



Ngāti Kahungunu

ki Tāmaki nui-a-Rua

Proposed Mt Munro Wind Farm 5km South of Eketāhuna



Figure 1 – Proposed location of windfarm on Mt Munro

Cultural Values Assessment (Revised 2023)

For



Meridian.



Controlled Document

<p><i>Ngāti Kahungunu Ki Tāmaki nui-a-rua Cultural Impact Assessment Report: Proposed Wind Farm – Mt Munro</i></p>			
Acknowledgements	<p>AUTHOR KENDRICK J. L</p>	<p>Resources Eketāhuna and Pahiatua WWTP CVA Original Mt Munro CVA – 2011</p>	
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Register of Amendments	
Date	Amendment



1. Opening Karakia

Piki mai taku manu

Kake mai taku manu

Rere ki uta

Rere ki uta

*Mataititia ra ngā taonga a Tane rāua ko
Tāwhirimatea*

Kia atawhaitia, kia tau

Kia whakawhenuatia ai

Whakina mai te ara

Kia puta ko tetekura

Kia Whai ao

Ki tea o marama

Tūturu whakamaua, kia tina

Haumi ē, hui ē, tāiki ē.

Ascend my manu

Rise up my manu

Soar inland.

Fly to the oceans.

*Watch over the taonga of Tane
and Tāwhirimatea*

To respond with care

To settle and restore

Showing forth the pathway

For our children to emerge

From the realm of potential

Into fulfilment and growth

Hold fast, hold true.

Unify, gather, resolve together.

“Take care of our children. Take care of what they see, take care of what they hear, take care of what they feel.

For how the children grow, so will be the shape of Aotearoa.”

James Kendrick – 7th April 2023



Contents

1. Opening Karakia	3
2. Preamble	5
3. Project Description	7
4. Ngāti Kahungunu ki Tamaki nui a Rua	7
5. Historical review	11
5.1 Early Māori occupation and settlement.....	11
5.2 Tribal warfare.....	11
5.3 Eketāhuna and Pahiatua.....	12
6. Sites of significance for Ngāti Kahungunu ki Tamaki nui a Rua	13
6.1 The Mākākahi River.....	14
6.2 Pa/Papakainga.....	15
6.3 Pukaha/Mount Bruce.....	16
7. Changes to the legislative framework since 2011	19
8. Review of Recommendations & Requests	20
8.1 Memorandum of Commitment.....	20
8.2 Cultural Health Monitoring.....	20
8.3 The drafting and use of an accidental discovery protocol procedure.....	21
8.4 Taonga and Sites of Significance.....	21
8.5 Land Disturbance & Restoration.....	22
8.6 Construction Monitoring.....	23
8.7 Social Outcomes.....	23
8.8 Request – Site Visit, Mill Creek windfarm.....	23
8.9 Request – Site Visit , Te Apiti Wind Farm.....	24
9. Conclusion	25
10. Closing Karakia	27
Appendix	28



2. Preamble

A Cultural Values Assessment was commissioned by Meridian Energy in May 2011 to ascertain the Cultural Impacts a project like this would have on the mana of Ngāti Kahungunu.

Enclosed with this revised document in the appendix section is a copy of the original Cultural Values Assessment which was researched and written regarding wind generation to supply electricity for both Industrial and Domestic use.

The concept around wind generation was in its early stages of development in New Zealand with a couple of windfarms operating across the motu.

This project was then put on hold, after significant energies had been spent on research, ecological reporting, geological reporting, place-based data gathered around availability of wind to turn these large turbines.

Ngāti Kahungunu ki Tamaki nui a Rua were once again approached by Meridian around 2021 to discuss the feasibility of generating power from this site as the consent application given by the Horizons Regional Council a Tararua district council.

Hui took place between the representatives of Meridian Energy and Ngāti Kahungunu ki Tamaki nui a Rua to revisit the potential of wind generation once again on this site.

This has culminated in site visits be held between representatives of Meridian Energy, the experts commissioned by Meridian to assess and check environmental/ecological impacts from a Westernized perspective, reviewing data collected previously.

With the significant concerns and data collected regarding the phenomena often referred to as Climate Change/Global warming gathering momentum, a major change in electricity generation was required, with all hydro generation options exhausted, wind generation was the new renewable energy option with other Energy Generators also reviewing older consents as they come up for renewal.

More is now known around the potential impacts that the continued burning of fossil fuels will have on the environment and potential effects on mankind with polar ice caps melting leading to a speeding up of sea level rises which in time will be detrimental to low lying land in proximity of the sea.

Generating electricity through the burning of fossil fuels is no longer a viable option. Ngāti Kahungunu ki Tamaki nui a Rua supports ALL EFFORTS IN THE SEARCH OF RENEWABLE ENERGIES.

Support from Ngāti Kahungunu ki Tamaki nui a Rua is offered with the concept laid out by the Crown around the principle of partnership based on equity, this is prevalent in Meridian Energies case as it is 51% Government owned and 49% in private ownership, Meridian Energy is duly listed on the NZ Stock exchange.



Ko te Pū

The origin the source.

Te More

Tap root.

Te Weu

Root, fibre

Te Aka

Long, thin roots

Te Rea

Growth

Te Wao nui

Primeval forests

Te Kune

Pregnancy, conception

Te Wheke

A sound like creaking branches

Te Kore

The nothingness

Te Pō

The night and the darkness before light

Ki ngā tangata Māori ngā Rangi rāua ko Papa

The primordial beings (Sky and Earth) the many Atua (Gods) and the creation of humans.

Ko tēnei te tīmatanga o te ao

We breathe life the beginning of the world

Tihei Mauri Ora.



3. Project Description

The wind farm proposed involves the construction and commissioning of 20 turbines and includes works of the following description,

- Construction of new and upgrading of existing internal roads and tracks;
- Upgrading of approximately 1.7km of Coach Road (North)
- Onsite wind farm earthworks, with land disturbance and a cut volume of approximately 836,00 cubic metres. With a cut to fill approach taken where possible
- Earthworks within the transmission corridor of land disturbance and a cut volume of approximately 8,000 cubic metres. With a cut to fill approach where possible
- In-stream works including upgrade of existing, and installation of new stream culverts;
- Vegetation removal

4. Ngāti Kahungunu ki Tamaki nui a Rua

Ngāti Kahungunu ki Tamaki nui a Rua are now legally titled a Settled Iwi under the Settlements process set out by the Crown resolving historical grievances of the past with a final signing taking place at Masterton on the 25th day of March 2023 were the Crown delivered their apology to Ngāti Kahungunu ki Tamaki nui a Rua, Kahungunu ki Wairarapa.

Moving forward from this historical day Ngāti Kahungunu ki Tamaki nui a Rua, want to put the past behind them and move forward for the betterment of all who whakapapa to Ngāti Kahungunu ki Tamaki nui a Rua. Never forgetting the atrocities of the past but using the misdemeanors of ones past to guide one's pathway for the future.

NKKTNAR see this relationship with Meridian Energy as an opportunity to articulate mistrusts of the past and move forward with a progressive relationship built on "Cooperation, collaboration and Equity founded on inclusiveness as both Partners have much to gain from the success of this project moving forward.

Representatives of NKKTNAR have established a good relationship with the representatives of Meridian Energy both on-site and at a managerial level. We wish to continue to build on this and evolve for this project and any future projects that Meridian Energy are involved in within the rohe of NKKTNAR, with continual development of a relationship that enables both entities to benefit from the knowledge that each brings to this landscape.

A combination of Western/Mātauranga Methodologies built around Equity, Cooperation and Collaboration at all levels, with an aspiration, NKKTNAR will



become a one stop shop being able to provide all resources from both a Westernised, scientific perspective alongside a Mātauranga perspective, although not quite at this stage NKKTNAR are working toward building a team with expertise in all areas required to give sound advice.

The meeting place of Mātauranga Kahungunu ki Tamaki nui a Rua and Western Science still sits in a very contestable space; this very process is still deemed work in progress. To date this project has offered up some of the challenges in the above space but, currently with the people involved this process has often been a smooth transition of both Mātauranga/Western Science.

Challenges from a Mātauranga response is referred to as Whakamātautau, this response is from an Iwi/Māori perspective, through an Iwi/Māori lens for observation.

Where the Iwi/Māori approach is holistic and believes that everything in nature has a wairua which in turns gives all these tīpuna mauri to sustain their very existence as part of the Natural System, in comparison to the linear, one-dimensional pragmatic approach of Western Science, along with the place-based learning.

Both are leaning to the notion that they can forge a relationship of Cooperation and Collaboration. For that to happen, sharing a place at the table will give some semblance of equality for Mātauranga Iwi/Māori challenging, at the least, but necessary if the values of Te Tiriti of equal partnership on all matters is to be realised.

A response is offered based around the various kaupapa and place-based knowledge brought to this project. This has stemmed from other projects NKKTNAR have been involved with, knowledge gained from people who whakapapa to other Iwi who bring a lived experience from the Ngahere of Te Urewera. In addition to a culmination of the knowledge of others who are no longer with us but have in-grained their mastery through oral korero and allow others to gain an understanding to enable the on-going principle of kaitiakitanga. This allows growth with information preserved from the past to establish a firm foundation moving forward for the future.

Following the process used on other projects, NKKTNAR can see where we could contribute to this Kaupapa.

If we are to be constructive in our response to “ how they could work collaboratively and cooperatively ” then our methodology was also highlighting where we thought and encountered, definitive differences between perceptions of the crossovers between Mātauranga and Western Science regarding Tikanga.

Throughout the project referenced to being the Te Ahu a Turanga Highway project, being the roading corridor to reconnect the Tararua District with the Manawatu once again. NKKTNAR have learnt much from this project moving forward to other projects, such as this project.

From the on-set of the Te Ahu a Turanga project, noticeably it was clear that the inclusion of Tikanga Iwi/Māori was minimal in its contribution compared to its Western Science counterpart.



Mātauranga Iwi/Māori tended to take a back seat position, which was often challenged around the misguided approach of one methodology over road the indigenous methodology.



Figure 2 – Site works on Te Ahu a Turanga

The terminology from a mātauranga/tikanga perspective, what is Urutā?

Alongside “ What is Ecology.”

Urutā does not translate as Ecology. It is our Kupu for pandemic, disease, silent, unseen death, epidemic, which can describe the Westernised approach taken by ecology when dealing with our taonga tīpuna, ngā tuna, ngā rakau, ngā manu, te Ngahere, tew ai, a culmination of what provides us a continuum of mauri, the continuum of life.

Urutā, has whakapapa. It is an intrinsic part of nature, it is our tūākana, our senior sibling. In recent times Covid 19 has been described as Urutā.

From an Iwi/Māori viewpoint “ why have these Urutā become so destructive and prolific? “Literally causing pain, despair and death to people, plants, nature. Our cultural response tends to point to humans being a source and because of their outrageous behaviors.

If we are the cause, then we are the solution. Mātauranga Iwi/ Māori says that maybe we need to change our behaviors.

This can be achieved by working together as equals, listening to what each other has to say regarding our Natural System as we know her, to ensure the continued sustenance she continues to provide us with. If we do not adapt an approach like this, then the only real casualties will be the continuum of humanity.

One of the greatest gifts given to us by the very creator of all things around us were the gifts of sight, hearing, smell, touch. We have forgotten these very principles and have forgotten how to adapt these to our Earth mother Papatūānuku and our Sky



Father Ranginui. In the realms of Te Ao Iwi, all living things are treated as whanau, and live in a collaborative, cooperative environment based on equity, the exception to this is Ira Tangata (man).

Within the realms of Iwi/Māori beliefs, creation was not epitomized as the Colonial/Christian/Religious beliefs relate to this place we are given to live on, often referred to as Earth, created by God.

Iwi/Māori derive the concept of creation from a holistic lens, namely Te Po, the eternal darkness through to Te Aomarama, the light.

Creation comes from the separation of Ranginui being the sky father and his esteem wife Papatūānuku being the Earth Mother, from this union their children were trapped in the eternal darkness, until the Atua of the Forests and all creatures that reside within the Domain of Tāne pushed up and separated his parents allowing light to enter the world for the first time.

All the children of Ranginui/Papatūānuku took on the role of Atua and hold dominance associated with realms of the system referred to as the Natural System.

In determining works in relation to any works that are commissioned by Councils/Corporates/Crown Entities, NKKTNAR have developed a framework referred to the Atua framework, which highlights the dominance of the Atua that reside in places that development is to take place.

In the case of the Mt Munro windfarm project being developed by Meridian Energy, sits in the Domains of Tāwhirimātea, Atua of the wind and the only sibling that resides in the heavens above with his father Ranginui.

Other Atua include Tangaroa, Atua of anything that relates to water, rivers, streams, swamps, wetlands, and all living things that reside in water. Tāne, Atua of the forest and all living creatures that reside in the Domain of Tāne such as trees, birds, and finally the celestial being that gives every living thing including man life, our Earth mother Papatūānuku.

Ngāti Kahungunu ki Tamaki nui a Rua, consider the impacts such developments have on these Atua Domains.

Potentially The Mt Munro windfarm has a few areas of concern to NKKTNAR and their role as kaitiaki watching over their older siblings that form many aspects of the Atua Domains identified.

“ Poipoia te pua atua

Nurture the potential of each student.

“Ranea te rau o Tāne

Make abundant the interlocking branches.

“ He Pakiakia e tū ai

And uphold the strengthening roots.



“ Kia taurite te tetekura

Adapted to each student’s unique needs

“ E tipu, e rea

To grow and develop

“ Tai atu ki te rangi

To their highest potential.

5. Historical review

5.1 Early Māori occupation and settlement

To tell the full Māori history of Tāmaki nui-ā-Rua (Tararua) would require volumes. The following is a brief account of some of the significant elements that provide a foundation for the Cultural Values Assessment, as our values come from the past and are intertwined with other values that we adopt and adapt through time and changing circumstance. There is general consensus that the original Māori inhabitants of Tāmaki nui-ā-Rua were descendants of Toi and Whatonga, and moved down from Te Moana-ā-Toi¹, settling in Heretaunga, Tamatea and further south in Tararua. Most historians reference the 12th and 13th centuries AD although there is commentary from tangata whenua that their tīpuna arrived far earlier than this. Through his second marriage Whatonga produced a son Tautoki, the father of Rangitane, and the founder of the Rangitāne hapū who through affiliation and intermarriage with other hapū, eventually became the Rangitāne tribe. Rangitāne at this time were not a numerous people and were scattered throughout Heretaunga and Tamatea².

5.2 Tribal warfare

With the arrival of Ngāti Kahungunu under Taraia, skirmishes broke out between the different groups and then open warfare, with many Rangitāne being slain or displaced, and others moving south to Tāmaki-nui-ā-rua, Wairarapa and through to Manawatū. Some who remained in Heretaunga and Tamatea intermarried with Kahungunu descendants, as did Rangitāne in Tararua, and they were integrated into Ngāti Kahungunu. A whakatauki from this period alludes to this loss of mana and control in Heretaunga as –

“The land is Turawha’s but the mana is Taraia’s.”

¹ Present day Bay of Plenty

² Synonymous with the Hastings and Central Hawke’s Bay districts



In similar vein, in the Tararua following major confrontations between Rangitāne and Kahungunu³, remaining Rangitāne fled west through the Gorge or south into Wairarapa. For a while things settled down in relative peace until the late 1700's and early 1800's.

With the arrival of European settlers in the Bay of Islands and then the Waikato, the balance of power amongst Māori shifted, with Ngā Puhi and Waikato tribes gaining access to muskets from trading with the settlers. Taua (war parties) of Ngāti Raukawa, Ngāti Tuwharetoa and others invaded Hawke's Bay and fought Ngāti Kahungunu at Roto-a-Tara (Te Hauke) and Te Aratipi (Maraetotara), with many slain. Things deteriorated so much that the Ngāti Whatuiapiti chief Pareihe arranged for the people to go to Nukutaurua at Te Mahia under the protection of Te Wera Hauraki until things settled down. Some refused to go and another major battle at Te Pakake (Ahuriri) ensued, where many more died and several notable chiefs captured. Those Kahungunu hapū who left remained at Nukutaurua until the 1830's when they began to return in small groups. Then in 1839, a large group of 69 waka made the return journey to Ahuriri and reclaimed their lands, although remnants of Ngāti Kahungunu had remained in more isolated locations as ahi kā⁴.

5.3 Eketāhuna and Pahiatua

Eketāhuna has been occupied by Māori since the beginning of Te Ao Marama, home to many hapū and part of "Te Tapere nui-o-Whatonga - The Great District of Whatonga". Hapū valued the many valleys and terraces covered in trees as the home of numerous prized species. Eketāhuna is built on a series of river terraces and is around 800 feet above sea level.

The major awa are the Makākahi and the Mangatainoka which have carved their way northward, through deeply incised valleys with steep-sided terraces. Through the maze of awa, swamps, wetlands and terraces, early Māori inhabitants established ara tāwhito (ancient pathways) to join the south of their rohe with the north, and with the coastal areas where they would travel in season. Parts of this network were utilised by European settlers to establish roads, and the early railway line from Woodville south to Eketāhuna, then through to Masterton.

³ Notably at Raikāpua Pa on the bank of the Manawatū River where many Rangitāne were slain

⁴ Ahi kā – Metaphorically means to keep the home fires burning, retaining kinship ties to the land



6. Sites of significance for Ngāti Kahungunu ki Tamaki nui a Rua

As stated in the original CVA that was commissioned by Meridian Energy in 2011, it was noted that there were sites of significance, but with colonisation, much of the knowledge relevant to these sites has been lost with passings of the last of the great Orators/Tohunga that were the kaitiaki.

Over the centuries the district of Tamaki nui a Rua [Tararua District] has undergone many changes due to colonisation, settlers and the Crown of the day wanting to stake their dominance acquiring much of this land, which was predominantly a huge rainforest. Pre colonisation it would have been one of the most pristine forests that covered the Great Fish of Maui.

The many streams and rivers and wetlands that enabled the substance of all other living things through the infinite water resources of this area.

The tīpuna rakau, tīpuna manu, tīpuna ika, that had lived in relative tranquility, unhindered, until the beginning of westernisation and the many callas atrocities that leached through the area. This has been inclusive of an unstoppable pandemic, taking a toll insurmountable compared to the intertribal conflicts, natural events, such as earthquakes, eruptions, storms, a Urutā, never been encountered before.

Uplift of hapu who whakapapa to Ngāti Kahungunu ki Tamaki nui a Rua, whanau who whakapapa to the hapu, the rohe was in turmoil, with Iwi/Hapu trying best to align themselves with the peril that colonisation was bringing.

Alienations from their homes , alienations from the Natural systems followed, a breakdown of the communal living Iwi/Māori culturally called the norm, to a much more aggressive approach to society. Where individuals looked after themselves, as opposed to the concept of whanaungatanga were the hapu/whanau looked after each other, not only focusing on the human element as articulated with the advancement of western methodologies. Whanau were inclusive of all other living things, a tūākana teina tikanga was the norm, Rakau took on the title of tūākana, the elder siblings of man, the manu were referred to as tūākana, the tuna in the streams , ancestral awa were referred to as tūākana. This was the very foundation that Iwi hierarchy was established on.

Sites of significance are not only places, but significance and mana are also given to all the taonga referenced in the dialogue scribed so far in this review.

Sites significant to Ngāti Kahungunu ki Tamaki nui a Rua which whakapapa to the whenua, the site referred to as Mt Munro.



6.1 The Mākākahi River

The Makākahi river is of huge significance to NKKTNAR, the mana of ira tangata [man] is not derived from the human element in the realms of Te Ao Iwi, but derived from the mana and mauri of Nga wai. It transverses the waterways that are a derogative of Tāne which give water a safe passage to the sea. The mana and mauri of these tīpuna awa are made up of many smaller tributaries that have mana and mauri of their own. This Tīpuna referred to as Mākākahi was a significant source of kai for local people, the name Mākākahi derives from the freshwater mussel which was a source of kai.

Another source of kai was the taonga species that pre-date the dinosaur, the largest freshwater predator endemic to the fresh waterways of Aotearoa, the longfin eel, [tuna].

This awa meanders around the base of the project area and many streams that feed from the valleys of the Whenua and Maunga help enhance the mana and mauri of the Tīpuna Mākākahi.

Many of these smaller streams draw their sources from the many springs that help depressurised the depths of the whenua, relieving the stress placed upon the unborn child of Rangi and Papa, Atua of Earthquakes/faults/volcanic activity, "Rua umoko".

The connection of one part of the natural system to another shows the importance of that whakapapa, whanaunga connection, western science defines the natural system as many different ecosystems, traditional Iwi/ Māori did not differentiate, whanau was whanau and survival was based around collaboration and cooperation were all facets of the Natural System had Equity, no realm was above the other. In this day man likes to think he dominates.

The man made millipede that weaves its way along the steel tracks laid by man referred to the Railway has found a path from Woodville to Masterton, following the very old Iwi/Māori trail which tracked through the bush, giving whanau access to other hapu dispersed throughout the Tararua District, connecting the many sparsely populated Papakainga and Pa situated throughout the huge expanses of the insurmountable Indigenous rainforests, that trace their origins back long before mankind inhabited this area.

Colonisation in many instances made use of these old Māori trails to create rail and roading networks, which served to open up and make these once inaccessible areas prone to the slaughter of a new threat, steam mills, saws, bullock teams. Eventually the forced clearance of the settler by burning the many tracts of bush, for a new threat to the very existence of the traditional realms of the Atua, a new invader of many coming with the foreigner, exotic plants, cows, sheep, horses, and the many insect parasites that eventually devoured the very existence of the world once protected by Iwi/Māori.



6.2 Pa/Papakainga

Pa/ Papakainga are strategically located through Te Tapere nui a Whatonga, enclosed in this review document which highlights Pa/Papakainga. See below an extracted section of a CVA completed by Ngāti Kahungunu ki Tamaki nui a Rua May 2018 titled “Eketāhuna and Pahiatua Wastewater Treatment Plants⁵”

“Marae were the physical manifestation of Mana Māori motuhake. Today there are several marae in Tararua, including Pahiatua Marae. Hapū affiliated to this marae are Ngāti Hāmua, Te Hika a Pāpāuma and Te Kapuārangi. In former times there were many pa sites and kainga scattered throughout the rohe. Some older pa sites are located where Eketāhuna is now situated, and at Newman a hilltop pa overlooked the Makākahi Awa. South of Eketāhuna was a Māori papakainga at Wi Waka, in an open clearing in the dense bush, Māori resided here during hunting excursions into the vast podocarp forests.

Other pa were located at Te-Hawera / Hāmua, and two at Ngā-awa-purua near the confluence with the Manawatū Awa. Tutaekara Pa was visited by Te Kooti with over one hundred people around the end of 1883. H.J Angelini⁶ references this event and notes;

“... some of the Māori in the group were a bit hostile and roadmen sometimes had anxious times. One in particular, a Mr H Manns, was held up for three days in a large hollow tree, where he had made his camp. This tree was standing just opposite the present site of the Tui Brewery. This part of the Mangatainoka Awa was known as a good place to get eels by both Māori and Pakeha”.

Other pa were situated at Mangatainoka and the settlement of Ruawhata at the confluence of the Mangahao Awa and the Manawatū. These provide some fine examples of hill top fortifications still visible today, and remain as a reminder to the engineering prowess of a people with mana and vision. These Māori communities were home to the many hapū of the Tararua that make up the two Iwi, Kahungunu ki Tāmaki nui-ā-Rua and Rangitane ki Tāmaki nui-ā-Rua. Today they share some common ancestry and their hapū are spread throughout Tararua.

Remnants of old pa are located throughout the district, and are often referred to in modern literature as small settlements, due to their lack of visibility in a dramatically changed landscape. Some of these ancient settlements were by no means small, as the hilltops provided defences that were almost impenetrable to unskilled adversaries. Located at strategic points overlooking the Makākahi and Mangatainoka Awa, they provided a refuge and stronghold for surrounding villages or kāinga during times of turmoil.”

⁵ Eketāhuna and Pahiatua Wastewater Treatment Plants CVA by Ngāti Kahungunu

⁶ Mangatainoka Memories, H. J. Angelini



6.3 Pukaha/Mount Bruce

Pukaha (Mount Bruce) is of immense taonga to NKKTNAR as one of the last remnants of the large indigenous forests referenced as Te Tapere nui a Whatonga, many taonga species transition through this forest, which is predominately pest free, which enables taonga species to within the confines of the Natural Systems.

The forest was acquired by the government in the 1870's. Most of the bush was logged, with the greatest percentage ravaged by fire from uncontrolled burn offs from the slash, which was carried out in the summer, vast tracts of standing indigenous bush fell prey to this type of land clearance.

All up the Mount Bruce/Pukaha block comprised 942 hectares. Pukaha/Mt Bruce is a taonga in its own right as it has run successful captive breeding programs, founded by a local man Elwyn Welch who became an expert in captive raising of birds which lead to the success of establishing colonies of endangered birds to be released back into the wild.

Mt Bruce district takes its name from Mt Bruce, the mountain which is the home to the Pukaha Reserve the home to a captive breeding facility to ensure the continuum of Indigenous Birds that are on the brink of being threatened or on the brink of extinction.

The mountain is 711 metres high and is covered in the last major tract of the original ngahere referred to as the Seventy-mile bush, which runs from the Ruamahanga Gorge through to Tamatea.

Kaiparoro is a small settler community that survives in name only, also the name of the awa that is a tributary to the Makākahi Awa. This Awa is the source of Eketahuna freshwater supply up in the Kaiparoro valley, which takes its name from the maunga which is circular and covered with tussock.

Iwi/Māori " When the Māori first saw this hill fog was rolling down over it from a higher level and rapidly evaporating, as it reached that level, as is common in the Tararua.

To the Māori mind the hill seemed to be swallowing the fog, hence the name Kaiparoro: the fog eater.

Significant to Pukaha/Kaiparoro is the ancient Māori trail which many pakeha explorers/settlers used to traverse this area, has now become the main highway.

Because of the dense bush, rivers and swamps this area was plagued by mosquitos and sandflies. The plagues of Mosquito and sandflies impeded the men who were building the roads through this isolated wilderness, to the point, men were hanging netting from their hats and the handles of their shovels would become slippery with the blood from the insects, which was devoured from the human host. At night fires would be kept burning outside the whares that housed the workmen with smoke giving some relief to the onslaught of this insect.



As the swamps were drained and the forests cleared the mosquito and namely the sandfly gradually disappeared through loss of their natural habitat.;

There is an ancient purakau that references the namu or sandfly, is a relative of the mosquito, according to Māori korero. They are descendants of Haumia and Te Hekapona, and children of Te Monehu rarahue the common fern or noted today as the Bracken Fern, which was a staple diet of Iwi/Māori in the past and is often feasted upon today.

Namu-iria, a son of the namu, stole the hau of Tūmatauenga, Atua of war, and the origins of Ira tangata[mankind] for which he was slain by Tūmatauenga.

Utu was sought by the namu so the namu declared war on the realms of Tu, being a utu on mankind. To this day that onslaught continues by the namu.

The mosquito fears two things, wind, and smoke. The mosquito said to the sandfly, “ Let us wait until evening before we attack man, less we be slain. Then we will attack and I will buzz in his ears.”

But the sandfly would not consent to this, his response to the mosquito korero was “ Though many of us will be slain, yet we will give battle in the light of day. Though we perish what matters it is so long as we shed the blood of man.” Even so they went forth and were slain in their thousands. The mosquito observed this, and said, “ I told you to wait until nightfall, now see how you have suffered.”

E ki, ana ahau, e taku tainaina

Waiho, kia ahiahi ka haere ai taua

Ki te riri I to tūākana

Ki rawa atu au: Waiho kia maru ahiahi

Hei wheowheo I ōna taringa

This was the waiata the mosquito sung to the sandfly.

The sandfly response was:

He ahakoa, e taku tūākana

Te mate ai au

I ana toto kia pakaru kei waho e

“ O mosquito when you assail man at night you will be smoked to death.”

Reference- Elsdon Best Māori Forest Lore⁷.

Tuna are a major attraction in Pukaha, fed on a daily basis, huge long fin Tuna that are endemic to New Zealand, a fish species potentially at risk of depletion through loss of habitat, commercial fishing of freshwater way, obstructions such as Hydro dams and under threat from intensive farming practices and excessive use of

⁷ Reference- Elsdon Best Māori Forest Lore



synthetic fertilizers that eventually run off into the streams, rivers, lakes that this unique specimen frequent.

The tuna is a taonga species in its own right has a whakapapa dating back to the Dawn of the Dinosaurs and was often promoted through its immense size as the mythical being referred to by Iwi as a Taniwha.

The tuna has a very ancient connection to Ngāti Kahungunu ki Tamaki nui a Rua going back to the migration from the realms of Hawaiki nui, and a whakapapa that connects to the Atua.

Throughout the many watercourses in Tamaki nui a Rua the Tuna dominates as the single greatest predatory fish, second only to mankind.

Many projects that NKKTNAR are involved with, the first wairua connection is made to the Natural System or Te Taiao, and then to the Awa tipua, with these taonga tuna enhancing the mauri and the mana to all freshwater bodies that they inhabit.

NKKTNAR would like to do more research on the Tuna and see this project and its connection to Pukaka for this to happen, learnings taken from a matauranga lens can be aligned with other projects and analytical data can be captured in relation to the unique difference's tuna have alongside Iwi, that differentiate the different concepts of tikanga/kawa, and korero dialects.



Fig 3 & 4 Defishing on Te ahu a Turanga Te Apiti led by Kaitiaki from Ngāti Kahungunu Ki Tamaki Nua a Rua



7. Changes to the legislative framework since 2011

Of note after reviewing the original Cultural Values assessment some changes have occurred. The current National Policy Statement regarding freshwater has changed, currently operating under Te Mana o te Wai, which was legislated, August 2020 and gives significant mana to water in all forms. Taking on a Hierarchical chart that, places freshwater above ira tangata, also considering the views of Iwi/Māori who reside in the rohe of the proposed works.

Horizons Regional Council have developed a Regional Policy statement which has been released to Iwi and other stakeholders to give feedback.

This Regional Policy Statement is titled Oranga Wai and was developed through consultation and wananga with the 26 Iwi from the rohe of Horizons Regional Council. NKKTNAR were heavily involved with representation of the small working party established to highlight the tikanga, cultural values and the history Iwi brought to the discussion based around the wairua, whanau connections in conjunction with the whakapapa that binds man to the mauri of all things that interconnect with the wai.

This first-hand involvement puts NKKTNAR in a strong position to advise and guide Meridian through the potential impacts the development of the Mt Munro windfarm will have on the Atua Domain of Tangaroa.

Also, of importance to the potential impacts' earthworks will have on Papatūānuku, NKKTNAR are well placed to direct around the holistic views verse the Western Science views regarding erosion and sediment controls, having gained much knowledge, at place and working alongside Earthworks contractors building the Te Ahu a Turanga roading project.



8. Review of Recommendations & Requests

8.1) Memorandum of Commitment

That NKKTNAR and Meridian Energy draft a Memorandum of Commitment containing a set of principles and terms of agreement

Review comments: " this is a continual work in progress between NKKTNAR and Meridian Energy."

8.2) Cultural Health Monitoring

That Meridian Energy commissions cultural health monitoring of the Mākākahi and Kopuarangi Rivers [awa] to be undertaken to provide a baseline of Kahungunutanga associated with relevant reaches of these rivers and enable any detrimental effects on them resulting from wind farm preparation or construction to be assessed, recorded, and mitigated/rectified. These monitoring events should be carried out pre-construction, periodically during the construction phase and annually thereafter.

Review comments:

Based around experience working with major construction projects and mitigation around Erosion and Sediment controls, a formatted monitoring plan needs to be agreed with by both Meridian Energy and NKKTNAR around this monitoring.

Meridian have implemented their own monitoring on the Te Ahua Turanga roading project which runs through the working Te Apiti windfarm. Concerns were raised by Meridian Energy around the impacts that sediment run off was potentially having on the biodiversity of two large bonds which have been created with in a natural watercourse.

This watercourse sources from a 1200 Acre catchment, water testing in conjunction with biodiversity monitoring is carried out by representatives from NKKTNAR who are employed by Waka Kotahi in the role of Kaitiaki. Involvement from Kaitiaki is catch and release and record all analytical data regarding fish species captured, recording the species, health, weight, size.

Biodiversity fishing is carried out 4 times a year. A focus I placed on start of construction season and end of construction season.

There was no baseline data to compare results to so first de-fish was the basis of baseline data as a starting point. Ngāti Kahungunu ki Tamaki nui a Rua see merit in this proposal and would like to see this recommendation implemented in the same context directed to Te Ahua Turanga project team by Meridian Energy, which is capturing significant and beneficial data for, Meridian and Iwi partners.



8.3) The drafting and use of an accidental discovery protocol procedure

In respect of all earthworks, including works within stream beds and drainage works, this protocol to direct specific actions should any koiwi, wāhi tapu or other taonga be discovered during construction and/or operation of the windfarm.

Review comments:

This has now become protocol with regards to many large-scale projects that require the removal of large volumes of earth, with references to topsoil stripping.

There are now many examples of finds in relation to koiwi tangata, reference to the Whirikino roading project where koiwi tangata were found, this was also the case on the Peka Peka to Otaki Roding project where numerous Koiwi tangata were exhumed during the earthworks phase.

Other projects such as Te Ahua Turanga roading alignment has also seen koiwi taonga being exhumed in the form of Moa bones, also on the same project, hangi pits, signal fires were uncovered.

Inclusive of the accidental protocol documentation an area that should be monitored as part of in stream works, is any works in swamps/wetlands. Inclusive of discovery/reinternment should be given effect to large taonga raku that have rested unhindered for centuries. reinterned to the whenua they came from. In the traditional Iwi/Māori protocols, rakau are acknowledged as kaumatua/tīpuna, the spiritual connects to the Atua Tane Mahuta, and should be treated as such.

Taonga tuku iho, quantify artifacts such as ornaments, hand tools, weapons, many of these artifacts such as pounamu mere/patu had their own wairua and were personally named and passed from one generation to another, along with the whakapapa that descended with the mana/wairua/mauri personally held by these tīpuna.

8.4) Taonga and Sites of Significance

Where taonga or sites of significance to hapu of KKTNAR are uncovered within the windfarm which might be impacted by the placement of roadways, turbines, buildings, or other infrastructure, that these areas are avoided, and alternative sites and locations chosen.

Review comments:

This is a straightforward recommendation and has been implemented on the Huntly bypass roading project, where the roading alignment was altered because a taniwha resided in the identified area among a grove of ancient kahikatea trees. Although unlikely a find of significance that could impact on an area of the proposed windfarm,



as noted in the visual affects document it has several scenarios around placement of machines.

There are sites of significance in and around the project area that are known to a few chosen by the recipients of this old knowledge, not openly promoted, as in some cases, can be used by other Iwi to exert a historical claim to a particular area.

8.5) Land Disturbance & Restoration

Where relatively major construction activities are planned such as road benching or cuttings for reasons of access, or the building of stormwater treatment systems and Sediment Retention Ponds. KKTNAR would like to see surrounds planted with native species as a landscape restoration measure and to provide for enhancement of indigenous biodiversity.

Review Comments:

NKKTNAR see an opportunity to do offset mitigation on the Te Apiti Windfarm to enhance offset plantings around stream diversions that the representatives on NKKTNAR have been involved with, to enhance a continuum of the remnants of wetland/swamp/deep pooling ecosystems that have been habitat for tuna that are of an age close to 100/120 years old.

NKKTNAR see a real opportunity to enhance the ecosystems created on Te Apiti to offset losses on Mt Munro. Potential mitigation also could see gullies on Te Apiti, that are taonga regeneration but being oppressed with stock damaging any gains the Natural Systems makes. Also, pest plants are present, Gorse/Broom.

There is huge potential to recreate an old ecosystem building on what is happening naturally.

The biodiversity enhancement is undertaken particularly within valleys containing ephemeral streams. These measures should include riparian fencing and revegetation with indigenous species.

Review comments:

A continuum of this should happen were possible. Indigenous vegetation signifies, site specific to a specific location in the biodiverse make-up of the Natural System as it relates to Te Ao Iwi/Māori in consultation with " tangata whenua " guiding this process.

Offset mitigation plantings of Indigenous Vegetation to compensate for loss of habitat on the Mt Munro site to the Te Apiti Windfarm site with many opportunities to enhance the natural regeneration process taking place in some of the guts that contain ephemeral streams, that are part of wetland ecosystems.



Removal of Ruminants e.g., beef cattle, sheep from the areas that retirement can occur, removes contribution to generate methane gases through Natural emissions from these Ruminants.

8.6) Construction Monitoring

Regular updates to be provided to Kahungunu ki Tamaki nui a Rua on a bi-monthly basis, along with hard copies of any documents associated with the preparation and construction of the windfarm, or with environmental monitoring or enhancement measures.

Review comments:

This is happening, with all documents from the various reporting strands are shared to the representatives of NKKTNAR for comment and feedback around.

Reporting updates should be at a minimum fortnightly due to the rapid changes associated when earthworks occur. The experience NKKTNAR bring around the monitoring is at the top levels in reference to changes from one soil type to the other and the way it reacts to weather events. Rain creates sediment runoff; sun causes increases in dust.

(8.7) Social Outcomes

A reasonable degree of preference for employment for tangata whenua [dependent on appropriate skills] should the wind farm be approved. If position is entry level, then a career path with training prospects throughout the project should be included to “upskill” tangata whenua.

Review comments: This is now the norm for many projects driven by Government Agency, termed “ Social Outcomes.”

(8.8) Request – Site Visit, Mill Creek windfarm

The representatives of NKKTNAR would like to have a visit to the Mill Creek Meridian Windfarm near Wellington, to Familiarise themselves with the level of earthworks potentially required to access and construct a windfarm, Mill Creek is built on similar landscape terrain that Mt Munro will be constructed on with access to the top of the proposed wind farm. Also, as Mill Creek is now an established Wind Farm there is an opportunity to see the scouring caused by the Earthworks re-instated in a Natural Form.



(8.9) Request – Site Visit , Te Apiti Wind Farm

That representation from Meridian and Ngāti Kahungunu ki Tamaki nui a Rua make time to come and view the areas on the Te Apiti Windfarm that NKKTNAR refer to in this document, on site. This give all stakeholders/partners an opportunity to see and listen to representatives of NKKTNAR in the presence of these Natural Tīpuna to be able to articulate orally what has been drafted in a written form. This potentially is a cost-effective approach to mitigation for Mt Munro Windfarm during the construction phases of the project.

As an Environmentally/renewable energy producer, this type of mitigation promotes that clean green image, which is flippantly used during conversations, but often not followed up with actions.

There is an opportunity for Meridian Energy to partner up with NKKTNAR to enhance research regarding much of the place-based data gathered by the representatives of NKKTNAR in relation to the streams and fish life, that have inhabited these places for hundreds of years, in particular the large tuna relocated during the Te Ahua Turanga roading project.

“ Decisions today will impact on the Rangatahi of the future “ together we can minimise the impacts on our future, learning from the many wrong decisions of the past.”

“Burning of Fossil fuels to generate power, this past practice has enhanced the destructive mechanisms of Mother Nature against her own creation “ Mankind.”

Why should the children be the recipients of the wrongs of the past atrocities’ mankind has inflicted on our mother that has given us the continuum of life and freedom to be who we want, and the toxins we have dispersed into the realms of our sky Father Ranginui, ultimately creating our own suicidal destruction breathing in the exhumed tīpuna of our past from all forms of energy creation.”

A focus on renewable energies of the mauri given to us from our Atua Tāwhirimatea through wind generation gives us hope cooperating with his brother, Tangaroa, Atua of water, along with energies Ra the sun emits through the rays he emits.

This change of mindset working in collaboration and cooperation gives a shade of hope moving forward for our children yet to be born into this world.

NKKTNAR would also like to exercise their mana and tangata whenua status to be consulted with and contracted into do all defishing muck outs and any stream diversions bringing a matauranga based knowledge to this project which has been used on other projects such as Te Ahu a Turanga and Route 52 Weber to name a few, with a uniqueness of traditional matauranga.



9. Conclusion

“Ko au te whenua, ko whenua ko au.”

“Ko au Tāwhirimatea, ko Tāwhirimatea ko au.”

“I am the land; the land is me.”

“I am the wind; the wind is me.”

After reviewing the 2011 CVA document commissioned by NKKTNAR and having built a positive relationship with Meridian Energy around the concept of Collaboration, Cooperation and Equity.

A relationship founded on trust and integrity has set the foundations for ongoing engagement.

The representatives of Meridian Energy who have been engaging with NKKTNAR have a reasonable understanding of the aspirations of NKKTNAR, to grow their understandings around renewable energy generation.

NKKTNAR acknowledge the benefits of capturing the energies of Nga Atua to generate sustainable ways of generating power for the continuum of generations of people moving forward, stepping away from the uses of Fossil fuels to generate power and the impacts this has had on the environment.

This methodology of renewable generation aligns itself with Iwi/Māori tikanga/kawa principles living in a collaborative way with all things Natural.



Fig 5 - Iwi, Ecology doing a bird survey Mt Munro shows cooperation and Collaboration



Opportunities will continue throughout the relationship for both Meridian/ NKKTNAR to create opportunities to grow capacity, sharing both matakauranga and western methodologies, built on a reciprocal approach with both partners sharing ideas and thoughts for a common outcome, growing Rangatahi, and a greater understanding of Matakauranga.

Ngāti Kahungunu ki Tamaki nui a Rua are happy to support the Mt Munro windfarm project based on the review and further recommendations added to this document and are happy to answer any questions that should arise after Representatives of Meridian have reviewed this document.

“ We New Zealanders are privileged to live in an exceptionally beautiful country.

Aotearoa New Zealand is a land of stunning landscapes populated by plants and inhabited by birds and other animals found nowhere else.”

“ For tangata whenua everything in the natural environment- the land, the animals and plants, the rivers, and the sea- are interconnected. For Iwi/Māori, the kinship of people and the natural world means that the state of the environment is a reflection of the state of people.

The mauri of the people is healthy when the rivers are clean and healthy, the forests are full of birds, the seas are teeming with fish and the sky clear of all contaminants caused by the burning of fossil fuels.”



10. Closing Karakia

He manu a-nuku, he manu a-rangi
Soaring within the heavens, settling on the earth
He manu taiko na Tāne I te wao nui
The sentry bird of Tane in the great forest
Nukunuku kia tau
Moves through the forest
Nukunuku kia watea
To bring calm and clarity
Mataitia e Tane
Seeing and watching
Atawhaitia e Tane
Responding with purpose
Whakawhenuatia e Tane
Restoring and reconnecting
Whakina mai te ara
Disclosing the pathway
Kia puta ko tetekura ki te Whai ao
To advance the tetekura from the spiritual realm
Ki tea o Marama
In the world of light
Haumi e Taiki e!
Unify, gather, resolve together!



Appendix

- *Original Mt Munro CVA – 2011*

MERIDIAN ENERGY

MT MUNRO WIND FARM PROPOSAL



A CULTURAL VALUES ASSESSMENT

BY

KAHUNGUNU KI TAMAKI NUI-A-RUA



HE MIHI

Ko Takitimu te waka
Ko Ruahine te maunga
Ko Manawatu te awa
Tangaroa ki uta
Tangaroa ki tai
Mauri ora ki te rangi
Mauri ora ki te whenua
Mauri ora ki te moana
Waiora ki te tangata
Takitimu karanga
Kahungunu maranga
Tihei Mauri Ora!

Rarangi maunga tu tonu, tu tonu, rarangi tangata ngaro noa, ngaro noa
The mountain range remains constant as generations pass on

TABLE OF CONTENTS

	Page
1.	Introduction4
2.	Ngāti
Kahungunu	5
3.	Kahungunu Ki
Tamaki nui-a-rua	6
4.	Project
Consultation and Outcomes	7
5.	Cultural Values
and Interests	8
6.	The Legislative
Framework	10
7.	Recommendati
ons	13
Appendix A - Location Map	

1. INTRODUCTION

1.1 Meridian Energy (Meridian) has put forward a proposal to construct a wind farm 5 kilometres to the south-east of Eketahuna. In terms of tikanga Māori, Ngāti Kahungunu has mana whenua status over the proposed wind farm area which is on 720 hectares of privately owned farmland at Mt Munro. The wind farm site is shown on the map attached as Appendix 1. The collective interests of Ngāti Kahungunu within this area are represented by Kahungunu ki Tamaki nui-a-rua (KKTNAR) and Kahungunu ki Wairarapa. Kahungunu ki Tamaki nui-a-rua advocate the broad interests of tangata whenua, particularly in dealings with Crown agencies, regional and local government, and major development proposals.

1.2 For statutory planning considerations, the Mt Munro Wind Farm (MMWF) straddles the boundary between the Tararua and Masterton Districts, and the Greater Wellington and Manawatu-Wanganui regions. The proposal therefore requires resource consents from four separate councils

1.3 The wind farm proposal involves the construction of 20 turbines and associated works prescribed in the application as:

- Installation of 20 turbines up to 130 metres in height (measured ground to rotor tip) with flexibility to locate each turbine within 100 m from the shown locations (on the site plan);
- Construction of new and upgrading of existing internal roads and tracks;
- Upgrading of approximately 1.7 km of Coach Road (North);
- Onsite wind farm earthworks of a cut volume of approximately 836,000 cubic metres with a cut to fill approach taken where possible;
- Earthworks within the transmission corridor of a cut volume of approximately 8,000 cubic metres with a cut to fill approach taken where possible;
- The construction, use, and maintenance of one 80 metre permanent wind meteorological monitoring mast, located in one of the two nominated locations;

- The construction, and use of lay down areas, and a contractors area, including temporary site offices, ablutions, car parking and storage areas for fuel;
- The storage and use of hazardous substances;
- Stream works including upgrade of existing, and installation of new stream culverts;
- Vegetation removal;
- Construction related activities including a temporary concrete batching plant, controlled blasting, geotechnical investigation, signage and use of diesel generators;
- The construction, operation, and maintenance of transmission equipment including a transmission line linking the wind farm with the National Grid and connecting at a point line near the intersection of Kaiparoro Road and State Highway 2.

1.4 Meridian staff and consultants have met with KKTNAR and commissioned a Cultural Values Assessment (CVA) to help inform the decision-making process for the proposed wind farm. This CVA will express the values and perceptions as derived from a Kahungunu perspective within the Tararua District, and assess the potential impacts of activities associated with the wind farm on these. The CVA also includes references to whakapapa (Māori genealogy), matauranga Māori me ona tikanga, and early historical records which underpin these values. The CVA then makes recommendations that aim to assist in alleviating any concerns that KKTNAR have with the effects of the wind farm development.

1.5 The applications to the various councils included a comprehensive assessment of environmental effects (AEE). Unlike other recent wind farm applications, the individual sites for each of the Mt Munro wind turbines have been included with the applications. The decision-making process for the wind farm is required to take into account the actual and potential effects of activities associated with the wind farm on the cultural, tikanga and taonga values that Māori have with the area and its natural resources. Meridian recognises the need to consult with Kahungunu ki Tamaki nui-a-rua (KKTNAR) to evaluate the scope and nature of these effects, and where possible demonstrate how any adverse effects might be avoided, remedied or mitigated.

1.6 Following public notification, Kahungunu ki Tamaki nui-a-rua lodged a submission opposing the wind farm as at the time, apart from a summary report we had not received copies of all the relevant documentation. Subsequently we have found that some of our hapū members are in support of the wind farm application while others oppose it. For clarity, Kahungunu ki Tamaki nui-a-rua have now adopted a neutral position in terms of the wind farm. We acknowledge Meridian Energy for meeting with us on several occasions, for the approach taken in engaging with us

and supplying all relevant information and for hosting us on a visit to the wind farm site.

2. NGĀTI KAHUNGUNU

2.1 Ngāti Kahungunu iwi originate from the eponymous ancestor Kahungunu, the son of Tamatea pōkai-whenua and Iwipūpū. Kahungunu travelled widely throughout the North Island of New Zealand (Te Ika a Maui) before eventually settling at Te Māhia with Rongomaiwahine. Over time, his many descendants moved further afield, and occupied areas inland and towards the south, overcoming other Māori in battle and forming strategic alliances through marriage and other means until they held sway over the Heretaunga Plains (Greater Hastings area) and Ahuriri (Napier and surrounds). Hapū of Kahungunu descent eventually gained influence over a large part of the lower North Island extending into southern Wairarapa. By 1860, they were recognised by the Crown as the major tribe on the eastern side of the ranges of the lower North Island.

2.2 The descendants of Toi and Whatonga were the original inhabitants of the Tamaki nui-a-rua area, which included a large expanse of indigenous forest. This was sometimes referred to as Te Tapere nui-a-Whatonga – the domain of Whatonga. Later influences occurred through migration of descendants from Ngāti Ira, Ngāi Tahu and Ngāti Kahungunu, the Kahungunu linkages being derived mainly from Manawakawa, Te Rehunga, and Te Kikiri, with whakapapa connections through Te Whatuiapiti. In the late 18th and early 19th centuries, the tribal composition in Wairarapa and Tararua was complex. Although Ngāti Kahungunu had fought and defeated hapū from other iwi, conquest had also been achieved through other means.

2.3 Through conquest, descendants of Kahungunu gained mana whenua (authority, prestige and power over the land) while through intermarriage and strategic alliances, they derived mana tangata status. By 1840 many Maori in Wairarapa could claim both Rangitane and Ngāti Kahungunu ancestry, while others had Ngāi Tahu, Ngāti Ira, Atiawa and other forbears. As noted in Māori Land Court records in reference to Ngāti Kahungunu's dominance in the Wairarapa, "what was taken by a strong hand was never regained".

2.4 Today the Ngāti Kahungunu iwi rohe encompasses the whole of the east coast area of the North Island from Te Māhia down to Turakirae, and inland to the Tararua, Ruahine and Whararata Ranges. This is the second largest iwi rohe in the country and Ngāti Kahungunu is the third largest iwi by population. For management purposes, Ngāti Kahungunu is separated into six taiwhenua each having elected representation on the Ngāti Kahungunu Iwi Incorporated (NKII) board. Kahungunu ki Tamaki nui-a-rua is one of these entities.

3. KAHUNGUNU KI TAMAKI NUI-A-RUA

3.1 Kahungunu ki Tamaki nui-a-rua operates through an elected board of marae and hapū representatives. The hapū of the area are Ngāti Mututahi, Ngāti Pakapaka, Ngāi Rangiwakaewa, Te Hika O Pāpāuma and Ngāti Hāmua, with marae at Kaitoke, Makirikiri, Papauma, Te Ahu O Tūranga, Te Kohānga Whakawhaiti and Whiti Te Rā. Some tāngata whenua who have whakapapa linkages to Kahungunu also affiliate to other hapū or iwi.

3.2 Kahungunu ki Tamaki nui-a-rua is the mandated authority representing collective Ngāti Kahungunu interests in the Tararua District. This district was formed in 1989 following the amalgamation of the Woodville and Dannevirke districts, the Eketahuna and Pahiatua counties and the Pahiatua borough. District boundaries do not align exactly with traditional hapū boundaries, although our hapū have become accustomed to using these for statutory purposes. There are indications that further local government reform will occur within the next few years and KKTNAR may have to re-assess the relationship between local government and iwi/hapū boundaries at that time.

3.3 The landward part of our rohe can be defined as: -

“That area within the boundaries running from Poroporo to the North of Cape Turnagain on the east coast of the North Island of New Zealand then following the coastline south to Cape Turnagain, then approximately south-south-west to the Mataikona River mouth, then following a line towards West Peak at the top of the Tararua Ranges, then generally north-north-east along the top of the Tararua and Ruahine ranges to a point to the north-west of Norsewood above the source of the Manawatu and Makāretu Rivers, then eastward to Poroporo.”

Regional councils have jurisdiction out to the 12 nautical mile limit. Our coastal hapū assert their rangatiratanga and mana moana over the rohe moana and its natural resources out to the 200 mile limit.

4. PROJECT CONSULTATION AND OUTCOMES

4.1 In May 20011, Meridian Energy contacted the environmental spokesperson for Ngāti Kahungunu Iwi Incorporated (NKII) to discuss the wind farm project. During this conversation, Meridian was informed that for significant issues, Ngāti Kahungunu’s preferred method of engagement is “kanohi ki te kanohi” or “face to face”. An outline of the proposal for Mt Munro was supplied via email, along with maps of the area, and this was followed up with a Hui in June 2011, where Ngāti

Kahungunu staff met with Meridian's planning consultant, Chris Thomson. The Mt Munro proposal was explained and discussed, and an indication given of the likely issues of concern for KKTNAR, along with an appropriate level of resourcing to assist the engagement and consultation process with local hapū representatives. Meridian was then directed to contact Kahungunu ki Tamaki nui-a-rua in Dannevirke.

4.2 Hard copies of the Assessment of Environmental Effects and associated reports were requested so that KKTNAR would have the opportunity to peruse the details of the project. At the time there was a delay in obtaining these documents as they were still in draft form with some of the technical reports still to be completed and reviewed. The AEE was finalised in December 2011, and the application publicly notified in February 2012. KKTNAR also received CD-ROM's containing the AEE and copies of the full technical reports in February.

4.3 Following further correspondence with Meridian, KKTNAR organised a working party to carry out the Cultural Values Assessment with regular reporting back to tangata whenua on progress. On February 17th 2012 Meridian's project manager and planning consultant accompanied the working party on a site visit to Mt Munro where the layout and configuration of the wind farm was explained, along with its separate components. We were also shown the access roads, some potential quarry site locations and the transmission corridor to link the wind farm with the national grid. Following the site visit we met other project consultants at the Meridian office in Eketahuna. They responded to any initial questions we had, as did the project manager and planning consultant. Hard copies of the full consent applications were also supplied at this time.

4.4 We acknowledge the approach taken by Meridian staff in engaging with KKTNAR, the provision of all relevant information, and their willingness to assist us in gaining a better understanding of their project.

5. CULTURAL VALUES AND INTERESTS

5.1 Tikanga Māori environmental values are based on the core values of Wairuatanga, Whakapapa and Kaitiakitanga resulting in a healthy respect for the natural world and all it provides. Elements within Te Ao Māori have taonga value, each with their specific atua (spiritual guardian or deity) depending on the nature of the resource and what it provides. Prior to colonisation, natural resources and Māori relationships with them were the key to survival and well-being for Māori. The kaitiaki value and the caring for and use of natural resources was underpinned by a spiritual relationship requiring acknowledgment, respect, ethical behaviour and appropriate actions.

5.2 The area around Mt Munro sits within a cultural landscape imbued with history and many years of habitation and use by tangata whenua. Originally part of a vast expanse of indigenous forest - Te Taperenui a Whatonga - the land was a provider of shelter and sustenance with various hapū holding mana whenua over different parts of it. With the arrival of Europeans in the 19th century, much of the indigenous forest was felled and replaced with pasture. Sales of huge tracts of Māori land were achieved with agreements for the retention of Māori reserves being dishonoured by the settler government. Change of ownership and land-use restricted Māori in their continued use of natural resources, and by the early 20th century, very little land within Tararua remained in Māori ownership.

5.3 The rich history of tangata whenua still resides within the lands and waters of Tararua. Māori relationships with natural resources have been partially undermined, despite the legal framework recognising Māori values as key components of environmental management. As pending Treaty claims are gradually settled, Māori will transition into a period of co-management of natural resources alongside local government. If the wind farm project is granted consent, then it will become a permanent fixture on the landscape, with consequent effects on natural resources.

5.4 Within the Mt Munro project, the cultural values of tangata whenua need to be recognised and provided for, with this being acknowledged in district and regional plans. KKTNAR look forward to working more closely with Meridian over the lifetime of their project to ensure that our values are respected and remain intact within the planning, preparation and implementation phases for the Mt Munro wind farm should it be approved. Careful consideration and management of natural resources has always been inherent within kaitiakitanga.

5.5

5.5.1 The different elements which KKTNAR are particularly concerned about relate to:

- Land disturbance and management
- Water use, treatment, and the discharge of contaminants
- Appropriate mitigation of adverse environmental effects
- Monitoring of waterways before, during and after wind farm construction
- Riparian protection mechanisms
- Accidental discovery of cultural taonga
- Indigenous biodiversity and enhancement

5.5.2 Land use activities:

The whenua is Papatuanuku, the earth mother and provider of numerous taonga. The tangata whenua role is as kaitiaki, to protect and nurture for future generations.

The traditional relationships with the whenua are many and varied, although there has been a disconnection with Mt Munro for many years. Activities within the proposed wind farm include those that will result in land disturbance. These range from roading and site preparation pending the location of buildings, wind turbines and infrastructure, quarrying and concrete batching activities, and transmission line placement. Internal trenches for cables and earthworks for placement of culverts will also be required. Although there is scant record in government archives of archaeological sites of significance to Māori within the Mt Munro wind farm site, this does not necessarily mean that they do not exist. The areas around Eketahuna were inhabited by Māori for hundreds of years, with several ara tawhito (ancient pathways) traversing the landscape leading to the coast, or into the dividing ranges. These were used for access to rivers or separate parts of the forest for seasonal harvest of birds and medicinal resources. We consider the likelihood for the accidental discovery of cultural artefacts within the wind farm site during earthworks to be a medium risk, and seek provision for an accidental discovery protocol to inform appropriate cultural processes should the uncovering of cultural taonga occur.

5.5.3 Water resources

In tikanga Māori terms, water is treated with utmost respect as it is part of our identity. When Māori meet one of the first questions asked is “Ko wai koe?” This typically means “How are you?” but in a literal sense translates as “From where do your waters flow?” The significance of water is imbued in pepeha, and particular rivers have iconic status. Māori spirituality is Wairuatanga, and embodies the concept of two waters. We respect all the constituent parts of a river, including the riverbed, river banks, springs that feed into it and its tributaries. All parts of a river are considered significant as each contribute to the well-being of the whole. Where ngā punawai (springs) emerge from the whenua and where streams converge are particularly significant as these are sources of natural energy and mauri. Surface water resources within the wind farm site are limited, but some ephemeral streams eventually discharge to the Makakahi and Kopuranga Rivers further afield. Activities associated with the wind farm will lead to a greater volume of run-off and increased risk of contaminants reaching these taonga. Road widening, upgrading of internal tracks, concrete batching, alterations to overland flow paths and stormwater discharges all increase the potential for surface water contamination. KKTNAR seek provision for cultural health monitoring of streams and rivers that are the eventual receiving environments for run-off from the wind farm site. Cultural health monitoring would also need to be carried out prior to construction to provide a baseline with which to compare future environmental condition, and help prevent the loss of tikanga Māori values.

5.5.4 Indigenous biodiversity

The proximity of the Pukaha - Mt Bruce reserve, one of the last remaining remnants of Te Tapere nui-a-Whātonga, is seen as a significant issue by KKTNAR. The AEE attempts to minimise the potential for effects on indigenous avi-fauna, with

references to the indigenous species at Mt Munro being minimal due to current land use. We feel this does not give enough consideration for species that prefer or have adapted to open pastoral country, including the harrier hawk. Kaka may also be affected by wind farm operations, as well as native lizards. Riparian enhancement may help to mitigate some effects of wind farm activities on these species.

6. THE LEGISLATIVE FRAMEWORK

6.1 Meridian Energy will require resource consents from the Manawatu-Wanganui Regional Council (trading as "Horizons"), and Tararua District Council. Consents will be required for a range of activities as outlined in paragraph 1.3 above. For tangata whenua, concerns arising from these types of activities relate to how they may impact on our taonga, our core values, and the relationships we have with the whenua, our rivers and streams, and other natural resources. Although we acknowledge that the lands on which these activities will take place are in private ownership, our rivers and streams have never been relinquished or sold.

National Policy Statements

6.2 The hierarchy within resource management constructs often places national interests above those of regional or local interests with economic development playing a big part in environmental decision-making. National priorities are supported and achieved through the imposition of National Policy Statements (NPS's) and National Environmental Standards (NES's), which direct lower tier regulation within regional and district plans. These plans must then "give effect to" any operative NPS or NES.

6.3 With Meridian's proposed operations in Tāmaki nui-a-rua, the relevant NPS's are the NPS for Freshwater Management which became operative in May 2011 and the NPS for Renewable Energy Generation.

The Freshwater NPS includes provisions related to tangata whenua interests in water resources at Objective D1 and Policy D1

Objective D1

To provide for the involvement of iwi and hapū, and to ensure that tangata whenua values and interests are identified and reflected in the management of fresh water including associated ecosystems, and decision-making regarding freshwater planning, including on how all other objectives of this national policy statement are given effect to;" and

Policy D1

Local authorities shall take reasonable steps to:

a) *Involve iwi and hapū in the management of fresh water and freshwater ecosystems in the region*

b) *Work with iwi and hapū to identify tangata whenua values and interests in fresh water and freshwater ecosystems in the region and*

c) *Reflect tangata whenua values and interests in the management of, and decision-making regarding, fresh water and freshwater ecosystems in the region.*"

6.4 The NPS for Renewable Energy Generation consists of one objective and thirteen associated policies. In general terms, its focus as outlined in the objective is:

"To recognise the national significance of renewable electricity generation activities by providing for the development, operation, maintenance and upgrading of new and existing renewable electricity generation activities, such that the proportion of New Zealand's electricity generated from renewable energy sources increases to a level that meets or exceeds the New Zealand Government's national target for renewable electricity generation".

The national target is that by 2025, 90 % of all New Zealand's electricity will be generated from renewable sources. The Meridian Energy proposal aligns with this objective.

Regional and District Plans

6.5 Local government acknowledgment of Māori cultural factors is determined by how these are incorporated into plan provisions, resource consent criteria and consent conditions. The local planning regime gives credence to Māori values at both the regional and district planning levels.

6.6 The resource management plans relevant to Kahungunu ki Tāmaki-nui-a-rua and Meridian operations in Tararua are: -

- The operative Manawatu-Wanganui Regional Policy Statement
- The proposed Manawatu-Wanganui OnePlan (including a proposed Regional Policy Statement), and
- The proposed Tararua District Plan (2009)

6.7 The proposed OnePlan is a combined plan which includes the regional policy statement, coastal plan and regional resource management plan in one document. It has recently been before the Environment Court and all of its provisions are now beyond challenge. Once operative it will supersede the current operative regional policy statement and various regional plans. Chapter 4 of the OnePlan is titled "Te Ao Māori" and contains provisions addressing resource management issues of concern to Māori. As there are 12 iwi recognised throughout the Manawatu-Wanganui region, these provisions are somewhat generic but include several objectives, policies and values that Kahungunu ki Tāmaki nui-a-rua identify with.

Chapter 4 is also cross-referenced with provisions in other chapters to provide integration of Māori values across the plan.

6.8 The proposed Tararua District Plan (2009) has also had all its appeal points resolved and the operative version of this plan will be available shortly. Chapter 2.10 contains provisions on how the district council will address the principles of the Treaty of Waitangi and Māori values.

7. RECOMMENDATIONS

a) That KKTNAR and Meridian Energy draft a Memorandum of Commitment containing a set of principles and terms of engagement.

b) That Meridian Energy commissions cultural health monitoring of the Makakahi and Kopuaranga Rivers to be undertaken to provide a baseline of Kahungunu values associated with relevant reaches of these rivers, and to enable any detrimental effects on them resulting from wind farm preparation or construction to be assessed, recorded and mitigated. These monitoring events should be carried out pre construction, periodically during the construction phase and annually thereafter.

c) The drafting and use of an accidental discovery protocol in respect of all earthworks, including works within stream beds and drainage works, this protocol to direct specific actions should any koiwi, wahi tapu or other taonga be discovered during construction and/or operation of the wind farm.

d) Where taonga or sites of cultural significance to the hapū of KKTNAR are uncovered within the wind farm which might be impacted by the placement of roadways, turbines, buildings or other infrastructure, that these areas are avoided and alternative sites and locations chosen.

e) Where relatively major construction activities are planned such as road benching or cuttings for reasons of access, or the building of stormwater treatment systems and ponds for sediment capture, KKTNAR would like to see the surrounds planted with native species as a landscape restoration measure and to provide for enhancement of indigenous biodiversity.

f) That biodiversity enhancement is undertaken particularly within valleys containing ephemeral streams. These measures should include riparian fencing and revegetation with indigenous species.

g) Regular updates to be provided to Kahungunu ki Tamaki nui-a-rua on a bi-monthly basis, along with hard copies of any documents associated with the

preparation and construction of the wind farm, or with environmental monitoring or enhancement measures.

h) A reasonable degree of preference for employment for tangata whenua (dependent on appropriate skills) should the wind farm be approved

Appendix A

Wind Farm site: