

6. Cultural Outcomes



6. CULTURAL OUTCOMES

The Hōkai Nuku Design Principles of rangatiratanga, mana tangata, Mana Whenua and kaitiakitanga have been used in collaboration between Hōkai Nuku and NX2 to celebrate the Mana Whenua values and cultural footprint, as introduced in section 3.3. This is demonstrated most practically through the naming of significant features, the Pā Management Plan and the co-development of art features [ULDF section 3.3, 6.1].

6.1 NAMING

The ULDF directs that structures and landscape features should be appropriately named. As described in section 4.1, the Transport Agency and Hōkai Nuku have worked in collaboration to name the highway features. Hōkai Nuku have gifted these names to ensure the significance of the landscape to Mana Whenua is forever acknowledged.

6.2 PĀ MANAGEMENT PLAN

A Pā Management Plan has been prepared by Hōkai Nuku which encapsulates the desires of the Iwi for both Te Pā o Te Hēmara Tauhia and Te Kāinga Tawhito o Ngā Tūpuna, known together as Ngā Pā o Te Hēmara Tauhia (Hēmara’s Pā). NX2 is working with Hōkai Nuku to achieve the following outcomes of the Pā Management Plan:

- Active protection with ongoing monitoring and maintenance
- Managed removal of buildings, trees and invasive weeds including bamboo across Te Pā o Te Hēmara Tauhia during the construction phase of the Project as required in the Pā Management Plan
- Future of the existing defensive ditch and midden sites to be addressed during Detailed design phase
- Trees shall be felled leaving stumps in place for slope stability and finely cut slash will remain on slopes to rot quickly
- ‘No soil disturbance’ zones identified and any removal work in these areas will be in consultation with Hōkai Nuku representatives
- Routine maintenance and inspections of the Pā sites will be in accordance with the Pā Management Plan and is integrated into the overall Project maintenance regimes
- Appropriate landscape design and artworks which honour the tūpuna (ancestors) and the indigenous biodiversity which sustained them
- Stock proof fencing maintained across e Kāinga Tawhito o Ngā Tūpuna to enable continued grazing by sheep
- Incorporation of Iwi recommended plant species into planting mix for the clearance areas of the buildings and trees located on Te Pā o Te Hēmara Tauhia
- Artworks to be incorporated in collaboration with Hōkai Nuku
- Engaged kaitiaki (guardians) overseeing the restoration and protection of their homeland
- All tree felling works will be undertaken under the supervision of the Project Archaeologist and Hōkai Nuku representative
- Access to specific sites will be maintained for Hōkai Nuku post construction



Copper skink released back into the forest

6.3 HŌKAI NUKU DESIGN PRINCIPLES

- *Rangatiratanga*

Affirming the self-determination of iwi and hapū and the Treaty partnership between Hōkai Nuku and the Transport Agency, is honoured by active engagement throughout the project development.

Through active engagement in the development of this ULDSP, Hōkai Nuku has maintained rangatiratanga over their contribution. This includes collaborating on issues of significance to Hōkai Nuku, having meaningful and informed input into the urban design, art work, planting, stormwater design and stream diversion, and guiding the designs for Te Arawhiti ki Pūhoi and Te Arawhiti ki Ōkahu.



Example of mitigation planting

- *Mana Tangata*
 - Tūpuna are celebrated in the naming of structures
 - The use of macrons and bilingual signage

Hōkai Nuku are descendants of tūpuna who lived in the area through which the Ara Tūhono proceeds, and whose kaitiakitanga of the ngāhere (forests) and water helped to facilitate the development of the wider Auckland region. Hōkai Nuku celebrate the place of tūpuna in the history of Pūhoi by incorporating their stories and names into the Project.

Examples in this ULDSP are:

- The naming of the viaduct over Pūhoi River as Te Arawhiti ki Pūhoi. This name reflects the important role of the Pūhoi Awa to early Hōkai Nuku tūpuna who lived alongside it, including the rangatira (chiefs) Manuhiri, Ngāwhetu and Maraeariki
- The naming of the viaduct over Ōkahu Inlet as Te Arawhiti ki Ōkahu. This name reflects the exploration by Kahumatamomoe between east and west coasts
- Ngā Pā o Te Hēmara Tauhia. This name reflects the significance of the leadership of Te Hēmara Tauhia throughout the mid to late nineteenth century



Existing riparian vegetation along the banks of Pūhoi River tributary



Existing riparian vegetation along the banks of Pūhoi River tributary

- *Mana Whenua*
 - Cultural reference points are acknowledged with pou whenua, pou paenga and other designs
 - Enduring cultural artworks

The Maōri cultural landscape is acknowledged through reference points that anchor the Project in hapū and iwi traditions. Cultural artworks are an example of values and kōrero (stories) being told through artistic expression.

Examples in this ULDSP are:

- Ara Tūhono will be acknowledged with a waharoa (carved gateway) at the southern end before crossing Te Arawhiti ki Ōkahu.
- Te Pā o Te Hēmara Tauhia will be acknowledged with tūwatawata (palisade fencing) along the edge of Te Kāinga Tawhito o Ngā Tūpuna and pourewa (elevated platforms)
- A feature conceived, designed and implemented by Hōkai Nuku working in collaboration with NX2 and the local community for the entrance to Pūhoi in acknowledgment of the friendship extended to the Bohemians

- *Kaitiakitanga*
 - Guardianship rights and responsibilities are actualised with enhanced indigenous planting which supports the ecosystem and cultural practices
 - Protecting and enhancing waterways
 - Utilising sustainable design and practices
 - Ability to access appropriate planting for cultural harvest (subject to appropriate safety constraints)

The role of Hōkai Nuku as kaitiaki of their ancestral territory includes the sustainable use of and protection of the ecosystem on which they physically and culturally rely. Hōkai Nuku assert kaitiakitanga within the Project through planting regimes, active enhancement of terrestrial and freshwater habitats, and oversight of waterways.

Examples in this ULDSP are:

- Planting Schedule included in section 7 has been developed in collaboration with the Iwi Advisor
- Indigenous planting and habitat restoration surrounding the Ōkahu Inlet to reaffirm the importance of this resource rich environment to Mana Whenua, as well as to improve the conditions under which native animals live
- Retaining materials for cultural harvest and re-use in artworks for this and other projects
- Working with the Project ecology team to find and relocate native animals

6.4 GLOSSARY

| Te Reo | English |
|----------------------|---|
| Ara Tūhono | Connecting one part to another |
| Awa | River |
| Inanga | Whitebait (<i>Galaxias maculatus</i>) |
| Ingoa | Name |
| Kaitiakitanga | Guardianship |
| Koura | Freshwater crayfish |
| Mahinga kai | Food-gathering place |
| Mana tangata | Status achieved via leadership and mana of people |
| Mana Whenua | People of the land |
| Ngahere | Forest |
| Rangatiratanga | Chieftainship |
| Te Arawhiti ki Ōkahu | The bridge through Ōkahu |
| Te Arawhiti ki Pūhoi | The bridge through Pūhoi |
| Te Awa Pūhoi | Pūhoi River |
| Waihē Awa | Mahurangi River |