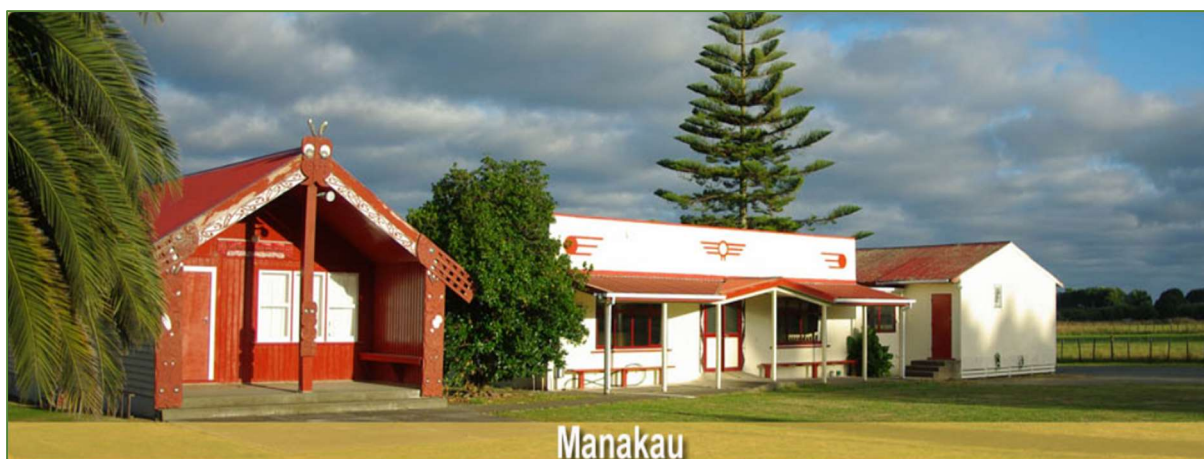


Te Kotahitanga o Te Iwi o Ngāti Wehi Wehi



Cultural Impact Assessment
Ōtaki to North Levin Highway Project
2022

Te Kotahitanga o te iwi o Ngāti Wehi Wehi Cultural Impact Assessment report	Iwi consulting services for Waka Kotahi NZ Transport Agency (Waka Kotahi)
Project	Ōtaki to north Levin
Contract number	5396
On behalf of Ngāti Wehi Wehi and prepared by	Te Kororangi Hakaraia
Use and Reliance - This report has been prepared by Ngāti Wehi Wehi. It contains sensitive information and is solely for Waka Kotahi. Any use or reliance by a third party is at that party's own risk. Ngāti Wehi Wehi reserve the right to make amendments to this document for accuracy of content or to address other environmental or cultural issues should they arise, as some of the information supplied by Waka Kotahi which the report is based on is subject to change.	



Tūrangaewae: Ngāti Wehi Wehi ki Manakau

MIHIMIHI/PEPEHA

Tū ake rā taku waka Tainui

I tōna takotoranga ki Hani rāua ko Puna

I Te Ahurei ki Kāwhia Moana

Rere atu te peka a Whatihua

Ngā pōtiki a Uenuku ki Maungatautari

Ki Te Kaokaoroa A Pātetere

Tū ana ko Kauwhata, te matua a Wehiwehi e!

Pāwharatia te puku o te ika e Mokowhiti,

E Te Whetu, e Horopāpera, e Te Pohotīraha

E Te Honoiti ki Te Mua O Te Ūpoko O Te Ika

Ki te maru o Tararua e tū nei

Ki ngā wai whakahekeheke a Waikawa, a Manakau, a Manga Huia, a Takapū, a Manga Pīrau

Ki waenga, tū ana ko Tikorangi, ko Waikōkōpu, ko Manga Nanao hei hono waewae ki Tūkorehe

Ka tū ko Huritini, ko Kahuwera ngā roto, ko Te Waiōrongomai, ko Kōpūherehere, ko Waitawa

Hei hono waewae ki Maiōtaki, ki Kapumanawawhiti

Kia ara mai taku kainga ko Manga Pīrau

Kia waewae tātahi ake au ki Ōkākā ki Te Pā O Te Rauparaha,

Nānā i tōkia te Manakau ki te whenua

Papatairite atu ki ōku whare

Ko Kauwhata, ko Kōtare, ka tū ki uta ki Kete Māringi

Ki Te Kōtahitanga, ko Tamatātai i ngā repo ki Patupaiārehe

Ko Te Rangitāwhia, ki Whakahoro, ki Te Uāwhaki

Kia whakakōpau mai ki te whare o Namatahi e tū pīnaki ana ki Wharekauri

Te whare a Tokowhiti a Ihaka Ngāpari

Ka whakahingahinga ai ki te whenua kia ara ake ai ko Wehiwehi te matua whare, ko Patiharuru te wharekai te hoa rangatira o Wehiwehi, a ngā uri a Ngāti Wehiwehi

A Ngāti Te Ihiihi, a Ngāti Te Rangitāwhia, a Ngāti Tamatātai, a Ngāti Pihaka, a Ngāti Pareahotea

I te maru o ngā puke maioro a Poroporo, a Pikiwahine, a Hanawera, a Pukehou ki runga

E kokoia e ara e!

EXECUTIVE SUMMARY

Kia māori te whakaro, kia māori hoki te whenua

The concluding stage of the Wellington Northern Corridor from Ōtaki to Levin is currently in its design phase from Ōtaki to north Levin. Waka Kotahi in partnership with Ngāti Wehi Wehi are upholding the values and concepts that make up the Tiriti o Waitangi to complete the proposed improvements to the northern corridor.

While on our whenua it is the role of Ngāti Wehi Wehi to culturally advise Waka Kotahi in order to best mitigate the effects during all stages of the infrastructure, including the design phase, during construction, and maintenance of the road following its completion. During this project it is of upmost importance that we also maintain our own mana tīkanga and kawa on our whenua to complement the future generations of Ngāti Wehi Wehi.

This project has evolved from when first launched on 20 March 2009 by the transport minister and was singled out as essential routes that bear precedence treatment. They were described as “routes that are critical to perfecting profitable productivity and growth”. The focus is on moving people and freight between and within these centres more safely and efficiently.

The Wellington Northern Corridor (Wellington Airport to Levin) is an essential state highway that requires upgrading to improve safety, support economic growth in and about the region and to improve resilience (based on no parallel routes between Manakau and Ōhau as well as the aging infrastructure of the current SH1 including bridges being susceptible to flooding and earthquakes). The Ōtaki to north Levin (Ō2NL) portion of the Wellington Northern Corridor extends from Taylors Rd (north Ōtaki) to north of Levin connecting to the existing State Highway 1.

In terms of engagement, Ngāti Wehi Wehi places great emphasis on building and maintaining wider community relationship at all agent levels of central, local, and regional governance. To give effect to the current relationship between Waka Kotahi and Ngāti Wehi Wehi certain contractual arrangements have been made that includes the undertaking of a Cultural Impact Assessment (CIA) of the proposed public works and the customary interest of Ngāti Wehi Wehi.

Te Iwi o Ngāti Tukorehe Trust are the legal entity that signed a Short Form Contract (SFC) with Waka Kotahi on behalf of Ngāti Wehi Wehi to undertake this CIA on the customary interest of Ngāti Wehi Wehi and impacts the Ō2NL project will have in our rohe from the summit of Pukehou to the middle of the Ōhau river.

This report provides an overview assessment and has not provided details where those are not currently considered to be relevant to the Ō2NL Project. Ngāti Wehi Wehi reserve the right to update this report through the upcoming RMA process.

CONTENTS

PAGE

1. MIHIMIHI/PEPEHA.....	3
2. EXECUTIVE SUMMARY.....	4
3. TE KŌTAHITANGA O TE IWI O NGĀTI WEHI WEHI.....	6-7
4. WHAKAPAPA.....	7-8
5. ROHE O NGĀTI WEHI WEHI.....	8-9
6. MAPPING.....	9-13
7. MATERIAL SUPPLY SITES (TAKE-SITES.....	13-15
8. CULTURAL IMPACT.....	17-21
9. WHARE KAINGA.....	21
10. CONCLUSION.....	23
11. REFERENCES.....	24



Shot of Pukehou in the background with the smaller Puketawhihi in the centre and SH1 crossing the Waiauti Stream to the left

TE KŌTAHITANGA O TE IWI O NGĀTI WEHI WEHI

Te Kotahitanga o Te Iwi o Ngāti Wehi Wehi, was legally established as a Māori marae entity under the Reservations provisions of Te Ture Whenua Māori Act 1993. It serves to represent the needs of whanau, hapu and iwi affiliated members of Te Kotahitanga o Te Iwi o Ngāti Wehi Wehi and its mandate is affirmed each year at annual general meetings.

Te Kōtahitanga o te iwi o Ngāti Wehi Wehi is made up of five hapu, Ngāti Tamatātai, Ngāti Te Ihiihi, Ngāti Te Rangitawhia, Ngāti Pihaka and Ngāti Pareahotea and is often simply referred to as Ngāti Wehi Wehi, though this doesn't exclude Iwi these hapu may also belong to.

Ngāti Wehi Wehi is an affiliated iwi of the Confederation of Ngāti Raukawa, Te Atiawa and Ngāti Toa Rangatira collectively known as ART. Ngāti Wehi Wehi people descend from the crew members of the great voyaging waka Tainui which travelled from Raiatea in French Polynesia to Rarotonga, then on to Aotearoa/New Zealand, making landfall at Whangaparaoa. Ngāti Wehi Wehi ancestors first settled around Maungatautari, in the northern Waikato district. From there they spread out to include those lands of Te Poi, Okauia, kokako and Okoroire.

In the early 1820's, a taua of Ngāti Wehi Wehi warriors, together with their close Ngāti Kauwhata relations made their way south, invading the Rangitikei-Manawatū area along the way. Their close Ngāti Toa (and Taranaki-Te Atiawa relatives), who were led by the renowned fighting chief Te Rauparaha had come to this area several years earlier conquering all before them. Te Rauparaha was closely related to Ngāti Wehi Wehi as Wehi Wehi's granddaughter, Parehounuku had married Toa Rangatira, the founding, eponymous ancestor of Ngāti Toa Rangatira, iwi tangata whenua of Porirua, Wellington and the top of the South Island)

It was on this hīkoi south that Ngāti Wehi Wehi gained a reputation as a fighting people of some prominence killing and capturing several Rangitāne people. Proceeding up the Manawatū River from Tūwkatupua they killed some more Rangitāne and on this occasion took captive a Rangitane woman of high rank named Hinetiti. Proceeding to the mouth of the Manawatū by canoe they went south to link up with their kin at Ōtaki.

Shortly after these raids took place Ngāti Wehi Wehi, Ngāti Kauwhata and Ngāti Raukawa made peace with the people of Manawatū. Ngāti Wehi Wehi then moved back to live at the Manawatu where their chief Te Whetu married the former high ranking Rangitāne wahine captive Hinetiti. Ngāti Wehi Wehi settled both sides of the river as far as the mouth of the Oroua. They also took possession of the rich food resources of the Taonui swamp.

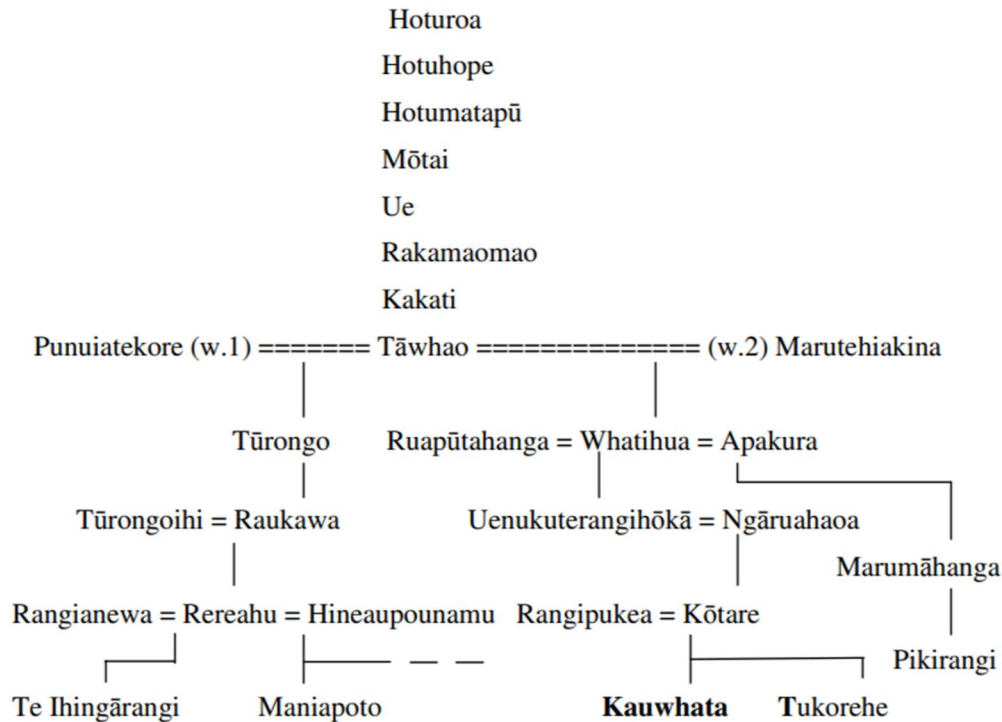
Rangitāne traditions say that Ngāti Wehi Wehi were gifted the lands of Tiakitahuna, Tuwkatupua, Taonui and Oroua because of the marriage of Te Whetu to Hinetiti, however it is quite clear that Ngāti Wehi Wehi and their allies were the dominant military power in the district and could easily occupied the land by force had they found it necessary to do so.

Ngāti Wehi Wehi exercises spiritual guardianship over the lands, mountains, and rivers of and is an active contributor to Raukawa ki Te Tonga tribal affairs and enjoys a harmonious relationship with its neighbouring iwi and the Horowhenua District Council.

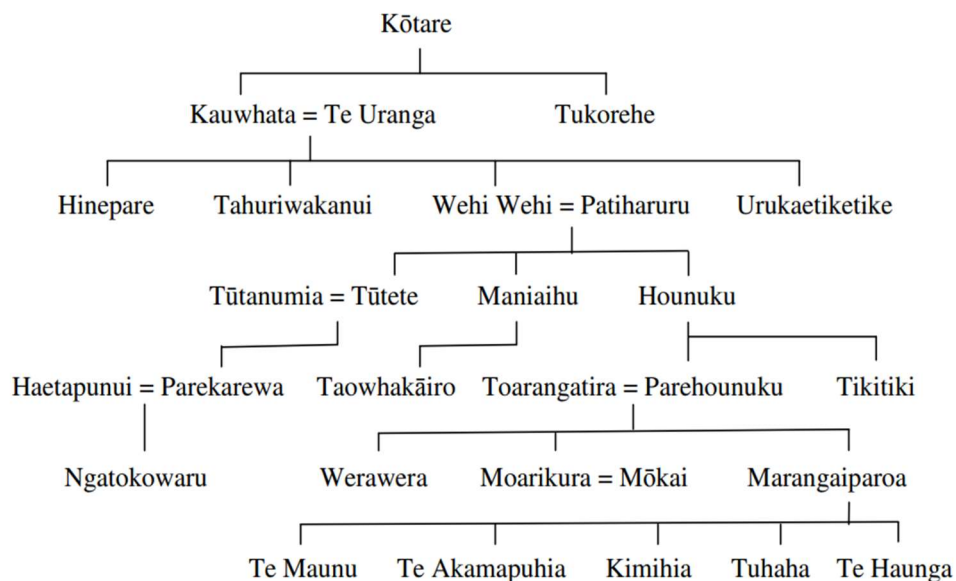
Ngāti Wehi Wehi exercised in 1840, and continues to exercise, mana and tino rangatiratanga over their ancestral lands. No other iwi could speak or make decisions for Ngāti Wehi Wehi without first being authorised by Ngāti Wehi Wehi to do so. Ngāti Wehi Wehi operate their affairs independently

from other iwi in accordance with tikanga Māori. Ngāti Wehi Wehi have occupied their traditional rohe in the Manawatū, Huritini, Waikawa and Manakau areas from pre-Treaty times to the present day.

WHAKAPAPA



Although related to Raukawa through intermarriages over many generations, Ngāti Kauhata and Ngāti Wehi Wehi tūturu do not trace direct descent from the tūpuna named Raukawa, and, strictly speaking, cannot therefore be considered hapū of Raukawa.



Wehi Wehi and Patiharuru had three children who have all had an integral part in Rangatira lines in Tainui. Tūtete is the eldest daughter of Wehi Wehi (Maniaihu and Hounuku are her younger brothers). Tūtete's marriage to Tutanumia (her first husband and who's great grandfather being Rereahu, the eldest of Raukawa's children) was very significant as it joined up two tūakana lines from Whatihua and Tūrongo. Hounuku the youngest of Wehiwehi's children had a daughter Parehounuku who married Toa Rangatira the eponymous ancestor of Ngāti Toa.

TE ROHE O NGĀTI WEHI WEHI

Ngāti Wehi Wehi Settlement in the Horowhenua: Waikawa/Manakau

Te Rauparaha established his first Pā in the Horowhenua, at Waikawa, around 1821-1823. This Pā became Ngāti Toa's fighting base against the original tangata whenua of the Horowhenua. Later, Ngāti Kuia and Te Ati Awa were given initial occupation rights to Waikawa, however, in 1826 following escalating inter-iwi disagreements about land allocation, Mokowhiti, of Ngāti Tamatātai/Wehi Wehi was given formal occupancy of Waikawa, being escorted on to the land by Te Rauparaha and other Ngāti Toarangatira chiefs.

Ngāti Wehi Wehi people first settled near the coastline and along the south side of Waikawa River. There used to be a lagoon at the mouth of the river named, "Manga Pirau", in which the river was shared at that time, by Ngāti Wehi Wehi and Ngāti Tūkorehe hapu, as the Ōhau river and Waikawa river then joined at Manga Pirau lagoon. This lagoon was named Manga Pirau, as was the stream that flowed into it from the Huritini lagoon further south.

Manga Pirau means a tributary stream in which the water is contaminated/unpalatable —due to extensive surrounding raupo swamps which provided decaying vegetation. Between the river mouth and the Manga Pirau lagoon the Ngāti Wehi Wehi built their first settlement, which was named Manga Pirau Pā.

Its position beside streams, rivers and sea guaranteed a plentiful supply of food. However, during a massive earthquake in 1885 the lagoon was completely drained.

Later, a second Ngāti Wehi Wehi settlement called Kauwhata Pā was established at the top of the first hill to the west, along Waikawa beach road. Kauwhata Pā, was named after the father of Wehi Wehi. The Pā comprised a carved Whare Runanga and had three carved Whare Puni:

- Papamapere
- Manawaroa
- Hotumako

Kauwhata Pā eventually became an open kainga that spread out across the present road as far as the Manakau stream. Food was plentiful with the bush providing birds and the river and swamps providing eels. Across the road from the kainga was the Paretu burial ground.

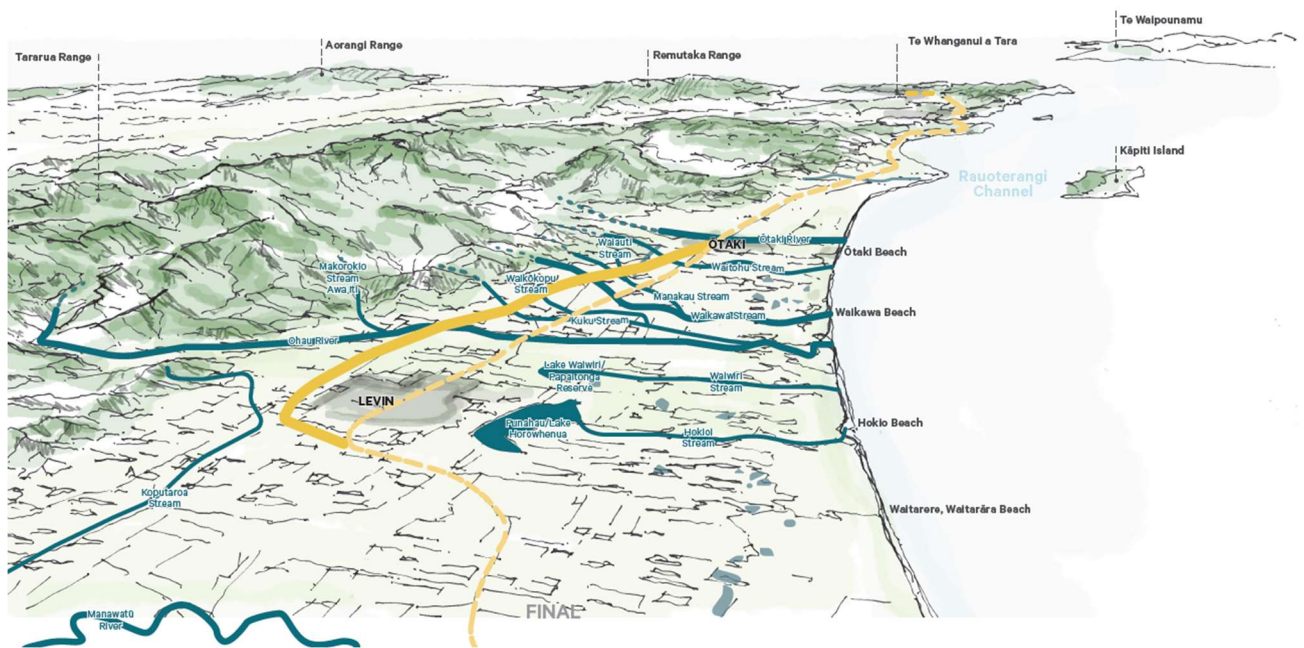
To the west of this burial ground existed the Kai a tekowhitiwhiti flats which abounded in grasshoppers. These made excellent fish bait when threaded to thin strands of flax fibre. A second burial ground belonging to Ngāti Te Rangitawhia, lay across the river at a site called Patupaiarehe, believed to be supernatural spirit beings. Two more Ngāti Te Rangitawhia kainga existed on the northern side of the river. Tuparikura lay a little upstream from the burial ground and Tahua was further upstream again.

Kete Maringi Pā was the third settlement of Ngāti Wehi Wehi people. It was established in a clearing on the south bank of the Manakau stream, slightly west of the present junction of Takapu and Waikawa Beach roads. This was near the stream and the bush line. A track linked the Manga Pirau, Kauwhata and Kete Maringi Pa. Kete Maringi was not a large block of land, and so it was inevitable the hapu would need to relocate to expand.

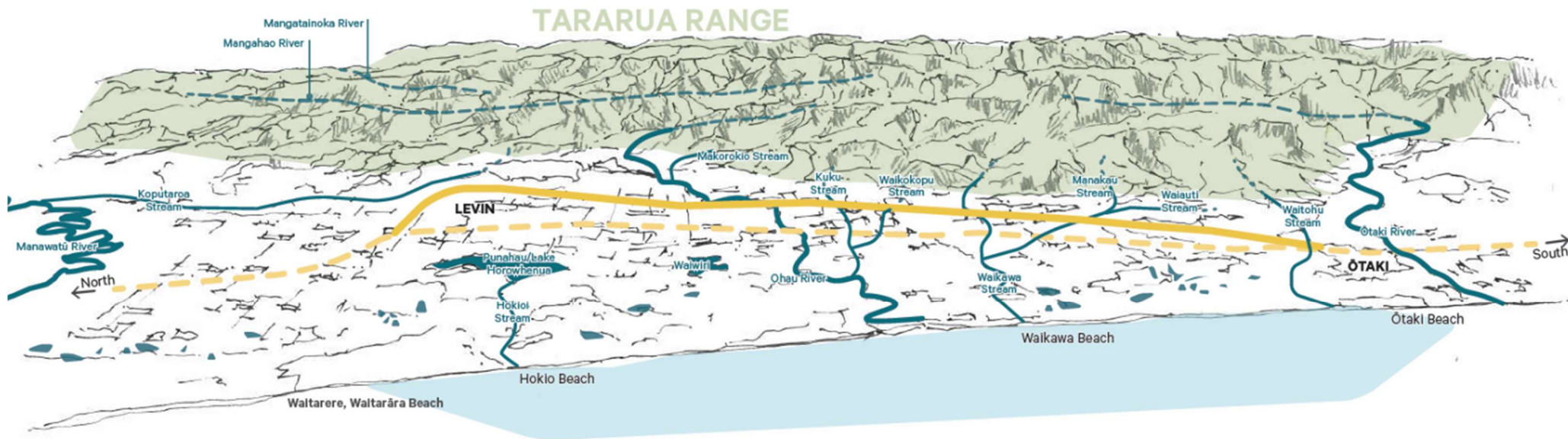
Kōtare was another populated Pā of Ngāti Wehi Wehi situated at the junction of the Waikawa and Pekapeka roads (1968) where there are two totara trees. (Kōtare is the father of Kauwhata and Tukorehe and grandfather of Wehi Wehi). Another settlement, known as Kotahitanga Pā, contained a fully carved whare Runanga. It belonged to the Ngāti Tamatātai people and was located several hundred metres southwest of the present day Wehi Wehi Pā. The wharenui was used to host local dances for the Manakau community and the school was re-located there while work was being carried out at the Manakau School, but it fell into disrepair after it was blown down in a gale in 1936.

MAPPING

This section of mapping will include the corridor of the Ō2NL as well as landmarks important to Ngāti Wehi Wehi. The first three maps have been created by Waka Kōtahi and their design team showing where the Ō2NL project will be constructed. The other maps created by George Leslie Adkins in the early twentieth show several sites of significant to Ngāti Wehi Wehi including Pā sites, urupā, wetlands and water ways and our Puke among other important areas regardless of whether they still exist today.



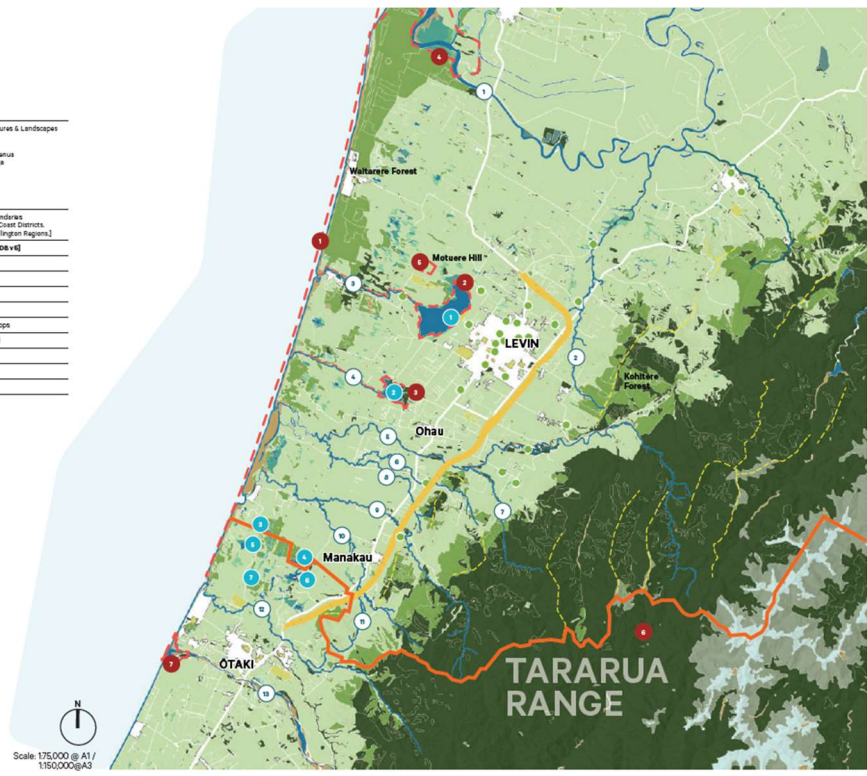
Overview of the Ōtaki to north Levin highway. Bold line Ō2NL, broken line original SH1.



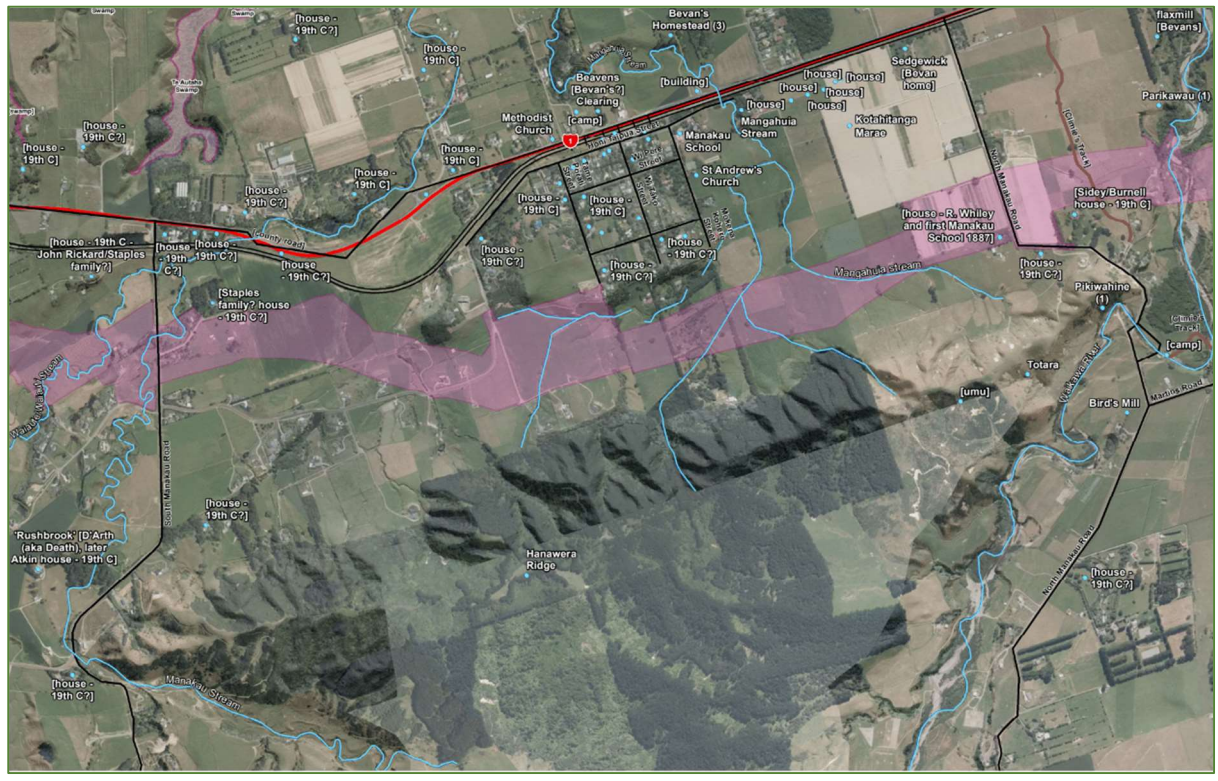
Overview of the Ōtaki to north Levin highway. Bold line Ō2NL, broken line original SH1.

Taiao/Natural Landscape

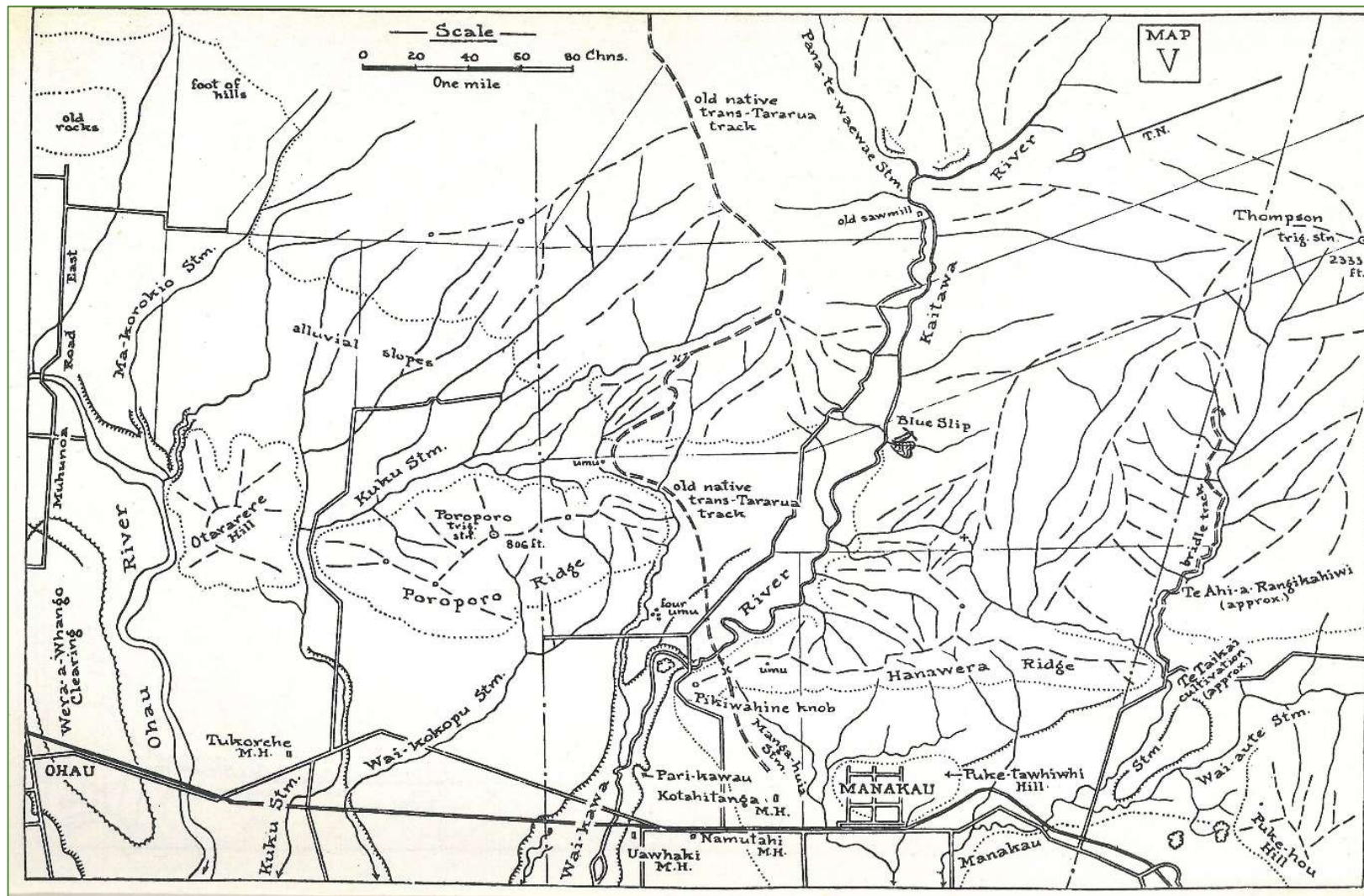
Legend	
	Proposed Highway
Awa - Named Rivers & Streams	
1. Manawaiō River	
2. Kopararo Stream	
3. Hikoia-Hoko Stream	
4. Kaiti Stream	
5. Ohau River	
6. Māui Stream	
7. Māloroko Stream	
8. Māhōkū Stream	
9. Wāhāra Stream	
10. Manakau Stream	
11. Waiatū Stream	
12. Waiatū Stream	
13. Ōtaki River	
Ōtaki - Named Lakes	
1. Pūhāhā, Lake Horohorua	
2. Lake Waiau/Papatōngi	
3. Lake Ōtaki	
4. Lake Kōpūhāhā	
5. Lake Ōhōwiri	
6. Lake Waiatū	
7. Ngāwera Lagoon	
Notable Trees (Ō2NL Route Selection Constraints Data)	
	Outstanding Natural Features & Landscapes
1. Coastal Ōhā	
2. Lake Pūhāhā/Horohorua	
3. Lake Waiau/Papatōngi	
4. Manawaiō Estuary	
5. Motere Hill	
6. Tararua Ranges	
7. Ōtaki River mouth	
8. Important Ridge-lines	
	District and Regional Boundaries
	Provincial and State Coast Controls, Horizons and Greater Wellington Regions
Existing Vegetation (Ō2NL v1)	
	SandŌrangi
	Indigenous Forest
	Sub-alpine shrubland
	Tall Tussock Grassland
	Productive Grassland/Chips
	Exotic Forest/Shrubland
	Aquatic Vegetation
	Urban Parkland
	Bulk Axias



The overall birds eye view shows several intersecting bodies of water being crossed by the Ō2NL Project highway that Ngāti Wehi Wehi have kaitiaki interest including the Waiatū, Manakau, Waikawa, Waikokopu, Kuku and Ōhau awa.

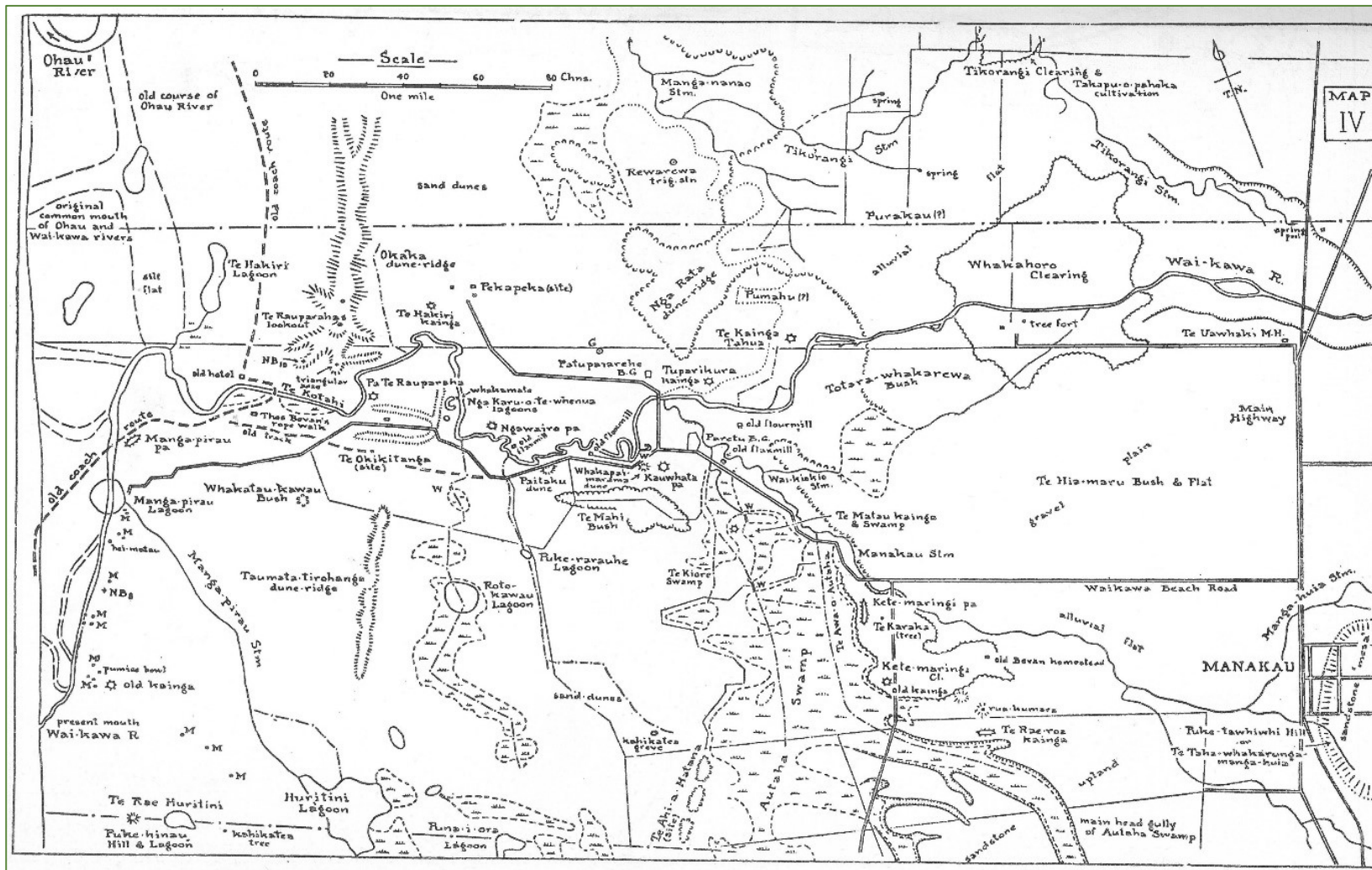


Ō2NL indicative corridor in the purple, Hanawera ridge, Pikiwahine, Parikawau, Te Kotahitanga Marae, Mangahua stream, Manakau stream, Waiatū stream. NOTE: Ō2NL project may have a slightly corridor.



Horowhenua Māori Place Names - Map V by Adkin

Hanawera Ridge, Kaitawa River, Kotahitanga Meeting House, Kuku Stream, Ma-korokio Stream, Manakau Stream, Manakau Village, Manga-huia Stream, Muhunoa Road East, Ohau Village, Ohau River, Old native trans-Tararua Track, Otarewa Hill, ower-a-Whango Clearing, Pana-te-waewae Stream, Pari-kawau, Pikiwahine Knob, Poroporo Ridge, Poroporo Trig Station, Puke-hou Hill, Puke-tawhiwhi Hill, Te Ahi-a-Rangikahiwi, Te Taikai Cultivation, Thompson Trig Station, Tukorehe Meeting House, Uawhaki Meeting House, Wai-kawa River, Wai-kokopu Stream, Wai-aute Stream.



Horowhenua Maori Place Names - Map IV by Adkin

Autaha Swamp, Huritini Lagoon, Kauwhata Pa, Kete-amringi Clearing & Pa, Manakau, Manakau Stream, Manga-nanao Stream, Manga-pirau Lagoon, Manga-pirau Pa, Manga-pirau Stream, Nga-Karuo-te-whenua Lagoons, Nga Rata Dune Ridge, Ngawaire Pa, Ohau River. Okaka Dune Ridge, Paitaku Dune, Paretu Burial Ground, Patupararehe Burial Ground, Pekapeka Site, Pukehinau Hill and Lagoon, Puke-rarauhe Lagoon, Puke-tawhiwi Hill, Pumahu, Puna-i-ora Lagoon, Purakau, Rewarewa Trig Station, Rope Walk (Thomas Bevan), Roto-kawau Lagoon, Te Ahi-a-Hatana site, Takapu-o-pahoka Cultivation, Taumata-tirohanga Dune Ridge, Te Awa-o-Autaha, Te Hakiri Lagoon, Te Hakiri Kainga, Te Hia-maru Bush and Flat, Te Kiore Swamp, Te Kotahi, Te Mahi Bush, Te Matua Kainga and Swamp, Te Ohikitanga site, Te Rae Huritini, Te Rae-roa Kainga, Te Rauparaha Lookout, Te Rauparaha Pa, Te Taha-whakarunga-manga-huia, Te Uawhaki Meeting House, Tikorangi Stream, Tikorangi Clearing, Tikorangi Stream, Totara-whakarewa Bush, Tuparikura Kainga, Whakapa-marama Dune, Whakahoro Clearing, Whakatau-kawau Bush, Waikawa Beach Road, Wai-kawa River, Wai-kiokio Stream

Material Supply Sites (TAKE-SITES)

Material supply site means an area outside of a transportation project site from which earth is excavated for use to construct the project, hapū have aptly renamed these 'take-sites'. The sites below are being excavated for bulk earthwork supply.

There are two major material supply sites in the Ō2NL Project that are directly on the front doorstep of Wehi Wehi marae. This will have massive implications on Ngāti Wehi Wehi in all its dealings at the marae for years to come including noise, visual, air pollution and the displacing of mauri. The mitigation Ngāti Wehi Wehi propose is to seek a positive and productive outcome despite the fact, that our front yard is being dug up and shipped to around the project.

Sites have been chosen for several reasons, including proximity to the project which cuts down on transport emissions and overall transport cost.

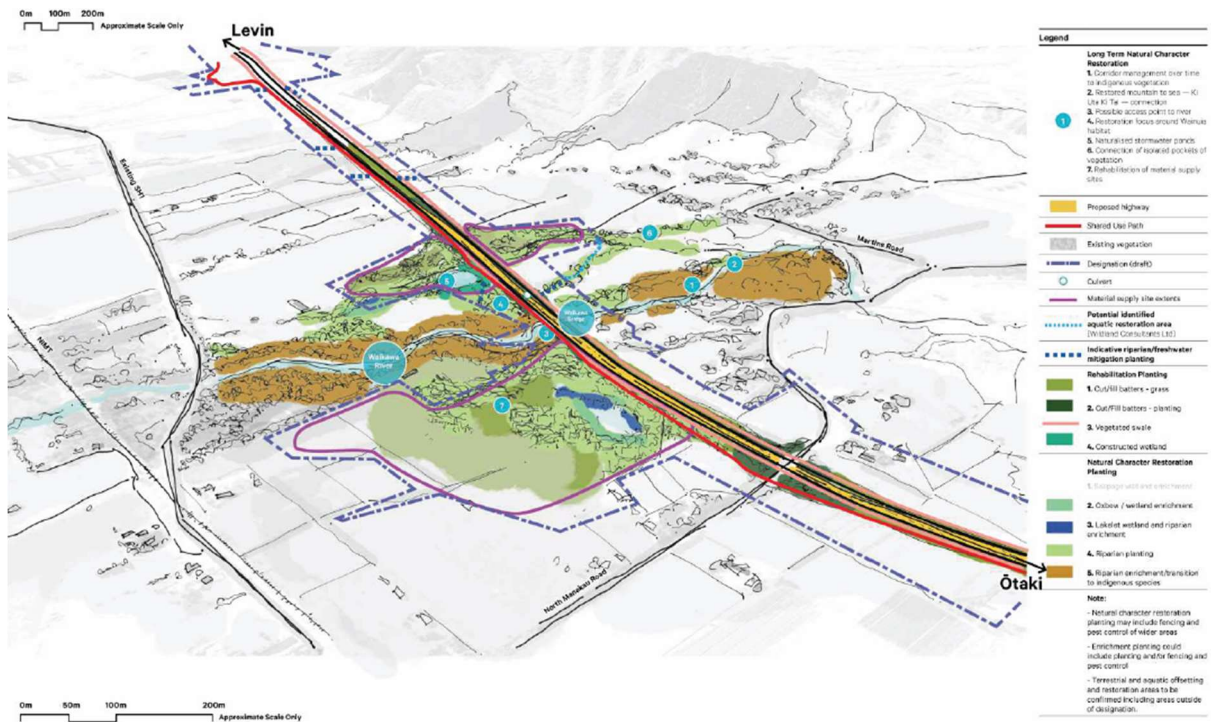
Ngāti Wehi Wehi has agreed (although we have the right to retract our decision whenever we see fit) that in exchange for excavation to go ahead in our rōhe, the restoration of the site will create a native ngāhere reserve where Ngāti Wehi Wehi will be able to harvest rongoā and rākau, access the river, provide a name and exercise holistic kaitiakitanga.

Site A (indicated in the concept drawings below) is a massive excavation that could potentially yield up to 350,00 cubic meters of earth fill for the highway. This site is extremely close to a bird snaring area used by Wehi Wehi and known as Parikawau, also in close proximity is the old pā sites Te Kotahitanga and Uewhaki and our Tūrangawaewae today being Wehi Wehi Marae.

The stance in which the iwi take in the burrow sites is one of conservation, one that will serve the iwi in a reciprocal relationship Māori have always had with the environment. The legacy Wehi Wehi seek is a return of tipu wairākau to uphold the health of our iwi, maintained rākau which may be used once fully matured for mahi whakairo, and an environment provides abundance for the tamariki o Tāne Mahuta (God of the forest and birds).

Access to the Waikawa awa is paramount in a legacy outcome, the importance of wai māori has the same reverence and essential status as the blood that runs through our veins, wai māori is what runs through the veins of Papatūānuku (earth mother). Wai māori has the power to lift tapu, and is used when blessing of taonga, clearing whare of negative space and the lifting of makutu (curse).

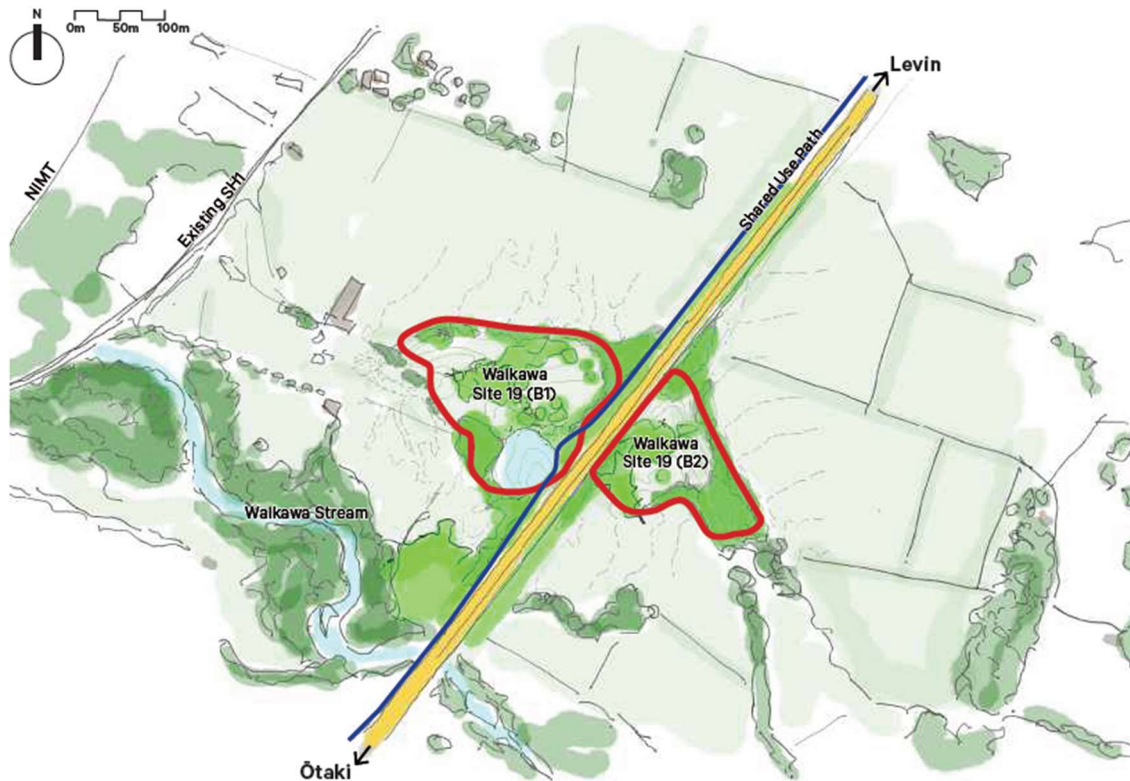
Concept drawings below offer an indication of the legacy outcome Ngāti Wehi Wehi seek although are far from complete as they only indicate a space with vegetation and no specifics such as which vegetation will be planted, this is a continual process between Waka Kotahi and Ngāti Wehi Wehi.



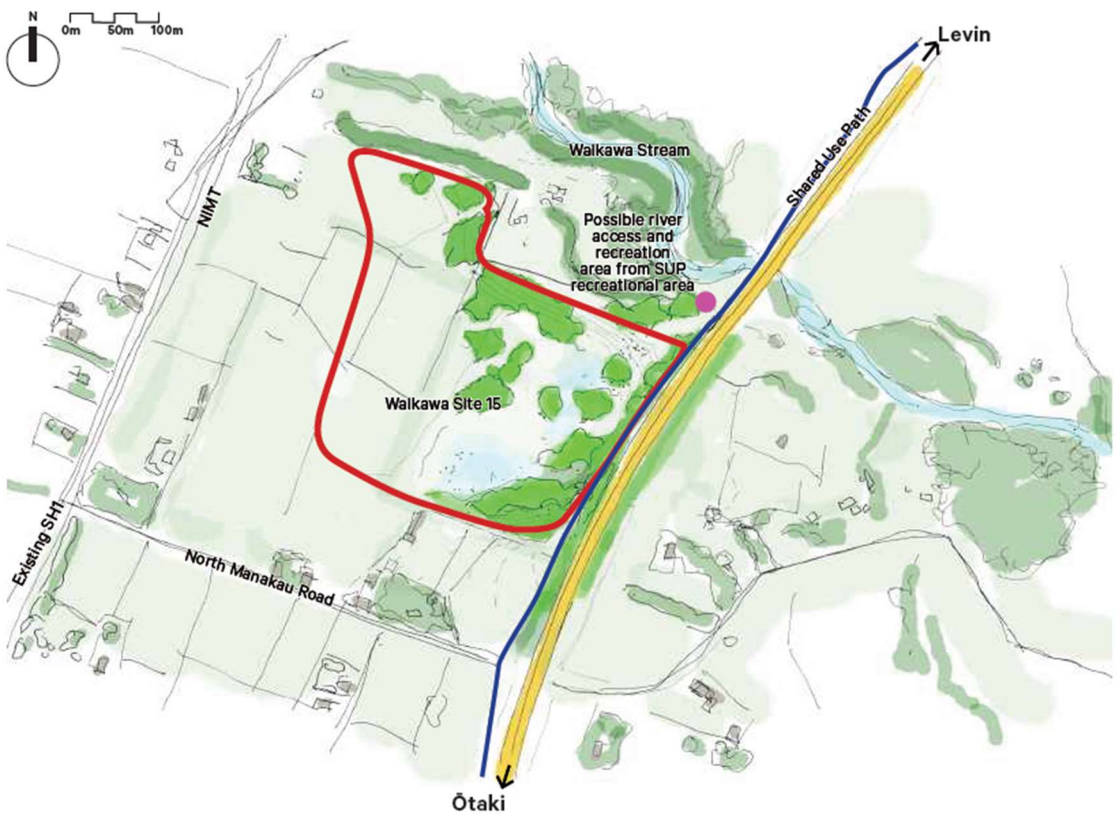
Concept drawings for legacy outcomes north and south of the Waikawa aua.



Photo shot from the Hanawera Ridge showing the proposed south side burrow-site in the background, Pikiwahine knob to the right



Concept drawing of a birds eye view of a legacy outcome north of the Waikawa aua.



Concept drawing of a bird's eye view of a legacy outcome south side of the Waikawa aua.

CULTURAL IMPACTS

Ko ngā āhuatanga o reremua, ngā hua o reremuri - What happens up stream affects downstream.

The strength and beauty which lay in the foundation for Ngāti Wehi Wehi is its connectivity through whakapapa to the physical and metaphysical embodiment of mauri (life force).

As Kaitiaki of our rohe dealing with the mauri of our whenua is of the utmost importance, once disturbed, mauri can have a negative effect which can present itself in many ways including sickness in the community to death particularly, on our roads.

The settling of mauri can only be achieved by a tohunga whose mana, whakapapa and processes are directly linked to the mauri of the land.

The cultural impacts of the Ō2NL projects are impossible to quantify with the moving of whenua and all the ngāngara, mokomoko, manu and kararehe associated with Papatuāku, the diversion of bodies of water including the effects of those ika, tuna whose kainga is in the water, life it provides to everything surrounding a body of water including trees and vegetation which then can have an impact on the bird life. These are merely impacts that can be measured at face value.

The noise and air pollution can have the same detrimental roll-on effect from the opposite end of spectrum.

Wai ora, tangata ora, mauri ora is a cultural expression that recognizes the relevance of good clean water in relation to good health and the spiritual wellbeing of people. Māori have long held the view that Papatuanuku (Earth Mother) was raised up from the watery depths to provide for and sustain life here on Earth. Water is precious and a gift from Papatuānuku's larder of life-sustaining provisions. The inherent belief that waterways including lakes and rivers possessed a spiritual essence or mauri life force thus invoked deep-rooted respect and desire to act responsibly around waterways; especially in areas known to be frequented by a guardian taniwha. Taniwha were Papatuānuku's waterway guardians deserving of the greatest of respect when encroaching on and into their domain.

Known locally as Mukukai, the preserve of this particular taniwha was the coastal waters and wetlands of Horowhenua/Kāpiti. Protocols involving karakia and other ritual offerings were necessary for appeasement and always preceded any undertaking involving Mukukai's watery domain. Other protocols or tikanga involving the lower reaches of the Kuku, Waikawa and Manakau waterways would have been designated for noa or common activities, like bathing and swimming while the upper reaches and headwaters were preserved for tapu (sacred or spiritual) activities.

The historic coastal wetlands and waterways ranging from Lake Waiwiri/Papaitonga to as far south as the Waitohu stream was once teeming with exotic wildlife and native plants. The abundance and accessibility to life-sustaining resources were more than adequate to sustain the Māori populace of the day. They used the wetland flax plant for clothing and mats and for trade with European visitors who used it to make rope. The wetland raupō plant was used to thatch the walls and roof of whare dwellings and the underground roots could be eaten and the pollen was used for making bread and porridge. Wetland animals, fowl and fish, especially tuna (eels) was a valued food supply and the wetlands were also a source of traditional rongoa medicines and muka dyes.

Although the benefits of draining the coastal wetlands to gain productive farmland are well recognized, we remain largely ignorant of the social and environmental costs of wetland destruction. Many people know that wetlands support wildlife, particularly waterfowl, but few recognise the cultural impact on a people who knew and understood that environment well and were quite reliant on the provisions that the wetlands provided to sustain themselves. For example, the Waitohu Stream, Wairongomai Stream, Autaha Swamp, Lake Kopu-rehe-rehe, Lake Waitaha, Heart Lake, Huritini Lagoon, Mangahuia Stream, Waiaute/Manakau Stream, Manga-nanao Stream, Manga-pirau Lagoon, Manga-pirau Stream, Nga Karu-o-te-whenua Lagoons, Ohau River, Ohau-iti Stream, Kuku Stream, Puke-hinau Lagoon, Puke-rarauhe Lagoon, Puna-i-te-ora Lagoon, Roto-kawau Lagoon, Te Awa o Autaha, Te Hakari Lagoon, Te Kiore Swamp, Te Matua Swamp, Tikorangi Stream, Waikawa River, Wai-kiokio Stream, Waikawa-open Water-race, Kuku-piped Water-race and with exception of the latter two all were once part of an elaborate wetland eco-system that provided former generations of Ngāti Wehi Wehi with necessary resources to sustain themselves. Thus, all the above are deemed to be of historic and cultural significance regardless of whether or not they still exist.

In 1882 the Wellington-Manawatū Railway Company Ltd was established under the Railways Construction and Land Act 1881. The Railway Company was contracted by the Government of the day to construct a rail line from Wellington to Palmerston North, which it completed in October 1886. Incidental to this development was the movement of local Māori from their wetland abodes to re-establish themselves on the banks of waterways in the near vicinity of the newly constructed railway line.

Te Kotahitanga Marae was re-established at Manakau on the banks of the Mangahuia Stream that runs west from the northern end of the Hanawera Range. Strategically located just east of the current railway line the marae would have provided easy access to life-sustaining resources. In former times when the area was under heavy virgin bush, the huia bird (now extinct) was plentiful at the head of the Mangahuia Stream – hence the name, 'tributary of the huia.'



Photo of the Mangahuia Stream from the Hanawera Ridge, Manakau township to the left and the Waikawa Beach Rd on the right.

The Mangahuaia was once solely spring-fed from local springs located on the Hanawera Range and though the landscape has significantly changed evidence of these springs are still visibly evident today. Mangahuaia is a culturally significant stream in that it was a primary source of freshwater for the Kotahitanga Pā inhabitants. Tuna, koura (freshwater Crayfish), and other fish species were abundant in number and sustained the Kotahitanga inhabitants up until as recently as 1935 when the Pā was abandoned. The Mangahuaia Stream was not only used for gathering clean fresh water on a daily basis but was also used as a larder to store live 'run-eel' over the winter months for preparation on a 'when required' basis.

In June 2013 Dr. Miles Joy reported on sample surveys taken from the Mangahuaia Stream. The samples suggested the presence of significant biodiversity in the stream. The following month another survey of native fish species in the Mangahuaia was done and five banded Kokopu, one Inanga, and ten long-fin eels were found. The Mangahuaia is a small stream skirting the northern edge of Manakau village and piped under both the Main Trunk Rail Line and State Highway 1 before meandering across the landscape through a small pocket of native trees and emptying into the Waiaute/Manakau Stream.

In the 1890s a local water-race initiative was introduced in the area. This initiative was not alone, others such as the Hautere water race and the Kuku water scheme were likewise commissioned and built. The Waikawa open water race involved the channelling of water from the upper reaches of the Waikawa River at Pikiwahine Knob and fed into a water race system engineered to provide adequate fall for the water to be gravity-fed southward down through several properties before returning westward to rejoin the Waikawa River further down from State Highway 1. The water was piped under the Railway and Highway near the overhead rail bridge.

The Waikawa water-race also fed into the Mangahuaia Stream to supplement the water sourced from the Hanawera Ranges. This water was then fed down through the Mangahuaia system and piped under the adjacent main trunk rail system and the main Highway just north of Manakau village to exit on the other side and meander through a small remnant of native forest before discharging into the Waiaute/Manakau Stream.

Hanawera Ridge, Pikiwahine

Hanawera means 'to scorch by the heat of a fire'. One kōrero states that a chieftainess while warming herself at a fire, scorched her sacred cloak. The damage to valued garments in this manner seems to have been extremely common in past times yet provided a significant enough reason for the naming of large geographic features, such as hill-ridges. In this case the intense tapu and mana of the nobility of past times may have justified it.

The northernmost knob of Hanawera is named Pikiwahine. Kōrero obtained from Ngāti Wehi Wehi states that "on that knob a woman was once beheaded and eaten'. A raiding party from the Pahiataua district crossed the Tararua range via the old Māori trail and captured at Kete-maringi pā a chief's daughter and her mōkai, who were visiting from the neighbouring Te Matau pā. They carried their captives to the knob on Hanawera, and there the chief's daughter was killed and eaten. The mōkai vanished into the bush (which then clothed the ridge) and scrambling down the eastern side, followed the Waikawa River downstream to Te Matau pā where she related the fate of her mistress. A taua set out, caught up with the Pahiataua raiders who were nearing their home on the farther side of the mountains, and slaughtered them". Contrary to expectations, this knob

received no such name, as it appears the killing of a chieftainess seems to have paled in significance to the scorching of a cloak.

Just south of these two knobs is a *saddle* situated on the trans-Tararua war-trail that was used in the foregoing story. Old ovens have been sited near the Waikawa River, just behind Hanawera Ridge and another behind the Poroporo Ridge, a little farther north.

Pikiwahine knob is the name of the steep conical hill forming the northern terminus of Hanawera foothill ridge at Manakau. This place, according to Manahi te Hiakai, of Whakahoro and chief of Ngāti Wehi Wehi, was a favourite bird-snaring spot. The tree or trees on which the snares were set could easily be climbed and the snares were therefore frequently attended by women of the hapu, hence the name, which means ‘climbing woman’.

RANGINUI

In the domain of Ranginui resides the stars the winds and the atmospheres

To Māori, air is a taonga. Ngāti Wehi Wehi are concerned about effects of pollutants on health, the environment, and the spiritual values of other taonga.

Air is viewed as a taonga derived from Ranginui (the sky father). Kōrero tuku iho tells that following the separation of Ranginui and Papatūānuku (the earth mother) their child Tawhirimatea fled with Ranginui to his new home in the sky. From there Tawhirimatea controls the wind and elements.

Air pollution degrades and lessens the mauri or life-force of this taonga. It also affects the mauri of other taonga, for example plants and animals, as all living things need air and all things share the same air.

It's important to Wehi Wehi to exercise kaitiakitanga to protect and maintain the mauri of taonga. We are concerned about the health effects of, the increasing emission of contaminants into the air, depletion of the ozone layer and high levels of solar radiation. Ngāti Wehi Wehi are also concerned about the effects air pollution has on customary resources - plants and animals require clear and pure airways. Native plants provide food and natural medicines. In the past, the only thing that disturbed the natural quality of the air was the cooking fires of tupuna.

Lessened Visibility through contaminants into the air along with light pollution is another area of concern when being able to observe the taonga within the domain of Ranginui - the moon, stars and rainbows are important in Te Āo Māori. The stars are particularly important as they represent the generations that have passed into the night. The movements of the moon and the lunar calendar help tell the time of year for sowing and harvesting. The stars also represent the incredible way in which our tupuna would navigate the largest body of water on earth, Te Mōana-nui-a-Kiwa (Pacific Ocean).

PAPATUĀNUKU

Life from the land

The name Papatuānuku comes from the word papa, which meaning "basis" or "foundation." Whakapapa and kaupapa are two words that are closely related. Whakapapa is commonly used to refer to genealogy, however it literally means "to lay a foundation." Whakapapa is the recitation of genealogy or stories that provide people with a foundation or ground of meaning. Whakapapa are ways in which individuals come into interaction with the world, with people, and with life, and might include genealogies or stories about the entire world.

Kaupapa refers to the beliefs and ideas that serve as a foundation for action. A kaupapa is a set of shared beliefs, principles, and plans those individuals have agreed to use as a guide for their actions.

The earth gave birth to all life after it emerged from the water. Trees, birds, and humans all grow and are nourished by the land. Māori are born from Papatuānuku's womb and to return there after death. The earth gives birth to people's emotional, intellectual, and spiritual lives daily, even thought is considered as coming from the land.

The interconnected relationship Ngāti Wehi Wehi with their whenua is at the heart of all things Wehi Wehi.

Whare Kainga

Gentrification & the housing crisis

The housing crisis in Aotearoa for māori stems, like most negative effects on Māori, from the loss of connection to the whenua through confiscation, gentrification, biased laws and policies back by the New Zealand government.

Aotearoa's current housing crisis is a societal phenomenon that predominantly affects Māori. This statistic reflects a series of systemic inadequacies that have detrimentally impacted Māori since the onset of European colonisation. Ongoing gentrification, gross confiscation of whenua, urbanisation of Māori further compounded by biased laws and regional policies.

Currently the housing trend reflects recent advance in state highway (motorway and expressway) expansion. This exemplifies that the once desired and seemingly one-way routes to major urban centres now flow both ways thanks to conveniences afforded by upgraded roads. These state highways that flow into urban centres also ultimately lead back to rural and semi-rural areas where the affluent now elect to either work remotely, purchase holiday homes and in many cases commute directly and with ease into the city for work.

In recent decades, many who owned urban properties have financially prospered due to favourable real estate conditions. In recent years acquired property has garnered substantial dividends. Lured by the tranquil lifestyle that country settings offer, increased financial leverage has afforded the wealthy populace freedom to migrate away from the crowded urban centres. A steady demand in semi-rural / rural real estate continues to drive land, house, and rent prices up resulting in an ongoing deprivation of affordable housing for mana whenua.

As local iwi are driven away from their communities in search of not only available but affordable housing, the support and overall well-being that these connections provide is gradually severed resulting in isolation and quality of life declines. When access to social and cultural support lines wane so does individual and collective well-being. The trickle effect is wide-spread and readily observable. Statistics reveal soaring crime rates, increases dependability on already an overwhelmed public health-care system. Consequently, as health declines, mortality rates rise. Financial stress results in emotional duress, substance abuse climbs and domestic violence increases forcing families apart and children into state care.



CONCLUSION

Ngā whakaro mutunga o Ngāti Wehi Wehi

Ngāti Wehi Wehi are in favour of a new 5-star safety state highway. Economic growth for the region, safety of road users and those who live near or on the current State Highway 1 and the wider community are the clear positives. On the negative side the roads occupy land resources and form barriers to animals and birdlife. They can also cause adverse impacts on natural water resources and discharge areas. We as an Iwi and Māori generally take the biggest impact when it comes to our whenua being anything other than in its natural state, which is intrinsically linked to the holistic health of our Iwi and hāpori due to our inherent kaitiaki status. There have been many deaths and serious injuries on the roads in our rohe, alongside emergency services we as kaitiaki have had the gruesome role of picking up the pieces whether that is physically or through karakia and blessing of sites. These tragedies continue to increase with a growing populace and the lack of improvements to an already deadly stretch of highway. Ngāti Wehi Wehi have once again been put in a position of having to accept a major infrastructure project that runs through our area, takes up huge tracks of land and compromises what little we have left, including the life sustaining bodies of water we have relied upon for 200 hundred years.

Ngāti Wehi Wehi recommend that an on-going relationship with Waka Kotahi be maintained in all forms previously outlined and existing. Naturally, these considerations specifically pertain to the area in which Ngāti Wehi Wehi hold the status of mana whenua. Ngāti Wehi Wehi seek to be consulted in relation to any existing and or future Waka Kotahi assets that will impact the outlying whenua in which Ngāti Wehi Wehi preside.

Ngāti Wehi Wehi welcome any opportunity to have Wehi Wehi Mahi Toi (artwork) incorporated in the project. In respect to the proposed legacy outcome (which would see all material supply sites left better than how they were found), examples of mahi toi could include carved Pou at the repaired material supply sites, naming rights and design input regarding all applicable placards and signage and planting.

Ngāti Wehi Wehi have provided a cultural scope of adverse effects from the Ō2NL project and will continue to work alongside Waka Kotahi to mitigate these effects and to hopefully improve the current state of the environment.

This report provides an overview assessment and has not provided details where those are not currently considered to be relevant to the Ō2NL Project. Ngāti Wehi Wehi reserve the right to update this report through the upcoming RMA process.

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