

**IN THE ENVIRONMENT COURT OF NEW ZEALAND  
WELLINGTON REGISTRY**

**I MUA I TE KŌTI TAIAO O AOTEAROA  
TE WHANGANUI-Ā-TARA ROHE**

**ENV-2020-WLG-00014**

**UNDER** the Resource Management Act 1991

**IN THE MATTER OF** a notice of motion under section 87G of the Act  
seeking the grant of resource consents to Waka  
Kotahi NZ Transport Agency for Te Ahu a Turanga:  
Manawatū-Tararua Highway

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**STATEMENT OF EVIDENCE OF LINDSAY JAMES POUTAMA  
REPRESENTING NGĀTI RAUKAWA KI TE TONGA**

12 June 2020

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## INTRODUCTION

1. My name is Lindsay James Poutama and I am the Chief Executive at Te Rūnanga o Raukawa ("**Rūnanga**"). I oversee the day to day relationship between the Rūnanga and Waka Kotahi NZ Transport Agency ("**Transport Agency**") and lead the Rūnanga's engagement in Te Ahu a Turanga: Manawatū-Tararua Highway Project ("**Project**").
2. The purpose of my evidence is:
  - (a) to provide an overview of Ngāti Raukawa ki te Tonga and our interests in the Project;
  - (b) to summarise the Cultural Impact Assessment ("**CIA**"), which the Rūnanga prepared as part of Volume VI of the Assessment of Environmental Effects ("**AEE**"), which accompanied the application for resource consents lodged with Manawatū-Whanganui Regional Council ("**Horizons**") on 11 March 2020 in respect of the Project; and
  - (c) to describe further developments since the finalisation of the CIA.

## NGĀTI RAUKAWA KI TE TONGA

*Ko Tainui te waka*

*Ko Hoturoa te tangata*

*Tēnā anō rā kei ngā tamariki toa nā Rakamamao*

*Kei te rangi e haere ana nā Mōtai-tangata-rau*

3. Ngāti Raukawa ki te Tonga ("**Ngāti Raukawa**") descend from their tūpuna Raukawa. The rohe of Ngāti Raukawa is reflected in the pepeha: "*Mai I Waitapu ki Rangataua, Mai I Miria te Kakara ki Kukutauaki*".
4. Ngāti Raukawa is an iwi with 25 autonomous hapū and iwi, and 21 marae spread across its rohe. Ngāti Raukawa te au ki te tonga refers to Ngāti Raukawa members who, since the 1820s have resided in this southern rohe (as opposed to the northern Raukawa iwi, who are still based in southern Waikato).
5. Ngāti Raukawa established the Rūnanga in 1988 to act as their representative body for the purpose of promoting, advancing and assisting the interests and aspirations of Ngāti Raukawa, including the continued health and wellbeing of whanau, and nurturing of the taiao, whenua and awa. The Rūnanga is governed by Te Rūnanga Whāiti, comprising of the

hapū delegates from the 25 hapū and the tūmuaki. Those hapū now have a population of approximately 29,000 individuals.

6. In 2018 a group of Hapū members formed a collective to address the complex issues that were compounding on the proposed Otaki to North Levin, Waitarere Curves, Whirokino Bridge and Te Ahu a Turanga projects. This group is known as the Hapū Integration Group ("**HIG**"). The purpose of the HIG is to provide an operational framework for the progression of the relationship with the Transport Agency and the various projects. The HIG has been formed in such a manner that those Hapū and Iwi directly impacted by any particular project are able to meet with the Transport Agency along with the support of the Rūnanga. The HIG has provided an important mechanism for the affected Hapū and Iwi of Ngāti Raukawa to work with the Transport Agency on this Project.

#### **SUMMARY OF CIA**

7. This section of my evidence sets out a summary of the CIA.
8. The purpose of the CIA was to provide the Transport Agency, Te Ahu a Turanga Alliance ("**Alliance**") and relevant statutory agencies with documentation of Ngāti Raukawa's cultural values, interests, and associations with the Project area and its cultural and natural resources, and the potential impacts of the proposed Project activities on these. The CIA also provides recommendations as to how to avoid, remedy or mitigate any potential cultural effects that arise from the Project.
9. We approached the CIA as a tool to facilitate meaningful and effective participation of our people regarding impact assessment of the Project and as a process of evaluating the likely impacts of the proposed development on our way of life for our people in regards to both beneficial and adverse effects, including the values, belief systems, customary laws, language, customs, economy, relationships with the local environment and particular species, social organisation and traditions of the affected community.
10. This has been a process of evaluating the likely impacts of the proposed development on the community of people that whakapapa to these territories, both beneficial and adverse.
11. The current position of the Rūnanga is that the Project is supported. It is understood that cultural and environmental impacts can be mitigated or

offset, on the basis that there is sufficient resourcing and commitment to resolving the matters identified in the CIA.

12. Key concepts for Ngāti Raukawa include the concepts of:
  - (a) treading lightly on the whenua;
  - (b) leaving a positive and enduring legacy for our mokopuna / tamariki;  
and
  - (c) maintaining and respecting the mana, mauri and tapu of the whenua and awa affected by the Project.
13. The key findings and recommendations to mitigate effects are summarised at the beginning of the CIA and are deliberately broad, as the large-scale nature of the work requires flexibility. Progress in addressing these recommendations is summarised in the next section of this evidence.

#### **DEVELOPMENTS SINCE FINALISATION OF THE CIA**

14. Since the finalisation of the CIA, Ngāti Raukawa have played a full and active role working with other iwi partners and the Alliance to develop consent documentation, including the Tangata Whenua Values Management and Monitoring Plan and the Partnership Plan. Ngāti Raukawa have also contributed to the development of a cultural induction booklet and the establishment of a cultural health monitoring framework to ensure that the cultural impacts of the proposed work are identified and assessed.
15. Ngāti Raukawa participate at all levels of the Alliance, from a seat on the Project Alliance Board, to membership of the Iwi Working Group which sits at Alliance management level, to participation in cultural monitoring of test drill sites.

#### **CONCLUSION**

16. The model of iwi partnership for the Project is an ambitious and courageous one. It has not been without its challenges for Ngāti Raukawa, other iwi partners, or indeed the Transport Agency and Alliance. However, it is characterised by mutual respect and is a model of engagement and partnership that I commend for future infrastructure projects.

**Lindsay Poutama**

**12 June 2020**