

WAAHI TAPU INVESTIGATION AND CULTURAL INDUCTION SUMMARY, JUNE 2023

Phase 1: Site Investigations

TAR Block Ltd



Tokanui Hospital Site – Photo Credit: <https://www.waateanews.com/waateanews>

Contents

Background.....	3
Scope	4
Waahi Tapu Identification	4
Overview.....	4
Purpose.....	5
Methodology	5
Findings.....	6
Unidentified locations	9
Discussion and Recommendations.....	9
CULTURAL INDUCTION SUMMARY – 8 – 9 FEBRUARY 2023	9
Overview.....	9
Methodology	10
CULTURAL MONITORING WORK PLAN AND CULTURAL MONITORING DURING INVESTIGATIONS.....	11
Methodology	11
References.....	14
APPENDIX 1: CULTURAL MANAGEMENT PLAN.....	15
APPENDIX 2: CULTURAL INDUCTION TRAINING PROGRAMME.....	16
APPENDIX 3: CULTURAL MONITOR JOB DESCRIPTION Tūranga Kaiārahi Tikanga Māori	17
APPENDIX 4: CULTURAL MONITORING WORK PLAN.....	22

Background

The former Tokanui Hospital (the Site) is a former psychiatric hospital approximately 80 hectares (ha) in area located approximately 14km southeast of Te Awamutu, Waikato, with 74 buildings, a wastewater treatment plant, a swimming pool, eight substations, a closed landfill (also referred to as the 'existing disposal site') and substantial roading and underground infrastructure and services. The Site is managed by Toitū Te Whenua Land Information New Zealand (LINZ) on behalf of the Crown in the Treaty Settlements Landbank. Land held in the Landbank is Crown land which has been declared surplus and can be used as cultural or commercial redress in Tiriti o Waitangi Settlement claims. The Tokanui Hospital is a deferred selection property in the Ngāti Maniapoto Deed of Settlement (the Deed) and forms part of the Maniapoto Settlement Claims Act 2022, which gives effect to the Deed.

The Tokanui situation is unique as no other property included in a Treaty settlement has required demolition and remediation on this scale or required a commitment to undertake remediation in a deed of settlement. Due to the potential significant cultural, environment, social, and economic impacts associated with the demolition and remediation works, LINZ have been working closely with mana whenua on the delivery of the project to ensure sites of significance are adequately identified and protected. LINZ obtained a Cultural Impact Assessment (CIA) in 2021 by Tokanui Action Ropu (TAR), which formed in August 2019 to act as a strategic and advisory body for the claimants and landowners of WAI440 represented by Ngāti Ngutu and Ngāti Paretekawa whānui. TAR Block Limited is the legal body representing TAR.

A key section of the CIA report (Muraahi and Maniapoto, 2021) for the former Tokanui Hospital included several key recommendations around waahi tapu and sites of cultural significance and governance. Mana whenua made clear their aspirations to protect areas of cultural significance from ground disturbance resulting from earthworks required to remediate the Site, known as Pokuru 1B and now referred to its original name Mokoroa.

The key recommendations included:

- Regard be given to the specific provisions in the Heritage New Zealand Pouhere Taonga Act (2014) and the Protected Objects Act (2006) to protect waahi tapu, significant cultural sites and taonga.
- A robust Accidental Discovery Protocol (ADP) be developed and adopted for the duration of construction work. The ADP must be well understood by all stakeholders.
- Site management protocols be developed to ensure a precautionary approach to site works to manage the potential for waahi tapu and taonga tuku iho discovery.
- Avoidance of areas identified by iwi.
- The adverse effects of resource use and activity operations are managed to appropriately protect areas and sites of significance.

In addition, Tangata whenua also insisted that that they be actively involved in key project planning, contracting and cultural monitoring roles and that LINZ:

- Work in good faith with Tangata Whenua and escalate the relationship to a formal partnership reflecting Te Tiriti o Waitangi principles as part of project preplanning phase, and to ensure Tangata Whenua are actively involved in key project planning, contracting and cultural monitoring roles and decision processes.
- Include Tangata Whenua in the implementation of the recommendations outlined in this report.

- Appoint Cultural Monitors/Kaitiaki to manage and monitor cultural safety protocols¹.

In good faith, LINZ have taken on board the recommendations in Section 8.0 of the CIA and in October 2023 LINZ invited TAR to discuss Phase 1: Contaminated Soil Investigation. Discussions led to agreement by TAR to deliver four key outcomes:

1. Review of DSI sampling locations and waahi tapu report & map.
2. Cultural monitoring work plan and cultural monitoring
3. Cultural induction for suppliers.
4. Pilot Trial Review.

Scope

The scope of this report is to provide:

- 1) A summary of the information gathered from whanau, hapu and iwi to identify specific locations to be avoided during initial investigations;
- 2) A summary of the Cultural Induction provided for LINZ Consultants and Contractors
- 3) The workplan for the Cultural Monitors; and,
- 4) The Cultural Management Plan.

Waahi Tapu Identification

Overview

TAR have clearly expressed their opinions and share the views of whānau concerning the potential impacts on the whenua and wider cultural landscape due to proposed investigation work and later earthworks activity once the demolition program at the Site begins. There are sites of cultural significance located on and near the Site as the land was occupied for hundreds of years prior to the establishment of the hospital.

Sites of cultural significance to Tangata Whenua are not necessarily national historic landmarks nor are they always listed with the NZ Archaeological Association. These sites are significant to Tangata Whenua because they are a part of our history and our cultural identity. As such, the stripping of topsoil using either diggers or motor scrapers may reveal previously unrecorded pre-historic archaeological sites related to occupation. Ground disturbances associated with earthworks can also reveal taonga and other artifacts, as such there is an associated risk of accidental discovery of unrecorded archaeological sites.

TAR agreed to a work programme with LINZ to identify the locations of cultural significance including waahi tapu and provide an induction. The key activities of the work programme were to:

- Gather detailed information from whānau, hapū and iwi by conducting one-one interviews and a focus group with mana whenua to identify specific locations to be avoided during investigations and,
- Produce a report and map for LINZ identifying wāhi tapu areas or other areas of cultural significance to be protected during the investigations.

¹ The role of Cultural Monitors is to oversee any activities related to cultural impacts during demolition. These are advisory roles.

Purpose

The purpose of this work was to provide evidence to support the identification of waahi tapu and areas of cultural significance to be avoided during soil sampling and to support the Archeological Assessment report (CFH Heritage, 2023). Section 5 of the archaeological authority application (AAA) requires evidence of consultation with tangata whenua and the provision of documentation, a discussion of the proposed works, the effects on iwi /hapū values, establishing tikanga, etc. This report along with the Cultural Management Plan (CMP) (Appendix 1) intends to provide evidence to support the documentation required for the AAA.

As waahi tapu sites were identified during the course of the information gathering sessions, this further emphasises the need to minimise the disruption and disturbance of sites of cultural and archaeological significance by taking special care during soil investigations through implementing the CMP, Accidental Discovery Protocol (CFG Heritage, 2023) and once in place, the Archaeological Authority.

Methodology

Following the same approach used for the CIA, the work undertaken as part of this report was guided by a Kaupapa Māori research methodology which means that research was carried out (by way of informal interviews) directly with Māori people about Māori people, Māori culture, history and contemporary realities. Regardless of the setting, this approach still allows us to give central place to Māori world views, beliefs and attitudes and allows for the use of culturally appropriate research methods and tools. This approach allows for discussion, kōrero, wananga and taupatupatu (debate), conducted within our own cultural frameworks.

Investigation Site Map

The first activity involved identifying sites of cultural significance on the maps provided by LINZ. These maps were intended to be used to aid with locating precise waahi tapu sites particularly where proposed testpits and trench locations were marked².

In addition, TAR created an Interactive Google Earth map which would allow us to zoom in closer to the ground and view the Site from 360-degree angles in 2d and 3d. A hard copy of the maps provided by LINZ and the interactive version were both used to aid in locating waahi tapu.

Interviews and Focus Groups

Informal interviews were held with kaumatua who were identified by TAR. We allowed up to 1 hour for interviews, but as we did not want to drag the interviews out too long. The interviews provided for in-depth discussion regarding identifying areas on site which should be avoided or areas where investigations should be undertaken with caution.

We had intended to hold a series of formal interviews and focus group discussions however, once we had interviewed our key informants it was deemed not necessary for this part of the overarching project, the soil investigations (Phase 1), to bring the focus groups together as we believed that we had enough information for now and we didn't want to hold up the soil sampling work. We still believe that if time allows that we should organise these discussions as the project moves into Phase 2 (undertaking the demolition and remediation works). Feedback from these discussions we could provide more information that maybe useful for planning.

² GHD draft sampling plan markups and Investigation Site Boundary map.

With the understanding that the window for ground disturbance between March and August potentially reduces due to weather, our primary focus shifted to source information that we could get quickly and informally from kaumatua and whānau. That is, no research participants were recruited, no research instruments were developed to capture this kōrero, and no formal interviews took place. Rather, we allowed our kaumatua and whānau to talk on their own terms, without interview schedules and time limits.

Site visits

Multiple site visits have been undertaken with LINZ over the last four years as part of early project scoping and engagement. Most recently and in the context of this work, a site visit was undertaken as part of the cultural induction on 9 February with kaumatua and whānau as well as LINZ Consultants and Contractors. A follow up site visit on 6 March was undertaken with CFG Heritage and kaumatua to look at potential culturally significant areas identified as part of kōrero during the cultural induction. Also on 6 March, a karakia was performed to mark the start of ground disturbance work in areas outside those that have been identified as both culturally significant and archaeologically significant.

Review of data and analysis of kōrero



Data from the sampling and analysis plan, the maps provided by GHD, CFG Heritage and LINZ together with kōrero from kaumatua, feedback gathered from the CIA wananga, the CIA report, the draft Sampling and Analysis Plan (GHD, 2022 draft) and the cultural induction (discussed in detail below) provided several sources of data that we were able to triangulate to place a reasonable level of validity on the findings.



Our analysis gave us a reasonable sense of confidence that the areas that were identified are indeed the key areas we needed to be aware of. The key aim of this method was to find evidence to support the primary data source (kaumatua kōrero). We completed this by analysing the transcripts from the CIA Wananga, searching for key words in research reports, qualitative analysis of the narratives from the CIA report and reviewing video interviews of former hospital staff, to seek supporting evidence to corroborate what kaumatua had told us. We also used the maps provided in the Archaeological Assessment (CFG, 2023) to mark the areas of cultural significance where they overlapped with areas of archaeological significance.

Findings

Please note, the following narrative is the opinion of the author, it presents the authors views and commentaries drawn from the analysis of data, historical interviews, kōrero with kaumatua, the CIA report, the cultural induction, technical reports (AECOM, 2019) and Waitangi Tribunal evidence (see references). This is not a scientific or technical report, nor has it been validated as such.

The key areas were identified as shown on the maps below (taken from the Archaeological Assessment), additionally, Table 6 of the CIA also lists waahi tapu near to or within the Site by type and location. We are happy we had sufficient information to notify LINZ Consultants/Contractors of areas to avoid if possible or if they needed to take samples from these areas then they could do that with the cultural monitors on site in case of any discoveries.

Survey Zone (CFG, 2023)	Location
<p>Survey Zone 2.</p> <p>In previous site visits with mana whenua, certain areas were pointed out to LINZ and Contractors as being of historical interests to Māori, such as the old paa site area (Mokoroa), identified in survey zone 2. The maroon area highlighted on map 1. Obviously, anywhere there has been human settlement there is a high possibility that remnants of the past could be discovered such as artifacts, taonga and koiwi. We believe that it is still the possible that historical remains are buried on the site despite that the original paa site moved, only the above ground structures would have been relocated, leaving anything below ground level remaining. As a reminder, the narrative about Mokoroa – a living paa can be found in the CIA report page 50.</p>	<p>Map 1. Site of old paa</p> 
<p>Survey Zone 3 & 4</p> <p>An area near the second morgue was identified from kōrero shared by the authors uncle who was former psychiatric nurse at Tokanui hospital during the late 1950's. is likely to be the location where staff would collect human organs to be buried as autopsies were performed and organs removed and sometimes not returned to the cavities, staff were asked to take them away to bury in unknown locations but certainly not necessarily a cemetery. From the interview data, we gathered that there are not likely to be skeletal remains found at this location. However, it is the fact that human remains were likely to have been interred (without funeral rites being observed) within proximity to the morgue, that makes it a waahi tapu. This area is identified on the map below (area in blue) which is located in Survey zone 7.</p>	<p>Map 2. New & Old Morgue</p> 
<p>Survey Zone 5.</p> <p>This location is where one of the male quarters was identified. One of our kaumatua confirmed this, although he was not willing (at the time) to divulge exactly why that area was a place of significance. Another interview with this kaumatua at a better time and place may give us more precise</p>	<p>Map 3. Male Quarters</p>

Survey Zone (CFG, 2023)	Location
<p>information. For now, this location is in Survey zone 5, circled in red on map 3</p>	
<p>Survey Zone 7</p> <p>This location (green triangle) has been identified as a having potential for high-risk features of the location, and the minimally modified northern point of the hill. It is unclear if these stepped terraces are modern, historic or pre-European.</p>	<p>Map 4. Male Quarters</p> 

Example of recorded kōrero

"I learnt to do post-mortems in that room (the morgue) and whatever body part you cut out whether it's the heart, the kidney the liver whatever part of the body. The doctor would tell you afterwards 'go bury it outside', and you had to that was it, you had to walk out the door, go around and get the spade, somebody dug the hole, you dumped it in..you know. No such thing as karakia or whatever, nothing. In the meantime the person is lying on the slab and somebody has to bury it. There was no sacredness about it, that was one of the most hurting things for me and having had to be a part of it, having had to do some of those things like burying body parts ... there were times when I though seriously about getting the heck out of it (nursing)" [Te Winitana Tupotahi \(Winston\) Maniapoto | Tuia Te Ao Marama \(maorinursinghistory.com\)](#)

Unidentified locations

Although no recorded archaeological sites were identified within the Site boundary, we do not dismiss that there are unidentified *waahi tapu* and culturally significant sites that are yet to be discovered. For the purposes, of allowing soil sampling work to proceed within the timeframe between March and August 2023, we have identified key areas where if earthworks should take place, we can be confident that these areas will be treated with care and that the contractors apply their due diligence. Notwithstanding, there remains the issue of the unidentified *urupā* which are the subject of a 1923 letter to the Government from Raureti Te Huia whereby he raises concerns that the *urupā* had not been protected and cared for by the Government as promised.

As a reminder to the reader, Section 6.3.1 of the CIA discusses some of the concerns raised by Tangata Whenua regarding *waahi tapu* and sites of cultural significance. We also have not yet had the time, funds, resources, or means to fully investigate the areas outlined in Table 6 of the CIA. For now, we have marked the areas that we know about on the Tokanui Hospital Site map. We hope that if time allows that we may yield more information before the program proper begins so that we can identify areas and mark them on the maps according to levels of sensitivity.

Discussion and Recommendations

We have previously stated that, due to the very sensitive nature of identifying names, places, and locations of cultural significance, not all areas will be identified. This research (despite its limitations) has confirmed that *whānau* are still quite sensitive about sharing that information. This belief was confirmed when we asked Kaumatua if they could point out exactly where burial grounds, or other *waahi tapu* could be located on the maps, they could not (or would not) tell us where they were precisely, we have discussed this issue in more detail in the CIA report. However, we also believe that in terms of the concept of cultural landscaping, a modern construct, there is growing support for the revival and protection of historical knowledge, including knowledge traditionally held strictly within the circles of *tohunga*. Nowadays, *whānau* are now more open to sharing that knowledge so that future generations have physical cultural identity markers of their past as a huge consequence of colonization was the loss of *mātauranga Māori*. This has opened the door ajar (slightly) and we welcome the opportunity to do more research in this area. Possibly a conversation to be had later with the Te Nehenehenui.

TAR recommend that LINZ:

- Accept this report as final completion of Deliverable 1. Review of DSI Sampling Locations and *Waahi Tapu* Report.

CULTURAL INDUCTION SUMMARY – 8 – 9 FEBRUARY 2023

Overview

It is crucial when engaging in such a large project that project advisors, management, contractors and all site workers have an understanding of the cultural and social norms of *iwi* and *hapū*. This includes understanding and acknowledging historical grievances as this exhibits a willingness to understand the position of *mana whenua* in their present context. A key aim of the cultural induction training program was to share *mana whenua* cultural values and environmental goals with those people who will be working on the site and/or involved in management and advisory roles.

Methodology

A two-day program was developed and held at Mangatoatoa Paa, Te Mawhai Road, Te Awamutu. The program was proposed to include the following; however, some alterations were made over the course of the two days. The Cultural Induction Training program is provided in Appendix 2.

- **Powhiri**
- **Ahikaa Kōrero** (These presentations is to ensure every participant is to share historical knowledge of the area/rohe and site. The facilitator has already set the historical context, these kaikōrero will share their narratives related to Tokanui and Pokuru 1B whenua.)
- **Mangatoatoa** (A history of Mangatoatoa and kōrero to the present day).
- **Presentation Rounds** (The presentation will be conducted by the Cultural Advisors presenting the topic of Accidental Discovery Protocols. The facilitators will talk through the ADP policies and procedures and give examples of their own experiences and discoveries and what steps were taken to protect taonga, etc.).
- **Workshops** (Topics to be confirmed)
- **Hikoi** (A trip to local sites of importance with ahikaa commentary.)
- **Karakia** (Hikoi will end at the Site for karakia, soil turning/blessings).

Photos from the Cultural Induction:





CULTURAL MONITORING WORK PLAN AND CULTURAL MONITORING DURING INVESTIGATIONS

The soil contamination investigation phase has been the opportune time to pilot the appointment of Cultural Monitors to assess the scope of their roles for possible future work on site and to identify any support training that will be required as part of the demolition and remediation work program.

TAR discussed two key concerns with LINZ project team regarding the appointment of Cultural Monitors. Firstly, they are concerned that the time and pressure of Cultural Monitor roles can have a detrimental effect on the health of our kaumatua and secondly, we are aware that the demolition and remediation project for the former Tokanui Hospital (Site) can take up to 7 years and we need a future proof plan so that tāngata whenua can remain engaged in a sustainable way for the longevity of the project.

To mitigate the risk of overloading our kaumatua and to ensure that the cultural skills and mātauranga are acquired by the younger generation in an appropriate manner, TAR proposed that two advisors be appointed for the soil investigation work, a kaumatua role (Senior Cultural Monitor) who would take the lead and support role over any cultural monitoring activities and a second Cultural Monitor who will be the primary onsite cultural monitor and support our kaumatua/Senior Advisor.

The candidates for the trial appointments were a suitable fit for the roles given their experience and knowledge of customary values and mātauranga, whakapapa, area knowledge, they are familiar with the demolition and remediation program, and they are WAI 440 claimants.

Methodology

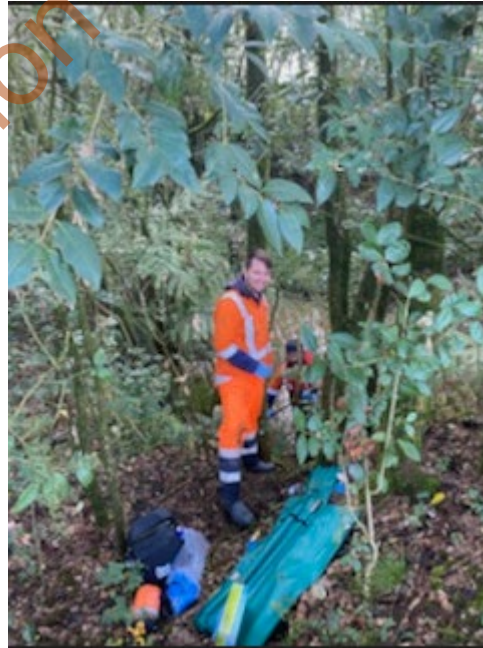
- Two people were recruited by TAR as the Senior Cultural Monitor (Kaumatua) and Cultural Monitor. The Cultural Monitors were appointed by the mandated TAR Roopu to monitor on site/earthworks to ensure cultural protection occurs upon discovery of koiwi or cultural artefacts. The Cultural Monitors will work closely with the archaeologists, LINZ and other site Contractors.
- A job description (Appendix 3. Cultural Monitor Job Descriptions) was developed to ensure that the preferred candidates fit the requirements of the roles and that the right candidates are selected for the roles based on skills, experience, high level of competency in te reo me ōna tikanga, in-depth knowledge of the site and surrounding areas, clear understanding of the scope of the demolition and remediation project,

demonstrated experience in successfully working and engaging with iwi, government agencies, hapū, etc. It was also important that the candidate's whakapapa to the whenua.

- Once we received the report from GHD, we were able to outline the scope of work for the soil investigation work programme, detailing when advisors are expected to be near or on site to oversee in cultural monitoring activities during the soil investigation work when. The workplan is provided in Appendix 4.
- The contracts for these roles were agreed between TAR and the successful candidates as fixed-term contracts beginning Dec 2022 until the end of August 2023. There is no expectation that these roles will be ongoing as this is a trial/pilot, the aim of appointing these roles during the soil investigation phase is to assess what future Cultural Monitoring or monitoring needs will be required and agreed in future for Phase 2 of the demolition and remediation program.
- The Cultural Monitors reviewed the Cultural Induction Training program and followed through to co-facilitate the program. Their feedback and input during the training program was well received, particularly their narratives around the historical sites at Orakau, Rangi also at Rangiaowhia and Rewi Maniapoto reserve.

It is worth noting the work plan is a working document, it sets out the key objectives and deliverables of cultural monitoring activities to support Phase 1 investigations. The plan has an overview of the key activities and action steps needed for the Cultural Monitors; it will help clarify what the desired outcomes for the project are and it will also help to define boundaries around the work program so that our advisors can clearly see where and when their support is required.

Cultural Monitoring underway:



References

AECOM. (2019). *Tokanui Hospital: Detailed Site Investigation*. Hamilton: AECOM New Zealand Limited.

CFG Heritage (2023) Tokanui Pyschiatric Hospital Site Investigation Archaeological Assessment

Te Muraahi K and Maniapoto M (December 2021): "Cultural Impact Assessment: Pokuru B – Former Tokanui Hospital Campus"

Waitangi Tribunal evidence

Taitoko, W. (1998). *A History of the Tokanui Blocks*. research report commissioned by the Waitangi Tribunal;

Maniapoto, H. (2013). *Waitangi Tribunal Brief of Evidence of Harold Maniapoto (WAI898,#P15), Public Works, Environment, Wahi Tapu and Waterys*. Unpublished; Maniapoto, H. (2013). *Waitangi Tribunal Brief of evidence of Harold Maniapoto; (WAI898), War and Raupatu*. Unpublished;

Maniapoto, H., & Moala, D. (2013). *(WAI898 #P8), Public Works, Environment, Wahi Tapu and Waterways*. Unpublished;

Maniapoto, T. (2013). *Waitangi Tribunal Brief of evidence Thomas Maniapoto; (WAI898, #K15), War and Raupatu*. Waitangi Tribunal; Maniapoto-Anderson, R. (2012). *Ngāti Maniapoto Mana Motuhake: A Ngāti Maniapoto Kuia Speaks Out*. Wellington: Crown Forestry Rental Trust.

Proactively Released by
Land Information New Zealand

APPENDIX 1: CULTURAL MANAGEMENT PLAN

Proactively Released by
Land Information New Zealand

Cultural Management Plan – TAR Block Ltd

Tokanui Action Rōpū¹ (TAR) have develop this Cultural Management Plan (CMP) with CFG Heritage Ltd. The CMP outlines the obligations and responsibilities of TAR and the Cultural Monitors and LINZ Consultants and Contractors as part of the Former Tokanui Hospital Demolition and Remediation project being delivered by LINZ. The Project Site for the purpose of this CMP is considered to be the grounds of the former Tokanui Hospital, approximately 80 hectares (ha) in area, located at 149 Te Mawhai Road, approximately 14km southeast of Te Awamutu, Waikato.

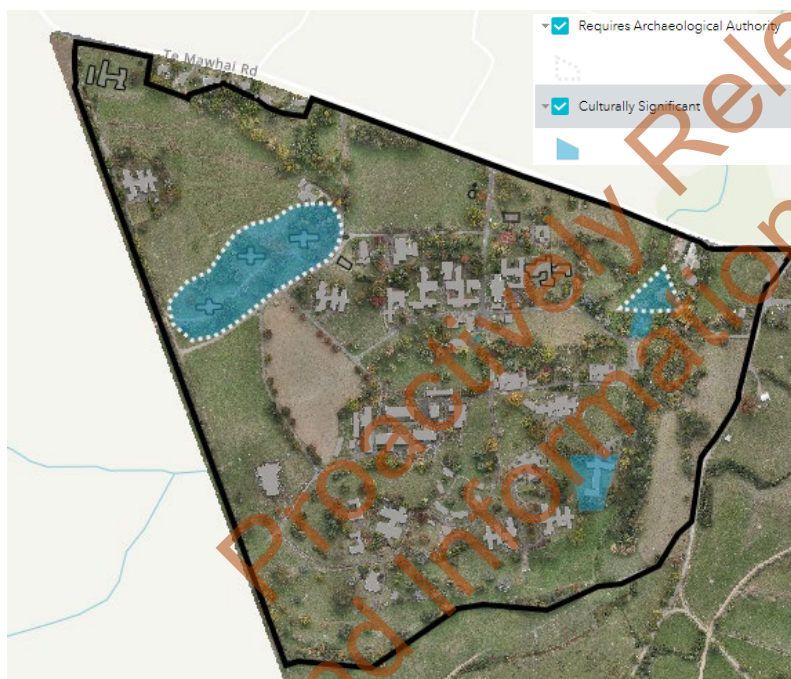
The CMP will help TAR understand its responsibilities regarding what is expected of the Cultural Monitors. The plan also sets out what the obligations, responsibilities and key protocols are for LINZ consultants and contractors regarding discovery of koiwi and cultural artifacts.

The Cultural Management Plan was developed to ensure that:

- The discovery of *koiwi* and artefacts whilst undertaking earthworks are culturally protected and,
- That there is a consistent approach in relation to the appointment of monitors to undertake cultural monitoring and the management of accidental discoveries at sites of significance

Noting that this plan is only in relation to the delivery of ground disturbance works to be undertaken as part of Phase I investigations on the Project Site. For TAR, the plan also provides a framework that will assist us with future planning as we consider what TAR's role will be during the next phase of the program.

Figure 1: Cultural and Archaeological Significant Areas



PURPOSE OF THE CMP

1. Allow hapū represented by TAR Block Ltd members to manage activities on and have regard for the spiritual and cultural values associated with waahi tapu and urupā (burial grounds) in the vicinity of the Project Site.

¹ TAR was formed in August 2019 to act as a strategic and advisory body for the claimants and landowners of WAI440 represented by Ngāti Ngutu and Ngāti Paretekawa whānui. TAR Block Limited is the legal body representing TAR.

2. Allow TAR to manage the effects of activities to avoid, remedy and mitigate any adverse effects on waahi tapu and urupā and our relationship with te taiao.
3. Monitors will identify to all persons on the site where there are culturally sensitive areas, for example, proximity to waahi tapu, paa site etc.
4. To ensure that TAR Hapū are recognised for the expertise and knowledge they bring to the Project which will allow the Contractor to conduct its business in an appropriate manner that ensures compliance with all legislative and contractual obligations, whilst recognising and providing for the relationship of TAR Hapū with te taiao.
5. Sets out the expectations and responsibilities of the parties in respect of the environmental and cultural effects of the Phase I investigations within the rohe of TAR Hapū.

RELEVANT LEGISLATION

The following acts are relevant to the Project, collectively they constitute the legislative framework which sets out what can and cannot be done according to the relevant piece of legislation. In other words, the LAW. There is no expectation that our kaimahi and contractors need to know the details of every piece of legislation. In a broader context, it is relevant to consider the historical and cultural context to provide a better understanding of the connections between cultural knowledge and local government plans, environmental plans, Te Tiriti o Waitangi and the Resource Management Act 1991 (RMA), etc. Table 1. provides an overview of the legislation and its relevance to the program.

Table 1: Relevant Legislation

ACT	Relevance
Resource Management Act (1991)	<i>Tangata Whenua relationships with the project area (the Site) have legal standing in various sections of the RMA 1991. Sections 5, 6, 7 and 8 of the Act prescribe what all persons exercising functions and powers under the Resource Management Act need to consider in relation to managing the use development and protection of natural and physical resource.</i>
Waikato Regional Policy Statement	<i>The Waikato Regional Policy Statement became operative in May 2016. It sets out in IM-O7 that the relationship of tangata whenua with the environment shall be recognised and provided for, and in IM-O3 that decision making should include working with tangata whenua. Resource management decisions within the Waikato Region must give effect to this Regional Policy Statement.</i>
Waipā District Plan	<i>The Waipā District Plan was made fully operative on the 14th August 2017 The Waipā District Plan has district wide requirements relating to tāngata whenua in section 1 and specific requirements for cultural sites (S22).</i>
Waikato Regional Plan	<i>The Waikato Regional Plan was made partially operative on the 28th September 2007. There is one current plan change (Plan Change 1) which is currently within the appeal period. The Waikato Regional Plan has specific requirements for matters of significance to Māori, chapter 2 and more specifically section 2.2.4 Ngāti Maniapoto</i>
Heritage New Zealand Pouhere Taonga Act (2014)	<i>The Heritage New Zealand Pouhere Taonga Act 2014 (HNZPT) is the legislation that provides for the identification protection preservation and conservation of the historical and cultural heritage of New Zealand. It requires that modification or destruction of an archaeological site needs an archaeological authority and sets out penalties for the unauthorised modification or destruction of archaeological Sites.</i>

Protected Objects Act (1975), including Part 2 Ngā Taonga Tūturu ownership	<p><i>On 1 November 2006 the Protected Objects Act came into force and superseded the Antiquities Act 1975. The Ministry for Culture and Heritage (the Ministry) has developed guidelines for taonga tūturu which explains this process in more detail.</i></p> <p><i>There are nine categories of protected New Zealand objects². The categories that Tangata Whenua are concerned with relate to categories:</i></p> <p><i>1: Archaeological ethnographic and historical objects of non-New Zealand origin relating to New Zealand,</i></p> <p><i>4: Nga taonga tūturu and</i></p> <p><i>6: New Zealand archaeological objects.</i></p>
Burial and Cremation Act (1964)	<p><i>The Burial and Cremation Act (1964) is currently under review. In future the cultural monitoring protocols may need to be updated to reflect any changes to the Act. Noting that, within the grounds of the Site (unknown location), there is an ancient urupā, this piece of legislation sets out the regulations of how any discovered burial sites will be dealt with according to the law, there are also regulations set out according to tikanga – Lore. Both the law and lore need to be considered if human remains are discovered in burial sites.</i></p>
Coroners Act (2006)	<p><i>It is a requirement of Section 20 of the Coroners Act (2006), to report any findings of skeletal remains to the nearest coroner.</i></p>
Article 2, Treaty of Waitangi	<p><i>Tangata Whenua hold kaitiaki responsibilities and obligations to ensure their taonga (and resources) are protected in accordance with their cultural standards. The Treaty is the underlying foundation for the Crown and iwi/hapū relations with regard to resource management. The Treaty protects the values and interests of tāngata whenua enabling them to exercise resource management under Article 2.</i></p>

RELATED DOCUMENTS AND INFORMATION

Cultural Monitors and LINZ Consultants/Contractors should be familiar with the relevant literature contained within the Cultural Assessment (CIA) for Pokuru 1B – Former Tokanui Hospital Campus report. Particularly the Literature Review section 4.0 of the CIA, which documents the relevant legislation, Iwi management plans and local council plans and policies, and their relevance to matters consistent with the Tangata Whenua social and cultural values and further detail about statutory matters which are relevant to remedial activities on Site. In addition, Cultural Monitors should also be familiar with relevant information on the New Zealand Archaeological Association (NZAA) Cultural Heritage Sites database <http://www.archsite.org.nz/>; New Zealand Historical Places Trust register and the waahi tapu registers <http://www.historic.org.nz/TheRegister.asp>; and Statutory acknowledgments arising from Treaty of Waitangi settlement legislation. Also of relevance to the project - Chapter 3: A brief history of our burial and cremation law (The legal framework) [New Zealand Law Commission: IP34 The Legal Framework for Burial and Cremation in New Zealand](#).

TAR HAPŪ OBLIGATIONS:

1. Manage and have regard for the spiritual and cultural values associated with waahi tapu and urupā (burial grounds) in the vicinity of the Project.
2. Manage the effects of activities so as to avoid, remedy and mitigate any adverse effects on waahi tapu and urupā.
3. Provide a Cultural Induction (COMPLETE): Cultural competency will include the history, cultural and spiritual values associated with the site was provided over 8 – 9 February 2023 including attendance by LINZ Contractors undertaking ground disturbance works within the Project Site.

² (Protected Objects Act 1975, 2018)

4. Karakia / Blessing: A whakanoa (cleansing) ceremony for the removal of tapu in accordance with kawa/tikanga (procedures) was performed on 6 March 2023, prior to commencement of the work project.
5. To ensure that TAR Hapū are recognised for the expertise and knowledge they bring to a Project which will allow the Contractor to conduct its business in an appropriate manner that ensures compliance with all legislative and contractual obligations.
6. Set out the expectations and responsibilities of the parties in respect of the environmental and cultural effects of the Project within the rohe of TAR Hapū.
7. Cultural monitors will ensure their safety gear is compliant with Health & Safety requirements.
8. TAR will provide all site workers once they have completed the Cultural Induction Training, a copy of a guidance manual on what to look out for, identification of sensitive areas, accidental discovery protocols, etc.
9. Cultural Monitors will provide a summary of what they monitored, if anything was discovered a detailed report outlining what protocols were followed. These reports will be provided to LINZ, affected Iwi and Hapū and the Project Manager.
10. The project manager shall discuss with the Cultural Monitors when their services are required and when the project timeframe ends.
11. It is the responsibility of TAR to ensure the Cultural Monitors have the appropriate health and safety boots and high visual vests marked 'TAR Cultural Monitor'.

CULTURAL MONITORING

It is important to offer from the outset a clear explanation from the view of mana whenua what cultural monitoring is as this will inform a better understanding of what the Cultural Monitors roles. Broadly, cultural monitoring involves a range of activities including the observation of any alteration to the natural environment. Regarding the contaminated soil investigations currently underway this means any disturbances to the whenua which will occur as a result of taking soil samples, supporting archeological assessments, etc. The cultural impacts are outlined in the CIA report (2021) Table 5. Cultural Impacts, page 49. Cultural monitoring ensures that any potential impacts which pose a risk or will have a negative impact on *whenua*, *te taiao*, *wahi tapu*, *wai*, *tangata*, are identified and managed in a culturally appropriate way and that any alterations to the whenua impacting on the natural world are carried out in a way that is cognisant of Mātauranga Māori.

Cultural monitoring is not about the role of cultural monitors alone, the monitors are the ears and eyes on the ground, they uphold tikanga and kawa, etc. cultural monitoring has a broader scope, it requires a deep understanding of the extensive range of core cultural values which underpin mātauranga Māori. The job descriptions written for the cultural monitor roles adhere to, in the first instance, this framework of knowledge known as mātauranga Māori.

CULTURAL MONITORS

1. The Cultural Monitors shall report to the Site manager whilst on site, otherwise if there is no site manager then they will liaise with the Project Manager (LINZ and TAR) to confirm what works are required.
2. The Cultural Monitors will comply with all health and safety requirements and be familiar with the NZHPT archaeological authority conditions.
3. The Cultural Monitors will not interfere with the project other than to carry out the duties of cultural monitoring within the agreed timeframes.
4. The Cultural Monitors may take into account other environmental effects (land, water, air) associated with or as a direct result of the earthworks such as, sediment control, leakage, disturbance of natural landscape, noise, or other adverse effects on bodies of water. This may involve the Cultural Monitors informing the LINZ and TAR

Project manager who may in the first instance speak to the Site manager and request that works be stopped pending investigation.

5. The cultural monitors are to record their start and finish times when they were onsite and a written record of what was observed during the monitoring visit.

CONTRACTORS OBLIGATIONS

1. The Contractor will ensure that its workers comply with the conditions of any archaeological authority granted by NZHPT, as required, and work with TAR Hapū in good faith to ensure the best outcomes for all involved.
2. Endeavor to inform TAR Hapū of monitoring requirements at least five (5) working days in advance of any works.
3. Make a weekly work schedule/ plan available to monitors so all parties are aware of the work to be carried out.
4. Give the monitor at least one (1) day notice should there be a change in the weekly work schedule/ plan.
5. If daily work does not proceed for any reason, for example, severe weather, machinery breakdown, and a monitor is not contacted beforehand and is on site, the monitor shall be paid two (2) hours work, or, the hours spent waiting so they can return to the monitoring duties, then the monitor shall be paid for that time on site.
6. Provide facilities for the use of the monitors, i.e. lunch room, toilet and handwashing facilities. Suitable cover to be provided in the case of inclement weather.
7. The Contractor shall advise TAR Hapū of the requirements for and assist in providing any Personal Protective Equipment required.
8. The Contractor will not remove any material discovered during the investigation except for the purpose of sending soil to laboratory for analysis (no fossicking).

WAAHI TAPU

1. Before works start, any new contractors must have an induction from the cultural monitor. This is not an archaeological induction which is also required.

(Noting that all Contractors currently working onsite attended the Cultural Induction on 8 – 9 Feb 2023 and the Archaeological Induction on 6 March 2023).

2. All works where ground disturbance is undertaken must have a mana whenua representative on site for any works marked in Figure 1 as Archaeological (white outline) and Cultural Areas of Interest (blue shading), this representative will oversee works on the land and ensure staff are safe during their processes.
3. The monitor may request to inspect exposures and works as they are occurring – the project team will allow for this to occur and give them the required time to undertake these inspections and observations.
4. No eating, smoking, or use of toilets anywhere other than in the location marked by the orange star in Figure 1.
5. Before earthworks commence in sensitive areas, the Senior Cultural Monitor/kaumatua (TAR) carry out a whakanoa ceremony for the removal of tapu in accordance with kawa/tikanga.
6. Prior to commencing work that may disturb culturally significant sites (e.g. earthworks) a map and plan shall be prepared by GHD in consultation with TAR, the Project Manager and the contractor (if employed at this stage) showing sites of cultural significance and a plan detailing the duration of monitoring and excavation procedures.
7. Where practical, prior to commencing earthworks the Cultural Monitors shall know who all persons are on site and when they will be working in proximity to waahi tapu.

8. It is the contractor's responsibility to ensure that the monitors receive site specific health and safety induction and ongoing training

PROTOCOLS RELATING TO HUMAN REMAINS (KOIWI TANGATA)

If human bone is identified, the following protocols will be adopted:

1. Once bone is confirmed as human (kōiwi tangata), the archaeologist will immediately contact the Cultural Monitors and TAR Project Manager, HNZPT, and the New Zealand Police. The TAR representative will contact Iwi representatives and the Māori Liaison – NZP.
2. The site will be secured in a way that protects the kōiwi as far as possible from further damage. The protection will be a method that is under the guidance of the archaeologist.
3. Within four hours of notice being given of human skeletal remains (koiwi tangata) having been discovered, Cultural Monitors, TAR Project manager and nominated hapu/iwi representatives hapu/iwi members, whanau and any other excavation monitoring teams present on the Site will assemble at the discovery site where the kaumatua/Cultural Monitors will perform karakia. The hapu/iwi will, according to their tikanga, bless the find or place a rahui over the site. The Cultural Monitors will provide guidance at their discretion on keeping the area spiritually safe, and all staff are to adhere to this.
4. Once the ceremonies are completed, the project archaeologist, may verify if the bone is human by lifting the object and identifying by sight if it is of human origin. If the archaeologist can identify the age, sex and health of the bone using non-intrusive methods, this is preferable. If further analysis is required, the archaeologist will notify the Cultural Monitors and TAR Project Manager Maria Maniapoto.
5. A discussion will be undertaken with LINZ, the Section 45 archaeologist, the HNZPT Regional Archaeologist and the authority holder to determine and advise the most appropriate course of action. No further action will be taken until responses have been received from all parties, and the kōiwi will not be removed until advised by Heritage NZ and iwi representatives.
6. The archaeologist will be responsible for ensuring that all legislative requirements are adhered to under the Burial Cremation Act (1964), and they will apply for a disinterment license and ensuring that Section 14 of the Coroners Act (2006) is followed and that the NZP have reported the finding to the nearest coroner in accordance with section 20 of the Coroners Act (2006).
7. Provided there are no conditions in the relevant NZHPT authority to the contrary, and that the Police and the Coroner have no objection, the hapu/iwi, in conjunction TAR will determine what will happen to the skeletal remains and where they will be reburied, should they wish to do so. One of the options could be the establishment of a burial reserve where the koiwi were found. One of the hapu/iwi representatives will communicate their decision to the Project manager.
8. The Project Archaeologist will record details of the koiwi burial only if the hapu/Iwi wishes this to occur. Any records made will be held in accordance with the wishes of the hapu/iwi.
9. Should the koiwi tangata be removed from the worksite, the above group will determine the most appropriate reburial either on site or on another agreed site within 48 hours.
10. A rahui will prevail between the time of the initial discovery of human remains and 24 hours after the remains have been removed. The rahui will be put in place by the hapu/iwi. During this time all excavation of the 'Area of Special Interest' will cease, unless the Project Manager advises otherwise.
11. All archaeological information will be recorded by the project archaeologist in accordance with the Historic Places Act (1993).

PROTOCOLS RELATING TO TAONGA TŪTURU

If taonga tūturu (protected objects) are discovered either on the works site or with kōiwi, the following additional procedures will be adopted:

- a) The archaeologist will be contacted to undertake correct recording and heritage protection processes. Initially, the archaeologist will have control of, and responsibility for, any taonga recovered from the site. The Protected Objects Act (1975) details the procedures relating to determining ownership of any taonga tuturu discovered
- b) While earthworks have ceased, the 20-meter radius around the discovery site containing the taonga tūturu will be secured in a way that protects the taonga as far as possible from further damage and potential looting. The archaeologist and iwi will provide guidance on this.
- c) Work may resume on site once the iwi and archaeologist confirm that all the requirements have been met and completed.

Proactively Released by
Land Information New Zealand

APPENDIX 2: CULTURAL INDUCTION TRAINING PROGRAMME

Proactively Released by
Land Information New Zealand

2023

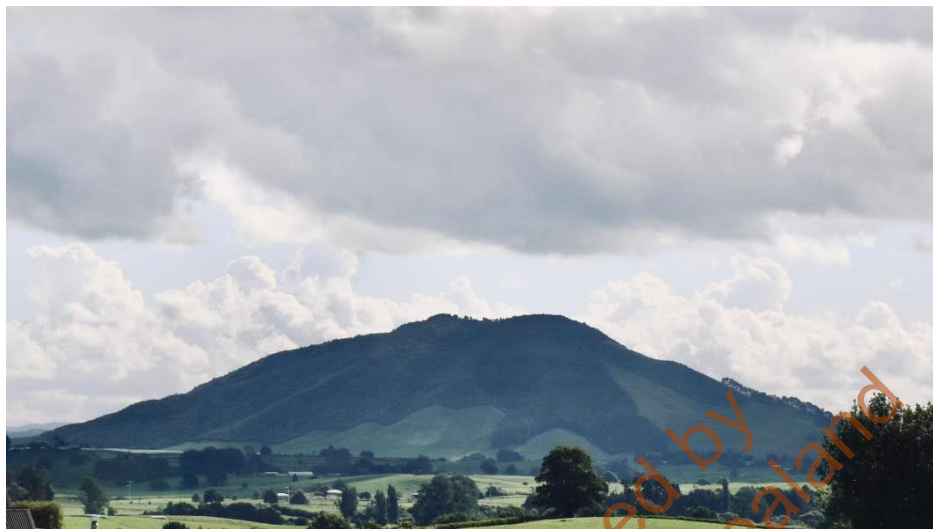
Tokanui Cultural Induction Training Program



TAR Block
Ltd.



Proactively released by
Land Information New Zealand



He mihi

E ngā ihoiho o ngā maunga whakahiru kua whakarauika mai i tēnei raa. Tēnei te arorangi atu nei o ngā mihi ki a koutou. Ka huri ki te mihi ki to tatou Matua i te rangi mō ōna manaakitanga ki runga i a tātou i tēnei waa. He mihi anō ki a Kīngi Tuheitia me tōna whare Ariki. Nōna i homaitia te tawharau o tōna whare hei korowai aroha ma tātou. Ki nga mate o te tau kua hinga atu, hinga mai, haere atu rātou ki te tini ki te mano, moe mai ra. Ki a tatou nga mahuetanga o ratou mā, tena koutou, tena koutou, tena koutou katoa.

He honore nō mātou ki te poowhiri i a koutou ki runga i tēnei whenua o ngā iwi/ngā hapū o Ngāti Ngutu, Ngāti Paia, Ngāti Paretেকawa tēnei te mihi atu ki a koutou katoa.

This Cultural Induction Training program has been developed to reflect the underlying principles of these words, a tongikura¹ which was first uttered by Kiingi Pootatau te Wherowhero when he was anointed the first Māori king in 1858.



*‘Kotahi te kowhāo o te ngira e
kuhuna ai te miro mā, te miro
pango me te miro whero, a muri i
a au kia mau ki te ture ki te
whakapono ki te aroha’.*

‘There is but one eye of the needle through which the white thread, the black thread and the red thread traverse. Hereafter, hold fast to charity, uphold the laws and be firm in the Faith.’’

Te Miro Mā represents non-Māori. A key focus of this program is on the development of tikanga Māori and fostering a familiarity with appropriate behaviours in cultural contexts.

Te Miro Pango represents the common Māori. The focus here is that of a working in partnership with non-Māori and the Crown.

Te Miro Whero represents the rangatira - chiefs or leaders of Māoridom. Rangatira, in leading their people, bind that people together to common purpose – he ranga i te tira. The focus here is with a multicultural pathway, in which all those on the journey, under strong leadership, work together toward achieving the goal². The goal for us is to ensure the successful completion of the demolition and remediation program of the former Tokanui hospital site.

¹ A tongikura is similar to a whakataukī or proverbs with the key difference being that they are sayings made famous by past Māori kings or ‘quotes of a monarch’.

² Tikanga Tainui; Tikanga Whare Wananga Roa, Tom.; Tuaupiki, J.T. (Waikato-Tainui) Te Pua Wānanga ki te Ao University of Waikato



Background

In 2021, Tokanui Action Roopu (TAR) Toitū prepared a Cultural Impact Assessment report (CIA) for Toitū Te Whenua - Land Information NZ (LINZ). The CIA documented the cultural values, interests, and associations with the Pokuru 1B (and nearby Tokanui) whenua and the potential environmental and cultural impacts of any proposed activity on the whenua that will be undertaken as part of the demolition and remediation program for the former Tokanui Hospital (Site). A key focus of the CIA was to capture and understand the cultural significance of the Site and to provide LINZ with mitigation measures for consideration to avoid and remedy any adverse effects to these cultural values and the impact of demolition and remediation activities from a holistic cultural perspective.

This Cultural Induction training program has been developed at the request of LINZ who have acknowledge Tangata Whenua recommendations and aspirations as outlined in sections 8.0 and 9.0 of the CIA.



Program Aims

Our aim is not to make participants experts in Māori culture or language but to improve their understanding from a Tangata Whenua perspective of the cultural importance and significance of the impacts and changes which will occur on the whenua as a result of the proposed demolition and remediation program.

This program will introduce participants to Tangata Whenua cultural frameworks and the relevance and use of these within the context of Kaitiakitanga responsibilities and the proposed demolition and remediation program.



Tikanga / Kawa / Manaakitanga

During the Ahikaa Kōrero sessions, attendees will have an opportunity to hear the stories about the importance of mana, and other crucial aspects of Māori perceptions of the world including manaakitanga, mana Atua (karanga), mana reo (whaikōrero), etc.

Whakawhangaunatanga

Whanaungatanga is an essential element that binds people together for common purpose. Different activities have been designed to help participants recognise that Māori culture shares a universal set of common values with other cultures. Understanding where the common ground is and what the common goals are is important if we are to establish respectful working relationships with those who will be involved with the demolition and remediation program.

Cultural Narratives

Section 6.0 of the CIA report demonstrates how inextricably linked tangata whenua are to their cultural heritage and in assessing the effects of the proposed demolition program, the project team must understand how the intricacies of this cultural landscape forms part of a network of interconnected sites that piece together the settlement history and traditions of Tangata Whenua. On day two, attendees will take a guided journey around the Waipa district to visit some of our cultural significant sites. This short journey will give participants an opportunity to consider the views of Tangata Whenua in relation to their ancestral lands, and to understand that there is a whakapapa to the whenua, it has its own history, its own identity and so do the people connected to it. In this respect, conversations about remediation must be understood within the wider context surrounding land confiscation and the whakapapa of relationships.



Tikanga Haumaru– Health & Safety

We hope that you feel welcomed and safe at our marae, as our visitors it is our responsibility and priority to ensure your safety.

Although there are currently no Covid mandates in place our marae committee have asked that visitors err on the side of caution and wear a mask when in close contact with others. We will keep the wharenui well ventilated. The wharekai (dining hall) is a large, ventilated space. There will be hand sanitizers available during your stay.

Fire exits and emergency procedures will be explained at the beginning of day one, please familiarise yourself with the fire exit and emergency gathering points and follow all emergency procedures in the event of an evacuation.

Recently, severe weather warnings were declared in the Waikato/Waitomo area. We want to assure our visitors that in the event of a serious weather event the marae is well prepared. In the unlikely event of an evacuation, the marae is located within a few kilometres of the nearest civil defence centre.

There has been an increased risk of potential bacteria contamination in the waterways due to recent flooding events in the Waipā region. As such, the Waipā District Council have issued a health warning as there is increased potential for bacterial contamination which can cause severe illnesses. These alerts will be in effect until Tuesday 7 February. While there is no indication that the Te Awamutu/Kihikihi areas have been affected, visitors should be careful to only drink bottled water. We will keep a close eye on any alerts and notify everyone of any changes.

Medical emergencies can happen at any time. If you are taking any medication and/or you feel unwell, please let someone know so that we can support you in case of an emergency. Please note that the marae is not allowed to distribute pain killers. Please bring your own medicines.



Poowhiri



The poowhiri will mark your official welcome to Mangatoatoa marae and ... the whenua surrounding the former Tokanui Hospital Site. The poowhiri will be conducted following Tainui kawa/protocols, please familiarise yourself with the process in preparation for your visit.

If you have not been formally welcomed to Mangatoatoa then you are considered waewae tapu³. As such when you arrive at the marae, make your way down the driveway, turn right and you will arrive at the car park area, the waharoa (gateway) is on the left. Wait at the waharoa for the formal proceedings to begin.

Your kaiārahi (guide) will meet you at the waharoa (gateway) and brief you before the pōwhiri begins to ensure that Tainui tikanga and kawa are clearly understood.

The first call you will hear as you walk onto the marae atea will be that of our ruahine (chief caller) a female kaikaranga⁴. The language of the karanga is Māori. Only women are permitted to call.

Tauutuutu is the kawa at Mangatoatoa. This is where the first speaker to stand is from the home side, then the visiting side speaker responds, this format continues until the last speaker on the visiting side hands back the kōrero to the home side who then complete the formal speeches and closes the poowhiri with an invitation to the visitors to handshake and hongi.

The language of the kaikorero is Māori. Only men are permitted to speak during the speech formalities of the poowhiri.

Be prepared to sing a waiata (song) to support your speaker. We have provided a list of appropriate waiata (see page 15).

The kaikaranga from the host side will acknowledge any koha with a karanga and the koha will be retrieved by a male from amongst the hosts.

Appropriate attire should be worn, men if you are speaking wear trousers, Kaikaranga wear a long skirt (past the knees), everyone else, tidy attire.

³ A stranger or newcomer

⁴ Wailing call of welcome performed solely by women

PROGRAM

DAY ONE - February 8th 2023

TIME	KAUPAPA	SPEAKER/VENUE
11am	Poowhiri	Mangatoatoa Marae Haukāinga/TAR
12.00 to 12.30	LUNCH	
12.30 to 1.15	House keeping	Wharenuui
	Introductions	TAR Block Ltd. LINZ & Suppliers
1.15 to 1.30	Program overview	Julian Retikaukau & Maria
1.30 to 3.30	Cultural & Historical Narratives	
	Kōrero mō Mangatoatoa	Ahikaa
	Tokanui Hospital	Ahikaa
	Waahi tapu/Sites of significance	Ahikaa
3.30 to 3.45	AFTERNOON TEA	
3.45 to 6.00	Presentation Panels	
4.15	Accidental Discovery Protocols <i>An Iwi perspective</i>	Niketi Taotaua & Robert Te Huia
	Pūniu River Care project – An environmental restoration program.	Quentin Tunoho
	Kaitiakitanga	Justyce Maniapoto
6.00 to 7pm	DINNER/HAKARI	
7.15pm	Cultural landscapes	Maria Maniapoto
	Rangiaowhia	Tom Roa <i>via video</i>
	Orakau	Kawhia Muurahi <i>via video</i>
	Day one summary	Julian Reti Kaukau
9pm	Karakia	

DAY TWO - February 9th 2023

TIME	KAUPAPA	SPEAKER/VENUE
7am	Karakia	Robert Te Huia
7.30am	PARAKUIHI/BREAKFAST	
8.00	Haerenga Brief	Julian
8.30	Rewi Maniapoto Reserve	Maria Maniapoto
9.30	Rangiawhiao	TBC
10.30	Orakau	TBC
11.30	Pukekawakawa	Robert Te Huia
12.00	Tokanui (Karakia)	Robert Te Huia/Hone Hughes
1.30	LUNCH	MANGATOATO
2.30 to 3.00	De-brief	Julian
	Program evaluation & Feedback	
3.00 to 3.30	Poroporoaki	
	Karakia whakakapi	Robert Te Huia

Ko wai mātou - Who are TAR?

The Tokanui Action Rōpū (TAR) was formed in August 2019. TAR's purpose is to act as a strategic and advisory body for the claimants and landowners of WAI 440.

TAR Block Limited is the legal body of TAR and was incorporated on 1 September 2020. TAR BLOCK Ltd. was incorporated under the Companies Act. 1993. TAR Block Ltd. was formed so that it could be accepted as a supplier and enter into a contract for services agreement with LINZ to prepare the CIA report.

TAR Block Ltd. (TAR)	Executive
Robert Te Huia	Director - Kaumatua/Ngāti Paretekawa
John Halling	Director, Kaiputea
Tuhiao Halling	Administration Assistant Ngāti Paretekawa
Niketi Toataua	Cultural Advisor - Ngāti Rahurahu
Maria Maniapoto	Cultural Project Advisor - Ngāti Paretekawa
Members of TAR	
June Elliot	Kaumatua/Ngāti Ngutu/Ngāti Paia
Gordon Thomson	Ngāti Paia
Samuel Roa	Ngāti Rahurahu
John Thomson	Ngāti Paia
Kelly Johnson	Ngāti Paretekawa
Kaye Te Huia-Crean	Ngāti Paretekawa
Barney Manaia	Wharepuhunga/Paretekawa

Our Marae

Mōkau ki runga
Tāmaki ki raro
Mangatoatoa ki waenganui

Mōkau is above
Tāmaki is below
Mangatoatoa is between



Ko Mangatoatoa te marae

Mangatoatoa is our marae, located south of Kihikihi, near the banks of the Puniu River and 9 km from Te Awamutu. Its primary hapū are Parewaeono, Ngutu and Pare te Kawa of Ngāti Maniapoto.

Ko Te Maru o Ihowa te wharenui

The name of the wharenui is Te Maru o Ihowa. The marae connects ancestrally to the Tainui waka and the maunga Kakepuku and Pukekawakawa.



Ko Mangatoatoa te kainga

For the next two days, Mangatoatoa is your home. Throughout the duration of the demolition and remediation project, Mangatoatoa is your cultural centre. You are welcome to visit anytime.



As with all Marae, there are rules and practices which must be followed accordingly.

Remove your shoes before entering the Wharenuī and place them in a tidy fashion near the entrance.

No food to be consumed near and inside the Wharenuī, bottles of water are fine.

All food is to be consumed within the wharekai.

Leaving a mess behind is considered offensive to the tangata whenua and hui organisers. The marae has a pig bucket for food scraps and we are responsible for taking all of our rubbish including recycling away with us as the marae does not use a rubbish collection service. Please ensure that you dispose of your own rubbish responsibly.

Do not walk over beds or sit on pillows as the head and body is considered sacred.

No drugs or alcohol on the Marae at all times. There is only one designated smoking area located at the back of the wharekai.

After kai (food/meals) return all dishes to the kitchen and keep the area tidy.

Remove hats and sunglasses while eating in the Wharekai. Hats are not to be placed on the tables at all times as it is considered tapū (sacred) to place something from your head onto an eating surface.

Please remove your hat when a karakia is being conducted.

Waiata appropriate for poowhiri

Ehara i te mea and Te Aroha are well known waiata (maori songs). They can be sung by tangata whenua (hosting group) or manuwhiri (visitors) when supporting or welcoming a group entering onto the marae.

Ehara i te mea [\(18\) Ehara I Te Mea - YouTube](#)

Ehara i te mea Nō nāianeī te aroha Nō nga tūpuna I tuku iho, i tuku iho	Not the thing of recent times, is love but by the ancestors it has been passed down, passed down.
Te whenua, te whenua Te oranga mō te iwi Nō nga tūpuna I tuku iho, i tuku iho	From the land, the land comes the wellbeing of the people; by the ancestors it has been passed down, passed down.
Whakapono, tumanako Te aroha te aroha ki te iwi Nō nga tūpuna I tuku iho, i tuku iho.	Faith, hope and love, by the ancestors they have been passed down, passed down.

Te Aroha [\(18\) Te Aroha - YouTube](#)

Te Aroha	It is Love
Te Whakapono	It is Faith/Belief
Te Rangimarie	It is Peace
Tatou, Tatou e	Be amongst us all



Karakia mō te kai

Nau mai ngā hua	Welcome all things that have grown
Nau mai ngā pai	Welcome all things that are good
Nau mai kia nui	May they be plentiful
Kia hāwere ai	And abundant

Program Evaluation

We hope that this program will help you to understand that even a small measure of Māori cultural knowledge will further develop your understanding of why the whenua and our environment are critical to our existence. We hope that the insights that we have shared with you will help you to understand that we value your role and the mahi that you do on our whenua is very important to us.

This is a new program, developed specifically to address some of the key areas of importance that were expressed by whānau and hapū in the Cultural Impact Assessment report. As such, we welcome your feedback and comments so that we can ensure that in future we are able to design programs that are relevant and useful to prospective participants.

We would be grateful if you could complete the questionnaire below. Please email your responses to: Maria Maniapoto – maniapmaa@gmail.com

- How likely is it that you would recommend this Cultural Training Program to your colleagues?
- How relevant was the program/content to your role?
- How clear was the presentation of information?
- How do you feel about the amount of information presented?
- How engaging was the facilitator?
- How engaging were the presenters?
- Did you learn anything new?
- Did we miss anything? What were you expecting to learn from this program?
- How clear are you about the messaging, learning and takeaways from this program?
- Do you have any comments, questions or suggestions?

Poroaki

It is considered inappropriate for the haukainga (home people) to initiate the poroporoaki as it is considered impolite to tell your visitors that it is time to leave. Rather, at the conclusion of the program evaluation and feedback session, the program facilitator will give the manuwhiri the opportunity to speak as the closing of the program nears. This is the time when your speaker will thank the haukainga for their hospitality, acknowledge the marae, and make closing comments about the program. In conclusion, our kaumatua will end the hui with karakia followed by all standing to sing a himene (He honore).

He kupu whakakapi

Tēnā koutou kua tae mai nei ki Mangatoatoa ki te whakarongo ki ngā kōrero o koro maa kui maa. Ka nui te hari koa o te ngākau ki a koutou kua aro mai ki te tautoko i ngā kaupapa e paa ana ki tēnei hui aa e hoa maa ka nui te koa mo tō koutou manawa nui, e ngā wha o te motu tēnā koutou, tēnā koutou, tēnā tātou katoa.

TAR Block Ltd. would like to acknowledge our whānau and kaimahi who contributed to this program and the program attendees, Toitū Te Whenua Land Information New Zealand; 4Sight Consulting Ltd; GHD Ltd.; HAIL Environmental Ltd.; Fraser Thomas Ltd. and CFG Heritage Ltd.

We look forward to working with in the future and we hope that you return to your homes safely.

TAR Block Ltd.

Closing Himene/Hymn

He hōnore, he korōria	
Maungārongo ki te	
whenua.	
Whakaaro pai e	
Ki ngā tangata katoa	
Ake ake, ake ake.	
Āmine.	
Te Atua, te piringa,	
Toku oranga	
	Honour, glory and peace to the land. May good thoughts come to all men for ever and ever, for ever and ever. Amen. The Lord is the refuge and my life.

Proactively Released by
Land Information New Zealand

APPENDIX 3: CULTURAL MONITOR | JOB DESCRIPTION | Tūranga Kaiārahi Tikanga Māori

Proactively Released by
Land Information New Zealand

Job Title:	Kaiārahi Tikanga Māori – Cultural Monitor Māori		
Date prepared:	December 2022	Prepared by:	Maria Maniapoto
Reporting to:	Maria Maniapoto – TAR Project Manager John Halling – Director TAR Block Ltd.		
Tēnei Tūranga About the role			
<p>Mā te Kaiārahi Tikanga Māori e whakawhanake, e whakatinana i ngā Kaupapa e paa ana ki te mahi – Phase 1: Soil Investigation, kei te waahi I mohiotia e tātou ko te hohipera o mua ko Tokanui. Ka riro māu e kawea ana, e kōkiri ana I ngā tikanga me ngā kawa o a tātou tupuna. Ko tōu mahi matua, arā hei tautoko I ngā kaimahi e mahi ana ki ā tātou whenua, arā noa atu.</p> <p>This position has been created to:</p> <ul style="list-style-type: none">- Uphold the customary practices of mana whenua and monitor cultural safety protocols during the Contaminated Soil Investigations work.- Uphold Mana whenua Kaitiakitanga responsibilities to care for the mana, the tapu, and the mauri of our whenua, environment – of plants and animals, of water and land.- Provide cultural support and advice to LINZ in the identification of waahi tapu, waahi taonga, and sites of cultural significance.- Provide advice to LINZ on matters affecting Mana whenua.- Co-facilitate effective cultural training, support and advice for LINZ, site workers and contractors.			
Wheako Experience			
<ul style="list-style-type: none">- Comprehensive knowledge and understanding of the complexity of Tāngata whenua issues and challenges, particularly cultural matters affecting the demolition, remediation of the former Tokanui Hospital (the Site).- A high-level of competency in Te Reo Māori me ona tikanga me ngā kawa o ngā hapū.- Reasonable level of understanding of Accidental Discovery Protocols, HAIL guidelines, and construction and demolition site safety guidelines, familiar with Waahi Tapu/Taonga Protection legislation.- Have direct Iwi/hapū connections to the site area of Tokanui.			
Te Hōkaitanga o ngā mahi Scope of work			
<ul style="list-style-type: none">- Engage with Project Manager to develop and approve Cultural Monitor job descriptions and Workplan.- Co-facilitate Cultural Training Induction program for LINZ/Site workers and Contractors.- Provide cultural support and advice to contaminated soil investigation Site workers and Contractors.- Provide karakia to support GHD and Archaeological work.- Provide cultural monitoring in areas of cultural significance.			

<ul style="list-style-type: none"> - Provide cultural monitoring in Archaeological Authority areas. 		
Ngā Haepapa Accountabilities		
<ul style="list-style-type: none"> - Oversee work in areas of identified cultural significance. - Employ a culturally appropriate approach if there are associated impacts on the natural environment whilst undertaking earthworks. - Protect and manage waahi tapu and waahi taonga during ground disturbance activities in areas identified as culturally significant and regarding potential accidental discoveries. - Manage and maintain spiritual safety for those working onsite. - Monitor and oversee excavation activity. - Provide monitoring reports to TAR. - Lead the handling of any protocols regarding cultural materials and koiwi. 		
Haepapa Pūtea Financial Responsibilities		
No financial delegations.		
Ngā Whakatutukitanga Key Result Areas		
Pou	Performance Standard	Performance Measure
Mahi tahi	Work in good faith and in partnership with LINZ to co-design a Tangata Whenua cultural framework (CMP) for the remediation and demolition of the former Tokanui Hospital site.	<ul style="list-style-type: none"> ✓ TAR is engaged in decision making regarding maintaining cultural values, tikanga and kawa. ✓ LINZ and Suppliers are working with TAR to ensure successful outcomes of Phase 1. of the program.
Waahi Tapu	<p>Ensure that tangata whenua oversee all earthworks, and that they are given authority through accidental discovery protocols (DCP) to stop earthworks immediately in the event of the discovery of archeological materials.</p> <p>All earthworks' contractors complete an appropriate cultural health and safety induction program by a designated Mana whenua representative.</p>	<ul style="list-style-type: none"> ✓ Clear and agreeable accidental discovery protocols are developed with CFG HERITAGE and TAR. ✓ Cultural Monitors can implement DCP without hindrance. ✓ Cultural Induction Training is delivered to all site workers.
Kaitiakitanga	Kaitiakitanga is the responsibility of mana whenua, TAR and hapū o te rohe. Kaiārahi	<ul style="list-style-type: none"> ✓ LINZ are giving consideration to the views of mana whenua on the exercise of Kaitiakitanga.

	Tikanga Māori are responsible for upholding principles of Kaitiakitanga.	
Wairuatanga	<p>Performing karakia during early planning stages of the Project, prior to new excavation works and prior to removal of any living forces, such as soils and vegetation.</p> <p>Assisting archaeological site investigations and provisioning for cultural monitors to oversee earthworks.</p>	<ul style="list-style-type: none"> ✓ Karakia is performed when deemed necessary at the decision of Kaiārahi Tikanga Māori. ✓ Kaiārahi Tikanga Māori appointed and are included in the work program where required to perform cultural monitoring.
Mauri	Mauri is protected throughout all phases of the program. Mauri is the life force of all living and non-living things. It is the essential quality and vitality of a being or entity. Mauri is used in assessing ecosystems subject to human change; any damage, alteration or contamination to the environment will affect the mauri that it possesses.	<ul style="list-style-type: none"> ✓ Kaiārahi Tikanga Māori are reporting back to TAR regarding observations during soil sampling. ✓ Any disturbances to <i>te mauri o te whenua</i> is recorded.
Health & Safety	<p>Monitor Health and Safety needs. Kaiārahi Tikanga are responsible for paying due diligence to all Health and Safety requirements on site.</p> <p>Ensure your own health and safety and also the health and safety of others at all times.</p>	<ul style="list-style-type: none"> ✓ Potential risks are identified and clearly understood prior to visits to the Site. ✓ High risk areas (buildings, etc.) are clearly identified. ✓ Kaiārahi Tikanga have a first aid kit and the phone numbers of local first aid centres. ✓ Kaiārahi Tikanga have safety clothing.

Whakawhanaungatanga | Key Relationships

Internal: TAR Block Ltd, Ngāti Paia, Ngāti Ngutu, Ngāti Paretokawa.

External: LINZ, Te Nehenehenui, Waipa District Council, CFG Heritage, GHD Group.

Ngā Whakaaetanga | Approvals

Reviewed By:	John Halling (TAR Director)	Date:	23 January 2023
Approved By:	Robert Te Huia (TAR Kaumatua)	Date:	23 January 2023
Last Updated By:	Maria Maniapoto (TAR Project Manager)	Date/Time:	16 June 2023
Candidate Name:	Niketi Taotaua	Date:	

Signature:	
------------	--

NB: Note that the Senior Cultural Monitor JD is the same, the difference is the level of cultural responsibilities which our kaumatua/Senior has final say on cultural matters and/or decisions on site.

Proactively Released by
Land Information New Zealand

APPENDIX 4: CULTURAL MONITORING WORK PLAN

Proactively Released by
Land Information New Zealand

APPENDIX 4: CULTURAL MONITOR WORKPLAN

* Objectives	Deliverables	Timeframe	Who	Status
1. Co-facilitate Cultural Training Induction wananga	Cultural Monitors presented kōrero, answered questions and provided feedback during the wananga. They also led the kōrero during the hikoi to Rangiaowhia and Manga's reserve.	February 8-9 2023	TAR, LINZ & Suppliers	Complete
2. Attend Archaeological Induction	Meet with Suppliers at Doctors whare, LINZ, GHD, CHG Heritage. Answer any questions suppliers may have regarding accidental discoveries and other tikanga specific questions.	March 6	TAR & Suppliers	Complete
3. Provide optional weekly karakia	Optional	12 June 2023	Cultural Monitors	NA
4. Cultural Monitoring in areas of cultural significance	Soil sampling in areas identified as waahi tapu or sites of cultural significance will begin 19 th June. GHD (David) informed that this might take 2 and a half days (more or less), regardless you are expected to be available during the week 19-23 June. Role is to stand back, observe and assist if anything is discovered. On completion of task 4. Prepare a short summary of your observations to give to the Project Manager (TAR). Note any concerns or questions you may have garnered from your observations. We will need your feedback to help us with planning for Phase 2: Cultural oversight of the program.	19-23 June 2023	Cultural Monitors	
5. Cultural Monitoring in Archaeological Authority areas	This work is estimated to begin in August. The AAA has been submitted, the archaeologists have allowed time for the arch application to be processed. This work will involve cultural monitoring of the historical areas that CFG Heritage have noted in their application. Once the application has been approved, GHD will have a short window to do any excavation work in these areas, we expect that the cultural monitors will need to be available at this time.	Estimated start time early August 2023	Cultural Monitors	To be confirmed

**** NOTE: This workplan is subject to change. The project manager will inform the cultural monitors of any changes in advance.**