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Te Orokohanga Hōu - Master Plan Riverbend Road Residential Development

RIVERBEND ROAD, NAPIER

COVID-19 RECOVERY ACT 2020 (FAST TRACK CONSENTING)

Contractors shall verify all dimensions on site before commencing work. Do not scale from the drawings. If in doubt ask. Copyright of this drawing is vested in Designgroup Stapleton Elliott.

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PRECINCT MAPPING

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Te Orokohanga Hõu - Master Plan

Riverbend Road Residential Development RIVERBEND ROAD, NAPIER

COVID-19 RECOVERY ACT 2020 (FAST TRACK CONSENTING)

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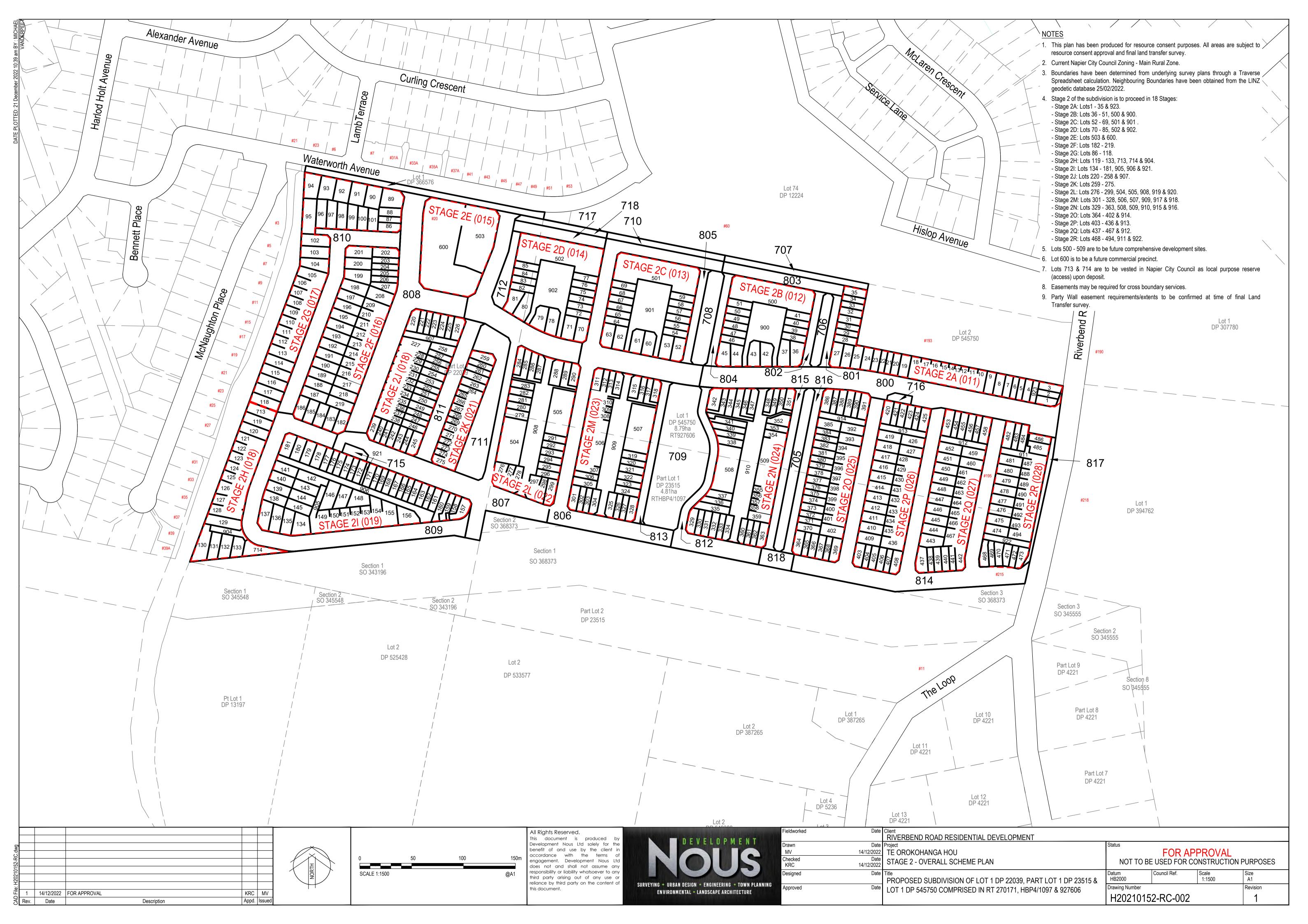


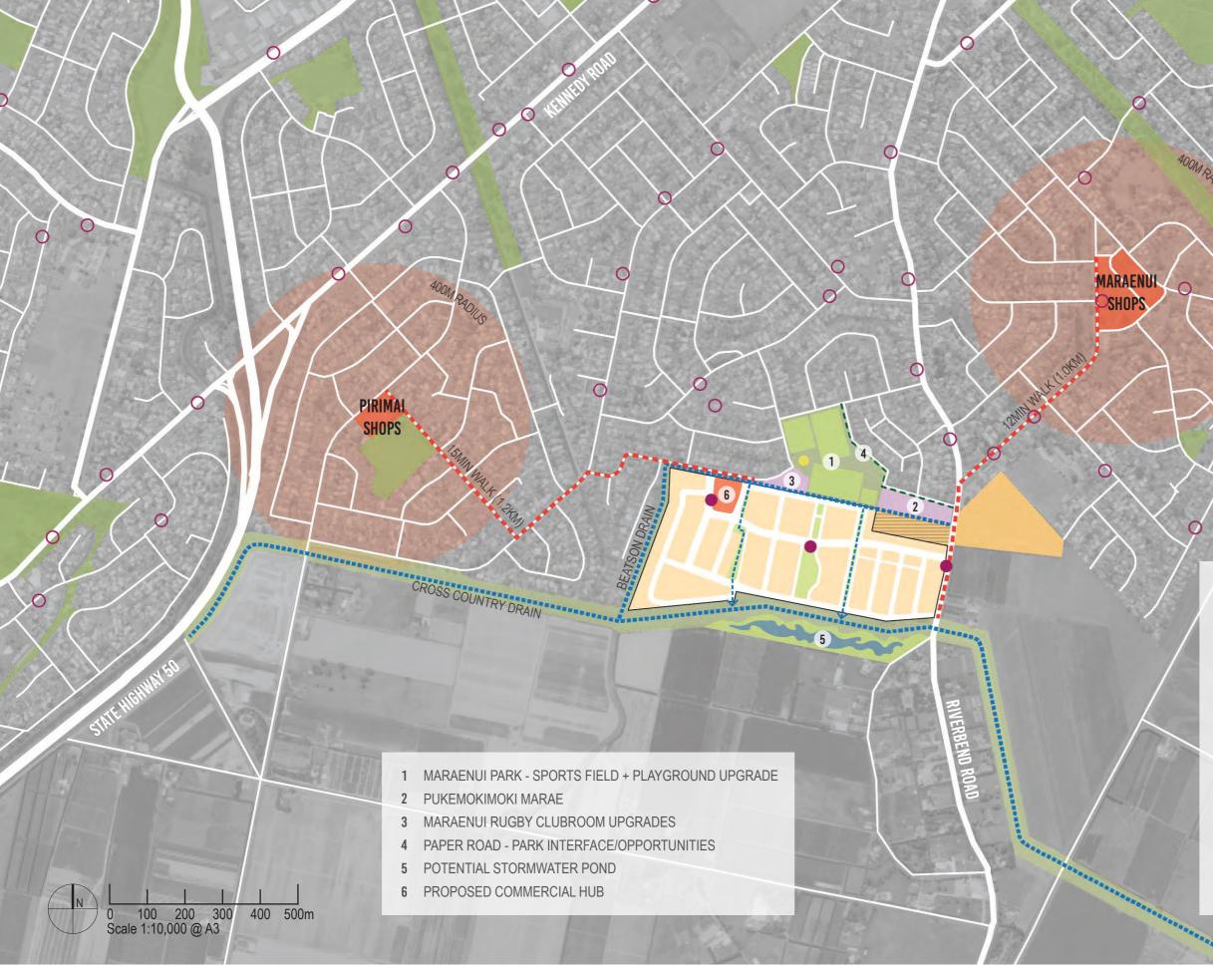
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PRELIMINARY - FOR DISCUSSION NOTES:

- This plan has been produced for discussion purposes only.

- Final boundaries are subject to resource consent approval and final land transfer survey.

Te Orokohanga Hou - DETAILED DEVELOPMENT PLAN

0

LEGEND PARKS AND RESERVES TE OROKOHANGA HŌU DEVELOPMENT COMMERCIAL NODE **COMMERCIAL ROUTE - WALKABLE DISTANCE** COMMERCIAL 400MR WALKABLE CATCHMENT CHURCHES FUTURE CHURCH COMMUNITY FACILITIES **BUS STOPS** FUTURE BUS CONNECTIONS FUTURE PLAYGROUND DRAINS AND WATERWAYS - - PAPER ROAD

STATE HIGHW

13/12/2022 Revision A [H20210152]





- This plan has been produced for discussion purposes only.

- NOTES: - Final boundaries are subject to resource consent approval and final land transfer survey.
- Easements may be necessary for cross boundary services.
- Details preliminary and are subject to Civil Engineering detail design

PRELIMINARY - FOR DISCUSSION 17/02/2023 Revision F [H20210152] Te Orokohanga Hou - SOUTHERN STORMWATER PONDS



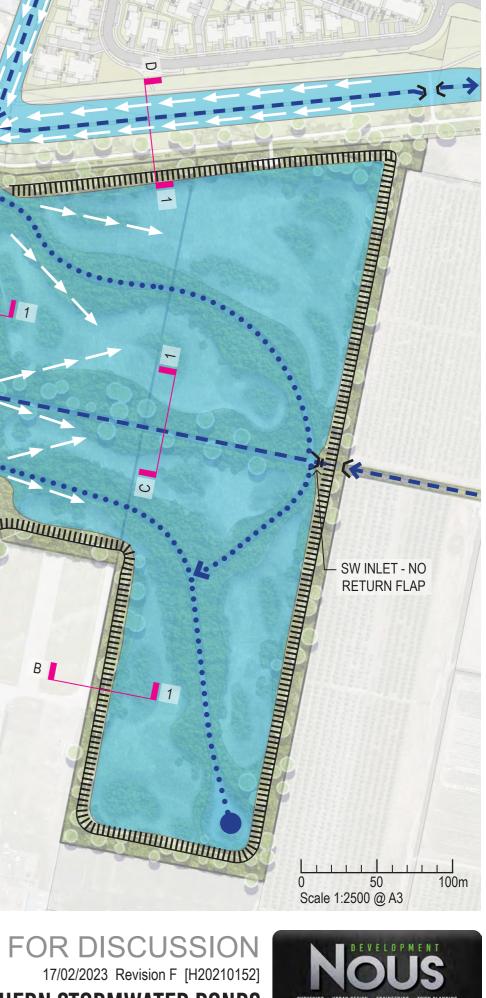


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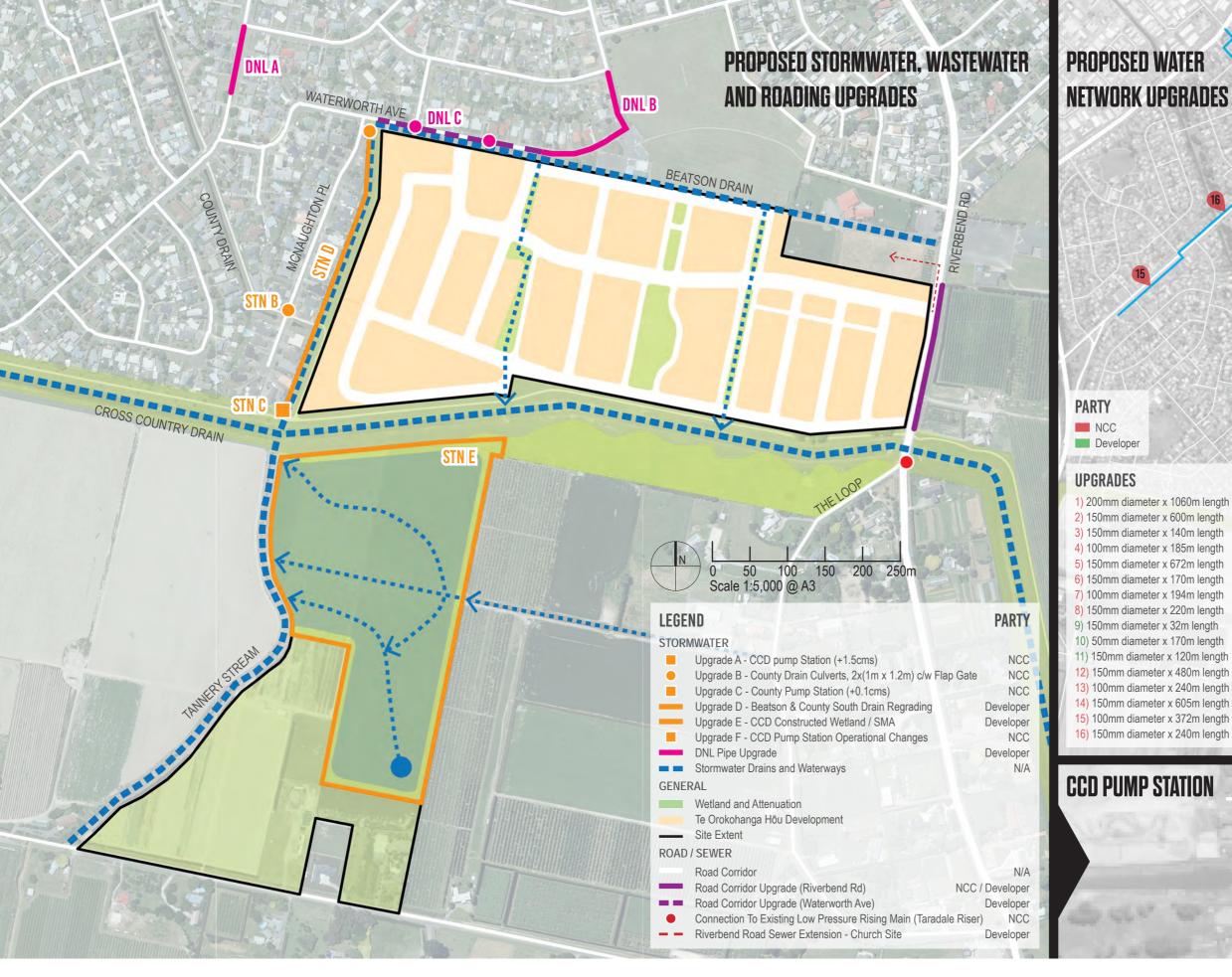
Te Orokohanga Hou - SOUTHERN STORMWATER PONDS

17/02/2023 Revision F [H20210152]





Te Orokohanga Hou - SOUTHERN STORMWATER PONDS

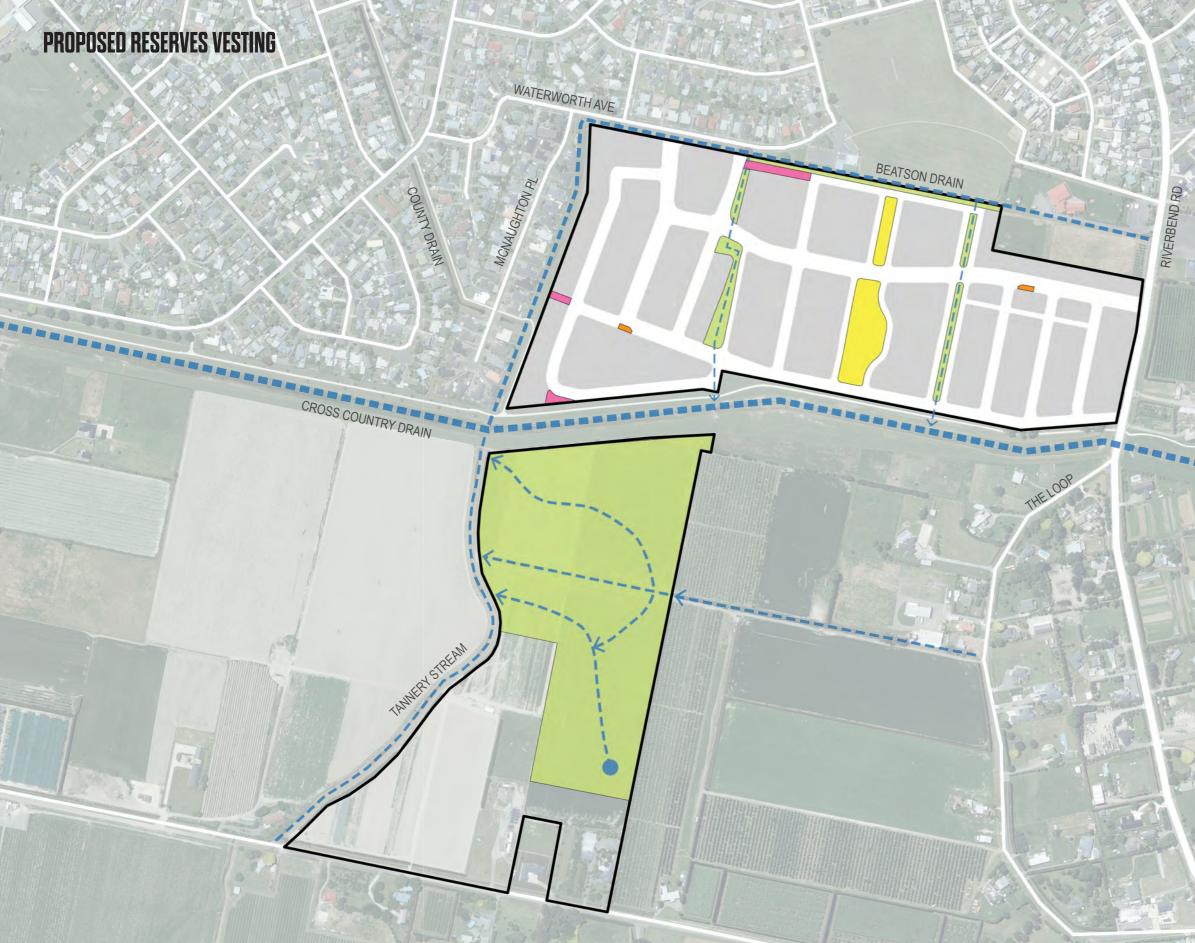


09/05/2023 Revision B [H20210152] Te Orokohanga Hou - OUTLINE DEVELOPMENT PLAN



Kennedy Rd HUNTER DR STATE HIGHWAY *TE AWA* STN A/F σ

LOCATION Maadi Rd Kennedy Rd Roberts Tce Res Riverbend Rd Wycliffe St Lodge Rd Dinwiddie Ave Waterworth Ave Development Site **Development Site Development Site** James Foley Ave Harold Holt Ave Coverdale St Kennedy Rd



NOTES: This plan has been produced to be included and used in a Development Agreement only. Final boundaries are subject to resource consent approval and final land transfer survey.

09/05/2023 Revision A [H20210152] Te Orokohanga Hou - RESERVES VESTING PLAN



RESERVES Recreation Reserve Stormwater Drainage Reserve Local Purpose (Access) Reserve Local Purpose (Utility) Reserve GENERAL

LEGEND

Te Orokohanga Hou Development Site Extent

0 50 100 150 200 250m Scale 1:5,000 @ A3

Stormwater Drains & Waterways

Hon David Parker BCom, LLB

Attorney-General Minister for the Environment Minister for Oceans and Fisheries Minister of Revenue Associate Minister of Finance



BRF-230

21 September 2021

Tawanui Developments Limited, K3 Properties Limited and Mana Ahuriri Holdings Limited c/- Jason Kaye Senior Planner Development Nous Limited Email: \$ 9(2)(a)

Dear Jason Kaye

COVID-19 Recovery (Fast-Track Consenting) Act 2020 - Notice of Decisions (Section 25) – Riverbend Residential Development

Thank you for Tawanui Developments Limited's, K3 Properties Limited's and Mana Ahuriri Holdings Limited's application under section 20 of the COVID-19 Recovery (Fast-track Consenting) Act 2020 (FTCA) seeking referral of the Riverbend Residential Development Project to an expert consenting panel (a panel) for consideration under the FTCA.

The Project is to undertake a staged subdivision and construct a housing development comprising up to approximately 670 residential units, open space and associated infrastructure on a 22 hectare greenfield site in southern Napier. The Project site is located at 195 and 215 Riverbend Road, Meanee and 20 Waterworth Avenue, Onekawa, Hawkes Bay.

The Project includes:

- a. subdivision to create approximately 606 residential lots and a 1.5 hectare expansion to the adjacent Maraenui Park, or approximately 648 lots if the proposed Maraenui Park expansion does not proceed
- b. construction of roading and three waters infrastructure
- c. development of open space
- d. construction and use of land for approximately 648 residential units or, if Maraenui Park is not expanded, construction and use of land for approximately 670 residential units
- e. provision for commercial use of up to 4500 square metres ground floor areas of some residential units which may include retail, childcare and other amenities.

The purpose of the FTCA is to promote employment to support New Zealand's recovery from the economic and social impacts of COVID-19 and to support the certainty of ongoing

investment across New Zealand, while continuing to promote the sustainable management of natural and physical resources.

I can only refer the Project to a panel for consideration under the FTCA if it meets the referral criteria in section 18 of the FTCA, which includes me being satisfied the Project will help achieve the FTCA's purpose.

I have decided the Project meets the referral criteria in section 18 of the FTCA and I consider it will help to achieve the FTCA's purpose, as it has the potential to:

- 1. have positive effects on social wellbeing by providing a diverse range of housing types in an area where additional housing supply is urgently needed and where there are limited affordable housing options
- 2. generate employment by providing an average of approximately 168 full-time equivalent (FTE) jobs per year during the three-year planning and construction period
- 3. increase housing supply through the construction of up to 670 new residential units
- 4. progress faster by using the processes provided by the FTCA than would otherwise be the case, provided that the applicant lodges their applications for resource consent in a timely manner following Project referral.

Any potential adverse effects arising from the Project, and proposed mitigation measures, could be tested by a panel against Part 2 of the Resource Management Act 1991 and the purpose of the FTCA (section 4 and clause 31 Schedule 6).

Accordingly, I have decided to accept your application for referral under section 24(2) of the FTCA and refer all of the Project to a panel.

Information required to be submitted with your resource consent applications

In accordance with section 24(2)(d) of the FTCA, I have also decided that you must provide information listed in Appendix A of this letter with any resource consent application for the Project lodged with the Environmental Protection Authority (EPA) under clause 2 Schedule 6.

I draw your attention to clause 14 Schedule 6 of the FTCA that details that the above information must be provided in sufficient detail to correspond to the scale and significance of effects. You should therefore provide what you believe is a reasonable level of information, and if a panel requires further information, they can seek it from you under clause 25 Schedule 6 of the FTCA.

This information will inform a panel's assessment of the proposal's effects and whether to invite comment from persons or groups in addition to those specified in clause 17 Schedule 6 of the FTCA. This does not preclude a panel from requiring you to provide any additional information on any application lodged with the EPA under the FTCA.

Persons or groups a panel must invite comments from

In accordance with section 24(2)(e) of the FTCA, I have also decided that a panel must invite comments on any resource consent application for the project lodged with the EPA from the following groups additional to those specified in clause 17 Schedule 6 of the FTCA.

- Pukemokimoki Marae Trust
- Ngāti Pārau Hapū Trust

This will allow those parties the opportunity to have input into the consideration of the application and enable a panel to better understand the potential effects of the proposal.

These directions do not preclude a panel from inviting any other parties to comment on any application lodged with the EPA under the FTCA.

I will progress an Order in Council through the Executive Council for the project. Once this Order is made you will be able to lodge your applications for resource consent with the EPA for a decision by a panel. The decision to approve or decline the resource consents is a matter for the panel appointed by the Panel Convener Judge L J Newhook. You should not take my decision to refer the Project as an indication or direction that the determination of those approvals will be successful. Additionally, my decision does not in any way endorse any related or concurrent planning decisions such as zoning decisions that may affect the Project.

Please do not publicly release my decision or this notice until the Order in Council for this Project has been approved by Cabinet and notified in the New Zealand Gazette.

The FTCA requires that:

- 1. I provide a copy of my decisions to the persons, entities and groups specified in section 25(1) and (2) of the FTCA
- 2. My decisions, the reasons for them, and the Section 17 Report will be published on the Ministry for the Environment's website in accordance with section 25(3) of the FTCA.

In addition, I have also decided to provide a copy of this decision to the following parties:

- 1. Pukemokimoki Marae Trust
- 2. Ngāti Pārau Hapū Trust.

Please contact the Fast-track Consenting Team at the Ministry for the Environment (fasttrackconsenting@mfe.govt.nz) if you have any questions or wish to discuss this decision.

Yours sincerely

Hon David Parker Minister for the Environment

cc Ministers of/for:

Infrastructure; Māori Crown Relations—Te Arawhiti; Housing; Education; Arts, Culture, and Heritage; Treaty of Waitangi Negotiations; Local Government; Land Information; Defence; Transport; Conservation; Climate Change; and Associate Minister for the Environment (Urban Policy)

Local authorities:

Napier City Council Hawkes Bay Regional Council

Other parties: Ngāti Pārau Hapū Trust

Relevant iwi authorities and Treaty settlement entities:

Iwi Authorities: Heretaunga Tamatea Settlement Trust Mana Ahuriri Trust Ngāti Kahungunu Iwi Incorporated

Treaty Settlement Entities Heretaunga Tamatea Settlement Trust Mana Ahuriri Trust

Environmental Protection Authority

The Panel Convener

Appendix A – Requirements specific to application lodged by Tawanui Developments Limited, K3 Properties Limited and Mana Ahuriri Holdings Limited for Riverbend Residential Development

Information required to be submitted with your application

In accordance with section 24(2)(d) of the FTCA, I have also decided that you must provide the following information with any application:

- a flood hazard assessment, including modelling and analysis of the effects and mitigation of floodwater within the Project site and displaced because of the Project, with particular consideration of how the climate-change scenario used for modelling aligns with *Coastal Hazards and Climate Change: Guidance for Local Government* (Ministry for the Environment, December 2017, ME1341
- an assessment of the climate change effects of the Project, and includes, but is not limited to:
 - an assessment of minimum Finished Floor Level (FFL) against the anticipated effects of climate change on rainfall events
 - information to demonstrate that the flood modelling undertaken gives appropriate consideration to climate change impacts, and that the site levels will therefore be appropriate to ensure the long-term resilience of the proposed development
 - modelling and/or evidence of any emissions reductions opportunities resulting from the Project
- a traffic assessment that includes options relating to enhancement of multi-modal connections and infrastructure, to support uptake of public and active transport in the development, including a movement network plan of the availability and feasibility of safe spaces for active modes of transport, including walking and cycling
- assessments against the requirements of Plan Change 9 to the Hawkes Bay Regional Plan – Tūtaekurī, Ahuriri, Ngaruroro and Karamū Catchments (TANK Plan Change), the Source Protection Zone requirements, and consideration of whether the Project will trigger a requirement for resource consent for construction dewatering or water takes in the Hawkes Bay Regional Resource Management Plan
- a natural hazard assessment including, but not limited to, assessment of the risk associated with liquefaction, earthquakes and coastal inundation, and detailed design of the works required to address these risks
- a detailed development plan for the Project site, prepared in consultation with Napier City Council which includes consideration of the effects of the development on the wider Riverbend/The Loop greenfield growth area and any relevant provisions of the draft Napier District Plan
- a detailed assessment of the capacity of the existing three waters infrastructure and/or upgrades to the infrastructure required to service the development (including funding), and including information on discussions held, and agreements made, with Napier City Council and Hawkes Bay Regional Council.

Te Orokohanga Hōu

Riverbend Road Residential Development Project

Cultural Aspirations Assessment and Recommendations

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Pepeha

"Te kāroro tangi tararau mai i runga ō Tapu Te Ranga Te pātiki tahanui ō Otiere e Te pāua pātōtō mai i runga o Tāhinga Te pūpū tangi mai i runga o Matakārohirohi e Te kiore pekenui ō Rimariki Te aruhe maomaoanui ō Pukekohu e"

"The seagulls continue their screeching cries above Tapu te Ranga The thick-sided Flounder of Otiere The pāua knocking on the rocks of Tāhinga The periwinkles crying on Matakārohirohi The high jumping rats of Rimariki The fern roots of Pukekohu in need of much cooking"

Acknowledgement - Mihinga -

This Assessment was prepared by K3 Ngati Kahungunu on behalf of the relevant Tribal Authority to provide cultural input and assessment for the benefit of the Environmental Protection Agency – *Te Mana Rahui Taiao* in the consideration of the Riverbend Road Residential Development - *Te Orokohanga Hōu*. Acknowledgements to all who contributed knowledge and to the Te Kawa Matapōpore Group for their guidance during the design and master planning phases.

1.0 Purpose and Summary – *Te Kaupapa Me Te Whakarāpopototanga*

This assessment has been prepared on behalf of the relevant Tribal Authority to be used in the consideration of the application to the Environmental Protection Authority – Te Mana Rauhi Taiao.

With the stakeholders in this project, the cultural assessment and aspirations report is much shorter than earlier historical narratives and is based on a very different rationale. That being said, it is not possible to explain why this project has a high degree of potential effect, without the use of some historical narrative.

Therefore, in this cultural assessment and aspirations report, we provide a brief narrative on the wider areas of significance to Mana whenua, the historical Crown purchases of land, the changes and damage to the environment over the years from its original state and which (combined with a more recent summary of community and social aspects of Maraenui) considers the effects arising from the project and how these can be mitigated and addressed.

It should be noted that it is considered that the effects are all capable of being mitigated or remedied and there are also significant potential for positive effects to be generated through the construction of the project and beyond. While Te Orokohanga Hōu cannot solve some of these aspects on its own, it has the potential to become an exemplar in giving meaning to cultural effects and cultural values whilst assisting in addressing the current housing, wellbeing and educational challenges faced by mana whenua in Ahuriri.

2.0 History - Tahuhu Korero

The history and whakapapa stretches back to Tangaroa and his people Te Iwi Ponaturi. Te Iwi Ponaturi arrived on land after Māui hauled Aotearoa out of the sea. A corner of their whare in the ocean was caught on the hook and Te Iwi Ponaturi ventured on land. The sea-maiden Pānia come ashore in Ahuriri and laid with a chief named Karetoki. They became man and wife and had a son, Moremore, who was half man and half Ponaturi.

600 years ago, Tūrauwha was the last paramount rangatira of Ōtātara and is a descendant of these tīpuna. During the reign of Tūrauwha, the people of Ngāti Awa and Ngāti Whatumāmoa lived together in harmony, residing in one of the most complex and highly fortified pā in Aotearoa. This demonstrated the need to protect such a valuable and resourceful position as the Southern Guardian of Te Whanganui a Ōrotū. The people of Ōtātara at that time had a plentiful food supply from both Te Whanganui a Ōrotū and the Tūtaekurī river, and its position was one of the most prized sites on the East Coast. In the time when Tūrauwha reigned, the attack and eventual takeover of Ōtātara and Hikurangi Pā by Taraia, the great grandson of Kahungunu, saw the intermingling and intermarriage of Kahungunu blood. Both pā were abandoned after the battles between the original occupants and the Taraia war parties. Most whānau migrated and settled along the Tūtaekurī and Ngaruroro rivers, forming the various hapū that exists today.

The marriage of Hineiao who was the granddaughter of Tūrauwha, and Te Rangitaumaha who was the nephew of Taraia, created a new era for Ahuriri (Napier) and Heretaunga (Hastings). Their daughter Te Huhuti married Te Whatuiāpiti, creating stability across the Ahuriri and Heretaunga regions.

Their son Hikawera II had mana whenua over the Heretaunga and Ahuriri areas and had many wives. The second wife of Hikawera II was Te Uira i Waho and the third wife, Te Rangimōkai, was gifted from a Wairoa chief for his generosity in feeding a starving traveling party heading back to Wairoa from Porangahau. The marriage to Te Uira i Waho brought forth the whakapapa line of Rangikāmangugu. The marriage to Te Rangimōkai brought forth the whakapapa line of Ngāi Tahuahi.

Both of these whakapapa lines become Ngāti Pārau hapū who hold the mana whenua status of the Waiohiki area through to Ahuriri and the southern reaches of Te Whanganui a Ōrotū. The descendants of both wives live together under the shadow of Ōtātara at Waiohiki and are represented by the Ngāti Pārau Hapū Trust.



Figure 1 Ngāti Pārau Takiwā. (Toitū Te Whenua Land Information New Zealand).

3.0 Sites of Significance and relationship to - Te Orokohanga Hou

Through the mana of Tūrauwha, Taraia, Te Whatuiāpiti, Rangikāmangugu and later Tāreha Te Moananui, Ngāti Pārau hold principal hapū interests within the outlined area shown on the map below (*figure 1 shows Ngāti Pārau Takiwā*), through Ringa Kaha and Ahikā (continuous occupation and strength of the arm). Traditional hapū boundaries were reaffirmed in the Wai55, Te Whanganui-a-Ōrotū claim (discussed below). It is noted that Ngāti Pārau does acknowledge cross-over rights with other hapū, particularly Ngāti Hinepare, Ngāti Māhu and Ngāi Tāwhao to the northwest, Ngāi Te Ūpokoiri and Ngāti Hinemanu to the west, and Ngāti Hāwea, Ngāti Hinemoa and Ngāti Hōri to the south and Ngāti Pārau are closely linked with these hapū through common ancestors and kinship.

Ngāti Pārau sites of cultural significance within the outlined area are sparse and to provide a better indicator of the extent to which Ngāti Pārau maintains mana whenua over the area, a closer examination of Ngāti Pārau sites of cultural significance within NCC boundaries are deemed necessary to outline and are worthy of consideration for the purposes of this assessment. It is noted that Maraenui and the surrounding area are recognised as an area of significance to mana whenua in the overview of areas set out below.

3.1 Te Whanganui-ā-Ōrotū (ki te tonga)

Te Whanganui ā Ōrotū (otherwise known as the Napier inner harbour) is a site of cultural significance to Māori of Ahuriri. Other than whakapapa, Te Whanganui-ā-Ōrotū connects all Ahuriri hapū and whānau. Prior to European settlement, the lagoon covered an area of about 9,500 acres (3800 ha) and was separated from the sea by a narrow bank or spit. Three main rivers discharged into the lagoon, the Waiohinganga (Esk River), the Tūtaekurī and the Ngaruroro-Mokotuararo-Ki Rangatira.

Māori tradition relates how openings to the sea were made at Keteketerau and Ruahoro near Petane, and at Ahuriri near Mataruahou (Scinde Island (early Napier settlement area)). Traditional Māori history shows that Te Whanganui ā Ōrotū was a 'place of abundance' for freshwater fish, shellfish and birds and much prized as a food resource by the people who have been living on its shores and islands for over 1000 years. With the arrival of the Ngāti Kahungunu iwi, it was also known as Te Maara ā Tāwhao (the garden of Tāwhao, Tawhao being the chief who imposed a tapu on it). Ngāti Pārau holds principal mana whenua interests in the southern ends of Te Whanganui-a-Ōrotū.

3.2 Mataruahou – Pukemokimoki, Matapane, Hukarere

Mataruahou holds special cultural significance to Ngāti Pārau. There were two main pā on Mataruahou: Matapane and Hukarere which provide evidence of Māori occupation. Bones of kiore that marked further evidence of Māori occupation at these pā sites. The Ngāti Hinepare who had previously attacked Te Rangikāmangugu, went to Puketitiri and Rangikāmangugu fell back on Matapane, a pā where Napier now is.

Other associations with Ngāti Pārau acknowledge their principal interests at Mataruahou. As part of the 1851 Ahuriri block purchase by the Crown, there was an agreement agreed to entirely give up Mataruahou, Pukemokimoki being the only portion of Mataruahou with a small piece of land where the children and family of Tāreha were buried during such time as it remains unoccupied by Europeans.

The historical evidence demonstrates a clear unbroken occupation of Ngāti Pārau with Mataruahou. The Ngāti Pārau hapū takes its responsibilities as kaitiaki of Mataruahou seriously through its unbroken lineage from key ancestors such as Te Rangikāmangugu, his son Te Ua Te Awha, his son Te Hauwaho and later Tāreha Te Moananui.

3.3 Ōtātara

Ōtātara pā is of great cultural and spiritual significance to many whānau, hapū and iwi of Aotearoa. Ōtātara pā is a strategic hilltop location that was home to the principal chief Tūrauwha. He was descended from Pania, Te Ōrotū and Whatumāmoa. A great battle ensued between his people and the Ngāti Kahungunu people under Taraia, grandson of Kahungunu. According to Wiramina Ngahuka in 1888, after this battle, Tūrauwha welcomed Taraia I and his people to live among them at Ōtātara pā. Over successive generations and intermarriages the whakapapa of Tūrauwha and Taraia became intertwined. Eventually it was Hikawera II son of Te Huhuti and Te Whatuiāpiti who lived at Ōtātara pā.

The small ditch and bank defences of the pā point to its antiquity and it is thought that Ōtātara may have been settled between 1400 and 1500. Ōtātara pā commanded good views of rich kumara gardens, fishing, fowling, flax and raupō resources in the swamps and the then-navigable Tūtaekurī River. Ngāti Pārau have occupied and lived continuously beneath its shadows since the 1400s.

3.4 Pukekura

Pukekura pā (otherwise known as sugar loaf) is a site of cultural significance known to Māori as the site of a whare wānanga. Little is known about the pā other then there is a connection between the whare wānanga site there and the whare wānanga at Waimārama. According to notes on the battle of Te Roropipi the pā also contained fern root grounds.

3.5 Te Umuroimata

Te Umuroimata is located on the low isolated hill between the mainland Wharerangi cemetery and Park Island cemetery. Before the 1931 earthquake, it was surrounded by the waters of Te Whanganui ā Örotū. It was occupied by Ngāti Pārau chief Te Kereru son of Hikawera II and the chieftainess Te Rangimōkai7. Te Kereru married two sisters lwikohurehure and Taotahi of Ngāti Hinepare. According to Parsons, the inhabitants were attacked by a visiting war party and successfully defended the pā. As the slain enemies were transported to be burnt after the battle, the women wailed after the death of their own warriors killed in battle, hence the name Te Umuroimata (The oven of tears).

3.6 Te Pakake

At various times in its history, Te Pakake pā was a fishing village, a fighting pā, a place of communal sanctuary and a burial ground. Te Pakake pā bore witness to the most devastating event this region has ever seen. In 1824, the Heretaunga tribes under the chief Te Pareihe, were fleeing Heretaunga to seek refuge at Ōkurārenga pā (Kaiuku) in Nukutaurua Te Māhia, because a northern war party was approaching Heretaunga. Te Pareihe tried to persuade Ngāti Pārau chief, Te Hauwaho to gather up his people and go with him to Nukutaurua or he will become fuel for the fire. Te Hauwaho declined and replied that if he was to die, he preferred to die on his own soil.

3.7 Te Whatapuka

This is Hardinge Road beach between Te Karaka and the Napier Port. Whānau of Ngāti Pārau used to use these waters as traditional healing waters. Tareha Te Moananui was injured during a horse and cart incident and couldn't walk. His whānau carried him down to these healing waters, where Tareha Te Moananui then walked himself out.

3.8 Te Ūpokopoito

Upokopoito is the stretch of shingle spit extending south from the Maraenui golf club entrance to the Ravensdown Fertiliser processing site. Before Te Whatuiāpiti regained his mana over the Heretaunga and Ahuriri, Te Whanganui-a-Ōrotū was under the mana of Ngāti Rākaipaaka chief Pokia and his son Tahinga, who were occupying the island pā at Te Ihu o te Rei. Te Whatuiāpiti assembled a warpaty and advanced just south of Te Ihu o te Rei, at Keteketerau. When the Ngāti Rākaipaaka people saw Te Whatuiāpiti they advanced on him and Te Whatuiāpiti and his men retreated back along the spit to Mataruahou. As Te Whatuiāpiti and his men passed along the spit south of Mataruahou near the present-day Napier Boys High School, Te Whatuiāpiti called upon his Tohunga Pakaotori to save them. Pakaotori did a karakia and a whirlwind sprung up and came by way of Cape Kidnappers to where Te Whatuiāpiti and his men drowned during this event, but Te Whatuiāpiti and his men were saved. Upokopoito means floating heads and refers to the bodies in the water following this event.

3.9 Awatoto/Waitangi

In Awatoto, the Waitangi Regional Park receives the Tūtaekurī, Karamū stream and Clive rivers. The Ngāti Pārau Hapū hold principal mana whenua interests within the lower reaches of the Tūtaekurī river.

3.10 Maraenui/Tareha Reserve

On the 18th of November 1869, Tareha Te Moananui gave evidence for land including Mataruahou at the Te Whare o Maraenui Hearing. *"I know the land shown on the map. It belongs to me. I derive my title from the ancestor Te Rangikāmangugu. This land has always been in the possession of my father and ancestors. I had a kāinga upon it"* (Tareha, 1869). Ngāti Pārau have a burial ground, known as Tareha's Reserve, in Maraenui.

3.11 Meeanee/Jervoistown

Jervoistown was formerly a large Māori burial ground. There is an old ancient burial ground near the Meeanee Mission Station. Basil road runs through its centre. The soil used to be so light in the area that wheel traffic cut into the ground and frequently unearthed skulls and bones. The burial ground extends on both sides of the road. Meeanee and Jervoistown both sit within Ngāti Pārau Hapū takiwā (traditional boundaries).

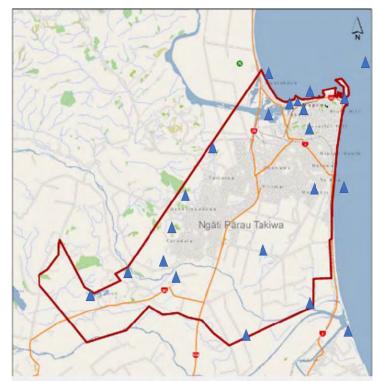


Figure 2: Sites of Significance – Ngāti Pārau 3-Waters Management Plan 2022

Plotted on *Figure 2* above, the Ngāti Pārau sites of cultural significance, as described in the above paragraphs from 11 – 22, outlines Ngāti Pārau's takiwā. This also shows that the majority of the existing NCC 3-waters networks sit within Ngāti Pārau's takiwā and that the majority of Ngāti Pārau's takiwā were originally old traditional waterways and lagoons/estuaries.

The Progressive Crown Acquisition of the Ahuriri Block from Māori ownership

By the late 1840s, the Ahuriri Hapū lived at settlements on land they had ownership of around Te Whanganui-ā-Orotu and the surrounding area, including Te Poraiti, Wharerangi, Awatoto, Waitanoa, Kapemaihi and Pētane. About this time, Ahuriri rangatira began to consider the advantages that might arise from the promotion of Pākehā settlement in the Ahuriri district and offered land to the Crown for Pākehā settlement. In 1850, the Crown opened negotiations with Ahuriri Māori to purchase a large block of land in their rohe. In order to persuade Ahuriri Māori to accept low prices, the Crown led them to believe that they would derive considerable benefits from selling their land to the Crown. Tāreha Te Moananui, Ngāti Pārau rangatira (chief), was the principal negotiator and the first Māori signatory on the Ahuriri Deed of Purchase. Later on, Tāreha Te Moananui was one of the first four Māori members of Parliament and was the first Māori to speak in Parliament. At the conclusion of negotiations, in November 1851, the Crown purchased the Ahuriri block (approximately 265,000 acres) for £1,500. Ahuriri Hapū have long protested that Te Whanganui-ā-Orotu, a place of high spiritual and cultural significance and an important mahinga kai, was not included in the Ahuriri purchase. Although some land was reserved from within the boundaries of the Ahuriri block, the Crown did not ensure the reserves would be preserved in Ahuriri Hapū ownership.

By 1855, the Crown's approach to land purchasing south of the Ahuriri block was contributing to tensions among Hawke's Bay Māori. The Crown was aware of these tensions but continued negotiations to purchase land in Hawke's Bay. In August 1857, armed conflict broke out among Hawke's Bay Māori. Fourteen Māori were killed and 39 were wounded in three engagements. In 1861, growing Māori opposition to land sales led the Crown to suspend land purchasing operations in Hawke's Bay and other districts.

In October 1866, Crown military forces attacked two parties of armed Māori at Ōmarunui and Herepoho after the expiry of an ultimatum demanding the surrender of Ōmarunui pā. The Crown captured 86 prisoners after these attacks, including individuals from Ngāti Matepū and Ngāti Māhu, and sent most of the prisoners to the Chatham Islands where they were detained without trial in harsh conditions for nearly two years. In 1865, the Crown promoted native land laws that provided for title to Māori land to be awarded to no more than ten individual grantees as absolute owners (the 'ten-owner rule').

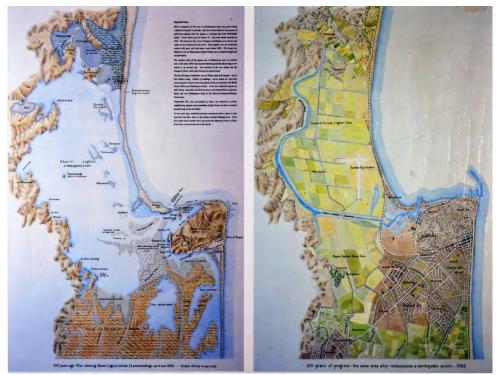
Ahuriri Hapū understood the individual grantees to be trustees for their hapū communities. The Native Lands Act 1865 enabled the shares of individual grantees to be alienated without the consent of the other grantees for that block or other customary right-holders whose names were not included on the title. The 1865 Act did not prevent some settlers using practices such as extending credit to grantees and subsequently acquiring Māori land after securing debt against land titles with mortgages. These practices caused considerable public controversy in Hawke's Bay. There was some doubt that grantees fully understood the legal implications of the mortgages, leases and sales they agreed to.

By 1870, the Crown and private parties had acquired about 51,000 acres of approximately 54,000 acres awarded to Ahuriri Hapū individuals under the ten-owner rule. In 1867, 1870 and 1873, the Crown

introduced legislation that attempted to provide for Māori land titles that better reflected the interests of wider communities of right-holders and to remedy problems that had arisen as a result of the tenowner rule. These remedial measures did not apply to Ahuriri Hapū lands which had already passed through the Native Land Court by 1867 and which had been alienated by 1870. Over the next thirty years, Ahuriri Hapū protested about land issues through participation in the Repudiation and Kotahitanga movements. These movements sought the review of previous land transactions, the restriction of further land sales and the reform of the native land laws. In 1874, Parliament set aside all of Te Whanganui-ā-Orotu as an endowment for the Napier Harbour Board. Parliament did not establish a role for Ahuriri Hapū on the Board.

After the 1931 Hawke's Bay earthquake raised parts of the bed of Te Whanganui-ā-Orotu above the water level, the Napier Harbour Board leased most of Te Whanganui-ā-Orotu to the Crown, and the Crown commenced drainage and reclamation work in Te Whanganui-ā-Orotu. The processes of drainage and reclamation, combined with the diversion of the Tutaekuri River outlet to the sea, reduced Te Whanganui-ā-Orotu (originally approximately 9,500 acres in area) to a narrow tidal channel. Today, the remaining watercovered estuary area amounts to approximately 680 acres at high tide.

Between about 1900 and 1930, the Crown and private parties acquired most of the remaining lands of Ahuriri Hapū. Ahuriri Hapū state that money raised from these land sales was often required to meet living costs. By the post-Second World War period, most Ahuriri Māori had turned to waged employment to provide the necessities of life. The search for work led many whānau to leave rural pā and kāinga and settle in urban areas such as Napier and Hastings. This undermined traditional kāinga and pā communities. The extent of progressive drainage, reclamation and loss of previous kai moana gathering areas and habitat is clearly shown in *Figure 3* below, where the Te Orokohanga Hōu site is clearly shown as a shallow lagoon that fed into, and from, the main Ahuiriri Lagoon and Estuary.



'Napier — 100 Years of Progress' Map (1965). Hawkes Bay Digital Archives Trust, CC-BY-NC 4.0

4.0 More Recent History - Hītōria

4.1 The Foundations of Maraenui

While Maraenui as a suburb of Napier represents a more recent area of urban development, much of the land upon which the suburb is located is a result of significant damage to the original landforms of Ahuriri, the foundations of which come from further north near the main Napier urban centre.

Pukemokimoki -a hill which was once off the western corner of <u>Mataruahou</u>, the land-mass known in early European settlement as Scinde Island, colloquially known as Bluff Hill, or more locally as Hospital Hill. It stood in the area of the Carlyle Kindergarten, between Carlyle and Thackeray Streets. An isolated and historic hill which was in the early days washed on three sides by waters of the Inner Harbour, was once a fortified pa site belonging to the Ngati Parau subtribe who ceased occupation after the battle of Taitimuroa between 1810 and 1820.

Pukemokimoki Hill was once a prominent feature of the landscape, occupying the space now bound by Carlyle St, Thackeray and Faraday Streets. From the 1860s it was progressively mined for fill to use in reclamation work in the lower lying parts of Napier. In 1872 the Pukemokimoki hill was removed during railway construction and the earth placed in Te Whare o Maraenui (Napier South and what is now known as Maraenui). Pukemokimoki hill was the only place in Hawkes Bay where the mokimoki fern, a sweet-scented small fern grew, which was much prized by the tribes from miles around. The current location of the Pukemokimoki Marae in Maraenui derives its name from this hill.



Figure 3 - Pukemokimoki Hill - Collection of Hawke's Bay Museums Trust

4.2 Ongoing Urbanisation and Development to the Current Day

In the mid-1950s and into the 1960's, the development of Maraenui, Onekawa, Pirimai and Napier South accelerated with the population growing, with mana whenua continuing to move from rural areas into urban Napier, seeking paid employment. The employment opportunities were primarily in low-paid manual/unskilled jobs and housing affordability was a significant challenge. The original plan was to create up to 850 homes, with 800 to be either state houses, or built under group housing schemes such work being under the jurisdiction of the Ministry of Works. Schools and a local shopping centre were included within the design. From the 1950s and into the 60s, Maraenui became the primary area for the development of state housing in Napier. These suburbs were planned and designed with little or no engagement or input from mana whenua in terms of housing need or household composition.

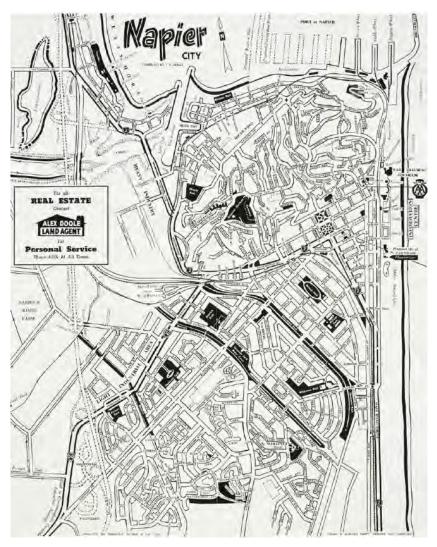


Figure 4 - Map of Napier, 1966, Alexander Turnbull Library Cartographic Collection

4.3 Mararenui Park

Maraenui Park was added by the Council significantly later and was not originally planned as part of the amenities for the area with the Council at the time preferring smaller "pocket parks". After lobbying by a number of agencies and community representatives, this 5.86ha park was set aside by the Housing Division of the Ministry of Works back in 1969. Funds were made available for NCC to develop the area. The park was extensively filled and leveled before grass was sown. In 1979, the park was drained, and the water supply connected. The Rugby Club and facilities was established in 1981 and is now a key recreational and community facility for the area, adjoining the Pukemokimoki Marae and the Te Orokohanga Hōu development site.

4.3 A New Urban Marae - Pukemokimoki

By the end of 1999, many of the families in these areas had a history spanning four or more generations and the dream of having a marae in Napier was born. A concerted effort at the end of the 1990's provided the foundation for the construction of Pukemokimoki Marae. The Maraenui Marae Establishment Trust was formed in 1996 to build the marae. They sought funding from the Napier City Council, Eastern & Central Community Trust and the Lotteries Marae Heritage and Facilities Fund for the majority of the construction costs. Other funders also provided support for the construction and outfitting of the marae.

In 2005 the Pukemokimoki Marae Trust was formed by the Maraenui Marae Establishment Trust. The Marae Trust was established to enable the marae to be operational from the first day after the opening. While the Establishment Trust was focused on building the complex, the Marae Trust was developed to set future strategies and develop the systems to support the marae long term. The trustees were elected at a hui-a-iwi. They included a tangata whenua representative, a Councillor (representing the Napier City Council's long-term investment) and community representatives with a specific interest in the marae. The trustees also brought with them a set of skills to engage with the community and develop the infrastructure. The Marae is now a core element of community infrastructure for the area.

4.4 Ongoing Social and Cultural Challenges

While Maraenui and the surrounding suburbs have provided much needed housing over the years, Mareanui in particular is a suburb which in more recent years has become known for being a suburb with social challenges. Over the recent decades, the housing provided has fallen short for the good people and whanau who reside there. There have not been enough homes provided, many of these homes are not warm and dry and people have become used to accepting the prescribed housing solutions put in front of them. Because of previous council planning and central government strategic decisions, Maraenui carries a large portion of the Ahuriri social housing need on its shoulders. This is a weight that has often caused an external negative perception of the Maraenui community.

Over a decade ago, Housing New Zealand's decision to remove nearly 100 homes and (until recently) failure to adequately replace them has had a ripple effect through the heart of the community with many whanau having to move out of their home suburb and forced into emergency housing situations. The whanau have suffered intergenerational damage from the removal of these homes. This is discussed in

more detail in Part 5.0 below and evidence of the social upheaval to mana whenua can be gleaned from the Radio NZ article at the following link: <u>https://shorthand.radionz.co.nz/maraenui/index.html</u>

Recent redevelopment programmes by Kainga Ora-Homes and Communities, with a sequenced construction of transitional and permanent housing are now underway and which will enable some whanau to be able to move back to Maraenui from emergency housing. At the time of preparing this assessment, there are 21 more homes underway in Maraenui, ranging from 1-4 bedrooms.



Figure 5 – recently completed Kainga Ora housing – Maraenui – KOHC website

There has also been more active investment in the Maraenui Shopping Centre, which had become a rundown facility. Play equipment, water features and landscaping renewals have greatly contributed to enhancing this commercial area. Plans have also advanced for a new community centre, spearheaded by Napier City Council with community stakeholders, although this is not yet confirmed as to a definitive construction start date. The community centre ("Te Pihinga") is intended to "provide a flexible environment that can respond to changing needs while recognising the community's identity and values. With a focus on employment, training and entrepreneurship it will provide facilities that grow talent and enable the community to thrive"1.

Despite these measures, there remains a significant shortage of housing available for whanau and Maraenui continues to lag behind in terms of adverse community, social and crime statistics. The latest housing demand register (September Quarter 2022) still shows a total of 732 applicants for public housing in Napier, with the vast majority of those requiring either a 1 or 2 bedroom unit².

¹ NCC-Website (Napier.govt.nz/assets/uploads/20210224-Te-Pihinga-SD-for-QS-1.pdf)

² NZ Ministry of Social Development – Housing Register Sept 2022

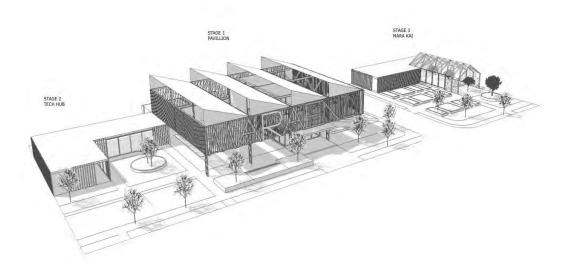


Figure 6: Concept-Te Pihinga Community Space – Source-NCC/Mauvan Scott Architecture

4.0 Te Tiriti o Waitangi – Redress

The acquisition and loss of ancestral lands since colonisation began has clearly been well documented in many reports and narratives, including the Claim Wai 55 reports and recommendations. That path of alienation of land has led to both a significant social, cultural and economic loss over the last 180 odd years and the significant economic costs to lwi were recognised within the assessment of Claim Wai55.

The Claim Wai 55, dealing with Te Whanganui-a-Orotu, or the Napier inner harbour, was lodged with the Tribunal in March 1988 by seven local hapu. It was granted urgency because leasehold sections in the claim area were about to be sold.

The claimants sought a finding that Te Whanganui-a-Orotu was their taonga and that they had never knowingly or willingly relinquished their tino rangatiratanga over it. They wanted the Tribunal to recommend that legislation vesting the title to Te Whanganui-a-Orotu in others be repealed or amended, that all Crown and other public lands in Te Whanganui-a-Orotu be returned, and that compensation be paid for those parts of Te Whanganui-a-Orotu that had passed from the Crown into private ownership.

The Tribunal that heard the claim comprised Bill Wilson (presiding), Bishop Manuhuia Bennett, Sir John Ingram, Mary Boyd, and Georgina Te Heuheu. Six hearings were held between July 1993 and July 1994, and the report was released in July 1995.

The Tribunal found that a number of clear breaches of Treaty principles had occurred, beginning with the Crown's inclusion of Te Whanganui-a-Orotu in the Ahuriri purchase in 1851, and it recommended that there be no further alienations of any Crown or State-owned enterprise land within the pre-1851

boundaries of Te Whanganui-a-Orotu. It also suggested that a substantial fund be set up to compensate for what the Tribunal concluded were irretrievable losses caused to the claimants.

At that stage, however, the Tribunal considered that it was inappropriate for it to make final recommendations on the issue of remedies, and it set aside a week in early November 1995 to hear submissions on that issue. In June 1998, the Tribunal released its report on remedies, which recommended that various lands in the claim area be returned to the claimants and that monetary compensation be paid.

5.0 Discussion – Cultural Effects - Te Matapakitanga

The starting point for an assessment is to consider the means by which this project can contribute to compensating for the progressive alienation and damage to both the natural and physical and cultural landscape over a period of 180 years in addition to the current challenges that face the community of Maraenui. This isn't achieved through any one single project.

Conversely, it is important that there is a "forward looking" lens taken for Te Orokohanga Hōu, that being particularly appropriate given the name bestowed upon the project – that of "a new beginning". In this instance, mana whenua are stakeholders in the project partnership and therefore Mana whenua are integral to the success of this project in both economic, cultural and environmental realms and have the opportunity to realise a number of ambitions as a result of this arrangement.

The narrative for this development on Riverbend Road in the Maraenui community is embodied in the project name 'Te Orokohanga Hōu,' which loosely translates as "A new creation, a new beginning." The name was given to the project by kaumatua Tiwana Aranui, a Ngāti Kahungunu Kaumātua and Chairman of Pukemokimoki Marae, Maraenui. This fits with the K3 Ngāti Kahungunu Kaupapa –which includes the Framework for Action of Te Maihi o te Whare Māori. Ngāti Kahungunu and Tangata Whenua should be at the forefront of the design's engagement process and innovation.

"Tane Ngahoahoa is the designer of the world. Look to him for inspiration and guidance. The solutions have already been created; we need to find them." (Aranui.T, 2022 personal communication

The previous section has touched upon the social aspects of the existing community and the ongoing challenges faced in improving the wellbeing of that community to help counter decades of neglect and a lack of social and physical investment. Given it's scale, the impacts of this project on the cultural values and aspirations of Mana whenua are wide-ranging and are summarised as being:

- Water quality and the contribution development needs to make toward enhancing the concept of Mauri Wai (The life force of Water); and
- Landscape and vegetative cover to provide some degree of redress for the progressive loss of habitat and ecological values and contribute to the restoration of Mauri Ora –(The life force of Life); and
- Integrate and adopt practices during both construction and ongoing management to contribute meagningfully to the restoration of Mauri Whenua – (The Life force of The Land); and

- Provide mechansims in the development of the project to ensure Kaitiakitanga is bestowed and promoted – (Guardianship); and
- Provide for the meaningful integration and display of cultural values and interpretation in the design of all aspects of the project, including dwellings and the future commercial/community heart.
- Provides opportunities for employment, Maori procurement policies in the development of the project which maximise benefits to Mana whenua during and after construction.

Many of the concepts and principles set out above are already enshrined within the recommendations of the adopted Ngāti Pārau Hapū Three Waters Management Plan 2022, that document having now been presented to Napier City Council. The Te Orokohanga Hōu is considered to have the potential to become an exemplar by which other such projects can achieve tangible outcomes in a manner that aligns with the direction of such management plans and the direction being set by the current 3-Waters legislative reform programme.

5.1 Enhancing the concept of Mauri Wai (The life force of Water)

The means by which Maraenui and the surrounding areas was developed has meant reliance upon mechanical and pumped infrastructure, dealing with the stormwater flows and catchments around the development site. This design has resulted in the development of grassed channels and drains offering little environmental oir ecological benefits. Although this engineered approach has generally served the community, the use of such systems conflicts directly with the concept of Mauri Wai. Orokohanga te Hou proposes to adopt an approach to the management of stormwater with the creation of stormwater attenuation areas to provide a means to hold, treat and discharge water. That is supported in as much as it has the potential to contribute to:

- 1. Enhanced water quality,
- 2. Greater opportunities for habitat creation and riparian planting,
- 3. Reduces the continued reliance on mechanised pumps, barriers and minimising impeding the flow of stormwater and the discharge of contaminants directly into waterways.
- 4. Providing opportunities for the adoption of good environmental water management policies and practices.

It is understood that there are potential benefits from this approach to more than just the Te Orokohanga Hōu project, rather the wider catchment benefits from this approach to the management of stormwater, with resulting benefits to water quality and discharges within the takiwā. If these areas are designed to achieve both an engineering function as well as support the restoration of indigenous ecosystems, then this aspect of the development will be seen to align well with reinforcing the concept of Mauri Wai. High level recommendations for this aspect of the development are contained in *Part 6.0* of this report.

5.2 Restoration of Mauri Ora – (The life force of Life)

It is recognised that to provide the housing needed by whanau and the wider community, that stormwater management from the site is one of the most critical components of this project. As discussed above, the proposal is supported with the integration of stormwater attenuation ponds and the benefits these bring if well executed. Integral to that is the ability for the planting associated with these ponds, and indeed within the design of the whole site can provide opportunities for enhancement of Mauri Ora. The landscape concepts prepared as part of the application provide for both a suite or palette or riparian planting within the stormwater reserves through the development as well as the potential for enhancement of both the existing drains running around the perimeter of the site. This approach is supported albeit is recognised that a number of stakeholders will need to work together to advance some of the off-site potential works. However, in combination with the onsite proposals, the project has the potential to achieve meaningful outcomes.

The planting palette for the development also includes the range of planting and larger specimen trees in road corridors and parks. These have been developed in consultation with mana whenua and represent a significant aspect of the overall design. Maraenui is characterised by a lack of indigenous planting because of the disturbance and destruction to the original land and waterways. The proposal involves weaving a pattern of indigenous vegetation through the network of stress, parks and reserves, linking to the existing recreation and drainage corridors.

If well executed, it is considered that aspect will result not only in benefits to whanau residing in the new development, but also encourage the progressive return of indigenous bird life and species back to the area, particularly in combination with the planting of the stormwater reserves on the southern side of Cross-Country Drain.

The imposition of conditions of consent are sought to ensure that the planting concepts and palette of materials proposed can be delivered as an integral component of the project.

5.3 Restoration of Mauri Whenua – (The Life force of The Land)

The effects on Mauri Whenua are noticeable during both the construction phases of land development, as well as after the development is completed. The discharge of sediments and scouring during construction, as well as the ongoing discharge of contaminants through the stormwater network has a significant and cumulative impact on the quality of the wai in the wider takiwā, not just the site and immediate surrounds itself.

The management of sediment through construction must be carefully managed to ensure that this project does not generate any further loss of water quality through discharge of contaminated run-off.

After construction, and prior to the operation of the stormwater management system, a robust regime of management and maintenance plans should be prepared and adopted for use in perpetuity in order that water quality is upheld.

The management of the stormwater attenuation areas and also keeping the new waterways and upgraded channels free of rubbish and debris, during construction and during their subsequent use is of importance in offsetting the years of neglect experienced in the management of the channels around Maraenui. These ponds are considered important for improving overall water quality and respecting the mana of the wai of the Region.

5.4 Kaitiakitanga

Maraenui is strong on whanau connection and kotahitanga. The people at the heart of all community events, social activities and sports are connected through whakapapa and connected through a sense of belonging to Maraenui. Over the last few decades, the responsibility for leading the community has been largely the same core of people and they are all representative of the many whanau and people who stand behind and beside them.

It is these Rangatira who have pushed the success and at times the ensured the survival of the Maraenui community mana. It is these Rangatira who are now driving the housing development at Te Orokohanga Hou and are intent on creating a new beginning for Maraenui through this new community. For the first time in the Maraenui community there will be housing solutions driven by the people for the people.

The children who play in the streets and adults who frequent places like Pukemokomoki Marae and the local Rugby Club are fiercely proud of Maraenui. This community is multicultural and inclusive; however, it is the people they are proud of, not the homes they live in and not the parks they play in. When it comes to housing, this is a community who have learnt to live with what they have and to be happy with what they have, because there simply has been no alternative option. In Te Orokohanga Hou there is an opportunity for the first time for the people of the community to have a genuine say and be influential in the design and overall outcomes of housing in Maraenui. It's the people who are having their say in how future living with our neighbours looks, how whanau connection happens and how their natural environment the is cared for.

Through quality housing for whanau, many of the current negative issues with the Maraenui community in safety, crime and overall living conditions can be improved. It is through feeling safe and being in healthy in new home that whanau will be able to launch positive lives and upbringings for their tamariki.

Integral to Te Orokohanga Hou's formation and development process are the relationships with and input from the following key stakeholders.

- Crown (Ministry of Housing and Urban Development),
- ✤ Kainga Ora Homes and Communities (KOHC),
- Iwi (Ngāti Kahungunu , Mana Ahuriri ,Pukemokimoki Marae & Ngati Pārau),
- Community Housing Providers,
- Napier City Council (NCC)
- Hawke's Bay Regional Council (HBRC).

The need to create mechanisms by which mana whenua can continue to be involved in the project and actively guide the development of all aspects of the design and landscape, including the central reserve which is a key space within which cultural design can be expressed and managed in perpetuity.

5.5 Cultural Connections in Design

Mana Whenua engagement on the master planning for the project was led by K3 Development team and resulted in the establishment of a Tangata whenua group Te Kawa Matapōpore (Mana Whenua) which consisted of representatives from.

- Ngāti Kahungunu Iwi
- Mana Ahuriri
- Te Taiwhenua o Whanganui ā Ōrotu
- Ngāti Pārau hapū
- Ropūā lwi trust
- Pukemokimoki Marae

This engagement also included the Maraenui and surrounding communities making a significant contribution to addressing the current significant strain on the housing supply. Meaningful enablement of local iwi participation, upskilling, and involvement is essential and must include the housing aspirations of Mana Whenua. The K3 cultural design team, in collaboration with Mana whenua, provided support in weaving the cultural narrative into buildings and spaces, such as naming and cultural manifestations. This approach enabled mana whenua to self-determine narratives/names shared and how they are interpreted and presented in design considerations. This process allowed for the integration of local history, the whenua the development sits upon, and the vision and values of Mana Whenua.

A cultural dimension to the design is essential, and there is a need to ensure an excellent architectural response and not just default to landscape and naming. Cultural input that is well-considered from the outset is essential. The multi-disciplinary design team explored a range of cultural design considerations

- Rongoā, species with medicinal and remedial qualities
- Manu, species for bird attraction and interest
- Moko, species for native fauna sustenance and attraction

The cultural concepts of Awa, Rangatiratanga, Moana, Tangata, and Ngāhere provide precinct possibilities and these have been embedded in the design; and which are supported. Exploration of Rectilinear arts such as Rāranga (weaving patterns), whatu Korowai, tāniko, and tukutuku to create culturally desirable connections. An approach of this kind also transcends into building elevation.

It is imperative that the architecture also includes cultural design concepts and associated Mana Whenua narratives. Architecture is essential, not just putting people in a box but must provide a good outlook and connections around the shape and form of the whare whakairo. The multi-discipline design teams of Te Orokohanga Hou discussed the typical hip roofs and four walls and conceptualized taking on the gable with porches and defined links from back to front (tāhuhu of a traditional meeting house).

For use in the architecture, walls, window friezes, pavements/courtyards, etc., entrance ways, to have culture reflected in the built environment chosen to fit the discussed themes or narratives. Design elements could include (but are not limited to):

- Flora and fauna
- Reference to various kinds of kai moana; traditionally and still found in the local waterways, estuary, and sea
- mahinga kai practices and the use of various food gathering, or food preparation implements or equipment
- Water designs and movements

The design principles in the application are considered a good starting point for the subsequent recognition of cultural design in architecture and buildings and also landscape but should be undertaken through a process which affords these more than a "tokenistic" acknowledgement. Mana whenua involvement in design guides, both in their preparation and ongoing administration are of paramount importance if the collective outcomes sought by the stakeholders are to be realised.

5.6 Provides opportunities for employment

Te Orokohanga Hōu provides an important vehicle for the creation of jobs involved with all aspects of the development of the project, not just the construction of the dwellings and commercial/cultural heart. The project therefore provides a unique opportunity to not only construct homes for whānau, but also embed existing training, employment and business opportunities for mana whenua in a way which upscales these programmes significantly over what has been able to be achieved to date.

Enabling Maori business to be able to grow and provide services and skills to this project from a range of sectors is a key outcome required if this development is to represent a successful outcome for mana whenua.

6.0 Recommendations - Ngā Tūtohunga

With the stakeholders involved in this project, and working together in an ongoing manner with Kainga Ora and other housing providers, the project has the potential to generate positive effects on both the economic, cultural, social and environmental spheres. The ability for the project to contribute to the revitalization of the Pokemokimoki Marae and Maraenui as a whole is significant.

However, success is contingent on two key approaches in consenting to recognise these matters :

- 1. That the environmental matters pertaining to
 - Enhancing the concept of Mauri Wai (The life force of Water); and
 - Restoration of Mauri Ora –(The life force of Life); and
 - Restoration of Mauri Whenua (The Life force of The Land)

Are recognised and provided for through conditions pertaining to the management of effects of these values during construction; and that means to ensure ongoing management and where possible, ongoing enhancement during the life of the project and beyond; and

2. That the incorporation and adoption of cultural design elements are embedded into design guides, management plans and which are given meaningful effect to during the design process

for each stage of the development. This must include both buildings and landscape, gathering and recreational areas so that the project reflects mana whenua's key role in the project.

With such matters addressed as far as they can be in a consenting format, the effects on cultural values are largely considered to be positive and go towards addressing the matters outlined in this assessment.



12 January 2024

To Whom it may concern,

Re: Te Orokohanga Hou

Ngāti Kahungunu Iwi Incorporated fully supports the Residential Development – Te Orokohanga Hou (A new beginning). We annex with this letter the Te Orokohanga Hou Cultural Aspirations Assessment and Recommendations report.

This housing development is just one of many large-scale housing initiatives needed across the Kahungunu rohe that will activate whanau housing outcomes. We have been for some time and are still in the middle of a severe housing shortage in the region, and more specifically affordable housing.

At a governance level and through the inclusive partnership design roopu Kawa Matapopore, the project team have had multiple engagements with key mana whenua stakeholders Pukemokimoki Marae and Ngati Pārau. Ngāti Kahungunu Iwi have through its Kahungunu Asset Holding Company lead the project on their behalf to ensure this new intended community in Napier, Te Orokohanga Hou, is one that incorporates the aspirations of mana whenua and Māori is all aspects for the good of the entire community.

We have been dismayed that it has taken so long to get this project moving. We are hopeful that the new government will appreciate the importance of having affordable housing options available for whānau, especially in the Maraenui area of Napier. This is an exciting project that will not only lift housing outcomes, but also lift the prospects of a suburb that often receives negative media for challenges that we are all trying to remedy. This development will go a long way in achieving this.

Nāku noa,

Bayden Barber Chair of Ngāti Kahungunu Iwi Incorporated

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