

Wednesday, 4 November 2020

*Te Hui o Te Kaunihera ā-Rohe o Heretaunga*

**Hastings District Council**

**Heretaunga Takoto Noa Māori Standing Committee Meeting**

*Kaupapataka*

# Open Agenda

---

*Te Rā Hui:*  
Meeting date: **Wednesday, 4 November 2020**

---

*Te Wā:*  
Time: **1.00pm**

---

*Te Wāhi:*  
Venue: **Council Chamber  
Ground Floor  
Civic Administration Building  
Lyndon Road East  
Hastings**

---

*Te Hoapā:*  
Contact: **Democracy and Governance Services  
P: 06 871 5000 | E: [democracy@hdc.govt.nz](mailto:democracy@hdc.govt.nz)**

---

*Te Āpiha Matua:*  
Responsible  
Officer: **Pou Ahurea Matua Principal Advisor: Relationships  
Responsiveness and Heritage – Dr James Graham**

---

**Watch Council meetings  
streamed live on our website  
[www.hastingsdc.govt.nz](http://www.hastingsdc.govt.nz)**

**HASTINGS DISTRICT COUNCIL**  
207 Lyndon Road East, Hastings 4122 | Private Bag 9002, Hastings 4156  
Phone **06 871 5000** | [www.hastingsdc.govt.nz](http://www.hastingsdc.govt.nz)  
**TE KAUNIHERA Ā-ROHE O HERETAUNGA**

## Heretaunga Takoto Noa Māori Standing Committee – Terms of Reference

This is established between the Hastings District Council and the Māori community.

### Context

The Heretaunga Takoto Noa Māori Standing Committee has been established by Council to continue the development of strategic and sustainable relationships with Māori. Council shall meet the intent and spirit of the Council's obligations set out in the legislation more particularly the obligations of the Local Government Act 2002;

- Towards establishing and maintaining processes that provide opportunities for Māori to contribute to the decision processes of Council.
- Fostering the development of Māori capacity to contribute to these processes.
- The provision of information to assist Māori contribution to Council's activities.

The Council wishes the Committee to reflect a spirit of partnership between the Council and the community and to contribute effectively to the Council's activities. To enable this to occur the Fields of Activity and Delegated Powers are framed with the widest scope possible.

The Council wishes the Committee to assist with the development of an integrated policy framework (based on Treaty of Waitangi Principles) for the Council aimed at delivering effective governance, engagement and service delivery for Council's Māori Communities.

### Fields of Activity

- To provide policy advice with respect to the District Plan, regarding provisions for Wāhi Tapu, Papakainga, and where relevant to Tangata Whenua, any other amendments to the Plan.
- To provide input to the Long Term Plan and Annual Plan with particular reference to those issues of importance to Māori from within the District.
- To host Council Hui and Hapu events.
- To provide insight into Māori and other strategic community issues with particular reference to the Long Term Plan, the effectiveness of the District Plan and the delivery of the Annual Plan.
- To consider and recommend Māori capacity building activities within budget and resource constraints of Council.
- To assist Council as appropriate in conducting and maintaining effective, good faith working relationships with the Māori community including advice on governance arrangements.
- To make decisions as to the allocation of Marae Development Fund grants within the allocated budget.
- To assist Council with the development of an integrated policy framework and work programme to enable effective governance, engagement and service delivery for Council's Māori Communities.
- To nominate from among its members people whom it considers appropriate for the Council to appoint as members of its other Committees and Subcommittees.

### Membership - 12 members

- Chair – to be elected at the first meeting of the Committee at the beginning of each triennium; and from among the appointed Tangata Whenua members of the committee.
- Deputy Chair – to be elected at the first meeting of the Committee at the beginning of each triennium from among the elected members of the committee.
- The Mayor.
- 5 Councillors.
- 6 members from Tangata Whenua to be appointed by the Council and Kaumatua, taking into account the *“post settlement environment”* and Mataawaka.

### **Quorum – at least 3 Councillor Members and 3 Tangata Whenua Appointees**

### **Delegated Powers**

- 1) Authority to exercise all Council powers, functions and authorities in relation to the matters detailed in the Fields of Activity such as to enable recommendations to the Council on those matters.
- 2) Authority to make decisions on the allocation of Marae Development Fund grants within the allocated budget.
- 3) Authority to develop procedures and protocols that assist the Committee in its operation provided that such procedures and protocols meet the statutory requirements of the Local Government Act 2002, the Local Government Official Information and Meetings Act 1987 and Council’s Standing Orders.

The Chair shall not have a casting vote.

**Note:** The Terms of Reference for the Heretaunga Takoto Noa Māori Standing Committee are subject to review by the Committee at its first meeting in the 2019 Triennium.



---

Wednesday, 4 November 2020

---

*Te Hui o Te Kaunihera ā-Rohe o Heretaunga*

**Hastings District Council: Heretaunga Takoto Noa Māori Standing Committee Meeting**

*Kaupapataka*

# Open Agenda

---

	<i>Koromatua</i> <b>Chair:</b> Robin Hape (Chair)
	<i>Ngā KaiKaunihera</i> <b>Councillors:</b> Councillor Bayden Barber (Deputy Chair)
<i>Mematanga:</i> <b>Membership:</b>	Mayor Sandra Hazlehurst Councillors Henare O’Keefe, Peleti Oli, Ann Redstone and Geraldine Travers Marei Apatu, Tania Eden, Mike Paku and Ngaio Tiuka - (1 vacancy) Councillor Alwyn Corban (Councillor Alternate) Kaumātua: Jerry Hapuku
<i>Tokamatua:</i> <b>Quorum:</b>	at least 3 Councillors and 3 Tangata Whenua appointees
<i>Apiha Matua</i> <b>Officer Responsible:</b>	Pou Ahurea Matua Principal Advisor: Relationships Responsiveness and Heritage – Dr James Graham
<i>Te Rōpū Manapori me te Kāwanatanga</i> <b>Democracy &amp; Governance Services:</b>	Lynne Cox (Ext 5632)

---



# Te Rārangi Take

## Order of Business

---

### 1.0 Prayer - *Karakia*

---

#### Apologies & Leave of Absence – *Ngā Whakapāhatanga me te Wehenga ā-Hui*

2.0 At the close of the agenda no apologies had been received.

At the close of the agenda no requests for leave of absence had been received.

---

### 3.0 Conflict of Interest – *Mahi Kai Huanga*

---

#### Confirmation of Minutes – *Te Whakamana i Ngā Minitī*

4.0 Minutes of the Heretaunga Takoto Noa Māori Standing Committee Meeting held Wednesday 5 August 2020.  
*(Previously circulated)*

---

5.0	Proposed Te Aranga Design Guide	9
-----	---------------------------------	---

---

6.0	Proposed Renaming of Waimarama Domain	45
-----	---------------------------------------	----

---

7.0	Keirunga Gardens Draft Reserve Management Plan	51
-----	--	----

---

8.0	Tainui Reserve Management Plan	59
-----	--------------------------------	----

---

9.0	Te Tū Marae o Te Matau-a-Māui PGF Marae Renovation Fund	63
-----	---	----

---

### 10.0 Minor Items – *Ngā take iti*

---

---

## 11.0 Urgent Items – *Ngā take nonoi*

---



---

Wednesday, 4 November 2020

---

*Te Hui o Te Kaunihera ā-Rohe o Heretaunga*  
**Hastings District Council: Heretaunga Takoto Noa**  
**Māori Standing Committee Meeting**

Item 5

*Te Rārangi Take*

# Report to Heretaunga Takoto Noa Māori Standing Committee

---

Nā:  
From: **Megan Gaffaney, Team Leader Environmental Policy**

---

Te Take:  
Subject: **Proposed Te Aranga Design Guide**

---

## **1.0 Executive Summary – *Te Kaupapa Me Te Whakarāpopototanga***

- 1.1 The purpose of this report is to seek direction from the Committee on the creation of a simple educational online guide designed to provide ideas and insight to Māori world view perspectives and enhance mana whenua presence, visibility and participation in the design of the physical realm.
- 1.2 The basis for the online guide is the Māori design principles and values, which are encapsulated in the Te Aranga Māori Cultural Landscape Strategy and Toi-Tū Strategic Framework  
[www.hastingsdc.govt.nz/Toi-tu-Hawkes-Bay](http://www.hastingsdc.govt.nz/Toi-tu-Hawkes-Bay)
- 1.3 The Te Aranga Māori Cultural Landscape Strategy was developed here at Te Aranga Marae, Flaxmere, Hastings in 2006 and the Toi-Tū Strategic Framework 2019-2021 also developed here in Hastings.

## 2.0 Recommendations – Ngā Tūtohunga

- A) That the report of the Team Leader Environmental Policy titled Proposed Te Aranga Design Guide dated 4 November 2020 be received.
- B) That the Committee approve the creation of a non-regulatory online Design Guide tool that is based on the Te Aranga Māori Cultural Landscape Strategy and Toi-Tū Strategic Framework.
- C) That the Committee approve future changes to Section 3 of the Hastings District Plan to enhance mana whenua presence, visibility and participation in the design of the physical realm.

## 3.0 Background – Te Horopaki

- 3.1 For some time now there has been discussion within Council staff about the need to consider the Māori world view when it come to our thought processes in design; the design of buildings, public spaces, landscapes, parks, and of public art.
- 3.2 Understanding and following a Māori design practice is key to delivering design outcomes that help to deepen our sense of place and develop meaningful and durable relationships with iwi and hapū in Heretaunga. This online hub will build upon design processes based upon the Te Aranga principles and values.
- 3.3 The guide will promote and demystify the integration of identified Māori principles and values, and provide a guide as to how to integrate them into the creative design process. It will be a resource for the community – builders, designers, artists, surveyors, small scale property developers and for Council itself.
- 3.4 In a practical sense, the guide would be on the Council's website and perhaps in printed form too.
- 3.5 Auckland Council have adopted the Te Aranga Framework as a basis to their information and guidance on the integration of Māori concepts into design and this is displayed on the Auckland Design Manual website.
- 3.6 The following is an excerpt from the Auckland Design Manual discussing the origin of their Guide.

*The New Zealand Urban Design Protocol (UDP) was published by the Ministry for the Environment in March 2005. It was recognised that a clear Māori voice and meaningful involvement in the creation of the UDP had been absent, and that the process undertaken in the development of the protocols did not adequately engage with Māori interests. In response to this lack of consultation, and with the support of the Ministry for the Environment and Te Puni Kōkiri, a hui of Māori professionals working across the design disciplines, the resource management sector and representatives of iwi/hapū organisations from across Aotearoa/New Zealand gathered first at Waitākere in June 2006 and then in November the same year at Te Aranga Marae in Flaxmere to discuss and formulate a draft National Māori Cultural Landscape Strategy. **The resultant Te Aranga Māori Cultural Landscape Strategy represented the first concerted and cohesive effort by Māori to articulate Māori interests and design aspirations in the built environment.***

*Whilst this forum was originally convened to discuss the challenges faced by Māori in the urban realm, it was clearly expressed that hapū and Iwi rohe encompass all parts of the physical environment and that the term 'urban design' did not resonate with a connected*

*Māori worldview. This fundamental position resulted in the adoption of the term 'Māori cultural landscape' as embracing the landscape in its widest form.*

*"As Māori we have a unique sense of our cultural landscapes. It includes past present and future. It includes both physical and spiritual dimensions. It is how we express ourselves in our environments, it connects whānau, whenua, awa and moana through whakapapa, it includes both urban and rural, it is not just where we live it is who we are." (Te Aranga Māori Cultural Landscape Strategy 2006: [www.tearanga.Māori.nz](http://www.tearanga.Māori.nz)).*

#### 4.0 Discussion – Te Matapakitanga

- 4.1 Auckland Council continued active development of the Te Aranga strategy, which is a key component of the Auckland Design Manual.
- 4.2 However, to date it has not formally been progressed here in Hastings into a documented form, though it is taken into account by those working in the design space, and this is evident in projects such as the Kimi Ora Community School's new playground in Flaxmere West and artworks in Hastings CBD, such as the Haukū-nui water feature, He Taiepa o Ngā Parirau - A Wall of Wings in Havelock North, and Ngā Pou o Heretaunga in Civic Square.
- 4.3 On 23 March 2019 Hastings convened a one day workshop with a hui of Māori professionals working across the design disciplines, the resource management sector and organisations from with the aim of further progressing the work. This workshop came from the newly developed Toi-Tū Hawke's Bay Strategic Framework 2019-2021. This is a strategy developed by Project Lead Toni Mackinnon (Hastings City Art Gallery) and consultant Karl Wixon. This is a very broad reaching strategy that has its focus on supporting creatives and creativity in Hawke's Bay.
- 4.4 There are quite a number of documents developed and adopted to heighten Māori concepts in the creative arts and design though having an information platform that hones in on built form could be completed with the creation of an online hub that could start small and be built upon as projects are progressed and completed.
- 4.5 The development of an online portal for staff to access would also activate the necessity for professional learning and development within the Te Aranga Design process that includes design principles and values. This learning will be facilitated by the Pou Ahurea Matua for staff at Council so that cultural narratives, tikanga Māori, te ao Māori and the Te Aranga Design Principles (see attachment) are not only familiarised but normalised within everyday practice here at Council and in our work out in the wider community.
- 4.6 Furthermore, other Cultural Assessments have identified the benefit of better integrating a Māori worldview in planning, and a second stage of the project could be to consider amending Section 3 of the District Plan – the Mana Whenua Section.

#### 5.0 Options – Ngā Kōwhiringa

##### Option One - Recommended Option - Te Kōwhiringa Tuatahi – Te Kōwhiringa Tūtohunga

- 5.1 The creation of an online portal that could start off small and be developed as projects are progressed and completed will have significant and positive implications for staff, and for the professional community to access and become familiar with as part of their processes too.

##### Advantages

- Starting small, with a clear and small scope makes this an achievable starting point.
- As an online resource it can be added to.
- It can be achieved without additional financial resources and cost to Council.

#### Disadvantages

- Initially it may not include all aspects of 'design'.
- The content may not be expansive.

#### Option Two – Status Quo - Te Kōwhiringa Tuarua – Te Āhuatanga o nāianeī

5.2 Continue with integration of Māori design concepts on an informal and ad hoc basis.

#### Advantages

- Flexibility of project scope.
- Do not need to put staff resources to this project and can focus on other work.

#### Disadvantages

- Cultural principles / values not evidently visible on a Council platform.

### 6.0 Next steps – Te Anga Whakamua

6.1 Set up a Project Team to work on the project with a project Sponsor. A suggested team would include:

Sponsor: - CE To'osavili Nigel Bickle

- Dr James Graham – Pou Ahurea Matua
- James Minehan – Project Manager
- Rachel Wattie – Communications Advisor
- Mark Henderson – Digital Implementation
- Rachel Stuart – Public Spaces Planning Manager
- Megan Gaffaney – Planner Environmental Policy

6.2 What we want to create and why:

- An attractive simple to use design guide that helps us to better understand and celebrate the character and cultural narratives of Hastings.
- Enhanced relationships with our statutory partners (mana whenua groups and entities) across the whole Hastings district.
- A greater connection to place-based notions of history and looking to the past to guide and inform the present; the future.

6.3 As the population of Hastings grows it will result in changes to our existing neighbourhoods and the creation of new places to live, work and play. Indeed, design becomes more critical as the development intensifies. Design can be used a positive tool to aid this development and help us achieve great buildings and places that are recognisably part of Hastings. To do this we need to gain a better understanding about Hastings different contexts and characters.

6.4 MfE have defined character as *"the distinctive identity of a particular place that results from the interaction of many factors, including built form, people, activity and history"* (MfE 2005:2).

6.5 For Hastings, part of this identity comes from the narratives of mana whenua whom we have worked with to develop a draft set of Te Aranga Māori Design Principles. This provides a process outlining how we can all positively engage with mana whenua and shape our built environment to acknowledge our position as a city in the South Pacific.

6.6 Māori culture and identity highlights Aotearoa New Zealand's point of difference in the world and offers up significant design opportunities that can benefit us all. The Te Aranga Māori Design

Principles are a set of outcome-based principles founded on intrinsic Māori cultural values and designed to provide practical guidance for enhancing outcomes for the design environment. The principles have arisen from a widely held desire to enhance mana whenua presence, visibility and participation in the design of the physical realm.

#### 6.7 The Solution:

- A design guide that is practical and easy to understand

##### Content

- That has Hastings appropriate cultural narratives including structure, formatting and presentation.
- That identifies the Core Māori Values that have informed the development of earlier Māori design principles.
- That provides the Te Aranga Cultural Landscape Strategy.
- That includes local case studies.
- That links to the Papakāinga Housing development guide.
- That links to the Toi-Tu Strategy.
- That includes video interviews with key professionals and those inspired by the Te Aranga Design Principles and Values.
- That uses visual cues, photographs and or drawings to illustrate design concepts.

##### Style / presentation

- That is not too wordy and uses simple language.
- That is logical in its layout and web architecture.
- That clearly links to other key documents and strategies for example, the District Plan, the LTP, Toi-Tū Strategic Framework.
- That can be printed and or displayed on a website.
- That uses Council's branding, colours, font and logo.

#### Attachments:

1↓	Te Aranga Maori Cultural Landscape Strategy 28 April 2008	STR-24-4-20-108
2↓	Exploring_te_aranga_design_principles_Paul2017	STR-24-4-20-111

---

## Summary of Considerations - *He Whakarāpopoto Whakaarohanga*

---

### Fit with purpose of Local Government - *E noho hāngai pū ai ki te Rangatōpū-ā-Rohe*

The Council is required to give effect to the purpose of local government as set out in section 10 of the Local Government Act 2002. That purpose is to enable democratic local decision-making and action by

---

---

(and on behalf of) communities, and to promote the social, economic, environmental, and cultural wellbeing of communities in the present and for the future.

**Link to the Council's Community Outcomes** – *Ngā Hononga ki Ngā Putanga ā-Hapori*

This proposal promotes the intrinsic Māori cultural values and therefore wellbeing of communities in the present and for the future.

---

**Māori Impact Statement** - *Te Tauākī Kaupapa Māori*

This proposal will actively enable the sharing of Māori design concepts, principles and values in future built form projects for Council use and as guidance for all persons embarking on development projects. This proposal has its beginnings in other projects of recent years including the Toi-Tū Strategic Framework 2019, the Te Aranga Design Principles 2006, open workshops with Māori professionals within a planning and design context 2019, and in engagement too with a range of stakeholders and partners across numerous hui.

---

**Sustainability** - *Te Toitūtanga*

Putting tools in place to support immediate, ongoing and future benefits by guiding integration of intrinsic Māori concepts, principles and values into design and form.

---

**Financial considerations** - *Ngā Whakaarohanga Ahumoni*

There are no additional financial or external resources required to achieve the development of an online design guide.

---

**Significance and Engagement** - *Te Hiranga me te Tūhonotanga*

This decision/report has been assessed under the Council's Significance and Engagement Policy as being of Moderate Significance.

---

**Consultation – internal and/or external** - *Whakawhiti Whakaaro-ā-roto / ā-waho*

Moderate Significance. This is the first step in engagement with the idea of an online design resource, however the idea of integrating Māori concepts, principles and values. Engagement with this Standing Committee as the project progresses, engagement with Māori professionals working across design disciplines, the resource management sector and representatives of iwi / hapū organisations and other professionals working in the design and development sectors.

---

## Risks

REWARD – <i>Te Utu</i>	RISK – <i>Te Tūraru</i>
<p>The online guide will be carried out by Kaunihera in a planned manner, consistent with the wishes of the community.</p> <p>The guide would provide a process outlining how we can all positively engage with mana whenua and shape our built environment to acknowledge our position as a unique city in Aotearoa New Zealand and beyond.</p> <p>Māori culture and identity highlights Aotearoa New Zealand's point of difference in the world and offers up significant design opportunities that can benefit us all.</p> <p>Enhance mana whenua presence, visibility and participation in the design of the physical realm.</p>	<p>The level of risk is considered to be low.</p> <p>There is a chance some members of the professional sector and wider community may not agree with the content of the guide and not see its relevance in their situation.</p>

### Rural Community Board – *Te Poari Tuawhenua-ā-Hapori*

It is considered that there are no specific implications to the Rural Community Board, given that this would be a non-regulatory, educational document designed to provide ideas and insight to Māori world view perspectives.



28 April 2008 - Second Edition



The 'Te Aranga Maori Cultural Landscapes Strategy' seeks the reinstatement, development and articulation of the physical and metaphysical cultural landscapes of whanau, hapu and iwi.

He aha te whakamaramatanga o te kupu?....

“cultural landscape”



As Maori we have a unique sense of our 'landscape'.  
It includes past, present and future.  
It includes both physical and spiritual dimensions.  
It is how we express ourselves in our environment.  
It connects whanau and whenua, flora and fauna,  
through whakapapa.  
It does not disconnect urban from rural.  
It transcends the boundaries of 'land'scape into other  
'scapes'; rivers, lakes, ocean and sky.  
It is enshrined in our whakapapa, pepeha, tauparapara,  
whaikorero, karakia, waiata, tikanga, nga korero a kui ma,  
a koroua ma, and our mahi toi.  
It is not just where we live - it is who we are!

'In Aotearoa the term 'cultural landscape' was  
initially adopted by Maru Whenua - the Maori arm  
of the Ministry for the Environment, as a more  
appropriate term than Urban Design to  
acknowledge a Maori world view that physical  
landscapes are inseparable from tupuna, events,  
occupations and cultural practices. These  
dimensions remain critical to cultural identity and a  
'Maori sense of place'. The term 'cultural  
landscape' was also preferred as it does not make a  
distinction between urban and rural areas, consistent  
with this Maori sense of place.

## TE ARANGA

Ka u ki Matanuku  
Ka u ki Matarangi  
Ka u ki tenei whenua  
Hei whenua  
He kai maa te ate o te tauhou.

Koropiko atu ra ki a Io-mata-kore,  
naana te kete tuariri.  
Ki a Io-nuku, naana te kete tuatea.  
Ki a Io-rangi, naana te kete Aronui.  
I horahorahia

Te Mana whakaoraora,  
Te Mana whakaihiihi,  
Te Mana whakataputapu,  
Ki runga ki a Papa-tuanuku,  
Ki runga ki a Tangata-tu-tahi,  
Tihei Mauriora,  
Ka puta ki te whaiao,  
Ki te ao marama.  
Whakamaua kia tina,  
Haumi e, hui e, taiki e!!

Ko Papatuanuku e takoto iho nei, ko Rangi e tu mai nei, ka puta ka ora nga puna waananga.

Nga uri tuatahi o Rangi raua ko papa, ko Rongo-ma-tane, a, ko te kumara, i puta tenei i te mata o Rangi i te mea hoki he wahi pumahu mahana, ara pumahu tera, a, he taru hoki te kumara e kore e tupu i te wahi kopeke; ma te ahuru tonu e tupu ai tera kai.

Muri iho i te kumara ko Haumia, ara, ko te roi, ara, ko te aruhe, i tupu tenei i te tua, ara i te tuara o

Rangi. He taru tupu kaha te taru nei, te raruhe, a, e tupu noa ana i nga wahi e wekua ana e te rangi paoro, a, e kore e kii noa te tupu i te ra kore e whiti ki a ia.

Muri iho ko Tane-mahuta, ko te atua, ara, koia te take mai me te matua o te rakau, me nga manu, me nga pepe o te ao nei.

A, heke iho ki a tatou nga uri whakatupuranga e waiho iho nei o ratou. Ko te putake, hei biaki, hei manaaki i nga taonga whanau mai ai e Papatuanuku. Hei aha? He oranga, hei painga mo tatou te iwi Maori nei.

Enei kupu e whai ake nei, he timatanga i kohikohingia ai e penei ana ka pu te ruha ka hao Te Aranga; Tihei Mauri ora!

I arrive where an unknown earth is under my feet,  
I arrive where a new sky is above me,  
I arrive at this land,  
A resting place for me.  
O Spirit of the earth!

The stranger humbly offers his heart to thee.  
Papatuanuku is held by te iwi Maori as earth mother, the mother of Tane the god of the forest and of human kind. Hence papatuanuku retains a direct kinship connection with te iwi Maori

and it is she who continues to nurture and nourish us as her descendants in this changing world.

As her descendants and as tangata whenua of Aotearoa we in turn have the responsibility to look after Papatuanuku so that she and all her children will live and grow in health fulfilling their true potential.

If we are to fulfil our roles as active guardians of Papatuanuku, shaping the natural and built environment for the benefit of Maori and the wider community, how then should we reach this goal?

Te Aranga the Maori Cultural Landscape Strategy is perhaps a first step on this journey.



## TE ARANGA

## He Tongi



KING TAWHIAO

Maku ano hei hanga i toku nei whare,  
Ko nga poupou he mahoe he patete,  
Ko te tahuu he hinau  
Me whakatupu ki te hua o te rengarenga  
Me whakapakari ki te hua o te kawariki.

And I will build my house.  
And the pillars will be made of mahoe and patete.  
The ridge beam of hinau.  
It shall grow and blossom like that of the rengarenga,  
And be strong and flourish like the kawariki



Tera ia te nohoanga mai o Parearau i te pae. Ko te tohu ra o te kororia o te Atua ki runga ki te mata o te whenua. Na ratou, ko nga whetu tiramarama i whakamarumaru mai nga rarangi Kingi o te po.

E te kuru pounamu o te motu e Te Anikinui, moe mai ra, hoki wairua mai. Hoki wairua mai ki te iwi e noho mokenioke nei, e manawa pouri nei.

Heke iho nei ki te hunga whaihanganga nei. Me penei ano te korero, kotahi tonu te wairua o nga mea katoa. Ko taua wairua te paiheretanga o te ira tangata ki te ira atua o te taiao ki te orononui o Ia. Anei ano te mihi whariki ki a tatou nga kanohi ora o nga tupuna me nga matua, te whakatupuranga i waihotia hei whakatutuki pai i nga wawata o ratou ma. Ko tera tutukitanga, te toi tarai te whakahonohonotanga o te taiao ki te ira tangata ki te whaiao ki te ao marama.

Tihei mauri ora!

A tongi of King Tawhiao, the second Maori King, and reflects his vision in the retention and sustainability of his mana in a particular time of great despair amongst his iwi. He relates the building of a house, to the building of a steadfast nation.

The pillars and roof are made of different types of rakau; the mahoe, patete, and hinau, (and perhaps in the context of our debate) in reference to the different types of professionals with their different skills and different experiences, when united together, will nurture and flourish.

### Takenga Mai - Background

The fabric of the Maori cultural landscape includes all physical and spiritual dimensions of whanau, hapu and iwi as expressed in our living environments - our whenua, kainga, whare and public spaces.

Kaitiaki, designers and Territorial Authorities play a key role in the development, articulation and sustainability of cultural landscapes.

From the 16th to the 19th of November 2006 a hui of Maori professionals and supporters spanning architecture, landscape architecture, planning, engineering, design, iwi/hapu development, education, arts and local & central government, gathered with the hau kainga at Te Aranga Marae in Flaxmere to discuss and formulate a draft National Maori Cultural Landscape Strategy.

Following on from the Urban Design Protocol released by the Ministry for the Environment in 2005, and outcomes of a preliminary hui in June 2006, this strategy seeks to ensure iwi are well placed to positively influence and shape the design of cultural landscapes within their tribal boundaries.

As kaitiaki, the mana whenua have a custodial responsibility for places of cultural significance - such as marae, urupa, wahi tapu and mahinga kai - as well as having a responsibility for all public spaces and spaces in private ownership, particularly where development may threaten the well-being of the wider environment.

Mana Whenua [wi, hapu and whanau will be the ultimate drivers and shapers of any Cultural Landscape Strategy implemented within their tribal domain.

The first draft of the strategy and a plan for its implementation were completed in January of 2007. July 2007 saw a hui convened at Apurmoana Marae in Rotorua entitled 'Designing Maori Futures' to progress the establishment of a Society of Maori professionals to progress aspects of the strategy - it secured 25 founding members and a further 28 registrations of interest to join. Between August 2007 and February 2008 the strategy was taken out for iwi consultation through eight hui from Te Tai Tokerau to Murihiku and gained unanimous support.

### TE ARANGA

### Huanga - Key Hui Outcomes

The hui participants advocate for, and will work toward, the reinstatement, development and articulation of the physical and metaphysical cultural landscape of whanau, hapu and iwi - that we may see ourselves reflected in the landscape.

The hui participants unanimously agree and assert that the development and articulation of the Maori cultural landscape will contribute to the health and well-being of all who reside in and visit Aotearoa - through realising our unique Aotearoa & Pacific identity.

The Te Aranga hui reviewed a range of case studies in Heretaunga, to identify issues, aspirations and opportunities to inform the development of this strategy.

Special thanks to the whanau of Waipuka Inc, Te Taiwhenua o Heretaunga and Waiohiki Marae for sharing their stories with us. This strategy is named 'Te Aranga' in honour of the host Marae - and illustrates the many paths it can take, unique to each local context.

Thanks also to the many iwi throughout the country who hosted us, challenged us, shared their dreams and frustrations, and ultimately pledged their support to the strategy, as well as informing this revision to better reflect their views.

Nga mihi nunui ki te hau kainga o Heretaunga me nga iwi o te motu. Tena hoki koutou mo o koutou manaaki, o koutou aroha me o koutou mohio.

TE ARANGA MARAE - FLAXMERE





NGATI AWA WHARE KAI & CONFERENCE CENTRE



PAPAKAINGA CONCEPT - TUHOE KI RUATAHUNA



PAPAKAINGA - NGATI WHATUA KI ORAKEI

"we are already doing it - we just need to do it better and more often"

"the potential is obvious when you see the examples"

5



TE PUIA - ROTORUA



HERETAUNGA PARK COMMUNITY & CONFERENCE CENTRE



VIADUCT BASIN - AUCKLAND



TE AO MAAHINA - WELLINGTON ZOO NOCTURNAL HOUSE



WAITAKARE CITY

## TE ARANGA

## Nga Hua

The beneficial outcomes arising from the realisation of this kaupapa were described by hui participants as:

## ✦ For Maori

- ✦ Mo tatou, a mo nga uri a muri ake nei
- ✦ Enhanced Maori identity & wellbeing - social and cultural outcomes
- ✦ Restored kaitiakitanga
- ✦ Hei whakamaumahara o tatou tupuna
- ✦ Recognition and acknowledgment of mana atua, mana whenua, mana tupuna
- ✦ More relevant participation in decision making processes that affect environment and communities
- ✦ Realise professional capabilities of local Maori design community
- ✦ Building capacity and capability to make choices and critique the design of cultural landscapes
- ✦ A means of connection and a sense of belonging - reclaiming sense of place
- ✦ A reassertion of the Maori voice in the landscape
- ✦ Educational opportunities for rangatahi coming through succession planning
- ✦ Enhanced economic outcomes
- ✦ The ability to determine and articulate our stories from our perspective
- ✦ A means to contextualise our tikanga and facilitate cultural practice
- ✦ A platform for global and cultural exchange
- ✦ A realisation & celebration of our unique Pacific identity & distinctive cultural landscape
- ✦ Inclusion of indigeneity in national identity
- ✦ Enlightened nation
- ✦ Enhanced eco systems / taiao
- ✦ Enhanced relationships with communities and stakeholders

## ✦ For Tauīwi (all other peoples of NZ)

- ✦ Means of connection with tangata whenua
- ✦ Means of connection with Aotearoa
- ✦ Alternative models of conservation and sustainability
- ✦ Global point of distinction
- ✦ Education
- ✦ Access to understanding of kaitiakitanga
- ✦ Pride in and connection with the Pacific
- ✦ Smoother development processes
- ✦ Participation in national cultural fabric
- ✦ A way to develop an innovative & unique vernacular design style of this place
- ✦ Healing the past, being able to forgive
- ✦ Creating a future
- ✦ Economic gain through marketing of identity
- ✦ A sense of unity - blending of indigenous and western cultures
- ✦ Revelation of the 'whole' story
- ✦ Opportunity to consolidate own identity
- ✦ Enhanced eco systems
- ✦ Restoring authenticity
- ✦ An opportunity for redress/healing
- ✦ Breaking down of inhibitions



## TE ARANGA

## Kaupapa - Philosophy and Intent

To achieve Te Ira Tangata (ultimate state of well-being) by:

Te whakatipuranga o te taiao - healing of the environment.

Te whakatinanatia i nga wawata Maori o te taiao - embodiment of Maori aspirations in the built environment

Te puawaitanga o te taiao - manifestation of the Maori cultural landscape.



## Tikanga - Doing what is right.

Central to the implementation of the Te Aranga kaupapa and strategy is:

Kaitiaki - our individual and collective custodial rights and responsibilities to protect and nurture our environment and living places.

Whakapapa - recognition of our connections with one another and place, our connection with past and future.

Mana Whenua - recognition of the innate rights and responsibilities accorded through whakapapa to those tangata whenua who hold mana over place through primacy of occupation and connection with whenua.

Ahi kaa roa - the importance of maintaining occupancy of, and connection with, whenua - as the puna (well-spring) of our identity, and recognition of the value and importance of those who 'keep the home fires burning'.

Rangatiratanga - the rights of Mana Whenua to shape and control their own destiny.

Manaakitia - the practicing of hospitality and reciprocity in our interactions with one another. According respect and extending friendship towards one another.

Tapu - recognition of those things deemed to be sacred by tangata whenua and the importance of their protection and observance.

Kanohi ki te kanohi, pakahiwi ki te pakahiwi - the value of working face to face and shoulder to shoulder.

## TE ARANGA

**Rautaki** - Strategy to achieve the kaupapa

The hui participants formulated a three-pronged strategy to achieve the Te Aranga Kaupapa.

The strategy set out here is really a strategy to further develop and communicate the Kaupapa, providing a platform upon which iwi, hapu and whanau can develop their own strategic response within their own social, environmental, economic, cultural and political context. Iwi, hapu, communities and professionals throughout Aotearoa / NZ will be ultimately responsible for implementation.

**Rautaki Tuatahi****Mana**

To empower, enable & connect.

**Whainga**

our objective

To establish a network of Maori professionals to provide response, intervention, support, advice and consultancy to iwi, hapu, whanau and relevant stakeholders in cultural landscapes.

**Rautaki Tuarua****Matauranga**

To inform

**Whainga**

our objective

To collate, develop and provide iwi, hapu, whanau and other relevant stakeholders with the information necessary to increase their awareness and knowledge of Maori cultural landscape processes, practices, aspirations, issues, and benefits.

**Rautaki Tuatoru****Rawa**

To equip

**Whainga**

our objective

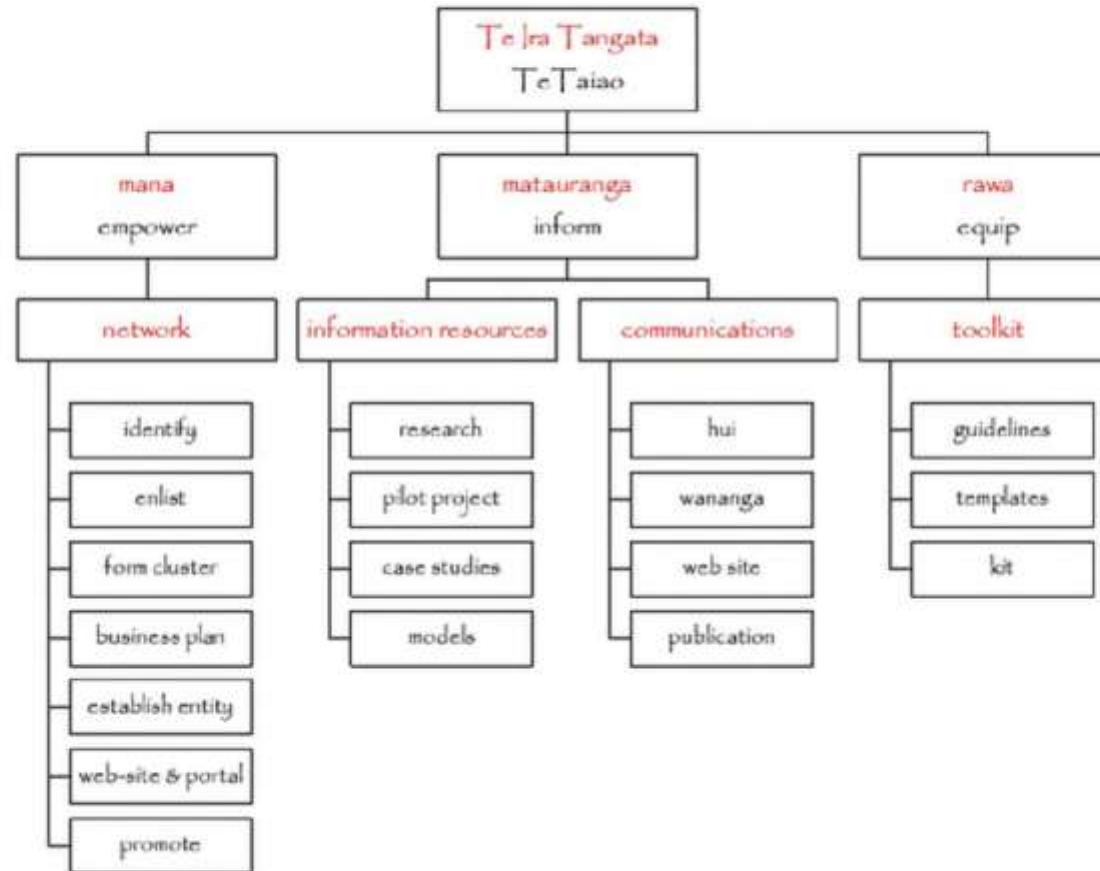
To equip iwi, hapu, whanau and other relevant stakeholders with the tools they need to carry out meaningful, sustainable and authentic cultural landscape development and management.



TE ARANGA

## hanga rautaki mo te whakatinana o te kaupapa

strategic framework for the realisation of our purpose



TE ARANGA

## extent of strategic impact

The diagram below illustrates potential areas for application of the strategy as identified by Te Aranga hui participants.



TE ARANGA

## to matou putake

our message

## message to kaitiaki - whanau, hapu and iwi

He Whakatauki:

“Ma to rourou, ma toku rourou

e ora ai te iwi”

With your food basket and my food basket (by working together) the people will be well.

- ✦ This strategy is intended to support iwi / hapu and whanau to define and fulfill your own cultural landscape strategies through access to information, advice and professional support. It is intended to complement, inform and uplift your own iwi / hapu management plans.
- ✦ Iwi engagement and contribution to the design and maintenance of cultural landscapes is critical at all levels
- ✦ The reinstatement, enhancement, articulation and promotion of our cultural landscapes is vital to our people
- ✦ Building capacity and capability is critical to achieving this (succession planning).
- ✦ There are opportunities to design, build and enhance influential and mutually beneficial relationships with territorial authorities, developers and designers
- ✦ Know, value, engage and utilise the services and skills of your own design professionals and creative community
- ✦ Value and trust your own knowledge
- ✦ We encourage you to access the strong and growing Maori professional skill base
- ✦ There is now a useful storehouse of exemplars - seek support
- ✦ Share your stories, share your successes
- ✦ Act now to avoid having to react later
- ✦ Bring your professionals back into your fold and teach them what they need to know to function effectively in your rohe
- ✦ Ensure you are seeking comprehensive bottom line benefits in all cultural landscape developments: cultural, social, environmental spiritual and economic
- ✦ Identify and utilise appropriate models of engagement



TE ARANGA

## to matou putake

our message

## message to territorial authorities

He Whakatauki:

"Whatungarongaro te tangata -  
toitu te whenua"

people come and go the land remains

- ✦ This strategy is intended to support Territorial Authorities in developing meaningful and sustainable relationships with iwi, hapu and whanau in defining and developing cultural landscapes.
- ✦ The strategy is intended to complement and support the development of iwi / hapu driven strategies and plans that will ultimately prevail over this strategy.
- ✦ Know your mana whenua (those iwi and hapu with authority within your territorial boundaries) and their aspirations for the natural and built environment.
- ✦ Seek, empower and resource mana whenua to assist you to achieve your objectives
- ✦ Timely engagement with mana whenua - from inception to completion - will deliver quality outcomes for the wider community
- ✦ Foster and maintain authentic / enduring relationships with mana whenua
- ✦ Work with mana whenua to define your relationship with them
- ✦ Assign resourcing to building and maintaining mana whenua relationships
- ✦ Fostering the design of mana whenua cultural landscapes will enhance sense of identity for mana whenua and the wider community
- ✦ Take every opportunity to explore and celebrate our cultural difference and diversity in the built environment



## message to crown agencies

He Whakatauki:

"Ma te huruhuru ka rere te manu"

With feathers the bird can fly. (with the right support the strategy will succeed).

- ✦ We seek your support to promote the strategy
- ✦ We encourage you to ascertain how you can champion and support the strategy
- ✦ We seek strategic alignment with your agencies to implement this strategy

## TE ARANGA

## to matou putake

our message

## message to maori professionals

He Whakatauki:

"Hokia ki o maunga kia purea e koe  
i nga hau o Tawhirimatea"

Return to your ancestral mountains to be  
cleansed by the winds of Tawhirimatea.

- ✦ Be unashamedly Maori - kia mau ki to wairua Maori - kia tu rangatira ai hei Maori
- ✦ Kia mohio ai to whakapapa - know who you are and where you're from and engage with your own Iwi & Hapu
- ✦ Support, foster, mentor and employ other Maori designers
- ✦ Strive for collaborative working relationships
- ✦ Take responsibility for the well-being of your whanau, marae and hapu
- ✦ Wananga
- ✦ Korero Maori



## message to affiliated professionals and their professional bodies

He Whakatauki:

"Ehara taku toa i te toa takitahi,  
engari taku toa he toa takitini"

My achievement is not that of an individual, but  
is that of many. (we can achieve much  
together)

- ✦ There is a general lack of understanding and knowledge on how to engage with Maori processes and design principles/ concepts within 'mainstream' design professions
- ✦ Design education and practice needs to appropriately resource the teaching and engagement of kaupapa Maori design, architecture, landscape architecture, planning and engineering
- ✦ Get on to it - take time out to understand kaupapa Maori design principles
- ✦ Engage with Maori designers and related professionals in your communities of practice
- ✦ Engage early and work closely with mana whenua
- ✦ Work collaboratively - kanohi ki kanohi, pakahiwi ki pakahiwi. (face to face and shoulder to shoulder)



## TE ARANGA

No reira e kare ma, kia oti pai ai te karere o  
te manu nei. E ai ki te rangatira raka, nana  
ano i tongi ai te reo nei:

"Kotahi te kowhāo o te ngira  
E kuhuna ai te miro mā, te miro pango me te  
miro whero  
I muni, kia mau ki te aroha, ki te ture, me te  
whakapono."



Ko tatou tena e pupuru nei, e ngangau hoki  
nei te rongoa hei oranga, hei painga mo nga  
iwi whakatupuranga. No reira ra ko te pae  
tawhiti, whaia kia tata. Ko te pae tata,  
whakamaaua kia tina!

Hāumi e!  
Hui e!  
Taiki e!



**Te Aranga Hui Participants:**

This strategy incorporates contributions from over 40 participants of the Nov 2006 hui-a-kaupapa including:

Phil Wihongi - Boffa Miskell  
 Antoine Coffin & whanau - Boffa Miskell  
 Alan Titchener - Titchener Monzingo Aitken Landscape Arch  
 Wiremu Royal - Royal Architects, Christchurch  
 Elera (Dear) Makea - Christchurch  
 Perry Royal - Royal Architects, Christchurch  
 Neil Challenger - Lincoln University Landscape Architecture  
 Kepa Mongan - University of Auckland School of Engineering  
 Jaean J. Cranwell - Kati Irakehu  
 Manuhua Barcham - Massey University  
 Amon Broughton - Massey University  
 Martin Manosouce - Te Puni Kokiri Business Directorate  
 Oriana Karere - Te Puni Kokiri Takitimu Office  
 Yvonne Weeber - Ministry for the Environment  
 Anthony Tipene - Historic Places Trust  
 Craig Pauling - Environmental Adv. Te Runanga o Ngai Tahu  
 Alf McCauslands - Western Bay District Council  
 Lisa Kanawa - Te Runanga a Iwi o Nga Puhi  
 Shad Rolleston - Manaaki Whenua Landcare Research  
 Nikki Harrison - Ngati Kahungunu Iwi Inc  
 Moana Boyd - Opus International Tauranga  
 Naarah Stead - Environment Bay of Plenty planner  
 Aaron Tearamakutu - Te Puna Mataranga o Whanganui  
 Brian Kora - Te Puna Mataranga o Whanganui  
 Soraya Pohatu - Ngai Tamanuhini  
 Ripaka Winitana - Ngai Tamanuhini  
 Dennis O'Reilly - Waiohiki Marae  
 Nigel Hadfield - Waiohiki Marae  
 Mane Adams - Runanga Marae  
 Paratene Te Huia - Waipuka Inc  
 Rose Mohi - Waipuka Inc  
 Alayna Watene - Te Taiwhenua o Heretaunga  
 Glen Watene - Te Taiwhenua o Heretaunga  
 Ben & Menare Keefe and Marae whanau - Te Aranga Marae

**Iwi Consultation Hui Participants:**

This strategy has been updated thanks to the contributions of the following people through Iwi consultation hui between Aug 2007 and February 2008:

**Te Runanga o Turanganui a Kiwa - 31 Aug 2007:**

Pene Brown Chair, Trustees; Peter Tupara, Na Raihana, Chiquita Pohatu, Rerehau Pounsford, Erena Nepe, Stan Pardoe, Bill Ruru, Wai Waipara, Charlie Pera, Temple Isaacs and Ronald Nepe CEO.

**Tai Tokerau Iwi CE forum - 9 Oct 2007**

Teresa Tepania-Ashton CEO Te Runanga a Iwi o Ngapuhi, Steven Allen - CEO Te Runanga o Te Aupouri plus CEOs of 5 of the other six iwi.

**Ngati Kahungunu - 26 Oct 2007**

Ngahiwi Tomoana Chair Ngati Kahungunu Iwi Inc, Aramahu Mitchell GMNKI, Mere Tomoana, Denis O'Reilly Waiohiki Community Charitable Trust, Waa Harris Pakipaki Community, Toby Peri, Diane Brown, Alayna Watene Kaiwhakahaere Matua Te Taiwhenua o Heretaunga, John Sellwood, Aroha Sellwood, Kepa Toa Omahu/Takutai Moana o Waipuka, Hariata Dawn-Bennett Waipuka Inc/Takutai Moana o Waipuka, Jenny Manger Takutai Moana o Waipuka/Omahu/Awarua o Hinemanu/Te Kaiao, Lester White Ngati Pororo/Korongata Marae

**Te Runanga Awatupua a Whanganui 15 Sep & 7 Dec 2007**

John Maihi (Chair Tupoho), Esther Tinirau (Manager Te Puna Mataranga o Whanganui, Huia Perch and Waahi Teki.

**Te Runanga o Ngati Porou: 14 Dec 2007**

Senior Management Team Amohaere Haukamau - CEO, Anne Huriwai, Lillian Baldwin-Tangere and Papa Boycie Te Maro (Kaumatua Anglican Minister)

**Tuwharetoa Asset Management Ltd: 11 Feb 2008 - Tina Porou Unit leader****Tairāwhiti Development Partnership (Regional Forum): 15 Feb 2008**

Pene Brown (TROTAK) - Chair, Api Mahuika - (Chair Te Runanga o Ngati Porou), Amohaere Haukamau (CEO Ngati Porou), Rangitū (Kahungunu ki te Wairoa), Lindsay McKenzie (CEO Gisborne District Council), Les Probert (Mayor Wairoa District Council), Peter Freeman (CEO Wairoa District Council), Michael Muir (private), Dale West (secretary) and Doug Birt (GDC).

**Te Runanga o Ngaitahu: 19-20 Feb 2008**

Michael Skerrett GMTe Ao Marama Inc & TRONT Board member, Jane Davis Oraka-Aparima Runaka, Craig Pauling TRONT Environmental Management, Andrea Lobb GMMahaanui Kuratuaia Ltd, Jaean Cranwell Wairewa Runaka, Hirini Matunga Landscape Architecture Lincoln University/ Taumutu Runaka, Bill Royal Royal Architects

TE ARANGA



## Steering Committee Contacts:

The strategy was drawn together and written by members of a national steering committee. For further information or enquiries please contact steering committee members:

**Kaiwhakahaere:** Rau Hoskins, Director Kakariki Consulting Ltd, Director design TRIBE Architects.  
e rau@designtribe.co.nz m 021 658019

**Roopu Whakahaere:** Karl Wixon, Project Manager  
Director WIKI Design & Consultancy Ltd  
e karl@wiki.maori.nz m 027 245 7320

**Roopu Whakahaere:** Robyn Rauna, Consultant  
Director Robyn Rauna Ltd  
e robyn@rrltd.co.nz m 027 249 4166

**Roopu Whakahaere:** Rhi Te Nana, Educationalist  
Kakariki Consulting Ltd  
e rhi@nana@stra.co.nz p 09 8154321

**Roopu Whakahaere:** Jacob Scott,  
Scott Design - Architectural Designer / Artist  
e jacobscott@stra.co.nz m 027 221 4585

**Roopu Whakahaere:** Carin Wilson, Designer  
Director Studio Pasifika Ltd  
e carin@studiopasifika.co.nz m 021 630733

**Kaitautoko:**  
Saul Roberts, Architect  
e saulroberts@stra.co.nz m 021 969336

Lena Henry, Planner, Maori Policy  
Auckland City Council  
e lena.henry@aucklandcity.govt.nz p 09 373 6123

Wayne Knox, Maori Liaison Officer,  
Waitakere City Council.  
e wayne.knox@waitakere.govt.nz p 09 839 0400

TE ARANGA





National  
**SCIENCE**  
Challenges

**BUILDING BETTER  
HOMES, TOWNS  
AND CITIES**

Ko ngā wā kāinga hei  
whakamāhorahora

# Exploring Te Aranga Design Principles in Tāmaki

Jacqueline Paul

---

## Exploring Te Aranga Design Principles in Tāmaki

Jacqueline Paul

Assignment Submitted for

Bachelor of Landscape Architecture (Hons), Unitec

June 2017

### 1. Introduction

Te Aranga Design Principles are a cultural landscape strategy/approach to design thinking and making which incorporates a series of Māori cultural values and principles. These include; Mana, Whakapapa, Taiao, Mauri Tu, Mahi toi, Tohu and Ahi Kā. The Te Aranga Design Principles address the processes of economic, social, environmental and spatial development changes. They are a set of outcome-based principles founded on Māori cultural values and formulated to provide practical guidance for enhancing outcomes for the design environment. The principles have arisen from a widely held desire to enhance mana whenua presence, visibility and participation in the design of the physical realm<sup>1</sup>. This enables the development community to understand how all can positively engage with mana whenua and shape our built environment.

The scope of this study, is to strive towards a better understanding of the Te Aranga Design Principles, and the ways in which they might be useful and applicable in the development of policy and design for residential development in the Tāmaki Area. In what ways will this approach demonstrate how Tāmaki might express Māori place, place attachment, and community cohesion? What methods or approaches might be used to recognise Māori and community values?

This study will also suggest how the Te Aranga Design Principles can be embedded through procurement, and develop a framework to translate into the design process and contracts for Tāmaki Regeneration Company.

### 2. Context

The Tāmaki area is currently in the process of regeneration. This area includes Glen Innes, Point England, Waiotaki Bay and Panmure. The focus area was developed in the 1930s as a large state housing area. It consists of businesses, industries, schools, marae, neglected open spaces, run-down housing stock on large areas of land, valuable coastal properties and has a significant amount of Māori and Pasifika residents. There are a lot of challenges in the area which have developed into some special opportunities which the stakeholders aim to

---

<sup>1</sup> Auckland Design Manual. (2016). Te Aranga Principles - Auckland Design Manual. Retrieved September 1, 2016, from [http://www.aucklanddesignmanual.co.nz/design-thinking/Māori-design/te\\_aranga\\_principles](http://www.aucklanddesignmanual.co.nz/design-thinking/Māori-design/te_aranga_principles)

address. These stakeholders include Auckland Council, the local community board, Ngāi Tai, Ngāti Paoa, Ngāti Whatua and the Tāmaki Regeneration Company who are involved in the design and development projects within the area. The community has encountered significant changes due to a number of houses that have been removed, and families have been displaced.

### 3. Te Aranga Design

This purpose of this strategy is to support local iwi to demonstrate cultural approaches and perspectives in terms of how to manage and build on land.

*"Te Aranga seeks to foster culturally appropriate responses to the built environments of Aotearoa/New Zealand, that are strongly grounded in the concepts of place and belonging intrinsic to Te Ao Māori, the Māori world"<sup>2</sup>.*

This means recognising cultural connections through this strategy in order to demonstrate the significance of land and identity. Māori methods and ideas have a more traditional approach to how things should be done. It provides an opportunity for iwi to engage and contribute to projects. This enables them to develop relationships with authorities and developers and designers. Iwi are able to share narratives and knowledge about the surrounding environment in order to influence design and inform others how to function within their rohe effectively. This model ensures iwi and community engagement occurs throughout the process and works towards creating beneficial outcomes on all levels.

For Māori this means that their identity and wellbeing is being enhanced, they are able to participate in decision making processes that affect the community and environment, spiritual connection and sense of belonging is preserved, reassertion of Māori voice in the landscape, and many other contributing beneficial outcomes which through Te Aranga Design they are able to develop.

For Tauīwi (non-Māori) this means connection with tangata whenua, education on alternative models of conservation and sustainability, encountering smoother development processes, working towards a better future for all parties, economic gain through marketing of identity and establishing a sense of unity for indigenous and western cultures.

So how might Te Aranga Design Principles be a useful tool for landscape planning and design for the Tāmaki area? What methods might be used to recognise Māori values of Ngāti Paoa, Ngāi Tai and Ngāti Whatua as well as those of Tauīwi?

---

<sup>2</sup> Development of Te Aranga. (2016). *TE ARANGA MĀORI CULTURAL LANDSCAPE STRATEGY*. Retrieved from [http://www.nzsla.co.nz/media/65262/te\\_aranga\\_Maori\\_cultural\\_landscape\\_strategy\\_pq\\_20072009.pdf](http://www.nzsla.co.nz/media/65262/te_aranga_Maori_cultural_landscape_strategy_pq_20072009.pdf)

#### 4. Tāmaki Regeneration Company

The Tāmaki Regeneration Company is a the first community regeneration programme in Aotearoa. It is a joint entity with the Crown and Auckland Council with four key mandate areas Social Transformation, Economic Development, Placemaking and Housing Resources. TRC aims to enable the locals to build on the things they value and strives to identify and maximise the region's potential. Tāmaki has a rich, diverse community and a strong cultural identity. The regeneration program works in partnerships with local residents and businesses, mana whenua, local and central government agencies, the Maungakiekie, Tāmaki and Orakei local boards, local service providers, the community and private sectors.

The relationships Tāmaki Regeneration Company, with mana whenua and stakeholders, have been influenced by the Te Aranga Design model. "Embedding the Te Aranga Design principles within our programme and co designing with mana whenua the process and protocols," is described by community engagement manager Mihi Tibble. This suggests that TADP is a useful tool that has been implemented into their landscape planning and design strategy for the Tāmaki Region.

The Te Aranga Principles are recognised in the Tāmaki Regeneration Plan - Version 0.17. They are identified in the 'Shaping Tamaki section' under design principles. These are useful tools which provide guidance on how Māori cultural considerations should be integrated into projects within New Zealand. The Principles provide cultural perspective and add value to the project. The Tāmaki Reference Plan acknowledges the Te Aranga Design Principles in order to reflect how iwi and Tamaki Regeneration Company see the application of these principles in the Tāmaki context. By setting this framework it allows for other parties to have an open minded approach to how they apply these principles into their projects.

The diagram below defines Māori values and the Te Aranga Design Principles and is shown for discussion and input of all relevant parties.



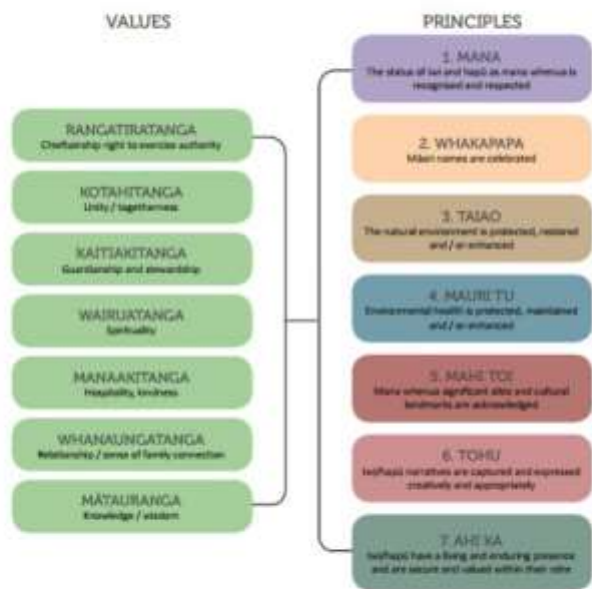


Figure 1. Te Aranga Design Principles (Tāmaki Regeneration Company, 2016, p. 60)

This framework is an interpretation of built form, public art, experiential purposes, and signage wayfinding. This diagram provides direct links, which demonstrate the significance of Māori Values and Māori Design Principles. These principles are a reflection of Māori culture values. By recognising this framework it acknowledges Māori perspective and refers to the traditional approach when working with land. It gives the developers and designers guidelines of what they need to integrate into their design process and intentionally use these principles to preserve Māori culture within built environment. It may have an approach in terms of how can you embed and withhold that influence of Mana (respect) within the process of development of built environment? How do you recognise whakapapa of the existing development and embed that into the design process? What methodology might you use to demonstrate Taiao, Tohu or Mauri Tu? How can we show Ahi Ka is valued and interpreted into the design project? It's about identifying these opportunities that the

values provide and encouraging the design by using the principles as motives to shape and form a project. The demonstration of spiritual values into built and physical environment is vital for local mana whenua.

### 5. Application of Te Aranga Design Principles for Tāmaki

The TADP are tools to facilitate relationships, co-design and collaborations for developers and Māori. So how might the TDAP be applied in change making? What methods might be used to recognise Māori values of Ngāti Paoa, Ngāi Tai and Ngāti Whātua Orākei and other Mana Whenua in the area through these principles?

Setting the framework is one thing, applying and implementing them is another. In the diagram below you will see the seven principles in relation to a description as to how these will be implemented in the Tāmaki Regeneration Programme.

This is the set of design principles and how the Tamaki Regeneration Company have interpreted the demonstration of principles within the project. However, there are questions to be addressed.

- How is it relevant to the context area?
- How will it be integrated into the design process?
- What are the possible outcomes in demonstrating these principles?
- How are mana whenua recognized?
- How are the community going to get involved?
- What needs to be preserved and protected?

These are the types of questions the Tamaki Regeneration Company have thought about but not currently gone too far into detail, though they have suggested practical, relevant and realistic approaches.

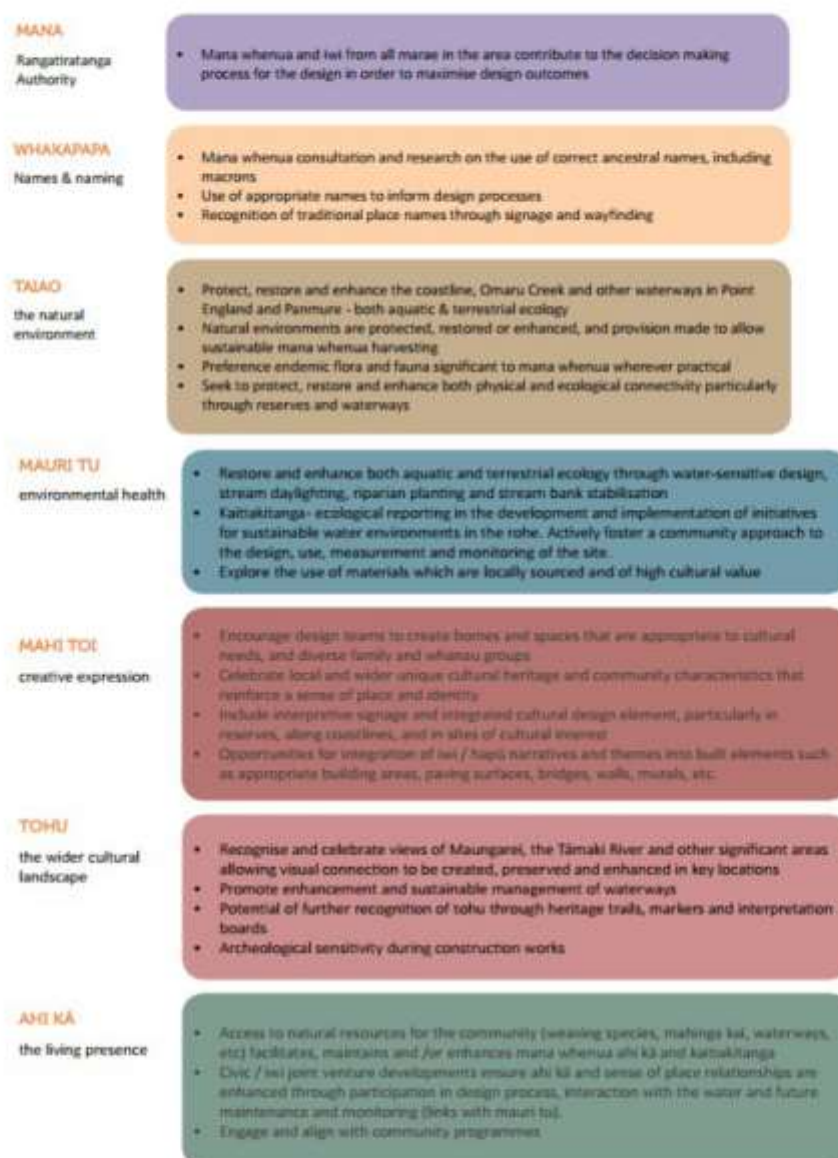


Figure 2. Place Application of The Te Aranga Design Principles For Tāmaki (Tāmaki Regeneration Company, 2016, p. 61)

Tāmaki Regeneration Company has addressed how TDAP be can be applied in change making as a result of these principles, and what approaches are in place which recognise Māori values and mana whenua aspirations.

Key methods such as focussing on connecting the mountain and the centres to the river, using public open spaces and streets to function as conduits, orient community and education facilities, increasing housing density and improving pedestrian/cycling routes in order to make significant changes in Tāmaki.

These key moves (*see figure 3*) demonstrate how Tāmaki expresses Māori place, place attachment, and community cohesion. The collaboration of parties and groups work together effectively in order to ensure that there is community cohesion, things run smoothly and that resources are maintained. This model encourages that expression of Māori place and attachment through the TADP.

From this process of embedding and integrating TADP into the Tāmaki Regeneration Project, Māori place-making and identity through design is enabled. In order to assist the development towards achieving the identified objectives, TRC takes a regeneration approach to place-making which is very significant in the success of making Tāmaki a great place.

Some of the place-making taking place in the Tāmaki region include;

- activating public spaces,
- supporting existing community and future residents,
- school holiday programmes,
- community events and youth and family days for new settlers.

#### CELEBRATE THE RIVER

Create a connected web of green streets and reserves, linking Maungarei (Mount Wellington), town centres, key community facilities and housing to Tāmaki Estuary.

#### DIVERSIFY JOBS & LAND USES

Encourage greater mixed use development that caters to a wider employment base and is more complimentary to housing, people and places.

#### SITE RESPONSIVE DESIGN

Celebrate and enhance the cultural and natural assets of the site and surroundings.

#### ACTIVE COMMUNITY SPACE

Create vibrant, safe and memorable civic spaces in centres which are flexible for a range of activities and users at various times of the day and night.

#### CONNECTING TO COMMUNITY

Link Tāmaki with adjacent communities through centre revitalisation, new employment uses and community programs.

#### ACTIVE STREET LIFE

Reinvigorate centres and neighbourhoods by upgrading streetscapes as well as easing controls on outdoor trading and land use changes to encourage more complimentary development.

This strategy is not limited to just TRC, but extends to partners. These strategies are derived from the TRC objectives.



**Figure 3. Unlocking Tāmaki’s Potential**  
(Tāmaki Regeneration Company, 2016, p.62)

## 6. Procurement

Long term partnerships with private sector through procurement of development and community partners for redevelopment are key to the regeneration project. In relation to this study, this provides an opportunity for the initiative to implement how the Te Aranga Design Principles can be embedded through procurement, and develop a framework to translate into the design process and contracts for Tamaki Regeneration Company.

Through procurement the Te Aranga Principles can be fully embedded into the contract process, normalizing TADP as a standard practice for all design projects participating in the Tamaki Regeneration. This move should aim to integrate TADP throughout the design process from initiation right through to completion stage, which can be formalised in contracts.

Phil Wihongi (Auckland Urban Design Panel) has suggested that there is a need to: Articulate an expectation, provide processes and connection, to enable and have robust means for assessing through procurement, by implementing this at all levels and setting the foundation. This will require efficient resource use and upskilling a working party to engage in the process. This will also encourage other aspects such as the idea of how developers will contribute to the community etc. This is how TADP will enforce that approach so that it is not optional to implement these principles. This means seeking expressions of interest from mana whenua and relevant stakeholders and co-designing and collaborating so that they carry out meaningful, sustainable practices in development and management. This will encourage a sense of unity between Iwi, design and development professionals, local and central governments in order to demonstrate core tikanga through TADP.

### TĀMAKI BUSINESS CENTRE

Safeguard the potential for a new mixed use development around the former Tāmaki station.

### DIVERSE HOUSING CHOICE

Provide a diverse mix of quality housing types that cater to a broad range of demographics and incomes.

### EMBEDDED PARTNERSHIPS

Foster business partnerships between private industry and Government that will help deliver the Tāmaki Implementation Plan vision and provide opportunities for innovative and prosperous development.

### SAFER GREEN SPACES

Ensure all green spaces are safe and activated by opening up sight lines and fronting housing to open spaces.

### TRANSPORT CHOICE

Connect Tāmaki and the wider context through strong public transport links, additional rail crossings and legible pedestrian and cycle networks.

## 8. Conclusion

As an overview, this study discusses how TADP have been integrated into the TRC programme at design levels, but need to be applicable at the policy level in order for development to be enhanced on different scales. This would be achievable by embedding the TADP into the procurement process and will need to be further developed as a set framework so that it is translated into the entire design process and formally implemented into contracts. This will need to be assessed, monitored, and reviewed over the process in order to make sure the TADP is used efficiently and consistently in projects. This process will also influence the Tāmaki region by ensuring Māori place and community is taken into consideration throughout the project, and will initiate co-design and collaboration from diverse groups working together to ensure community cohesion in Tāmaki.

Through procurement of the regeneration programme it will encourage consistency when TADP are a concrete framework where transformation of the physical environment will be delivered by a small set of developers who will aim to provide opportunities and beneficial outcomes for the local community.

We can ensure that through co-design there will be alternative methods and approaches that will be used to recognise Māori values and identity but also allowing Tauīwi to have an input too. This will demonstrate how Te Aranga Design principles are useful tools for landscape and planning and will have a significant influence on the Tāmaki transformation.

## References

Auckland Design Manual. (2016). Te Aranga Principles - Auckland Design Manual. Retrieved September 1, 2016, from [http://www.aucklanddesignmanual.co.nz/design-thinking/Māori-design/te\\_aranga\\_principles](http://www.aucklanddesignmanual.co.nz/design-thinking/Māori-design/te_aranga_principles)

Development of Te Aranga. (2016). *TE ARANGA MĀORI CULTURAL LANDSCAPE STRATEGY*. Retrieved from [http://www.nzila.co.nz/media/65262/te\\_aranga Māori cultural landscape strategy pg\\_20072009.pdf](http://www.nzila.co.nz/media/65262/te_aranga_Māori_cultural_landscape_strategy_pg_20072009.pdf)

Tāmaki Regeneration Company. (2016). *Tāmaki Reference Plan* (Version 0.17). Retrieved from <http://www.tamakiregeneration.co.nz/sites/default/files/site-files/TRC%20Reference%20Plan%20resized.pdf>

Tāmaki Regeneration Company. (2016). *Tāmaki Strategy Framework*. Retrieved from [https://www.beehive.govt.nz/sites/all/files/Tamaki draft strategic framework.pdf](https://www.beehive.govt.nz/sites/all/files/Tamaki_draft_strategic_framework.pdf)

## Acronyms

TADP Te Aranga Design Principles

TRC Tāmaki Regeneration Company



Wednesday, 4 November 2020

Item 6

*Te Hui o Te Kaunihera ā-Rohe o Heretaunga*

**Hastings District Council: Heretaunga Takoto Noa**

**Māori Standing Committee Meeting**

*Te Rārangi Take*

# Report to Heretaunga Takoto Noa Māori Standing Committee

---

**Nā:**  
**From:** **Colin Hosford, Public Spaces and Building Assets Manager**

---

**Te Take:**  
**Subject:** **Proposed Renaming of Waimarama Domain**

---

## **1.0 Executive Summary – *Te Kaupapa Me Te Whakarāpopototanga***

- 1.1 The purpose of this report is to seek feedback of the Committee on the proposal to rename the Waimārama Domain.
- 1.2 With the feedback of the Committee, officers will return the recommended name to the Taupunga marae whānau for comments prior to returning to Council for ratification of the new name.

## **2.0 Recommendations – *Ngā Tūtohunga***

- A) That the report of the Public Spaces and Building Assets Manager titled Proposed Renaming of Waimarama Domain dated 4 November 2020 be received for feedback purposes.
- B) That the new reserve name recommended by the Committee be returned to the Taupunga marae whānau for final comment, prior to Council being requested to ratify the new name.

## **3.0 Background – *Te Horopaki***

- 3.1 The reserve, generally known as the Waimārama Domain has been a key open public space for decades much enjoyed by both the local and wider community.
- 3.2 Up until 2011, the site was owned by an arm of the Roman Catholic Church called the Society of Mary (the Society).

- 3.3 The Society previously leased the land to the Hawke's Bay County Council and then its successor, the Hastings District Council (HDC) until 2011, when after prolonged negotiations with Council and between the Society and descendants of Airini Donnelly, the HDC entered into a purchase agreement that would ensure the land stayed in public ownership.
- 3.4 After much negotiations the \$1.17m purchase agreement included a condition that the Waimārama Domain be renamed to be called the Airini Donnelly Reserve, in recognition of the historical links to the land of Airini Donnelly and her descendants.
- 3.5 Soon after the reserve coming into public ownership, local hapū, questioned the validity and propriety of the proposed new name and subsequently petitioned Council to reconsider the matter. The marae has requested Council consider a number of alternative names that in their opinion offer a more appropriate alternative.
- 3.6 Officers and the local Ward Councillor met with the marae committee and whānau to hear their viewpoint and proposed alternative names that better reflected local hapū perspectives.
- 3.7 This report seeks the Committee's feedback on a proposed new name for the Waimārama Domain so that the matter can be resolved.

#### 4.0 Discussion – *Te Matapakitanga*

- 4.1 In 2010, when Council first entered into discussions on the proposed land purchase, the descendants of Airini Donnelly were closely involved in the process. Council was guided in these discussions by the then Cultural Advisor, Marama Laurenson.
- 4.2 In response to the desire to recognise the role and mana of Airini Donnelly, and the wishes of her descendants, the decision to rename the Domain was made a conditional requirement of the sale and purchase agreement.
- 4.3 The Society of Mary have on a number of occasions requested Council to fulfil the remaining condition of the sale, but officers have held back as other ideas on the renaming and local discord began to emerge. Officers advised the Society of the potential for the proposed new name to create a division amongst local hapū. Officers were advised that the Society would accept a different name as Council sees fit.
- 4.4 Taupaunga marae held a hui-ā-hapū on 4<sup>th</sup> April 2018. A copy of the alternative names put forward is included as attachment 1.
- 4.5 Officers and the local Ward Councillor met at the marae on 16 March 2020. While the marae committee and local whānau attended, the invited descendants of Airini Donnelly did not attend.
- 4.6 As a starting point, the gathering asserted that the land would be more appropriately named Karauria and not Donnelly. While the marae representatives disputed the depth of the Donnelly ancestral link, their overriding assertion was that the name of the reserve needed to be a wider and more inclusive of all the local whānau and not just one individual.
- 4.7 Names suggested and discussed at the two hui included;
  - Te Papa o Takitimu
  - Te Punga (o Takitimu)
  - Takitimu Reserve / Domain
  - Te Patatai o Takitimu
  - Te Whakakukunga o Takitimu
  - Taupunga (anchor of Takitimu)
  - Te Ākau Roa
  - Te Korowai o te Pani

- Karauria Reserve / Domain

- 4.8 It is also pertinent to note officers explained to the marae committee and whānau present that the progress towards a name change had been extended and challenging. In response, the marae representatives suggested that Council need to be brave and show leadership on this matter.
- 4.9 Council representatives also agreed to first report back to the Heretaunga Takoto Noa Māori Standing Committee on the suggested naming options, prior to Council itself addressing the matter.
- 4.10 There are no budget or financial implications that are might be impacted by the changing of the reserve's name as there is an existing parks budget allocation to replace the existing signs.

## 5.0 Options – *Ngā Kōwhiringa*

- 5.1 The choosing of an option is not applicable as this report is for feedback and guidance only.

## 6.0 Next steps – *Te Anga Whakamua*

- 6.1 The list provided by the marae committee and parties thus far is generous and has numerous suggestions that will likely resonate with hapū and the wider community.
- 6.2 Council also recognises that there may well be some disappointment from the descendants of Airini Donnelly, that the original name agreed in the purchase of the land by Council has not been actioned.
- 6.3 Officers therefore seek the Committee's feedback on the names put forward and also seek guidance on the next steps in whittling down the list to one definitive name.
- 6.4 With the Committee's feedback and naming recommendation(s), officers will return to the hapū and wānau for their final comment, prior to full Council being requested to ratify and adopt a new name for Waimārama Reserve.

## Attachments:

- 1 [1](#) Waimarama Domain Name - Voting CG-16-5-00036

---

## Summary of Considerations - *He Whakarāpopoto Whakaarohanga*

---

### Fit with purpose of Local Government - *E noho hāngai pū ai ki te Rangatōpū-ā-Rohe*

The Council is required to give effect to the purpose of local government as set out in section 10 of the Local Government Act 2002. That purpose is to enable democratic local decision-making and action by (and on behalf of) communities, and to promote the social, economic, environmental, and cultural wellbeing of communities in the present and for the future.

### Link to the Council's Community Outcomes – *Ngā Hononga ki Ngā Putanga ā-Hapori*

---

### Māori Impact Statement - *Te Tauākī Kaupapa Māori*

Council have met with mana whenua more than once including both here at Council and out at Waimārama marae with hapū and whānau. Hapū and whānau of Waimārama have also held their own

---

hui to discuss the kaupapa and potential names for the reserve, and passed these onto Council via the Chairperson of Waimārama marae.

### **Sustainability - *Te Toitūtanga***

### **Financial considerations - *Ngā Whakaarohanga Ahumoni***

### **Significance and Engagement - *Te Hiranga me te Tūhonotanga***

This report has been assessed under the Council's Significance and Engagement Policy as being of moderate significance.

### **Consultation – internal and/or external - *Whakawhiti Whakaaro-ā-roto / ā-waho***

### **Risks**

Opportunity:<Enter text> :

<b>REWARD – <i>Te Utu</i></b>	<b>RISK – <i>Te Tūraru</i></b>
<p>The changing of the name of the Waimārama Domain to a new title, supported by local hapū will have a positive benefit of having hapū voices being heard and respected.</p> <p>The potential name change will also enable Council to complete its commitment to rename the Domain and to formally tell the history of the whenua on history boards for all to appreciate.</p>	<p>In purchasing the Domain, Council agreed to change the name to Airini Donnelly Reserve. The change to a different name, supported by local hapū, may cause some adverse reaction by the descendants of Airini Donnelly. This likely outweighed by the majority support of local whanau</p>

### **Rural Community Board – *Te Poari Tuawhenua-ā-Hāpori***





## Waimārama Domain

Kia ora whānau:

At the hui – ā– hapū held on 14<sup>th</sup> of April it was agreed by all present;

“That any interested party should submit names for the Waimārama Domain with the meaning or reason they wanted it, by ANZAC Day.”

It was discussed, that the names;

- a) “should not be Tipuna” names but were to be reflective for all hapū of Waimārama and
- b) “should be Māori names.”

These proposed names should show relevance for future generations to learn something of their history/whakapapa. The submitted names are to be e-mailed to all those present and to be posted on our Facebook page. They would also be put on the marae notice board on ANZAC Day for people to discuss/vote on.

Here are the names that have been submitted by whanau.

	<i>Ngā Ingoa</i>	<i>Kupu whakamārama</i>
1.	Te Papa o Takitimu	Landing place of Takitimu
2.	Te Punga (o Takitimu)	Where the anchor of Takitimu was left
3.	Takitimu Reserve	Represents key events that helped shape our history. a) It is the landing place of Takitimu b) Taupunga is the name of our Whare Tipuna c) Prominent Tohunga left the waka to establish key Whare Wānanga for our people’s learning d) These events have had a direct impact on our four hapū today e) This history is repeated in wānanga And on marae across Kahungūnu every day
4.	Te Patatai (o Takitimu)	Seashore where Takitimu landed
5.	Te Whakakukūnga (o Takitimu)	The beaching place of Takitimu
6.	Te Ākau Roa (o Waimārama)	The long shoreline where Takitimu rested
7.	Te Korowai (o Pani)	In remembrance of Pani Karauria – younger sister of Airini. Ahikaa of some descendants who still remain in Waimarama.

As you can see whanau – the majority of submitted names are linked to Te Waka Tapu oTakitimu. As mentioned in the third explanation it has relevance to the immediate area as well as the whole of Waimārama. No:7 has been submitted on the day.

If you wish to have a vote/s 1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup> on any of these names please email me at ([baebham@hotmail.co.nz](mailto:baebham@hotmail.co.nz)) indicating which name you prefer. We will look at a time period of 7 days for all votes to be in. (Date: 2<sup>nd</sup> of May) The name with most votes will then be posted on our face book page. A record of all voting will be kept for future reference. Thank you.

Bernadette Hamlin (Chairperson – Waimarama Māori Committee)



---

Wednesday, 4 November 2020

---

Item 7

*Te Hui o Te Kaunihera ā-Rohe o Heretaunga*

**Hastings District Council: Heretaunga Takoto Noa**

**Māori Standing Committee Meeting**

*Te Rārangi Take*

# Report to Heretaunga Takoto Noa Māori Standing Committee

---

**Nā:**  
**From:** **Alex Mabin, Public Spaces Policy Planner**

---

**Te Take:**  
**Subject:** **Keirunga Gardens Draft Reserve Management Plan**

---

## **1.0 Executive Summary – *Te Kaupapa Me Te Whakarāpopototanga***

- 1.1 The purpose of this report is to inform the Heretaunga Takoto Noa Māori Standing Committee of availability of the Ngā Māra o Keirunga Draft Reserve Management Plan (the Draft Management Plan), which has been adopted for public consultation purposes.
- 1.2 Te Kaunihera ā-Rohe o Heretaunga, as an administering body under the Reserves Act 1977, is obliged to prepare Reserve Management Plans for the reserves under its management. The Draft Management Plan was adopted by Kaunihera for public consultation purposes at their meeting on 15 October 2020.
- 1.3 Kaunihera is required to give effect to the purpose of local government as prescribed by Section 10 of the Local Government Act 2002. That purpose is to meet the current and future needs of communities for good quality local infrastructure in a way that is most cost-effective for households and businesses. Good quality means infrastructure that is efficient, effective and appropriate to present and anticipated future circumstances.
- 1.4 The objective of the Draft Management Plan relevant to the purpose of local government is the delivery of good quality local infrastructure that creates places and spaces for recreation and arts and culture for the benefit of the whole community.
- 1.5 This report recommends that the Draft Management Plan be received by the Heretaunga Takoto Noa Māori Standing Committee for feedback purposes.

## 2.0 Recommendations – Ngā Tūtohunga

- A) That the report of the Public Spaces Policy Planner titled Keirunga Gardens Draft Reserve Management Plan dated 4 November 2020 be received for feedback purposes.

## 3.0 Background – Te Horopaki

- 3.1 Ngā Māra o Keirunga covers a total rohe of 7.9 hectares, in two separate areas. Ngā Māra o Keirunga is well loved and visited by people from across Heretaunga and beyond. Visitors to Ngā Māra o Keirunga engage in passive recreation such as walking, dog walking (including in the dog exercise area), visiting the playground for tamariki and relaxing and enjoying the mature rākau and diverse green spaces.
- 3.2 Two leaseholders operate facilities in Ngā Māra o Keirunga: Keirunga Gardens Arts and Crafts Society Inc, who operate The Creative Hub, and Havelock North Live Steamers who operate Keirunga Park Railway. The Creative Hub is an umbrella organisation for a number of arts and creative groups, who are based in the three buildings in Ngā Māra o Keirunga. The Arts Centre building is owned by the Arts and Crafts Society; the Homestead and Cottage, Category II heritage buildings in Schedule 1 of the Operative Hastings District Plan, are leased by the Society for use by their member groups and for public hire. The Havelock North Live Steamers operate Keirunga Park Railway, a miniature railway that has been very popular with whānau/families since the early 1990s. There is one protected rākau in Ngā Māra o Keirunga, a Scarlet Gum located to the east of the Homestead.
- 3.3 As an administering body under the Reserves Act 1977 (the Act), Te Kaunihera ā-Rohe o Heretaunga is required to prepare Reserve Management Plans for the reserves under its management. A Reserve Management Plan is a 10 year plan setting out how an administering body *“shall provide for and ensure the use, enjoyment, maintenance, protection, and preservation, as the case may require, and, to the extent that the administering body’s resources permit, the development, as appropriate, of the reserve for the purposes for which it is classified...”* Ngā Māra o Keirunga is classified as Local Purpose (Plantation and Cultural Artistic and Creative) (main park) and Recreation Reserve (separate land parcel to the south). The Draft Management Plan seeks to balance the protection of the natural resources on a reserve, against the recreational needs of the community.
- 3.4 The Act sets out the process to be followed in the preparation of a Reserve Management Plan. Kaunihera has adopted the following process, based on these requirements:
- Notification of intention to prepare a Reserve Management Plan.
  - Invite suggestions from the public for consideration for inclusion in the Draft Plan.
  - Prepare the Draft Plan, where necessary engaging specialist input and undertaking stakeholder workshops.
  - Workshops with the Eco District Subcommittee and Kaunihera to consider the Draft Plan.
  - Kaunihera adopts the Draft Plan for consultation purposes.
  - Public notification of the Draft Plan (two month public consultation process).
  - Hearing of submissions and any required amendments.
  - Obtain Minister of Conservation approval.

- Adopt Final Reserve Management Plan.
- Monitor and review Plan as required.

3.5 Extensive public consultation was undertaken in June-July 2020 requesting suggestions for consideration for inclusion in the Draft Management Plan, resulting in 204 pieces of feedback. In summary, these responses requested the following improvements:

- Improved playground for tamariki.
- Increased maintenance of the natural area of the park, including retention of the mature trees, tracks and weed management.
- Information about the history of Ngā Māra o Keirunga, from Māori settlement in the rohe to present day.
- Track, park amenity and wayfinding signage.
- Increased maintenance of the heritage buildings.
- New tracks & paths.
- Accessibility improvements.
- Various areas of revegetation.

3.6 Engagement with park stakeholders and a number of specialist inputs were sought in the preparation of the Draft Reserve Management Plan.

3.7 The proposed Vision for Ngā Māra o Keirunga identified in the Draft Management Plan is *“The protection, management and enhancement of the natural, historic, cultural and artistic values of Keirunga Gardens.”*

3.8 The Goals and Key Actions identified in the Draft Management Plan are:

**Goal 1: Recreation and Leisure - The Gardens are well used by the community for a range of activities encouraging them to visit more often and stay longer.**

*Key Actions:*

- Develop a larger playground for all ages and abilities.
- Recognise the long term vision of the Keirunga Gardens Arts and Crafts Society Incorporated and Havelock North Live Steamers Incorporated.
- Provide opportunities for enhanced passive recreation activities and enjoyment.

**Goal 2: Development & Facilities - The Gardens are developed to ensure they are safe and accessible and that facilities meet the needs of people of all ages, abilities and interests.**

*Key Actions:*

- Upgrade and maintain the heritage buildings and built landscape features in accordance with the Conservation Plan.
- Enhance the main entrance and provide two way vehicle flow to enable the provision of the existing exit road for pedestrian access into the Gardens.
- Optimise the capacity of the carpark and provide additional lighting for safety and amenity.
- Provide legible entrances and additional parking at Tanner Street and Crabapple Walk/Poplar Flat, with a new path, seating and amenities in Crabapple Walk/Poplar Flat.
- Construct new tracks to provide a loop track around the Gardens, access to the Knoll, and additional access between the playground and Arthur’s Path.
- Resurface steeper sections of tracks and install steps to improve user experience.
- Provide new toilet facilities adjacent to the children’s playground.
- Work with the Arts and Crafts Society Incorporated to consider the future use of the heritage buildings to optimise public use.

**Goal 3: Natural Values - The landscape, open space values and natural and heritage character are recognised and protected.**

*Key Actions:*

- Conserve and enhance the unique woodland character around Arthur's Path.
- Undertake pockets of revegetation throughout the Gardens in accordance with the proposed Landscape Management Areas.
- Implement the planting recommendations of the Conservation Plan, to protect and enhance the heritage values of the Homestead and Cottage and their gardens.
- Conserve and enhance the open space character of The Knoll.
- Manage shrub bed areas to minimise entrapment areas and enhance passive surveillance and safety.

**Goal 4: Social & Cultural Values - The Gardens are rich in cultural and natural heritage. The landscape character and heritage features will be recognised, protected and preserved for future generations.**

*Key Actions:*

- Be effective kaitiaki to ensure the protection and conservation of the historic values and features of the Gardens, including the heritage buildings and their gardens and the protected tree.
- Manage and promote events in the Gardens.
- Collect and interpret cultural, educational, historic and environmental information to promote the Gardens' significance and importance, through information signage.
- Support artists to undertake art installations within the Gardens and work collaboratively with mana whenua and leaseholders to design and install furniture features which encourage activity and participation.

**Goal 5: Management & Partnerships - The Gardens are managed and maintained to meet community needs and aspirations.**

*Key Actions:*

- Work collaboratively with the community and stakeholders to achieve the vision for the Gardens and aspirations of the Plan.

## **4.0 Discussion – Te Matapakitanga**

- 4.1 Input for the Draft Management Plan was received from Dr James Graham and Rose Mohi, who had also engaged in conversations with Te Manaaki Taiao at Te Taiwhenua o Heretaunga.
- 4.2 Dr James Graham reviewed the Tangata Whenua History of the 2009 Reserve Management Plan and expanded this in the Draft Management Plan (pages 8-9), referencing *Te Manaaki Taiao (2018) Towards an Understanding of the Māori (cultural) wellbeing and survival aspirations that Ngā Hapu o Heretaunga have for Te Mata, Te Matā, Te Mata o Rongokako, Te Karanemanema o Te Mata o Rongokako*, written by Te Taiwhenua o Heretaunga in association with Te Toi Ōhanga, Hastings. The Tangata Whenua History in the Draft Management Plan recognises the connection of Ngā Māra o Keirunga to Te Mata te Tipuna, and the significance and the history of this sacred maunga and surrounding whenua to ngā hapū o Heretaunga.
- 4.3 Rose Mohi contributed to the 2009 Ngā Māra o Keirunga Management Plan. In June 2020, at the request of Marei Apatu Te Taiwhenua o Heretaunga, Rose Mohi again agreed to provide mana whenua feedback into the Draft Management Plan. Feedback received was to erect interpretive signage of the history of the land, including stories of the landscape, legends, maunga, awa, settlements, marae, as well as European history. This feedback has been incorporated in Section 4.2 of the Draft Management Plan in Section 4.2, with the proposed policy to ensure mana whenua participation in leading the development of interpretive history panels of Ngā Māra o Keirunga.



- 4.4 The Draft Plan also proposes that mana whenua be involved in design of bespoke furniture features to encourage activity and participation, and reflect the creative, artistic and cultural significance of Ngā Māra o Keirunga (Section 4.3).
- 4.5 Revegetation of pockets of Ngā Māra o Keirunga is proposed, based on advice from the biodiversity team at Te Kaunihera ā-Rohe o Te Matau-a-Māui regarding plant species which used to grow in the rohe where Ngā Māra o Keirunga is situated, which would be suitable to reintroduce now. The purpose is to restore some of the natural heritage of Ngā Māra o Keirunga, and strengthen Heretaunga's ecological network. Te Kaunihera ā-Rohe o Te Matau-a-Māui advised the location of Ngā Māra o Keirunga close to Te Mata provides an excellent opportunity to support birds and lizards from Te Mata te Tipuna and the Cape to City project area (Te Kauae-a-Māui to the Tukituki Awa Valley).

## 5.0 Options – Ngā Kōwhiringa

Option One - Recommended Option - Te Kōwhiringa Tuatahi – Te Kōwhiringa Tūtohunga

- 5.1 That the Heretaunga Takoto Noa Maori Standing Committee receive the Ngā Māra o Keirunga Draft Reserve Management Plan.
- 5.2 Summary copies of the Draft Keirunga Gardens Management Plan will be made available to members at the meeting. Full copies of the Plan can be viewed online at [www.myvoicemychoice.co.nz](http://www.myvoicemychoice.co.nz), in person at Customer Service Centre, Hastings District Council or Havelock North, Flaxmere or Hastings Library.

## 6.0 Next steps – Te Anga Whakamua

- 6.1 The two month period of public consultation will finish on Friday 18 December 2020. All submitters have the opportunity to be heard at a hearing, to be scheduled for Hui-Tanguru / Poutū-te-rangi 2021, prior to adoption of the Ngā Māra o Keirunga Reserve Management Plan.

### Attachments:

There are no attachments for this report.

---

## Summary of Considerations - He Whakarāpopoto Whakaarohanga

---

### Fit with purpose of Local Government - E noho hāngai pū ai ki te Rangatōpū-ā-Rohe

Kaunihera is required to give effect to the purpose of local government as set out in section 10 of the Local Government Act 2002. That purpose is to enable democratic local decision-making and action by (and on behalf of) communities, and to promote the social, economic, environmental, and cultural wellbeing of communities in the present and for the future.

### Link to the Council's Community Outcomes – Ngā Hononga ki Ngā Putanga ā-Hapori

This proposal promotes the social, cultural and environmental wellbeing of communities in the present and for the future. It does this by providing an increased level of maintenance and care of the natural and built features of Ngā Māra o Keirunga, and by investing in and promoting its history and amenities to enable greater awareness and use by the community.

---

### Māori Impact Statement - Te Tauākī Kaupapa Māori

The Draft Management Plan proposes mana whenua participation in development of interpretive signage for Ngā Māra o Keirunga to provide visitors with information regarding mana whenua history of Ngā Māra

---

---

o Keirunga and surrounding land; and (2) development of bespoke furniture features which reflect the cultural, artistic and creative character of the park.

---

### **Sustainability - *Te Toitūtanga***

An increased level of care of the natural areas within Ngā Māra o Keirunga will help ensure the sustainable management of these resources.

Consultation has been undertaken with Biodiversity Hawke's Bay and Te Kaunihera ā-Rohe o Te Matau-a-Māui. As a result of their recommendations, revegetation of pockets of native plants are proposed within the park, providing the opportunity to restore some of the natural heritage of Ngā Māra o Keirunga. Additional planting of various exotic plants is also proposed, providing additional opportunities to increase biodiversity within Ngā Māra o Keirunga.

---

### **Financial considerations - *Ngā Whakaarohanga Ahumoni***

Reserve Management Plans contain policies which will regulate how a reserve is managed. They identify key actions required in the management and development of reserves. As such they are fundamental planning tools to ensure that any work carried out on public reserves is undertaken in a planned and coordinated manner to achieve the best environmental and economic outcome.

---

### **Significance and Engagement - *Te Hiranga me te Tūhonotanga***

This report has been assessed under the Kaunihera Significance and Engagement Policy as being of low significance and does not trigger the significance policy.

---

### **Consultation – internal and/or external - *Whakawhiti Whakaaro-ā-roto / ā-waho***

The Reserves Act 1977 sets out the process for public consultation in preparation of a Reserve Management Plan. Public Consultation to seek recommendations for inclusion in the Draft Plan and stakeholder involvement in preparation of the Draft Plan, as required by the Reserves Act, have been outlined above.

To meet the requirements of the Reserves Act in the next steps of the process, public consultation of the Ngā Māra o Keirunga Draft Management Plan will be for two months. All people who provided feedback for consideration for the Draft Plan be notified of the opportunity to make a submission on the Draft Management Plan and to speak to that submission at a subsequent hearing. Two open days at Ngā Māra o Keirunga are proposed during the Public Consultation period, as well as a social media campaign and My Voice My Choice channel.

---

## Risks

REWARD – <i>Te Utu</i>	RISK – <i>Te Tūraru</i>
<p>The development, management and protection of Ngā Māra o Keirunga will be carried out by Kaunihera in a planned manner, consistent with the wishes of the wider community.</p> <p>Ngā Māra o Keirunga will attract more visitors, who are able to access key amenities within Ngā Māra o Keirunga and are encouraged to stay longer, increasing its profile and use.</p> <p>Heritage features and the extensive natural areas will be restored, maintained and enhanced, providing greater enjoyment by visitors and protecting these assets.</p>	<p>The level of risk is considered to be low.</p> <p>There is a small chance some members of the public may not agree with the proposals within the Draft Management Plan, as some contrasting opinions were received during the first phase of Public Consultation.</p>

### Rural Community Board – *Te Poari Tuawhenua-ā-Hapori*

It is considered that there are no specific implications to the Rural Community Board, given the urban location of Ngā Māra o Keirunga.



Wednesday, 4 November 2020

Item 8

*Te Hui o Te Kaunihera ā-Rohe o Heretaunga*  
**Hastings District Council: Heretaunga Takoto Noa**  
**Māori Standing Committee Meeting**

*Te Rārangi Take*

# Report to Heretaunga Takoto Noa Māori Standing Committee

*Nā:*  
**From: Alex Mabin, Public Spaces Policy Planner**

*Te Take:*  
**Subject: Tainui Reserve Management Plan**

## **1.0 Executive Summary – *Te Kaupapa Me Te Whakarāpopototanga***

- 1.1 The purpose of this report is to inform the Heretaunga Takoto Noa Māori Standing Committee that Council intends to prepare a Reserve Management Plan for Tainui Reserve, Havelock North, in 2021, and to update the Committee on the proposed process.
- 1.2 Hastings District Council, as an administering body under the Reserves Act 1977, is obliged to prepare Reserve Management Plans for the reserves under its management. The Act sets out the process to be followed in preparation of Management Plans.
- 1.3 Tainui Reserve is currently part of a combined Management Plan adopted in 2015, with Tanner, Hikanui and Tauroa Reserves. Council proposes preparing an individual Management Plan for Tainui Reserve.

## **2.0 Recommendations – *Ngā Tūtohunga***

- A) That the report of the Public Spaces Policy Planner titled Tainui Reserve Management Plan dated 4 November 2020 be received for information purposes.

## **3.0 Background – *Te Horopaki***

- 3.1 A Management Plan is a 10 year plan setting out how an administering body “shall provide for and ensure the use, enjoyment, maintenance, protection, and preservation, as the case may require, and,

*to the extent that the administering body's resources permit, the development, as appropriate, of the reserve for the purposes for which it is classified...*" Sections of Tainui Reserve are either classified as Recreation Reserve or Local Purpose Reserve. The Management Plan will seek to balance the protection of the natural resources on the reserve, against the recreational needs of the community.

- 3.2 The Act sets out the process to be followed in the preparation of a Reserve Management Plan. Council has adopted the following process, based on these requirements:

- Notification of intention to prepare a Reserve Management Plan
- Invite suggestions from the public for consideration for inclusion in the Draft Plan
- Prepare the Draft Plan, where necessary engaging specialist input and undertaking stakeholder workshops
- Workshop with the Eco District Subcommittee to consider the Draft Plan
- Council adopts the Draft Plan for consultation purposes
- Public notification of the Draft Plan (two month public consultation process)
- Hearing of submissions and any required amendments
- Obtain Minister of Conservation approval
- Adopt Final Reserve Management Plan
- Monitor and review Plan as required

- 3.3 Tainui Reserve is a 16.4 hectare natural reserve, predominantly used for passive recreation such as walking and dog walking. There are a number of walking and mountain bike tracks, with sections of shared track. Mangarau Stream runs through Tainui Reserve.
- 3.4 Hikanui Pā is located in Tainui Reserve. Hikanui Pā is a registered archaeological site (V21/171) and, as a pre-1769 site, is protected by the Heritage New Zealand Pouhere Taonga Act 2014. This makes it unlawful for any person to modify or destroy, or cause to be modified or destroyed, the whole or any part of an archaeological site without the prior authority of Heritage New Zealand.
- 3.5 In 2015, a combined Reserve Management Plan was adopted for Tainui, Tanner, Hikanui and Tauroa Reserves following which construction began on the MTB track. Following concern from the community predominantly around the shared sections of pedestrian/MTB track and recognition and protection of Hikanui Pā, Council proposes an individual Reserve Management Plan be prepared for Tainui Reserve.

#### **4.0 Discussion – Te Matapakitanga**

- 4.1 The Reserve Management Plan is to be prepared externally by consultants, following the process outlined in section 3.2 above. Council officers will manage the process of obtaining a cultural impact assessment and archaeological report for the entire Reserve, which will form part of the information to be considered in preparation of the Management Plan.
- 4.2 Consultants will be engaged to prepare the Management Plan by the end of 2020, with the process of engagement for a cultural impact assessment and archaeological report to be completed in a similar timeframe.
- 4.3 In consultation with Dr James Graham, Council officers will seek an expression of interest (EOI) from Te Manaaki Taiao at Te Taiwhenua o Heretaunga, to undertake an analysis of mana whenua cultural aspirations for the Reserve. Te Manaaki Taiao undertook an extensive report on the eastern escarpment of Te Matā, Te Mata o Rongokako in 2018. With this proposed Tainui Reserve Management Plan, the cultural landscape mirrors the eastern escarpment, indeed the whole of the maunga and its surrounding landscape. Accordingly, engaging with Te Manaaki Taiao would be appropriate and reflect too our relationships with our statutory partners here across the district and Ngāti Kahungunu and its hapū.



## 5.0 Options – *Ngā Kōwhiringa*

This report is for information purposes only and it is recommended that the Heretaunga Takoto Noa Māori Standing Committee receive this report for information purposes.

## 6.0 Next steps – *Te Anga Whakamua*

- 6.1 Consultants including, cultural expertise and a local archaeologist, with local knowledge and experience including of the eastern escarpment of Te Matā, Te Mata o Rongokako, will be engaged by the end of 2020, with public consultation beginning in March 2021. It is anticipated the Tainui Reserve Management Plan will be adopted in late 2021.

### Attachments:

There are no attachments for this report.



Wednesday, 4 November 2020

Item 9

*Te Hui o Te Kaunihera ā-Rohe o Heretaunga*  
**Hastings District Council: Heretaunga Takoto Noa**  
**Māori Standing Committee Meeting**

*Te Rārangi Take*

# Report to Heretaunga Takoto Noa Māori Standing Committee

---

**Nā:** Dr James Graham, Pou Ahurea Matua - Principal Advisor:  
**From:** Relationships Responsiveness and Heritage

---

**Te Take:**  
**Subject:** Te Tū Marae o Te Matau-a-Māui PGF Marae Renovation Fund

---

## 1.0 Executive Summary – *Te Kaupapa Me Te Whakarāpopototanga*

- 1.1 The purpose of this report is to inform and update the Heretaunga Takoto Noa Māori Standing Committee of the Provincial Growth Fund Marae Renovation application that Hastings District Council alongside its partners, Te Taiwhenua o Heretaunga, Te Puni Kōkiri and Te Taiwhenua o Te Whanganui-a-Orotū submitted to the Ministry of Innovation, Business and Employment (MBIE).
- 1.2 Te Kaunihera is required to give effect to the purpose of local government as prescribed by Section 10 of the Local Government Act 2002. That purpose is to meet the current and future needs of communities for good quality local infrastructure in a way that is most cost-effective for households and businesses. Good quality means infrastructure that is efficient, effective and appropriate to present and anticipated future circumstances.
- 1.3 This report recommends that Te Tū Marae o Te Matau-a-Māui PGF Marae Renovation Fund be received by the Heretaunga Takoto Noa Māori Standing Committee for feedback purposes.

## 2.0 Recommendations – *Ngā Tūtohunga*

- A) That the report of the Pou Ahurea Matua - Principal Advisor: Relationships Responsiveness and Heritage titled Te Tū Marae o Te Matau-a-Māui PGF Marae Renovation Fund dated 4 November 2020 be received.

### 3.0 Background – *Te Horopaki*

- 3.1 In May 2020, MBIE announced the Marae Renovation Fund through the Provincial Growth Fund would be taking expressions of interest (EOI) in June. The Provincial Development Unit (PDU) would also be working closely with Te Puni Kōkiri (TPK) on this programme, with regional TPK offices leading and assisting applicants in the development of proposals.
- 3.2 All potential projects were to be assessed against the following PGF COVID response criteria:
  - Immediate job creation;
  - Timeframe for construction activity; and,
  - Degree of visibility to the community.
- 3.3 All proposals were also expected to create employment for vulnerable groups that were and or are most likely to suffer job losses due to COVID-19; including Māori and Pasifika workers. In order to qualify for funding, marae had to meet the following criteria:
  - Be in a PGF eligible region;
  - Be on land gazetted for the purpose of a marae; and,
  - Be submitted by trustees of the Māori reservation or another legal entity (that has been approved by the trustees of the Māori Reservation to apply for PGF funding on their behalf).

### 4.0 Discussion – *Te Matapakitanga*



- 4.1 Having received direction from the Heretaunga Takoto Noa Māori Standing Committee and the CE To'osavili Nigel Bickle to progress an application for the marae in our territorial authority, officers began the conversation with our Taiwhenua partners and with TPK. The call for EOIs from the PDU was released on June 5 with the due date being a week later, June 12.
- 4.2 A number of hui, emails, telephone calls, marae visits and kano ki te kano ki conversations with marae leaders and governance took place across the week culminating in the team meeting up on June 12 to pull everything together into a quality EOI application. The original application included 18 marae who had engaged with and or responded to the tono (invitation) from the team and the amount was just over \$4 million.
- 4.3 Further information was eventually requested of the applicant at which time the team came back together where a plan was conceived to satisfy the PDU's request for further information. Consequently, contractors spent one week visiting each of the marae to undertake quantity surveying, figure estimates per each of the marae renovations were updated with formal quotes where the original amount applied for grew from \$4 million to \$6 million. These changes also now reflected 19 marae with a possible two more to be included for a total of \$6 million and potentially 21 marae (pending a PDU / MBIE decision).
- 4.4 All funding that supports the contractual arrangements for Te Tū Marae o Te Matau-a-Māui will be received by the legal entity to umbrella this contract with MBIE, Te Taiwhenua o Heretaunga, who have responsibility for paying for contractors who are contracted to undertake the various lines of work as part of this project across 19 or 21 marae. The role of Hastings District Council is to sit alongside other partners including Te Puni Kōkiri and to provide strategic guidance and support where necessary. Currently, Council are part of the steering group behind Te Tū Marae o Te Matau-a-Māui.
- 4.5 Please refer to the attached documents and press releases (**Attachments 1 and 2**) that broadly detail the government's PGF Marae Renovation fund announcement on October 9 2020.

### 5.0 Next steps – *Te Anga Whakamua*

- 5.1 The steering group are continuing to meet weekly as the planning continues for the implementation of Te Tū Marae o Te Matau-a-Māui across Hastings District, TToH and TToTW.

- 5.2 The contractual arrangements and Funding Agreement for Te Tū Marae o Te Matau-a-Māui have been completed, and TToH are the applicant organisation on behalf of TToTW and all 19 (21) marae across Hastings District.

**Attachments:**

1 	PGF Marae Renovation TToH Press Release	STR-1-7-20-934
2 	PGF Marae Renovation TToH Press Release	STR-1-7-20-933

9 OCTOBER 2020

## 3100 jobs created through marae upgrades



[HON NANAIA MAHUTA](#)



[HON SHANE JONES](#)

### [Māori Development / Regional Economic Development](#)

Hundreds of marae throughout the country will be upgraded through investments from the Provincial Growth Fund's refocused post COVID-19 funding to create jobs and put money into the pockets of local tradespeople and businesses, Regional Economic Development Minister Shane Jones and Māori Development Minister Nanaia Mahuta have announced.

"A total of 351 marae all over the country will receive much-needed upgrades while more than 3100 local jobs will be created through this investment which totals \$96.5 million. It is not only the marae that will benefit. It also means close to \$100 million will filter into communities, through wages and into local businesses supplying building materials and fittings," Shane Jones said.

The funding is in addition to [\\$12.4 million announced last month](#) for upgrades of town halls, war memorials and other community facilities around the country and [close to \\$10 million](#) for upgrades and renovations on Pasifika churches.

The money for the renovation of marae, town halls and other community facilities, war memorials and Pasifika churches was [earmarked in May](#) as part of around [\\$600 million PGF funding refocused](#) on projects with immediate jobs and economic benefits as part of the Government's COVID-19 response.

"This latest government investment in our economic recovery recognises the role of marae which are often the heart of their communities and what they provide. Marae are the centre of faith, sport, and family and community gatherings. They often do double service as accommodation, conference centres, health and welfare hubs and host some of our country's most important events.

"This once in a lifetime investment will help bring people back into work in the regions and at the same time upgrade this critical wellbeing infrastructure. I would also add that the overwhelmingly positive response from marae to our call for applications has been humbling," Shane Jones said.

Nanaia Mahuta said marae are the focal point for Māori – for whānau, hapū and iwi.

"Marae reflect and represent Māori identity, language, mātauranga and whānau wellbeing.

"These initiatives will strengthen whānau and communities, not only by investing in the physical restoration and revitalisation of marae buildings, but also through the protection and preservation of the culture and heritage of marae.

"New Zealanders who have spent time at a marae will know the special places they are, will have enjoyed the hospitality offered by their hosts and appreciate the role they play in our shared identity," Nanaia Mahuta said.

"This investment is a game-changer for these marae and their communities. Many marae are in desperate need of repairs and maintenance work, like other community facilities, and this funding is realistically the



only financial investment some of them will ever receive. In these uncertain times caused by the COVID-19 pandemic, now is the time to provide this vital funding,” Nanaia Mahuta said.

The types of upgrades that will be funded include plumbing, carpentry, electrical, painting and landscaping. In practical terms this includes work on covered walkways and shelters, resealed carparks, installation of ramps and safety rails, the repair of water boilers, guttering and spouting, installation of fire sprinklers and the completion of carvings.

“The Provincial Development Unit and Te Puni Kōkiri have done an amazing job to get these marae projects identified, quoted, assessed and set up to be contracted in such a short timeframe. Applicants are also working closely with the Ministry of Social Development to identify workers who need redeployment due to the economic effects of COVID-19 to carry out this work,” Shane Jones said.

“The high number of marae applications we received not only met the criteria for the renovations programme but also met the Government’s \$100 million Worker Redeployment allocation so were funded from both,” Shane Jones said.

Region	Funding	No. of Marae	Jobs
Bay of Plenty	\$29,614,993	77	648
Canterbury	\$160,440	2	30
Chatham Islands	\$198,318	1	6
Hawke's Bay	\$9,623,529	51	262.5
Manawatū-Whanganui/Horowhenua	\$7,139,349	33	560.5
Southland	\$718,576	2	25
Tai Tokerau/Northland	\$9,287,603	34	388
Tairāwhiti/East Coast	\$14,267,895	59	393.6
Taranaki	\$7,407,008	23	305.5
Te Tau Ihu/Top of the South	\$761,861	4	38
Waikato	\$13,896,659	53	363
Wairarapa / Kapiti	\$3,191,284	10	88.8
West Coast	\$248,376	2	20
<b>Grand Total</b>	<b>\$96,515,895</b>	<b>351</b>	<b>3128.9</b>

Aspirations for marae in region to be realised

Page 1 of 3



*mā pango, mā whero ka oti te mahi*

*with black and with red the work will be complete*

Tēnā koe,

For your information, media release below following Ministerial announcement this afternoon:

#### Media Release

09 October 2020

There are 21 marae across Heretaunga and Ahuriri that are set to realise the dreams for their marae with \$6 million approved funding through the PGF growth fund for the renovation and refurbishment of Marae.

Matthew Bennett, chair of Kohupātiki Marae says, "The impact of receiving this funding means that we are able to realise what have only been dreams for us, because whilst we have incredible potential within our marae whānau you can't dig a garden without a shovel,"

The project aims to create re-deployment for vulnerable workers impacted by COVID19 and provide a programme of work for local tradespeople and contractors.

The scope of the multiple projects across the 21 Marae will include much needed repairs to water storage, fire safety upgrades, disabled access, landscaping and carpark and driveway maintenance.

"This fund provides the shovel as well as access to the knowledge and resources for us to enhance the legacies that have been given to us and we are grateful to all of the organisations from Government down who are enabling us to move forward." says Mr Bennett.

mhtml:file://C:\Users\jamesg\AppData\Local\Microsoft\Windows\INetCache\Content... 15/10/2020

Aspirations for marae in region to be realised

Page 2 of 3

George Reedy, CEO of Te Taiwhenua o Heretaunga, who worked with Tania Eden, CEO of Te Taiwhenua o Te Whanganui a Orotū to prepare a collective funding application says, "This fantastic news is the result of a successful collaboration between both Taiwhenua with input and guidance from Te Puni Kōkiri and Hastings District Council, we had a shared vision of uplifting our Marae, and this funding will help to achieve this."

"During lock-down, our marae stood up immediately as places for the community to source kai, firewood and cleaning packs for their homes, the fund acknowledges the importance of our marae as a place for the community to gather" says Mr Reedy.

Nationally, 351 marae will receive funding which totals \$96.5 million.

## ENDS

**Caption:** Matthew Bennett with those who helped with the application and mokopuna who will reap the benefits in years to come.

**Pictured (clockwise from back left):** Andrea Rakete, Taonui Ormsby, Matthew Bennett, Monique Heke (TPK), Rose Smith (HDC), George Reedy, Tania Eden, Bevan Taylor, Pianika Ormsby, Toni Ormsby, Pania Rakete and Rose White.



mhtml:file:///C:/Users/jamesg/AppData/Local/Microsoft/Windows/INetCache/Content... 15/10/2020

Aspirations for marae in region to be realised

Page 3 of 3

Ngā mihi

George Reedy

Kalwhakahaere Matua

Chief Executive Officer



Copyright © "[2020]" "[Te Taiwhenua o Heretaunga]", All rights reserved.  
Our mailing address is:

821 Orchard Road, Hastings

PO Box 718, Hastings 4122,

Aotearoa New Zealand

Want to change how you receive these emails?

You can [update your preferences](#) or [unsubscribe from this list](#).

mhtml:file://C:\Users\jamesg\AppData\Local\Microsoft\Windows\INetCache\Content... 15/10/2020

