic Places Trust shall be consulted for advice of any requirements under the Historic Places Act 1993.

#### **Responsibilities**

##### **BCWH**

- 1 To inform XXXX of the position of any known sites prior to earth disturbance.
- 2 To inform XXXX in accordance with tikanga Māori, if there are any matters of protocol which tangata whenua wish to undertake in relation to the commencement of work or significant events.
- 3 To provide a list of contact persons and phone, fax and mobile numbers to XXXX.
- 4 To adopt a policy of responding to notification of a “suspected site find” within a 24 hour time frame:
  - (a) this will consist of contacting appropriate people and organisations depending on the nature of the “find”;
  - (b) arranging a time for inspecting the site; and
  - (c) co-ordination of the appropriate action to remove or otherwise attend to any archaeological material from the site.

##### **XXXX**

- 1 To require all staff/contractors involved in drilling, earthmoving or mining operations to undertake a training session on the recognition of archaeological sites, wāhi tapu, wāhi taonga, urupa or kōiwi tangata. BCWH will be contracted to provide appropriate training to such staff.
- 2 To implement internal management protocols to ensure staff are aware of the requirement to monitor operations in a way that allows the identification of archaeological sites including wāhi tapu, wāhi taonga, urupā or historic (European) cultural sites.

- 3 To implement a reporting procedure in the event of a “find” of any archaeological material as described in the process above.
- 4 To ensure that XXXX will meet all statutory obligations under the Historic Places Act 1993 and comply with all conditions of resource consent as they relate to matters of archaeological significance.
- 5 To provide a copy of the work plan no less than 25 working days prior to any earth-moving works to BCWH and the Historic Places Trust setting out:
  - A schedule of the dates of all significant earthmoving events, their sequence and duration
  - A summary of all measures being undertaken to ensure that adverse effects on archaeological values are avoided, remedied or mitigated.
6. To invite BCWH to attend any episode of archaeological, monitoring or earthmoving activity.
7. To provide BCWH and the Historic Places Trust with a copy of all archaeological monitoring and investigation results with an invitation to respond, comment or meet to discuss any results.
8. To appoint an archaeologist(s) approved by BCWH to be available during all earthworks and excavations to act as an advisor on identification or protection of wāhi tapu, wāhi taonga, urupā or historic cultural sites. This person(s) to be on-site as required by conditions of resource consent or as required in the event of a discovery.

## MEMORANDUM

**TO:** Palmerston North City Council (David Murphy)

**FROM:** Nicholas Jessen

**DATE:** 26 September 2023

**SUBJECT:** **Legal Review of Formal Obligations regarding the Rangitāne o Manawatū Environmental Management Plan**

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### Summary

1. Thank you for your instructions. You seek advice regarding the obligations of the Council in respect of the Rangitāne o Manawatū Environmental Management Plan, which we understand has been lodged with the Council.
2. As a preliminary matter, we note that the Environmental Management Plan can also be regarded as an “Iwi Management Plan” in planning terminology, but neither of these are defined under the Resource Management Act 1991 (“RMA”), in any case. Nevertheless, such documents would appear to meet the criteria of being “planning document recognised by and iwi authority and lodged with the local council”, and accordingly for the purposes of this advice, we refer to it as an “Iwi Planning Document”.
3. To summarise the Council’s statutory obligations under the RMA in respect of the Iwi Planning Document:
  - (a) The Council must keep and maintain records of it;
  - (b) To the extent that it has a bearing on the issues of the district, the Council must take it into account in preparing and changing its district plan;
  - (c) The Council may have regard to it in resource consent decision-making, and must have regard to it if the decision-maker considers it to be relevant and reasonably necessary to do so.
4. There is an absence of specific provisions regarding Iwi Planning Documents in the Spatial Planning Act 2023 (“SPA”) and the National and Built Environment Act 2023 (“NBEA”). While the requirement for territorial authorities to consider Iwi Planning Documents during the planning process is not explicitly transferred to the new Acts, local authorities are still required to maintain records of iwi management plans as per the RMA. At the regional level, Iwi Planning Documents continue their role in policy-making, with Regional Planning Committees having a heightened obligation to consider them when creating or amending plans and preparing the Regional Spatial Strategy. Additionally, composition arrangements for these

committees must consider existing arrangements between iwi authorities and local authorities, where Iwi Planning Documents may be relevant.

#### Advice

5. As noted, the document referred to as an Environmental Management Plan is not defined under the RMA but fits the description of being a Planning document recognised by an iwi authority and lodged with the Council.
6. The requirements under the RMA in relation to such documents are not strong. This may be because the RMA does not clearly articulate or define such documents or the matters that they may address. There can be a reasonable variance in terms of the subject matter and content of such planning documents, as recognised by Quality Planning:

*IMPs are often holistic documents that cover more than RMA matters. They may assume a variety of shapes and forms; from formal planning documents similar to council policy documents, to more informal statements of iwi policies. An IMP may also be referred to as an iwi or hapū natural resource or environmental management plan.*

*IMPs may address a single issue or resource such as freshwater or Māori heritage, or provide a regional assessment of issues of significance to iwi/hapū in a given area.*

7. In its own words, the Rangitāne o Manawatū Environmental Management Plan explains its purpose and what is expected of Council in relation to it, at page 9:

*They must be taken into account when preparing or changing policy statement, regional and district plans. They are used by iwi/hapū to express kaitiakitanga.*

...

*This plan must be taken into account by Horizons Regional Council (HRC), Manawatu District Council (MDC) and Horowhenua District Council (HWC) when preparing and updating their respective regional or district plans. Detailed written assessment against Rangitāne o Manawatū EMP must be made by councils and council planners during these processes. Furthermore, this plan will provide a range of stakeholders with a high-level understanding of the priorities and responsibilities Rangitāne o Manawatū hold regarding their Kaitiakitanga within their rohe. Te Ao Turoa Environmental Centre are responsible for administering this plan.*

8. In accordance with this description, the Rangitāne o Manawatū Environmental Management Plan provide a high-level explanation of the priorities and responsibilities of Rangitāne o Manawatū, with a focus on Te Mana o te Wai, its visions and values, and a description of the Whanau Ora Framework.
9. Generally, the Council ought to be aware of this document and its description of the values and principles that are relevant to Rangitāne o Manawatū. There are a range of ways that the

Council can and should consider this document outside of the confines of the RMA, however in terms of precise obligations under the RMA, the Council must first and foremost keep and maintain records of it in accordance with s 35A(b) of the RMA.

10. Further, the Council is obligated to take an Iwi Planning Document “into account” in preparing and changing its District, pursuant to s 74(2A). The requirement to “take something into account” under the RMA generally requires consideration of relevant matters as appropriate in the circumstances.
11. The extent that the Iwi Planning Document must be considered during plan and policy-making processes is dependent on the extent that its content addresses resource management issues in the district. For example, considering the Rangitāne o Manawātū Environmental Management Plan’s focus on the Whānau Ora framework, it is likely to be more relevant to a growth plan change compared to, say, a plan change addressing air noise contours. The focus on Te Mana o te Wai will also be relevant to growth plan changes, considering the intersection of Te Mana o te Wai with the National Policy Statement for Freshwater Management, which may be relevant to stormwater management in growth areas.
12. Taking the Iwi Planning Document into account during this process will also assist in achieving the objectives and policies in section 3.5 of the Palmerston North City Council District Plan, upholding principles of the Treaty of Waitangi and the Council’s obligations under the RMA to have regard to the relationships of tangata whenua with land.
13. In our view, compliance with s 74(2A) would require as a matter of best practice the Council to identify this document in every district plan change process and consider its relevance and application to the issues of that plan change.

#### *Resource consents*

14. The RMA does not create direct formal obligations for local authorities in respect of iwi management plans during the resource consent process.
15. However, Iwi Planning Documents may have a role in identifying whether an iwi authority is an “affected person” for the purposes of considering notifications of consents.<sup>1</sup> The High Court noted that Iwi Planning Documents may assist in identifying matters of iwi concern that would trigger affected person status.<sup>2</sup> This may affect how Council assesses notification requirements; however, this is an informative role, rather than one that imposes formal obligations on the Council to consider Iwi Planning Documents during this process.
16. Further, when considering an application for resource consent, the Environment Court has held that Iwi Planning Documents may be a relevant consideration for consent authorities to determine the application under section 104(1)(c).<sup>3</sup>
17. These measures, in conjunction with the provisions for recognition of statutory areas during the resource consent process under s 34 of the Rangitāne o Manawātū Claims Settlement Act, can assist councils in upholding the principles of the Treaty of Waitangi and obligations to

<sup>1</sup> *Lysaght v Whakatāne District Council* [2021] NZHC 68 at [101] and [103].

<sup>2</sup> *Lysaght*, above n 1.

<sup>3</sup> *Envirofume Ltd v Bay of Plenty Regional Council* [2017] NZEnvC 12 at [81].

Rangitāne as required by section 3 of the Palmerston North City Council District Plan and Part 2 of the RMA.

18. In practice, the direct relevance to matters addressed by the resource consent would need to be identified on a case-by-case basis, noting that the obligation to have regard to such matters only arises where they are “relevant and reasonably necessary to determine the application”.
19. An example of where this may be considered relevant is where a particular development proposal engages with the identified Whānau Ora framework and intersects with the application of the National Policy Statement for Urban Development, such as its policy to enable a variety of homes that enable Māori to express their cultural traditions and norms.<sup>4</sup>

*Likely obligations under the Spatial Planning Act 2023 and National and Built Environment Act 2023*

20. The NBEA and SPA contain enhanced provisions for other forms of consultation and partnership with iwi authorities. The NBEA’s overarching purpose to uphold the te ao Māori concept te Oranga o te Taiao under section 3(1) and the requirement that powers exercised under the Act “give effect to” the principles of the Treaty of Waitangi under section 5 mean that planning under the Act must give enhanced recognition to matters relevant to Māori. At a local level, Mana Whakahono ā Rohe and engagement agreements between Māori groups and regional planning committees provided for under Part 1 of Schedule 6 of the NBEA will provide forums for iwi input into resource management planning and decision-making.
21. However, there are few provisions in the NBA and SPA that directly address Iwi Planning Documents. The requirement that territorial authorities take account of Iwi Planning Documents during the planning process under section 74 of the RMA does not seem to have translated to NBEA or SPA provisions regarding NBEA plans.
22. Nevertheless, local authorities must continue to keep records of iwi management plans lodged with them under section 755 of the NBEA. This requirement appears unchanged from the RMA. At a regional level, Iwi Planning Documents can continue to play a role in policy-making. The Regional Planning Committee must have particular regard to them (slightly raising the threshold from merely taking the relevant Iwi Planning Document “into account”) when making or changing plans under section 185 of the NBEA and when preparing the Regional Spatial Strategy under section 23(2)(c)(i) of the SPA.
23. When agreeing on a composition arrangement for appointing members to Regional Planning Committees, local authorities and the iwi and hapū committee for the region must “ensure that consideration is given” to existing arrangements between iwi authorities and local authorities in the region under clause 3(4) of Schedule 7 of the NBEA. Iwi management plans may be relevant as an existing arrangement between iwi authorities and local authorities.

CR LAW

Nicholas Jessen  
Partner

[njessen@crlaw.nz](mailto:njessen@crlaw.nz)

<sup>4</sup> See page 41 of the Rangitāne o Manawātū Environmental Management Plan.



## MEMORANDUM

**TO:** Rangitāne o Manawatū Committee

**MEETING DATE:** 18 October 2023

**TITLE:** Te Motu o Poutoa/ ANZAC Park Development Plan Progress Update

**PRESENTED BY:** Kathy Dever-Tod, Group Manager- Parks & Logistics

**APPROVED BY:** Chris Dyhrberg, Chief Infrastructure Officer

### RECOMMENDATIONS TO RANGITĀNE O MANAWATŪ COMMITTEE

1. That the Committee note the concept design phase of the Te Motu o Poutoa/ ANZAC Park Development project is now complete.
2. That the Committee thank the members of the Te Motu o Poutoa Design Working Party and representatives of Rangitāne for their contribution during the concept design phase of the Te Motu o Poutoa/ANZAC Park Development Plan.

### 1. ISSUE

- 1.1 The terms of reference for the Rangitāne o Manawatū Committee include, "oversight of progress and implementation of programmes of work agreed in Kawenata in Relation to Te Motu o Poutoa Agreement, including but not limited to the following strategic project(s): Development of a reserve management plan for Te Motu o Poutoa"; and "In the spirit of partnership, to recommend to Council the reserve management plan for Te Motu o Poutoa".
- 1.2 The Committee received a report on the project at the meeting of 26 April 2023. The progress report outlined the work completed since the last committee report and signalled that the project was about to enter a new phase – finalisation of the concept design and establishment of the indicative cost.
- 1.3 This memorandum provides an update to the committee on the concept design phase.

### 2. PROJECT PROGRESS SINCE LAST REPORT

- 2.1 The concept design phase has been intensive and required an increased level of input from the members of the design working party and representatives of Rangitāne.

2.2 During the concept design phase, the following pieces of work have been completed, led by the project Director, Steve Bramley:

- Interviews with key stakeholders including Rangitāne, Palmerston North City Council, Central Economic Development Agency (CEDA), and Te Manawa.
- Workshop at Te Rangimarie Marae on 21 April 2023 with representatives of Rangitāne. Palmerston North City Council and members of the project team to confirm the project outcomes, present the assessment of the target audiences/market demand and the current gaps in the Manawatu visitor offering. Three high level development options were presented and assessed for alignment with the market information.
- Establishment of a realistic “Minimum Viable Project” to be ‘successful’ to meet Rangitāne and Council needs, and to be a sufficiently compelling and (as much as possible) achievable and sustainable visitor experience proposition
- Development and finalisation of concept design
- Identification of associated works – i.e. upgrade of Cliff Road, service connections, consenting
- Development of indicative cost estimate, and project timeline (if funding was available tomorrow)

2.3 The concept design phase of the project has now concluded.

### 3. CONCEPT DESIGN

3.1 The concept design report is attached to this memorandum. Steve Bramley and members of the design team will be present at the committee meeting to speak to the report.

3.2 The indicative cost estimate for the concept design is \$15m, inclusive of a project contingency of 10%. The estimate excludes project management, consenting, and development contributions. The preliminary estimate for these exclusions is \$0.5m.

3.3 The cost to upgrade Cliff Road to enable the development is also excluded from the project cost. This new Transport project is estimated to cost \$2.0m.

### 4. NEXT STEPS

4.1 The Te Motu o Poutoa/ANZAC Park Development programme, based on the established concept plan, will be forwarded to the Long term Plan planning process.

- 4.2 Council will consider the capital and operating costs associated with the project and funding/timing assumptions as part of the Long term Plan process.
- 4.3 Council's preferred option will be presented to the community as part of the Special Consultative process associated with the Long term Plan.

## 5. COMPLIANCE AND ADMINISTRATION

Does the Committee have delegated authority to decide? Development of a reserve management plan for Te Motu o Poutoa	<b>Yes</b>
Are the decisions significant?	<b>No</b>
If they are significant do they affect land or a body of water?	<b>No</b>
Can this decision only be made through a 10 Year Plan?	<b>No</b>
Does this decision require consultation through the Special Consultative procedure?	<b>No</b>
Is there funding in the current Annual Plan for these actions?	<b>Yes</b>
Are the recommendations inconsistent with any of Council's policies or plans?	<b>No</b>
The recommendations contribute to Goal 4: An Eco City	
The recommendations contribute to the achievement of action/actions in Manawatū River	
The action is: Implement a series of planning and design projects, including reserve management planning for the Victoria Esplanade, Te Motu o Poutoa/ANZAC Park, Ashhurst Domain, Ahimate Reserve and Te Apiti.	
Contribution to strategic direction and to social, economic, environmental and cultural well-being	<ul style="list-style-type: none"> <li>• Council will work in partnership with Rangitāne</li> <li>• Respect and enhance the Mauri of the Manawatū River</li> <li>• The Manawatū River Framework clearly states to identify and appropriately develop Rangitāne sites of cultural and historical significance. This site was identified for development and management planning.</li> </ul>

## ATTACHMENTS

1. Design Report- September 2023 [↓](#) 



# TE MOTU O POUTOA CLIFF ROAD

CONCEPT DESIGN REPORT  
25th SEPTEMBER 2023





# CONTENTS

## 1.0 INTRODUCTION

- 1.1 Purpose
- 1.2 Project team
- 1.3 The Site
- 1.4 Site Constraints
- 1.5 Site Opportunities
- 1.6 Functional Brief & Occupancy

## 2.0 NGĀ HUATAU O TE WHAKAAHUA – DESIGN CONCEPTION

- 2.1 Key Concepts
- 2.2 Building Form
- 2.3 Primary Structure
- 2.4 Building Services
- 2.5 Fire Design
- 2.6 Landscape Strategy

## 3.0 SITE INFRASTRUCTRE

- 3.1 Access Road
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- ARCHITECTURAL DRAWINGS & OUTLINE SPECIFICATION
- LANDSCAPE DRAWINGS
- STRUCTRAL CONCEPT SKETCHES
- INFRASTRUCTURE & SERVICES CONCEPT DESIGN
- ACCESS ROAD IMPROVEMENT WORKS
- RMA CONTEXT ASSESSMENT





# 1.0 INTRODUCTION

## 1.1 PURPOSE

The creation of a Marae and Cultural centre atop Te Motu o Poutoa, a project by a partnership of PNCC and Rangitāne O Matawatū. This is a concept design and feasibility level report accompanying the business case and project estimate.

## 1.2 PROJECT TEAM

The Project Design Team comprises the following:

- Architects:** Tennent Brown Architects & Boon
- Landscape:** Local Collective
- Engineers:** Dunning Thornton - Structural  
335 - Services Engineers  
Holmes - Fire Engineers
- Traffic:** WSP
- QS:** Rawlinsons
- Geotechnical:** Riley

## 1.3 THE SITE

The site is of great historical significance to Rangitāne as an elevated Pā for many centuries. In the 1960's the then County Council removed the forest and at least 12m of the height of the site. Since this time it has been a viewing layby overlooking the city.

- Address:** Cliff Road
- Building Type:** Observatory Only
- Legal Description:** PT SEC 206 SEC 412 BLK XV KAIRANGA SD -ANZAC PARK-  
GAZ 64-322 LOT 113 DP 520481 -
- District Plan Zone:** LOCAL PURPOSE RESERVE

TE MOTU O POUTOA - 1936



TE MOTU O POUTOA - 1920s



# 1.4 SITE CONSTRAINTS

## GEOTECHNICAL

The site is potentially subject to river erosion as assessed by the Riley Geotechnical, which has resulted in a 20m no-build zone from cliff top and an additional 5 buffer zone. The no build zone defines the building platform as a narrow strip of land parallel with the cliff.

## PLANNING CONSTRAINTS

A summary of the District Plan provisions and planning context for the site zoned Conservation and Amenity" has been prepared by PNCC planners and included in the appendices to this report.

## INFRASTRUCTRE CONSTRAINTS

The site currently has no services infrastructure. See section 3 & appendices to this report for proposed concept services infrastructure provisions. The nearest infrastructure connections are on Vacluse Heights.

## ACCESS

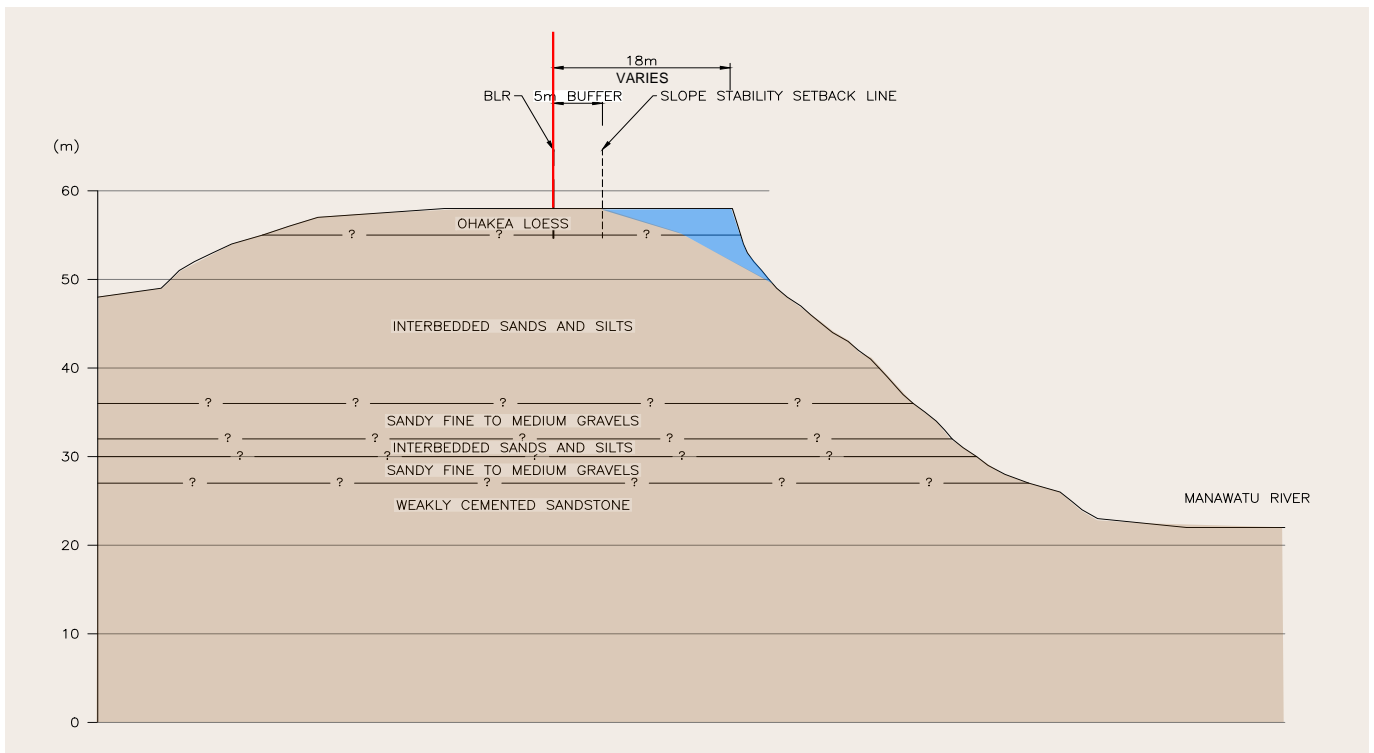
The existing site access road (Cliff Road) is approximately 4m wide and not currently suitable for tour bus or fire-fighting vehicle access. See section 3 & appendices to this report for proposed concept road improvements by WSP.



VIEW OF THE SITE FROM THE SOUTH EAST



VIEW OF EXISTING VEHICLE ACCESS ROAD



SCHEMATIC CROSS SECTION OF HILL



1.4 FUNCTIONAL BRIEF & OCCUPANCY

PARKING

Visitor parking at the top of the hill adjacent to the Marae and cultural centre Minimum 60 car park spaces. (Inclusive of five staff parks) Will need to advance briefing for number of camper van parks within this arrangement. Bus access required include NA bus nos.

FUNCTIONAL SPACES - (DRAFT M2 INDICATIONS FROM BUSINESS CASE)

Wharenui with the capacity for seating 75-100 people & sleeping 30 for Noho Marae or Educational/Tourism overnight experience - 100 m2

Boardroom and Hui and Admin, inclusive of small retail store and mattress store. Sleeping capacity of additional 30 for Education/Tourism overnight experience ~150 m2

Ablutions including Shower & WC Facilities - 70 m2

Retail area with Gallery component/Information/Ticketing.with counter selling, providing information, and selling any ticketed tours programmes - 200 m2

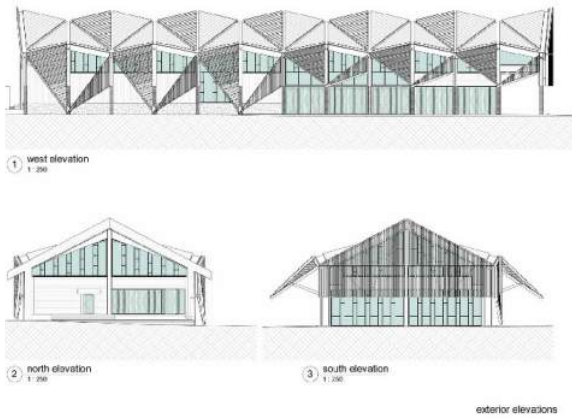
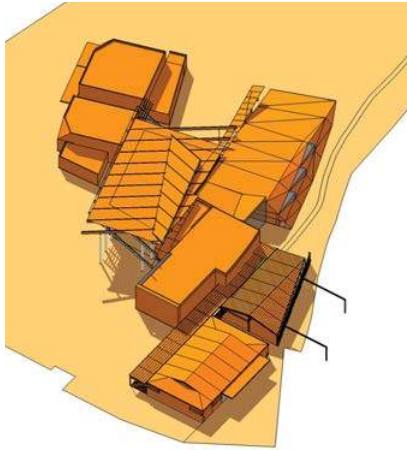
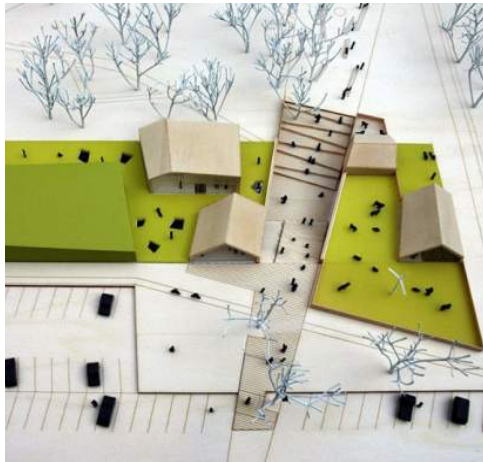
Kihini supporting Wharekai and Cafe - 90 m2

Wharekai and Cafe - scalable dining experience depending upon activities and guest volume Capacity for 190 - 200 seated - 200 m2

Store for WhareKai - 35 m2

Circulation at 15% - 127 m2

Total 972 m2



PRECIDENT CULTURAL CENTRE IMAGERY



# 2.0 NGĀ HUATAU O TE WHAKAAHUA

## 2.1 KEY CONCEPTS

Key whakaaro informing the Concept Design for Te Motu O Poutoa

Creating a Marae with Ātea and Waharoa as central to the Cultural Centre experience

Ensuring the sustainability of the Kaupapa with a distinctive entry, café and gallery and retail upon arrival.

Flexible use of wharekai and café to accommodate multiple or large functions.

The Pōwhiri arrival experience is alongside a curved form of the lookout ramp. This lookout ramp offers the experience of great river views and recalls the earlier height of the Te Motu O Poutoa. At the base of the ramp, the tomokanga is evident with small pūhara palisaded mounds on either side. The ātea and wharenui are framed beyond.

Upon entering the cultural centre into cafe and retail, visitors see through to the wharenui and ātea , and Te Marae o Hine and city in the view beyond.





# 2.2 LANDSCAPE STRATEGY

Te Motu-o-Poutoa is located in a strategic spot within the ecological system of Palmerston North, connecting several green corridors, including: Tararua - Gorge Corridor, North Manawatu - Gorge Corridor and Turitea Stream Corridor.

Existing vegetation is a mix of exotic tree species, common invasive species such as pampas grass (on the North slope of the hill) and native trees and shrubs overgrowing the South slope of the hill. Majority of the site at the top of the hill is currently unvegetated with large asphalt parking lot and lawns.

The key location, cultural significance, and visual dominance of the site within Palmerston North landscape calls for a distinctive, robust and regenerative Landscape and Revegetation Plan.

This landscape proposal is based on several principles:

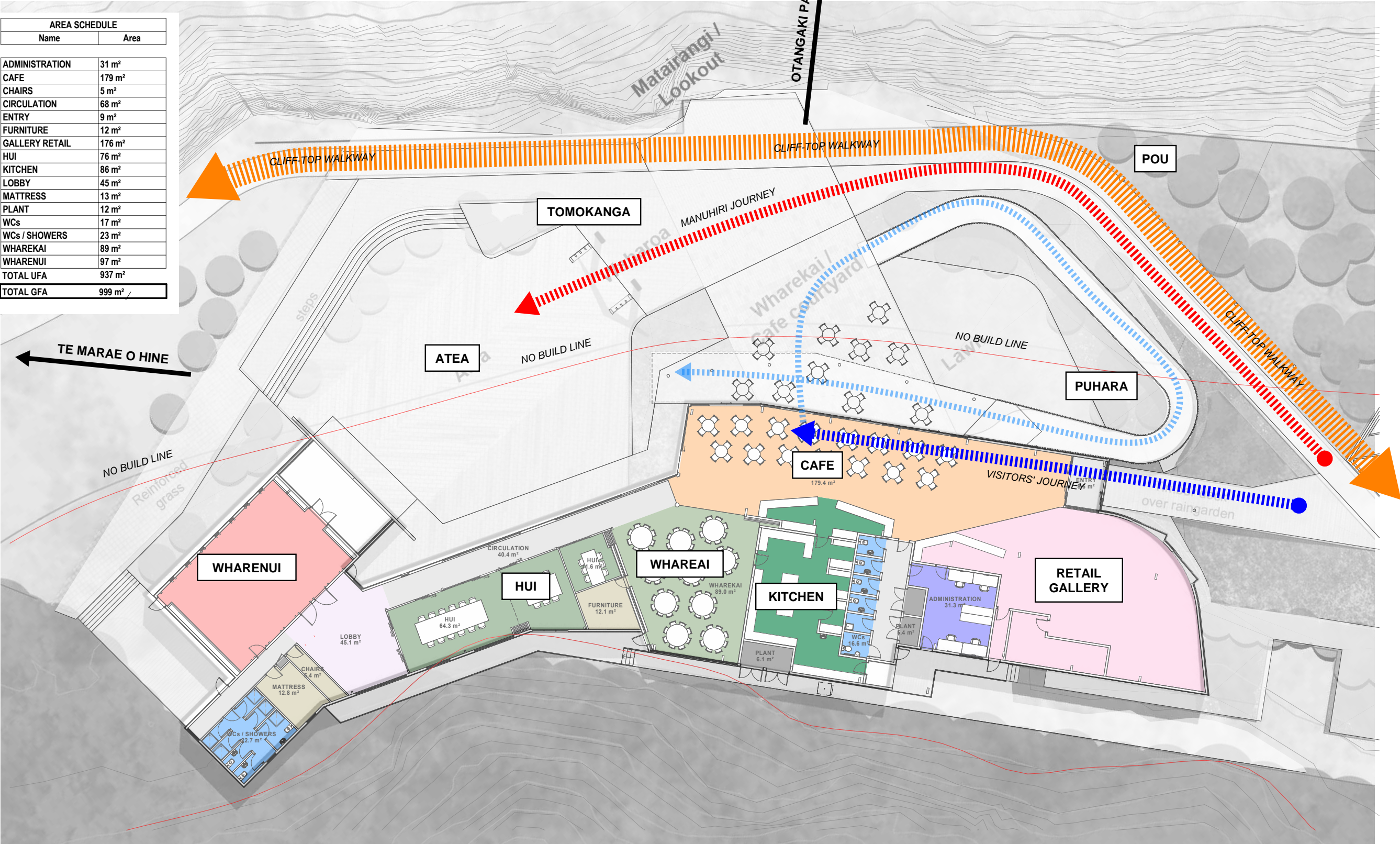
- strengthening the ecological corridor connections,
- regeneration of the natural habitats,
- creating visually attractive landscape that speaks to the significance of the site,
- providing and guiding views from the hill towards other Pa sites and key cultural and natural landscape features,
- providing access to culturally important vegetation: Rongoa species and plants used in cultural practices,
- creating resilient landscape with permeability and natural stormwater retention,
- protecting slope from erosion through slope revegetation.

Visual studies of the site ensure that the new buildings are nested within the landscape and the planned vegetation provides the necessary shelter and screening for the architecture and public spaces.



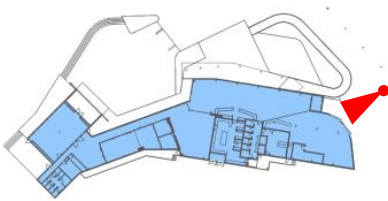


2.3 BUILDING FORM & SPACES





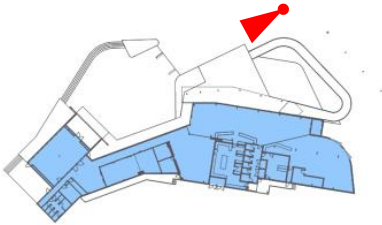
2.3 BUILDING FORM & SPACES



MAIN ENTRANCE



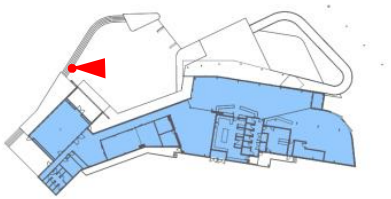
2.3 BUILDING FORM & SPACES



ATEA & MARAE VIEWED FROM EAST FROM POU



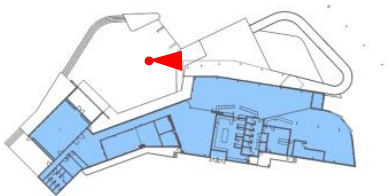
2.3 BUILDING FORM & SPACES



VIEW ACROSS ATEA TO THE EAST



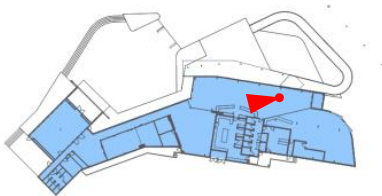
2.3 BUILDING FORM & SPACES



VIEW OF LOOKOUT FROM ATEA

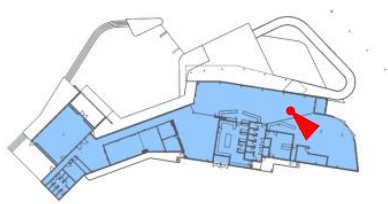


2.3 BUILDING FORM & SPACES - CAFE INTERIOR





2.3 BUILDING FORM & SPACES - RETAIL / GALLERY





## 2.4 PRIMARY STRUCTURE

Refer to further detail in the Appendices prepared by Dunning Thronton Consultants Ltd.

There is a fall along the site of approximately 1m from the Retail end to the Wharenui end. It is proposed that the retail / café / Wharekai part of the building be a slab on grade and the balance of the building be elevation on timber piles, to avoid significant fill.

The primary superstructure is proposed to be a timber framed LVL rafters and purlins braced with ply walls distributed throughout the building.

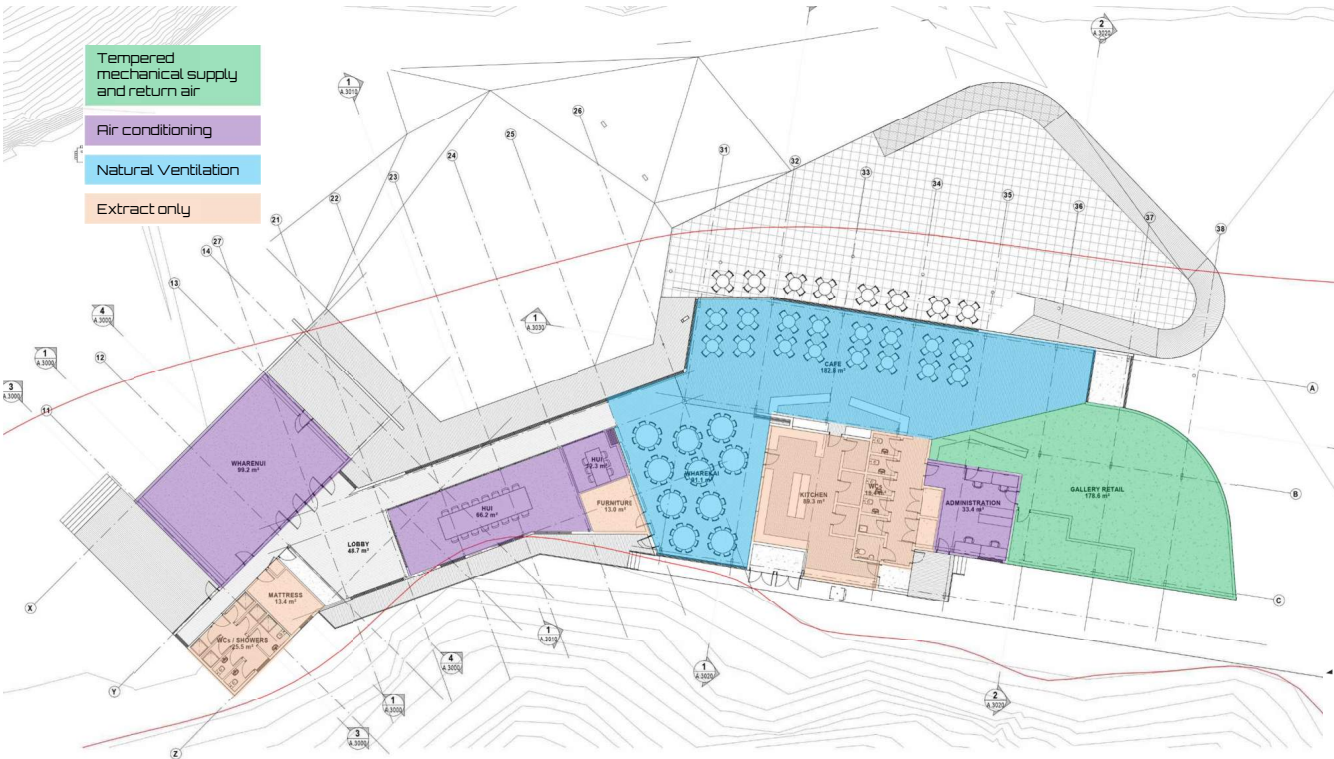
## 2.5 BUILDING SERVICES

Refer to further detail in the Appendices prepared by 335 Ltd.

The public areas of the building will be primarily naturally ventilated, with opening windows throughout, except for the Marae space and Large Hui rooms which will have air-conditioning. Heating will be provided either by air conditioning where it is available or underfloor heating in the public areas.

All other services, Hydraulic, Electrical, ITC, Fire Protection etc. will be provided throughout and developed at later design stages.

Given the large and simple form of the Retail / Café Roof, there is an opportunity to provide ~100no. 400w solar panels subject to funding.



## 2.6 FIRE DESIGN

Summary Provided by Holmes.

### OCCUPANCY

If all areas of the building are occupied simultaneously the occupant densities noted in C/AS2 will result in an occupancy of up to 350 persons in day mode and 80 persons in night mode, more or less.

### FIRE SAFETY SYSTEMS

The minimum requirement for the building will be a type 4 fire alarm (smoke detection), heat detection can be placed in locations prone to false alarms (bathrooms, kitchens etc.). If sprinklers are desired for property protection the smoke detection may be able to be removed in all areas except for the sleeping firecells.

### MEANS OF EGRESS

The doors presently shown appear to address most of the egress required. There appears to be plenty of scope to add additional doors should the design be amended or occupancy be changed during the design.

### INTERNAL SPREAD OF FIRE

The Wharanui and Hui spaces (which are to be used for sleeping) are required to be fire rated from each other and from all other areas. The required fire rating is 60 minutes from the cafe and 30 minutes for all other walls. The fire rating could reduce the building was sprinklered.

### EXTERNAL SPREAD OF FIRE

We understand the building is well separated from boundaries, this being the case no external fire rating will be required.

### FENZ REQUIREMENTS

There are various requirements to facilitate FENZ operations as follows:

**FENZ access:** Road access to within 20 m of the main entry should allow for axle loads of 8 tonnes, a width of 4 m and a clear height of 4 m.

**Hose Run Distances:** As the hose run in the building is longer than 75 m the building must be provided with a hydrant system or vehicle access (meeting the criteria above) to the rear of the building.

Note that there is no requirement for fire fighting water supply under the Building Code however this may become a condition of the Resource Consent. The water flow and pressure requirements will have to be agreed with the PNCC at the time of the consent.



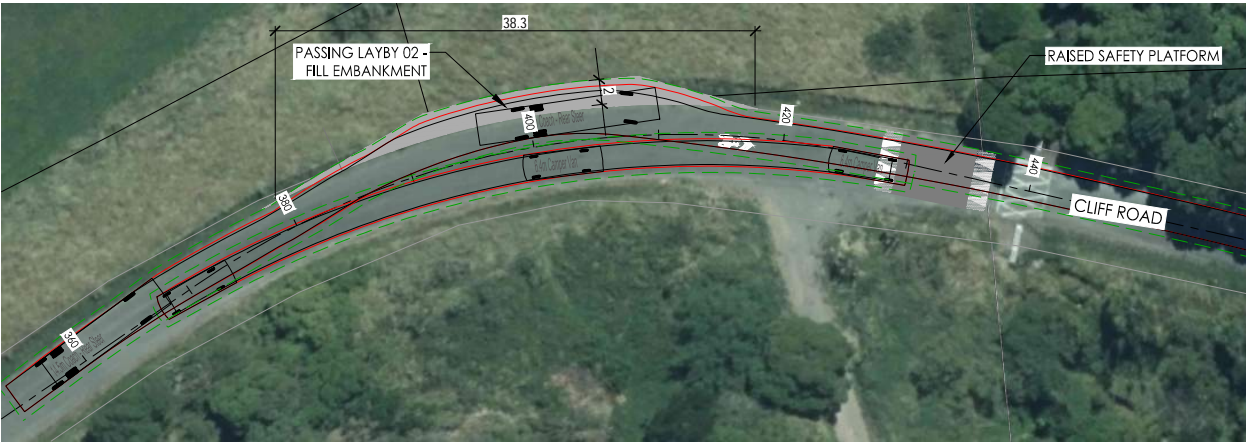


# 3.0 SITE INFRASTRUCTRE

## 3.1 ACCESS ROAD

Refer to further detail in the Appendices prepared by WSP Ltd.

The existing site access road (Cliff Road) is approximately 4m wide, not sufficient for a tour bus and campervan to pass to pass. A range of options is presented in the WSP report, “do nothing”, “do minimum” & “do something”, which propose modifications including laybys by either cutting / retaining or curve widening of the existing road to various extents.



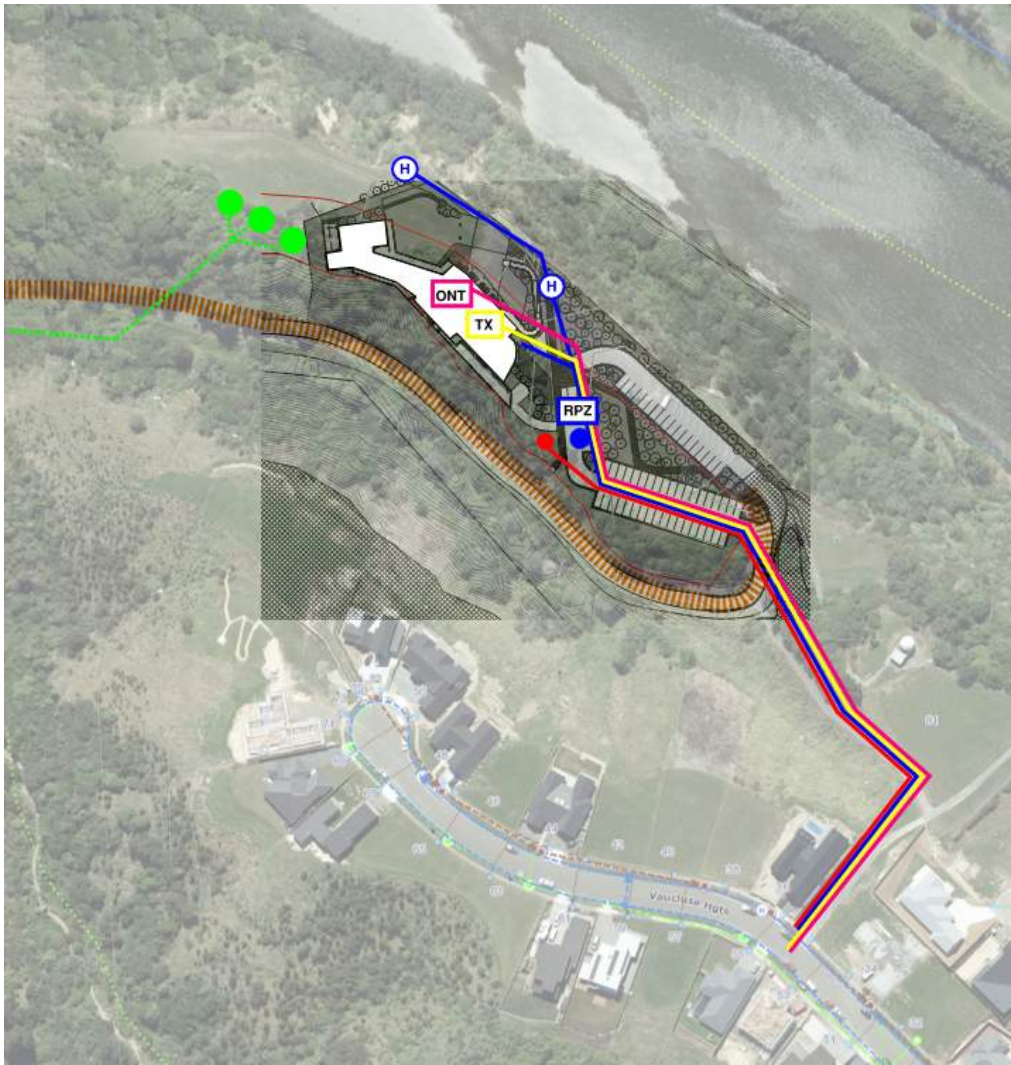
## 3.2 SERVICES INFRASTRUCTRE

Refer to further detail in the Appendices prepared by 335 Ltd.

The site currently has no services infrastructure. The closest public services are located on Vaucluse Heights, approximately 300m to the Southeast of the site. The legal site has an address on this Vaucluse Heights adjacent to the Manawatu Observatory.

It is proposed to trench from Cliff Road to Vaucluse Heights to provide to following services; Potable Water, Wastewater (pumped from a 20k l holding tank on site), electrical (11KV) & Fibre.

It is proposed that storm water will be collected on site and detained in tanks and released into the existing natural water course to the south of the site subject to PNCC approval.





## 4.0 APPENDICES

ARCHITECTURAL DRAWINGS & OUTLINE SPECIFICATION

LANDSCAPE DRAWINGS & OUTLINE SPECIFICATION

STRUCTURAL CONCEPT SKETCHES

INFRASTRUCTURE & SERVICES CONCEPT SKETCHES

ACCESS ROAD IMPROVEMENT WORKS REPORT & DRAWINGS

RMA CONTEXT ASSESSMENT

TE MOTU O POUTOA - CONCEPT DESIGN REPORT - 25 SEPT 2023

local

BOON  
design thinkers

TENNENT  
BROWN  
ARCHITECTS





## MEMORANDUM

**TO:** Rangitāne o Manawatū Committee

**MEETING DATE:** 18 October 2023

**TITLE:** Fostering Māori Participation in Council Decision Making

**PRESENTED BY:** Andrew Boyle, Head of Community Planning

**APPROVED BY:** David Murphy, Chief Planning Officer

### RECOMMENDATION TO RANGITĀNE O MANAWATŪ COMMITTEE

1. That the Committee endorse the draft Statement on Māori Participation in Council Decision Making for inclusion in the proposed 2024 Long-Term Plan.

#### 1. ISSUE

Council has to include a statement in the Long-term Plan on how it will foster the involvement of Māori in its decision making. (LG Act schedule 10(8) and section 81.)

This report includes a draft statement for the Committee to endorse so it can be included for wider feedback through the Long-term Plan consultation.

#### 2. PARTNERSHIP WITH RANGITĀNE O MANAWATŪ

Council acknowledges Rangitāne o Manawatū as mana whenua – the original custodians and stewards of this whenua. Council and Rangitāne o Manawatū have a strong and positive working relationship. This is formalised in the Partnership Agreement signed in 2019. The Agreement is renewed regularly and is next due for renewal in June 2024.

Council involves the wider Māori community in its decision making through this relationship.

This partnership also means that Rangitāne o Manawatū leadership is fully involved in the development of the Council's Long-term Plan.

#### 3. DISCUSSION

The draft statement has been updated from the 2021 Long-term Plan. The overall intent of the statement did not change.

It was presented to Te Whiri Kōkō (a monthly hui for Rangitāne leadership and Council management and staff) in September and informally endorsed.

It is being presented to this Committee for formal discussion and endorsement.

#### **4. PROPOSED STATEMENT**

The proposed text is set out below in italics:

##### ***Māori Participation in Council Decision Making***

*The Council acknowledges Rangitāne o Manawatū as mana whenua – the original custodians and stewards of this whenua.*

*The Local Government Act 2002 provides Councils with direction regarding their role as obligatory stewards of Treaty Partnership on behalf of the Crown. The contribution of Māori to local government decision making processes is integral to inter-generational well-being of all citizens. In line with Treaty principles Councils are required to create systems and pathways that contribute to that well-being through partnership, representation, and meaningful consultation with mana whenua and wider Māori communities.*

*Council has committed to its partnership with Rangitāne and in turn the wider Māori community to strengthen those relationships and encourage participation. This will ensure that Rangitāne and Māori interests are reflected and contributions to positive Māori development are captured in the Long-term Plan.*

##### ***Rangitāne o Manawatū Partnership***

*The Council signed a Partnership Agreement in 2019 that formally acknowledges the status of Rangitāne as mana whenua. This has created a reciprocal working relationship between Iwi leadership and Council to align priorities across the suite of Council Strategies and Plans.*

*Council has a Rangitāne o Manawatū Committee. This considers matters relating to the wellbeing of Māori in Palmerston North and has a strong focus on the ongoing development of Te Motu o Poutoa. Three Rangitāne representatives (and two Māori ward Councillors) sit as appointed members on this committee providing Rangitānenuiarawa expertise.*

*The Council has established a Māori Ward called Te Pūao, held by two Councillors that sit alongside Rangitāne appointees to Committees and represent the specific interests of the wider Māori community.*

*Council staff and management meet regularly with Iwi leaders regarding a very broad set of projects and programmes. In particular there is a monthly hui called Te Whiri Kōkō where collaboration, information sharing and advice is provided and shared on a range of activities and projects. The Council provides capacity funding to support this engagement and acknowledges the significant contribution that mana whenua bring to the City. This is augmented by early engagement between Rangitāne and Elected Members on the Long-term Plan and other major programmes and projects.*

The Council also maintains a Māori advisory function to ensure Elected Members and staff understand Māori mātauranga (practices and principles) so that Rangitāne and wider Māori are appropriately involved in Council decisions.

The need to understand and work alongside the relationships that can assist Council to reach the Māori community is key. For Council to know when to adopt the role of facilitator, supporter or leader where appropriate is vital to a connected sector that is making a difference to the aspiration of Māori development and participation in local government decision making processes.

The visibility of Rangitāne in the landscape of Te Papaioea is increasing rapidly and this can be directly attributed to that partnership and spaces where Rangitāne have representation and contribution. Visibility of Iwi provides a strong signal to our community that Iwi and Māori perspectives are relevant and valued and this has a connection to levels of Māori engagement.

Rangitāne continue to provide leadership as partners with the Manawatū River Framework and the establishment of the working group Te Ohunga Mauri. This ensures Council staff and Rangitāne continue to work together to create an engaging and inspiring environment as well as affirm and share cultural and historical narratives. Rangitāne are also often represented on other advisory and working groups to ensure input and influence at an appropriate level.

## 5. NEXT STEPS

The Statement will be part of Council's Long-term Plan consultation material. This consultation will occur in March-April 2024.

Council and Rangitāne o Manawatū will make any appropriate changes to the statement as a result of consultation and then adopt it as part of the Long-term Plan in June 2024.

The statement will be given a higher profile in the 2024 Long-term Plan.

The Partnership Agreement is due for renewal in June 2024.

## 6. COMPLIANCE AND ADMINISTRATION

Does the Committee have delegated authority to decide?	<b>Yes</b>
If Yes quote relevant clause(s) from Delegations Manual	
Are the decisions significant?	<b>No</b>
If they are significant do they affect land or a body of water?	<b>No</b>
Can this decision only be made through a 10 Year Plan?	<b>No</b>
Does this decision require consultation through the Special	<b>No</b>



Consultative procedure?	
Is there funding in the current Annual Plan for these actions?	<b>Yes</b>
Are the recommendations inconsistent with any of Council's policies or plans?	<b>No</b>
<p>The recommendation contributes all Council's Goals.</p> <p>It does this by ensuring that Council understands the views of Māori and considers these views in its decisions across all Council's goals</p> <p>The recommendation contributes to social, economic, environmental and cultural well-being in the same way.</p>	

#### **ATTACHMENTS**

Nil

## MEMORANDUM

**TO:** Rangitāne o Manawatū Committee

**MEETING DATE:** 18 October 2023

**TITLE:** Te Whiri Kōkō - Council Engagement with Rangitāne o Manawatū

**PRESENTED BY:** Todd Taiepa - Poutoko Aporei Principal Māori Advisor

**APPROVED BY:** David Murphy, Chief Planning Officer

### RECOMMENDATION TO RANGITĀNE O MANAWATŪ COMMITTEE

1. That the Committee receive the report titled 'Te Whiri Kōkō - Council Engagement with Rangitāne o Manawatū' presented to the Rangitāne o Manawatū Committee on 26 April 2023.

#### 1. ISSUE

- 1.1 Te Whiri Kōkō is a key engagement forum between Rangitāne o Manawatū and the Palmerston North City Council (Council) officers. The forum undertakes the sharing of information, current and upcoming projects and programmes, and establishes how and who will progress work on behalf of Rangitāne o Manawatū.
- 1.2 This regular report is presented to the Rangitāne o Manawatū Committee to provide an overview of key issues that are tabled at the forum.
- 1.3 This report covers the period April to September 2023 given there was no Rangitāne o Manawatū Committee held in the last period.
- 1.4 In summary, Te Whiri Kōkō provides a regular scheduled opportunity for iwi members and staff to meet and discuss important activities with each other in an open and proactive way. The forum covers workstreams of Council that are a priority for iwi, their long-term aspirations and goals, as well as operational settings for projects and programmes. A key purpose of this hui is to confirm what outcomes are a priority and how Rangitāne would like to be engaged. Agreed pathways or outcomes are progressed and iwi input assists with finalising agreed outcomes. The forum meets monthly and alternates between infrastructure focus and an all of council focus.

- 1.5 The purpose and content of future reports can be adjusted to accommodate feedback received on this report.

## 2. MATTERS RAISED IN TE WHIRI KŌKŌ IN RECENT MONTHS

### Rangitāne o Manawatū

- 2.1 Rangitāne are able to communicate and socialise key projects with Council and recently this has included the establishment of the Palmy's Got Talent office on Te Marae o Hine which strengthens the profile and active presence of Rangitāne in the central city and provides a range of services and a strategic link to many key partnerships including with Council. Focus areas include training and employment opportunities and a number of Whānau Ora initiatives.
- 2.2 The Rangitāne o Manawatū Settlement Trust also established an office in the central city in September.
- 2.3 The Iwi released its Environmental Management Plan earlier this year and Te Whiri Kōkō has facilitated discussions across affected Council functions to ensure relevance is understood and alignment achieved where possible. A presentation on the Plan is scheduled for the 18 October meeting of the Rangitāne o Manawatū Committee.

### Long-Term Plan

- 2.4 Rangitāne is engaged through the entire Long-Term Plan (LTP) process. Most of the engagement is not conducted within Te Whiri Kōkō but rather integrated into existing LTP workshops and settings. In this context Te Whiri Kōkō is more about helping with the process and confirming steps, not to seek feedback. The opportunity is utilised to highlight certain issues, or for Rangitāne to seek further clarity.
- 2.5 Recently the section of the draft Plan titled 'Māori Participation in Council Decision-making' was also discussed and confirmed for inclusion on this meeting's agenda.

### Governance

- 2.6 During this period issues around Bunnythorpe community representation have been raised by that community. Rangitāne have continued to advocate for Bunnythorpe to be supported and have also worked with Council in engaging with neighbouring iwi Ngāti Kauwhata on a range of issues related to look at issues of representation, as well as responsiveness to that community. There is collective commitment to ensuring the social and cultural settings are positive and strong, and that the economic and social aspirations of both iwi are provided for in relation to this community and the growth and development of this area.

- 2.7 Issues surrounding the Coat of Arms for the Council were progressed through the Culture and Sport Committee on 13 September. Rangitāne used the opportunity to clarify the background and endorse the symbol as being an appropriate representation of the strengthening partnership between the Iwi and Council.

### **Community Development**

- 2.8 Kaupapa this period included the well-attended Community Funding Expo in July which Rangitāne endorsed and led the tikanga aspects, as well as utilising the opportunity to connect with funders.
- 2.9 The Highbury neighbourhood centre re-development reached a key stage during this period, advancing concept designs through to detailed cultural and technical design, and the completion of a very significant phase of work in early September. Rangitāne are critical partners in navigating and advocating for the community every step of the way. This include not only how cultural values were recognised and expressed but also endorsing a process for construction and delivery embedded in manaakitanga for the community, the local businesses, and the build teams. The next phase will be focused on strengthening ancestral recognition and symbolism within the space and will recognise both mana whenua and broader Māori and wider community connections.
- 2.10 The new Play Advisor role was connected to Rangitāne via Te Whiri Kōkō and there have already been a number of projects where Rangitāne have provided feedback, guidance, or have led projects with the Play Advisor. The iwi has also reinforced the importance of weaving te reo Māori into the initiatives. Highlights include the Pūanga-Matariki play map of whānau activities, where sites were chosen across the City based on an alignment with the meanings behind the Matariki constellation. The iwi further provided support for the Te Wiki o te Reo Māori and Māhuru Māori programme, including *Rapua Te Kura Huna – Finding Hidden Treasures*, on Te Marae o Hine. Through such initiatives Rangitāne and Council can make a collective impact on shared goals such as the elevation of te reo Māori in our community.
- 2.11 The Library team came to Te Whiri Kōkō to outline a project to renew the library returns bins across the City. The current bins have a significant profile having been in place for several decades. The aspiration is to include relevant local stories on the bins and Rangitāne enthusiastically committed to working with staff and community partners in design and narrative creation.
- 2.12 A major collaboration has been undertaken around the locality mapping project of Te Whatu Ora, with very strong iwi-led approach in the City and across the region. The Council have provided significant data alongside other agencies to ensure that as much quality data as possible is assembled and then purposefully configured and shared. This collective information potentially will be of enormous benefit to the City and region and will contribute to strategic decision-making including for the LTP.



### **Te Reo Māori**

- 2.13 With endorsement from Rangitāne the Chief Executive submitted on behalf of Council to the Te Waka Kotahi Bilingual Road Signage programme. The programme offers a strong platform for building on Council's intensive investment in te reo Māori signage in public parks, reserves and facilities over the last 20 years, and would extend the opportunities to socialise and normalise te reo in environments which have to date largely excluded the Māori language.
- 2.14 Regarding the leadership shown by the Council and Rangitāne in the use of te reo Māori, a major partner over those 20 years, local consultancy He Kupenga Hao i te Reo, is now transitioning out of this work. It has been fortunate that they have stayed committed to our work while engaged in a significant education projects at a national level. It is difficult to represent in these short words the scale of impact they have made within the City.
- 2.15 After discussions with Rangitāne we have endorsed another local business Taihuki Consultants who have a strong connection to Rangitāne and also an exceptional reputation as licenced translators. An additional benefit is that Council's te reo investment will be into a group that is both working with and also on behalf, of the aspirations of Rangitāne. The solution strongly reflects the partnership in action and offers a long-term sustainable solution to the need for a new professional translation service.

### **Events**

- 2.16 The planning and subsequent hosting of the World Champion Spanish Women's Football team was initially socialised with Rangitāne through Te Whiri Kōkō and this assisted planning and assurance processes in the lead up.
- 2.17 This period also included the Pūanga-Matariki period which was run successfully in a new venue that was well attended with positive community feedback. The move from a compromised riverside environment was a significant but necessary change after a significant flood event. There were plenty of lessons learned and a positive example of how the new front-facing Arena community space can be used for events in the future.

### **Regulatory**

- 2.18 Council has engaged with Rangitāne in the reviews of The Gaming Policy, Speed Limits Bylaw and the Water Supply Bylaw and Rangitāne's feedback has been incorporated into each process appropriately.

### **Three Waters**

- 2.19 Some contamination events earlier in the year brought to light that protocols for contacting Rangitāne were not timely enough for them to fulfil their active kaitiaki role. Some excellent work between Te Ao Tūroa, Rangitāne's environmental division, and the Operations Investigation Team has resulted in

a new reliable and responsive notification process which was formally endorsed by Rangitāne at the September meeting of Te Whiri Kōkō.

### **Property, Parks and Reserves**

- 2.20 Many of Council's projects have already had Iwi engagement and Council staff follow agreed settings which they use to frame updates. This means that the forum provides a lot of relatively minor feedback on projects with sometimes quite long timeframes. Currently two key projects from an Iwi perspective are the clocktower ground treatment and design programme, as well as the Albert Street River Entrance. Importantly Te Whiri Kōkō provides a routine mechanism where project managers can provide regular scheduled or unscheduled updates. Overall, the last 6-12 months has seen relatively few new projects that intersect with Rangitāne interests.
- 2.21 Workshops continue on developing a proposal for Te Motu o Poutoa.

### **Recreation**

- 2.22 During the last few months the major ongoing items were the Aquatic Needs Assessment and discussions around provision of a dedicated ki-o-rahi field in the City.

### **Transport**

- 2.23 Streets for People is a major area of work and a steering group has been established that includes Rangitāne. The Featherston Street cycleway and the project to build bus shelters across the City are also the focus of joined up working.
- 2.24 Rangitāne have worked alongside Council teams to ensure the project to build a shared pathway between Feilding and the City upholds the relationships between Ngāti Kauwhata and Rangitāne o Manawatū, including historical and cultural narratives and design.

### **Facilities**

- 2.25 There have been several facility development projects discussed in the period including the study of community facilities in the western suburbs. Rangitāne have a strong interest as many Iwi members and a significant percentage of the wider Māori community of the City live in Awapuni and Highbury. The holistic approach, connecting community-based organisations, libraries, halls, churches, parks and reserves, and business nodes is promoting joined up community-led planning alongside Council and Rangitāne. The Ora Konnect network that operates for that area provides a strong foundation for this work. It cannot be overestimated the positive and binding influence Rangitāne has on the level of buy-in and contribution groups are willing to make towards collective outcomes. They are a critical partner for the ability of Council and other agencies to deliver effectively to, and with, these communities.

- 2.26 The CET Arena Masterplan is a project Iwi and Council work together closely on. Two key aspects Rangitāne contribute to are the identity of the site/facilities – in terms of both an enduring narrative that is endorsed by the whole community, and secondly around wayfinding considerations regarding how the site functions, especially for our visitors who aren't familiar with the site.
- 2.27 Finally in terms of building projects, as the new animal shelter progresses towards its opening in 2024, Rangitāne has been asked to provide a name for this facility.

### **Development and Housing**

- 2.28 The Kākātangiata urban growth area has from its earliest planning stages engaged with Rangitāne and uniquely, was developed with the Whānau Ora principles front-and-foremost from the beginning. Rangitāne and Te Tihi o Ruahine hosted staff and consultants on marae, workshoping and teaching them how to apply their skills with a whānau-centred lens. The results of this work are now represented in the proposed structure plan. Their early involvement minimised negative effects on Iwi values and maximised alignment with their aspirations. The approach of Rangitānenuirawa (Rangitāne values and worldview) has also provided a language and symbolism aligning social, cultural and environmental outcomes that conventional planning approaches can struggle to achieve.
- 2.29 Te Ūtanganui continues to progress and the inclusion of Rangitāne and Ngāti Kauwhata on the Te Ūtanganui, Central Distribution Hub, and PNITI Governance Group. This recognises the importance of the project to our wider region and ensures that Iwi Māori values and mana whenua interests inform the development at every step. There are also updates on other major projects such as Te Ahu-a-Tūranga and the Te Āpiti Gorge projects involving partners and parties beyond Rangitāne and Council. These have their own primary forums and decision-making pathways but Te Whiri Kōkō offers the chance for Rangitāne leaders who are not directly at these tables to be informed.
- 2.30 The Papaioea Place social housing project is very close to completion. Rangitāne will continue to work alongside Council endorsing this project through both the ongoing Housing Alliance work and as mana whenua with tikanga-led processes to celebrate the completion of Stage Three later this year.

### **Other Agency and Community Representatives**

- 2.31 This year Rangitāne have proposed that agency and community partners could also meet with them at Te Whiri Kōkō. The value of this approach has been demonstrated through the regular attendance of the Central Economic Development Agency (CEDA). As joint partners Council also benefits from their updates and tabled issues. Most of their joint business does not occur at these meetings but it provides an important regular opportunity

for timely matters. CEDA has also acknowledged that the environment has really helped to move relationships forward and provides an excellent model of how Rangitāne wish to engage with agency partners.

- 2.32 The regional food strategy has been a key point of discussion with an emphasis on both commercial opportunities for iwi as well as alignment with the Western Suburbs' Kai Resilience Strategy, emphasising access to food for local people while securing access to national and international markets.

### Organisational Capability and Capacity

- 2.33 The Council has its own responsibilities in terms of organisational culture and settings. However, it is important that staff acknowledge Te Tiriti, the Partnership with Rangitāne and organisational settings in this regard, and that tikanga Māori is utilised respectfully and purposefully within the organisation. Ensuring staff are confident to uphold the partnership is a function of several teams within Council.
- 2.34 Our newly revised orientation for new staff, Te Whakaporipori, is now a foundational element to ensuring our staff experience and acknowledge the value of Te Ao Māori in our day-to-day work environment. Staff learn to embody Te Ao Māori, not just see it as an add-on. Te Whakaporipori provides a welcome that incorporates tikanga and te reo Māori and weaves manaakitanga through the process. Staff are addressed by the Mayor and Chief Executive who model and lead this commitment to a bicultural approach. Alongside other organisational changes the overall aim is for alignment of political and institutional leadership in terms of how the Iwi partnership is represented and upheld. This provides clarity and confidence not only to Rangitāne but importantly our staff who work alongside Iwi members on a daily basis.

### 3. NEXT STEPS

- 3.1 Continue to deliver Te Whiri Kōkō and adjust regular reporting based on feedback received on this report.

### 4. COMPLIANCE AND ADMINISTRATION

Does the Committee have delegated authority to decide? If Yes quote relevant clause(s) from Delegations Manual	<b>Yes</b>
Are the decisions significant?	<b>No</b>
If they are significant do they affect land or a body of water?	<b>No</b>
Can this decision only be made through a 10 Year Plan?	<b>No</b>
Does this decision require consultation through the Special Consultative procedure?	<b>No</b>
Is there funding in the current Annual Plan for these actions?	<b>Yes</b>



Are the recommendations inconsistent with any of Council's policies or plans?		<b>No</b>
The recommendations contribute to Goal 5: A Driven & Enabling Council		
The recommendations contribute to the achievement of action/actions in (Not Applicable)		
Contribution to strategic direction and to social, economic, environmental and cultural well-being	Rangitāne o Manawatū is a Tiriti partner and has the status of mana whenua and holds customary authority for the Palmerston North area. Much of the focus of joint programmes is to ensure there are pathways for the restoration of mana whakahaere or influence on those matters that remain a priority for the iwi. This can be summarised as the ability for iwi to practice rangatiratanga and kaitiakitanga in their rohe (customary authority and guardianship within their customary area).	

## ATTACHMENTS

NIL

## COMMITTEE WORK SCHEDULE

**TO:** Rangitāne o Manawatū Committee

**MEETING DATE:** 18 October 2023

**TITLE:** Work Schedule for October 2023

### RECOMMENDATION TO RANGITĀNE O MANAWATŪ COMMITTEE

1. That the Rangitāne o Manawatū Committee receive its Work Schedule dated October 2023.

### COMMITTEE WORK SCHEDULE

Report Date	Subject	Officer Responsible	Current Position	Date of Instruction & Clause number
<del>October 2023</del>	<del>Te Whiri Kōkō – Council Engagement with Rangitāne o Manawatū</del>	<del>Chief Infrastructure Officer</del>		<del>26 April 2023 Clause 4-23</del>
<del>October 2023</del>	<del>Te Motu o Poutoa Development Plan – Progress Report</del>	<del>Chief Infrastructure Officer</del>		<del>Terms of Reference</del>
<del>October 2023</del>	<del>Rangitāne o Manawatū Environmental Management plan</del>	<del>Chief Planning Officer</del>		<del>26 April 2023 Clause 4-23</del>
February 2024	Te Whiri Kōkō - Council Engagement with Rangitāne o Manawatū	Chief Infrastructure Officer	Standing Item for every meeting	26 April 2023 Clause 4- 23
February 2024	Te Motu o Poutoa Development Plan - Progress Report	Chief Infrastructure Officer	Standing Item for every meeting	Terms of Reference

**Attachment:** Rangitāne o Manawatū Terms of Reference.

## RANGITĀNE O MANAWATŪ COMMITTEE

### Terms of Reference

Chair <sup>1</sup>	The Mayor
Deputy Chair	Mr Wiremu Te Awe Awe
Membership (10) (Mayor, 4 Hirawanui ward councillors, 2 Te Pūao ward councillors and 3 Rangitāne representatives)	<p><i>Te Hirawanui ward councillors</i> Councillor Vaughan Dennison Councillor Karen Naylor Councillor Billy Meehan Councillor Kaydee Zabelin</p> <p><i>Te Pūao ward councillors</i> Councillor Roly Fitzgerald Councillor Debi Marshall-Lobb</p> <p><i>Rangitāne representatives</i> Ms Danielle Harris Mr Chris Whaiapu</p>
Quorum	6 (minimum of 3 members from Council and 3 members from Rangitāne)
Meeting schedule	Quarterly
Venue	Meetings may be held at Council Chambers and marae.

#### Terms of Reference:

1. To consider matters relating to the wellbeing of Māori in Palmerston North, by monitoring:
  - a. City wellbeing data from a demographic perspective (Māori)
  - b. Long Term Plan community outcome commitments and impact on the local Māori communities
  
2. To have oversight of progress and implementation of programmes of work agreed in Kawenata in Relation to Te Motu o Poutoa Agreement, including but not limited to the following strategic projects:
  - a. Development of a reserve management plan for Te Motu o Poutoa
  - b. Manawatū River Framework
  
3. To consider matters of strategic relevance to Māori, including but not limited to:
  - a. The Manawatū River Plan
  - b. urban development and infrastructural capacity
  - c. boundary issues
  - d. water and wider environmental issues within Palmerston North City Council's authority
  - e. the development of relationships between other Iwi/Hapū and Council
  - f. participation and access

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<sup>1</sup> Chair and Deputy Chair to alternate annually

4. To receive presentations on:

- a. Te Apiti Manawatū Gorge Masterplan
- b. Any matter that may impact on Māori in the city

5. In the spirit of partnership, to recommend to Council:

- a. Leadership direction or guidance with regard to Council's obligations or responsiveness to Māori in the city and related budget implications for future planning
- b. The reserve management plan for Te Motu o Poutoa
- c. Any emerging matters for submission to Central Government
- d. Reserves which are wāhi tupuna to Rangitāne o Manawatū which could also fall under te Kawenata
- e. Any modifications to Standing Orders or meeting procedures to enable the Committee to effectively operate.

### **Delegations**

Rangitāne o Manawatū Committee has been delegated the following responsibilities by Council. Within its Terms of Reference and complying with the purpose of the Local Government Act 2002, to:

- Receive or note any report or memorandum or other information submitted to the Committee.
- Instruct the Chief Executive to report back to the Committee or to Council.
- Refer any report or memorandum to any other Committee or Council for consideration.
- To undertake any special project oversight as requested by Council.