

**ENVIRONMENT COURT OF NEW ZEALAND
WELLINGTON REGISTRY**

**I MUA I TE KOOTI TAIAO O AOTEAROA
TE WHANGANUI-A-TARA**

ENV-2023-WLG-000005

Under the Resource Management Act 1991

In the matter of the direct referral of applications for resource consent and notices of requirement under sections 87G and 198E of the Act for the Ōtaki to North of Levin Project

By Waka Kotahi NZ Transport Agency

**PROJECT RESPONSE EVIDENCE OF DEAN JAMES WILSON
ON BEHALF OF MUAŪPOKO TRIBAL AUTHORITY**

**MUAŪPOKO MĀTAURANGA AND MITIGATION FOR IMPACTS ON OUR
RELATIONSHIPS WITH SIGNIFICANT SITES AND SPECIES**

Dated: 09 OCTOBER, 2023

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Mānawa mai ai te rere o Punahau e
Mānawa mai ai te toiora o Punahau e
Mānawa mai ai te karekare o Punahau e
Mānawa mai ai te pupū o Punahau e
Manawatahi te Punahau ki taku manawa
E piki nei i te ora, e piki nei i te kaha o te manawa ora T
ina te manawa ora, tina te puna manawa ora Kia te punahauora ki tai, ki uta nei
Hui e, tāiki e!

INTRODUCTION

1. Tēnā koutou. Ko Dean James Wilson tōku ingoa. My full name is Dean James Wilson.

Ko Kurahaupō te Waka

Ko Tararua te Maunga

Ko Waipunahau te Moana

Ko Hokioi te Awa

Ko Ngāti Pāiri te hapu

Ko Muaūpoko te iwi

2. As discussed in my evidence dated 3 July 2023, I am a trustee of the Lake Horowhenua Trust (**LHT**), which operates in accordance with a trust order that was put in place by the Māori Land Court in 2012, and amended in 2014. LHT's purpose is to administer Punahau / Lake Horowhenua and associated land for the benefit of all Muaūpoko beneficial owners. I have been a trustee for three years and, since early 2023, I have also held the role of Deputy Chair of the LHT.
3. I hold the role of Kaiwhakahaere Taiao (environmental manager) for Muaūpoko Tribal Authority (**MTA**), the mandated iwi organisation for Muaūpoko Iwi. I have held this role since 2020. I have also, since 2020, represented MTA on the Manawatū River Accord and Horowhenua Freshwater Management Unit along with Mrs Dianne Rump and Mr Jonathan Procter.
4. I am authorised to give this evidence on behalf of LHT and MTA in relation to the application of Waka Kotahi New Zealand Transport Agency (**Waka Kotahi**) for resource consents and notices of requirement for designations (**NoRs**) in respect of the Ōtaki to north of Levin highway Project (**Ō2NL Project** or **Project**).
5. As a Project Partner, MTA has worked closely with Waka Kotahi and Ngāti Raukawa ki te Tonga on the Project's development, which is discussed in detail in my previous evidence.
6. We became a submitter and section 274 party under the RMA in order to secure effects management outcomes that our CIA recommends but had not yet been adopted into the project and consent conditions.

7. This follow up set of evidence:
 - a) Discusses the use of Muaūpoko mātauranga in the project and outcomes for our mātauranga,
 - b) Provides a description of Muaūpoko sites and species of significance,
 - c) Addresses how our mātauranga should be implemented in the Project going forward.

8. I have read and rely on the evidence of **Mrs Dianne Rump** and **Mrs Siobhan Karaitiana** who discuss our requests for appropriate recognition in the CEDF and certainty of cultural mitigation; and appropriate conditions responses respectively.

9. I am not giving this evidence in an expert capacity. However, I have the following qualifications and experience.
 - (a) Three Years in the role of Environmental Manager for Muaūpoko Tribal Authority Incorporated;
 - (b) I hold governance positions on a number of Māori Iwi Boards and Trusts such as Mana o Te Tangata Trust, Hato Paora College Trust Board, Muaūpoko Lands Trust, Wirihihana Whānau Ahu Whenua Trust; and Lake Horowhenua Trust.
 - (c) I have a Master of Māori and Indigenous Leadership from the University of Canterbury.

10. I do not repeat the matters discussed in my previous evidence which includes who Muaūpoko are as an iwi, our connection with the Horowhenua Block, a background and overview of LHT and importance of Punahau, and my taiao team's involvement in the project to date. Going forward I treat this information as read and understood.

USE OF MUAŪPOKO MĀTAURANGA IN THE PROJECT AND OUTCOMES FOR OUR MĀTAURANGA

11. Mātauranga is a taonga for our people and runs much deeper than just stories. The mātauranga that guides us has been passed on from kaumātua, kuia and our Kāhui Ārahi roopu (our expert mātauranga advisory group). There is a deeper meaning behind the kōrero that has been passed down through the generations, and not everyone within our iwi (or even hapū or

whānau) will have been passed down the exact same kōrero. I have a deep respect for the diversity of ancient kōrero out there in my iwi.

12. When I talk about mātauranga in the context of the Project, I am referring to the legacy that will be left behind, how this legacy will endure into the future, and mahi toi. This is related to a CEDF principle¹. The legacy for Muaūpoko will be positive if the project properly uplifts and respects our mātauranga. Our mātauranga is inter-related with our sites of significance (in particular Whakahoro, Pukehou, Arapaepae and Ohau), it guides us on how we can incorporate our iwi's aspirations in the Project and maintains our connections with these important places and species.
13. There is a risk our connections with these places will be destroyed along with the whenua during earthworks and operation of the road if we cannot see or connect with the whenua anymore.
14. The mātauranga around our sites of significance and cultural landscapes shared by myself and our Kāhui Ārahi rōpū is contained in our CIA and was summarised in Appendix A of our Kaupapa taiao expert **Siobhan Karaitiana's** evidence delivered on July 4th 2023 for inclusion in the Cultural Environmental Design Framework (CEDF). I reshare mātauranga about our key sites of significance below which are also referenced in our Muaūpoko Management Plan conditions schedule (**Condition DTW3, schedule 3 clauses g and h**).
15. **Mrs Di Rump** discusses how we have worked with Ngā hapū o Raukawa and Waka Kotahi in order to see our mātauranga appropriately recognised by the Project in her evidence.
16. Because our mātauranga is a taonga, we as an iwi are very careful about how much we wish to share and with whom. It is important that some of our mātauranga be reserved solely for Muaūpoko people such as our wāhi tapu and whakapapa connections. However, it is equally important that this Project recognise Muaūpoko and reflects and celebrates our mātauranga around our sites of significance. This will support our connections as the project traverses and destroys the significant whenua. It has been a difficult balance to strike. We have worked consistently with our Kāhui Ārahi and people over the past three years to find this balance in order to provide advice on how to protect our relationships with these sites.

¹ One of the primary principles of the CEDF is to leave an enduring legacy.

17. We have many significant sites across the Horowhenua and we analysed a selection of these that interact with Ō2NL in the Muaūpoko CIA (see figure 1). The sites and species we are seeking provision for are only some of the wāhi tapu the Ō2NL project interacts with but are of the utmost importance to us, and are most impacted by the project (see figure 2). They require management through conditions.

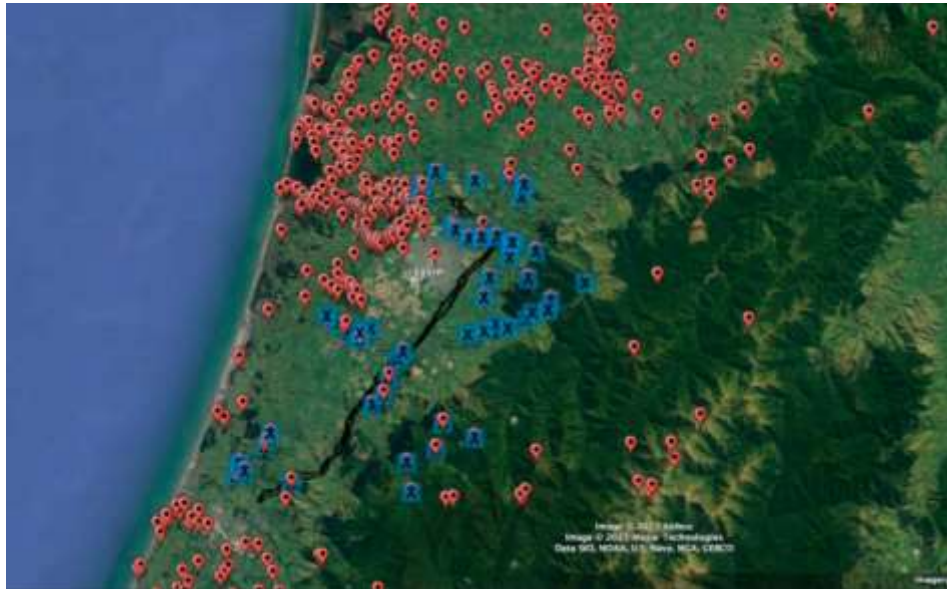


Figure 1: Muaūpoko significant sites within the Horowhenua in red, those analysed by the Muaūpoko CIA are in blue.



Figure 2: Sites of significance that require cultural mitigation are identified in yellow.

18. I am concerned that if our mātauranga and outcomes are not recorded in enough detail in the Project documentation and conditions, they will not be provided for through the detailed design and construction phases of the

project. **Di Rump** discusses exclusion of our information from the CEDF in points 16-26 of her evidence.

19. We have worked with our people for years on this project and have a good understanding of management actions required for our significant sites and mātauranga. Our people won't accept ongoing uncertainty in the protection of their relationships of these specific parts of our whenua. The potential effects on the culture and traditions of our people without appropriate management during construction and operation are too great.
20. We have four key wāhi of significance that interact with the Project and a number of species will be affected. Our sites, species and their associated mātauranga are described as follows. Our mātauranga regarding raupō and harakeke is not repeated here. **Siobhan Karaitiana** identifies appropriate management in terms of conditions responses in her evidence in Appendix A.

The Ara-paepae spiritual pathway, ngārara and ngata

21. Arapaepae was a trail that crisscrossed the Arapaepae ridge. This trail within the Horowhenua Block extended from the many Waerenga/clearings on the East side of Punahau/Lake Horowhenua to the Tararua Range, adjacent to what is now known as Queen Street East. Arapaepae was used by Muaūpoko bird-snaring parties and those gathering mahinga kai. This trail is said to have been first marked out by our early ancestor Haere-Tu-Te-Rangi. It is a highly valued ancestral and spiritual pathway.
22. The Arapaepae trail is connected to Maunu Wahine and Waimārie. The Waimārie is both a surface water and groundwater feature that is fed by a natural spring close to Maunu Wāhine. The waterway extends the spiritual pathway Arapaepae connecting with Punahau/Lake Horowhenua. Waimārie is characterised by high groundwater levels (as confirmed by the material supply investigation workstream) and its connections to the Arapaepae bush remnants, Waiopēhu Reserve and Maunu Wahine.
23. Ngārara (*Oligosoma ornatum*) have been found within the Arapaepae bush remnants connected to our spiritual pathway and ngata are traditionally known to be present. Ngārara or lizards are associated with the atua Whiro. Because of Whiro's reputation, ngārara can be bad omens and associated with death, however they can also be seen as guardians or kaitiaki to be released near the burial sites of loved ones and used as a talisman to provide protection. We see these ngārara as watching over our spiritual

pathway and the ngata are kaitiaki. We believe the populations of ngārara and ngata in the remnants and our spiritual pathway is intimately interconnected. The health of these populations will impact the strength of the wairua of our pathway.

24. Arapaepae is connected to the lower ridgeline of the Tararua Ranges that consists of many sacred Puna, it is one of the main trails that guide and lead our people through the maunga.

Ohau Awa

25. We have direct whakapapa connections to Haunui a Nanaia from the Kurahaupō waka (rather than through marriage). He travelled through our region naming waterways and places along his journey. His journey for us represents discovery of the area whereby the Ohau River was named O-Hau 'of Haunui.' Our ancestor Te Rangitakoru sung a nursery rhyme for his daughter Wharaurangi featuring the journey of Haunui a Nanaia naming not only the Ohau Awa but many culturally significant landmarks namely Whanganui, Whangaehu, Turakina, Rangitikei, Manawatū, Hōkioi, Ōtaki, Waimeha, Waikanae, Mapu, Wairaka and across to Wairarapa.
26. The Ohau has many wāhi tupuna, wāhi tapu and wāhi taonga which we still recognise and interact with today. Of particular importance is Make Retu in the upper Ohau valley which flows and connects through the awa. It is our spiritual power centre. The Ohau Awa supports many taonga such as ngata and ngārara (indigenous lizard and snail populations), dotterels nest in the river gravels while tuna, banded kōkopu, kōaro, shortjaw kōkopu, torrentfish and pirahau (lamprey) thrive in the awa itself.
27. The Ohau is feed by our sacred Puna Hapuakorari in the ranges.

Whakahoro

28. Whakahoro included the flat coastal area from Waikawa Awa in the north to around Manakau in the south. The area had characteristically large and old birding trees which contained tree forts. These tree forts were often built in large old kahikatea rākau. Our ancestors lived in these tree forts reguarly as a means to hunt manu and harvest other resources such as berries and the epiphytic kaiwharawhara (*Astelia Banksii*) from high up in the canopy. Our connections with these tree forts in the land go back over 500 years. The tradition was carried on for many generations and was a great advantage to our people in times of traditional tribal warfare, right through until the

modern introduction of firearms. The tree forts stretched along the coastal area through to the Horowhenua area but none so well-crafted and numerous as those found in Whakahoro. The last remnant of these true engineering feats by our people was situated near the Waikawa Stream (another waterway feed by our sacred Puna Hapuakorari) and slightly east of State highway, it was cut down in the early 1900s and the enormous stump remained for many years.

Pukehou

29. Pukehou is the place where Haunui a Nanaia stopped and undertook a ritual to show respect for the important connections between maunga and moana, the ranges, Waitohu awa and O Te Pua wetland complex. Puke being reference to the mound/hill. Pukehou features significantly in our whakapapa, our history and kōrero. The associated settlement and mahinga kai sites of Moutere and Kopureherehe are ancient, the names connected to our homelands in Hawaiki. It is an extremely significant and spiritual landscape to our people.
30. Pukehou is a Maunga of significance that provided our Tipuna a key navigational point and enabled them to view the lowlands of the Tararua and extending ranges. Our ancestor Te Hakeke composed a lament for his son from this point. This lament was composed with references to landmarks for Muaūpoko. It was a mahinga kai area for birding and berries,

Waitawa Pā and Roto:

31. This lake near Pukehou had an Island Pā. The Lake and Pā were used by Muaūpoko for generations. The community here was also connected to the coastal communities.
32. Our ancestors Rangihouhia, Kaewa, Rangihikaka and Puhi whakapapa to this area. They lived in the Moutere and Kopureherehe areas and regularly travelled the region to collect resources and hunt. Such encampments have been found by the Project in the project alignment adjacent to O Te Pua Swamp.
33. Our ancestors collected freshwater resources from the Waiaute Stream that has its headwaters in the east of Pukehou.

34. Pukehou is surrounded by wāhi tapu, kainga tawhito, puna and roto namely Waitawa, Kopureherehe, Kahuera, Huritini, Roto Potakataka, all of these including the Otaki Awa are fed from our sacred Puna Hapuakorari.
35. It is the connections between and among this landscape (ki uta ki tai) that especially important, the Ō2NL highway Project interrupts these connections.

CONDITIONS RESPONSE

36. Our CIA analysis found that our cultural and spiritual relationships with Arapaepae, Ohau, whakahoro and Pukehou including ngata and ngārara require particular management. We request they:
 - (a) are provided for through the implementation of a built mahi toi element, identification of our traditional names and kōrero and includes indigenous planting;
 - (b) are provided for in the cultural landscape that they exist within;
 - (c) that this mahi is completed prior to opening of the road for public use.
37. However, we are unsure if the conditions that Waka Kotahi have offered us internally will be put forward for inclusion in resource consents due to some Ngā hapū o Raukawa opposition.

IMPLEMENTATION OF MUAŪPOKO MĀTAURANGA IN THE PROJECT

38. One of the key roles for MTA to date, and going forward, is in ensuring that Muaūpoko mātauranga and tikanga is being implemented in a meaningful, respectful and appropriate manner. It is also recognised that there are other hapū and iwi involved in the Project, whose mātauranga and tikanga may well differ from ours. This approach is represented and supported by Muaūpoko. For example:
 - a) Our support for the development of a reserve at Waikawa Stream material supply site including mahi toi, naming and planting (**Schedule 4 Clause i**). We expect Ngāti Wehiwehi will lead this and we will support them;
 - b) Our support for Kererū Marae and associated Māori trust to receive Ō2NL wetland restoration offset on private Māori/Ngāti Raukawa Hapū whenua (**REM9**). We expect Kererū will lead this and we support their leadership;

39. Further to this, there are examples where Muaūpoko have supported Ngā hapū o Raukawa to lead, such as in the recent opening ceremony held in Ōtaki for State Highway 1 safety improvements. The ceremony was led by Ngā Hapū o Ōtaki, where MTA played a more supporting role. That was the natural order in that situation, and we were happy to support Ngā Hapū o Ōtaki.
40. In the Horowhenua Block, Muaūpoko will take the leadership role².
41. An example of this is the recent programme of State Highway 57 safety improvements. The cultural components of this project were led by Muaūpoko, which included design and installation of mahi toi components (including installation of pou). This is the natural order in Taitoko/Levin and must be maintained by the Project.
42. Differences in tikanga practices (between iwi or hapū) will need to be factored into the Project's design, construction and operation. Nevertheless, we consider there are workable and flexible solutions, in terms of how tikanga and mātauranga will roll out throughout the Project's lifespan, provided Muaūpoko remains appropriately and meaningfully represented going forward and our significant sites are recognised and protected.
43. It should be acknowledged that we have a strong relationship with many in Ngāti Raukawa hapū within and outside of the project and remain respectful and constructive, despite some challenges. We are, however, concerned by some individual views within Ngāti Raukawa hapū on the Ō2NL project that seek to diminish our role as tangata whenua across the Project landscape. It is therefore important for MTA as a Project Partner and all of Muaūpoko that the process provides certainty going forward.

WHAT WE ARE ASKING FOR

44. We maintain that recognition of our iwi and significant sites is required in the CEDF and certainty that impacts on Muaūpoko relationships with sites of significance and taonga species will be appropriately managed through conditions.

Dean James Wilson

3 July 2023

² Our relationship with the Horowhenua Block is discussed in Muaūpoko CIA Section 1.5 and Section 4.4.1.

Muaūpoko noho Ngahere, Muaūpoko noho Moana, Muaūpoko Haeerere wai

APPENDIX A: MY WHAKAPAPA

Kupe Kupe

Matangiorupe	Haunui	Toi Te Huatahi
Karotaha	Pōpoto	Rongoueroa
Taiatehourī	Haunui a Nanaia	Whatonga
Taiatehotea	Uehangaia	Tara Ika
Amarunui	Kahukuraepa	Wakanui
Amarupuhake	Tamangenge	Turia
Ihingariki	Awhirau	Te Aohaeretahi
Ratorua	Rapa	Tuteremoana
Tupatunui	Rongomaiwahine	Moeteao
Amarumaori	Kahukuranui	Maurea
Rereao	Rakaihikuroa	Maiao
Tamakithau	Parea	Hunga
Taingaruru	Ruarakaia	Tuwharemoa
Whakarongotai	Tupito	Tamarere
	Manakihau	Te Aonui
		Hinewaka
		Angaiao
Ngataitoko	= Hikatotaota	Rangiheke
	Pariri	Korangawhenua
		= Te Hukui
		Tui
		Te Aowhakupupu
		Hinematahirangi
		Himinga
		Ritiararoraro
		Rahira
		Hori
		Hera
		Tommy
		Trevor
		Dean Wilson