

My name is Rawiri Bidois

And I am the Manager of Te Haa o Te Whenua O Kirikiriroa (hereinafter THaWK) the 5 hapuu collective who maintain their Manawhenua status over the lands upon which the city of Kirikiriroa is built. I have been in this position since 2014 and prior to this I was the Manager of NaMTOK from 1997 through to 2012.

I provide this submission on behalf of the THaWK collective of Hapuu and not any one particular hapuu, nor any particular group within any of the 5 hapuu and it is based on my experiences in this arena of environmental endeavour.

The primary Purpose of both these organisations is to identify, preserve and promote the vibrancy and awareness of things culturally important to local Maori, so as to enrich the local and national identity of both the current and future generations of both Maori and Non-maori in Aotearoa. THaWK does this by firstly bringing the local maori history, culture and traditions to a proposed site specific development, thereby identifying the things that manawhenua maori believe are important enough to be preserved and promoted adding to the vibrancy of the site eg: Their relationship with their ancestral lands, water, sites, waahi tapu, past lifestyles, events and other taonga. Preservation and promotion is not difficult once identified.

The success of this process is only attributable to those sites where Manawhenua are invited to participate, which is primarily when a resource consent is required. That is, if a consent is required manawhenua participation is guaranteed to a successful outcome. Consequently all other sites which do not require a consent will for one reason or other, not lead to a successful outcome.

Since the late 1500s 5 hapuu have occupied the whenua of Kirikiriroa and are all directly and consecutively related by WHAKAPAPA. The task of the Kaumatua and Kuia from each hapuu is to bring their historical, cultural and traditional knowledge and understandings to the THaWK table in order to formulate a collective and thus more enduring response to any concerns or negative impacts a proposed development may have on the whenua and other environmental resources of Kirikiriroa.

PC 9 is basically about enabling developments to go ahead without the need for a Resource Consent.

My experience over all those years regarding which development proposals should require a consent (and thus Maori consultation) or not, nearly always came back to whether anybody had any documented information or evidence that the site or area specific was significant to anybody. Over the years Archaeology became more and more pre-eminent with their investigation procedures revealing new information. Further NaMTOK was provided funding by council to carry out some research which in the end resulted in the document "Nga Tapuwae O Hotumauea", which identified further local sites of significance.

All this information gave rise to the archaeological and cultural sites of significance which are now listed on various lists about the place. We THaWK have also been working with council staff and their consultants over the years trying to identify sites of significance and adding them to the LIST. Whilst the attempts are amiable in practice it is not possible to cover all unlisted sites and areas, which as you can imagine encompasses the majority of the lands in Kirikiriroa. As a consequence these UN-LISTED areas may slip through the net and never be identified let alone preserved and promoted for future generations, UNLESS some rule is incorporated that provides for such.

A handwritten signature in black ink, followed by the date '8-11-23' written inside a circle.

Consequently I propose the following categories be adopted and incorporated into PC 09.

Category A :- Proposed developments on sites already listed in the District Plan or other Register as an Archaeological or Culturally Significant site, shall require a resource consent.

Hence consultation with Manawhenua is required to determine firstly whether or not the development activity will impact adversely upon the site and secondly to identify measures to incorporate into the proposal to avoid, remedy or mitigate such impacts, examples might include;

- a) Erection of carved pou, public art, and interpretation panels or story boards.
- b) Building design and decoration.
- c) Landscape design.
- d) Indigenous planting.
- e) Using Te Reo including for naming sites, areas, buildings, activities, and events.

Category B :- Not listed but within 150 metres of an Archaeological or Culturally significant Listed site

Shall be classed as category A and treated accordingly.

Category C : Not Listed

Where a proposed development site is not on a list, but requires earthworks of greater than 20 cm in depth, a Manawhenua Monitor shall be required to oversee the earthworks and including the carrying out of the appropriate Cultural Protocols / Blessings etc associated with any Cultural FIND [eg: BONE (Koiwi tangata, Weaponry, Artefacts), ASH (Hangi or Cooking pits), Sea SHELLs, STONE (Weapons, Artefacts, Tools, Taonga, Jewellery) and TIMBER (Waka, Carvings, etc)]. Further, such a FIND tends to indicate probable historical, cultural and traditional activity in past times warranting further investigation and research, particularly for future generations.

Acknowledgements

This submission is purposely limited in detail due to the fact that I and THaWK supports the recent submissions provided by Paul Ryan of Council and Marae Tukere of Waikato-Tainui.

8-11-23

