

# RiverLink



PROUDLY DELIVERING

New Zealand  
Upgrade  
Programme



## RiverLink

Notices of Requirement for Designations and  
Applications for Resource Consent  
Volume Four: Supporting Technical Reports

# **Technical Report #16**

Cultural

**-IN THE MATTER OF**

The Resource Management Act 1991

**AND**

**IN THE MATTER OF**

Resource consent applications under section 88, and Notices of Requirement under section 168, of the Act in relation to the RiverLink project

**BY**

**Waka Kotahi NZ Transport Agency** Requiring Authority

**Greater Wellington Regional Council**  
Requiring Authority

**Hutt City Council**  
Requiring Authority

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**RIVERLINK  
TECHNICAL ASSESSMENT #16  
Cultural Impact Assessment**

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# 1 INTRODUCTION

1. Tēnā koutou. Ko Morris Te Whiti Love toku ingoa. My name is Morris Te Whiti Love. My tribal affiliations are to Te Atiawa, Taranaki, Ngāti Ruanui and Ngāti Tama iwi of Taranaki.
2. I am the author responsible for the preparation of this Cultural Impact Assessment.

## 1.1 Qualifications and experience

3. I am the managing director of Raukura Consultants, a resource management consultancy specialising in Māori issues and cultural impact assessments.
4. I have the following qualifications and experience relevant to the evidence I shall give:
  - i. I have a Bachelor of Engineering (Agricultural) degree from the University of Canterbury, awarded in 1974, and in the early stages of my career I worked for various local authorities in water and soil engineering roles;
  - ii. I have held roles in Central Government advising on Māori Resource Management matters: with Maruwhenua,<sup>1</sup> which was part of the Ministry for the Environment; and in Manatu Māori, which has since been incorporated into Te Puni Kōkiri;
  - iii. I was Director of the Waitangi Tribunal for seven years;
  - iv. I have held governance roles with Iwi Authorities in Wellington and have advised those authorities on Resource Management matters; and
  - v. I was also recently involved in Waka Kotahi's Te Ara Tupua – Ngā Ūranga ki Pito-One Shared Path project along the western side of Te Whanganui-a-Tara / Wellington Harbour, and HCC's Eastern Bays Shared Path project along two sections of coastline in Eastbourne.

## 1.2 Code of Conduct

5. I confirm that I have read the Code of Conduct for expert witnesses contained in the Environment Court Practice Note 2014. This assessment has been prepared in compliance with that Code, as if it were evidence being given in Environment Court proceedings. In particular, unless I state otherwise, this assessment is within my area of expertise, and I have not omitted to consider material facts known to me that might alter or detract from the opinions I express.

## 1.3 Purpose and scope of assessment

6. This report supports the Assessment of Environmental Effects (**AEE**) for the Notice of Requirement (**NOR**) and resource consents for the Project.
7. Ngāti Toa Rangatira (**Ngāti Toa**) and Taranaki Whānui ki te Upoko o Te Ika a Maui (**Taranaki Whānui**) are Mana Whenua partners on the RiverLink project and as such, those iwi and hapū have been engaged with, and have provided input into, the Project to date.
8. For Ngāti Toa the key organisation is the Treaty Settlement entity, Te Runanga o Toa Rangatira Inc. For Taranaki Whānui there is the Treaty Settlement entity, Port Nicholson

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<sup>1</sup> Now named Kāhui Taiao

Block Settlement Trust, along with Wellington Tenth Trust, Te Rūnanganui o Te Āti Awa and the local marae being Te Tatau o Te Po and Waiwhetū.

9. This report has been prepared on behalf of Ngāti Toa Rangatira and Taranaki Whānui.
10. The purpose of this report is to assess the cultural effects of the Project. It covers matters relating to:
  - i. historical cultural connections in the area including the Pā sites, battle sites, churches any urupa/burial grounds, and cultivations;
  - ii. cultural values associated to the Project including those associated with Te Awa Kairangi<sup>2</sup> / Hutt River and its various uses, including indigenous freshwater fish and fish habitat, indigenous flora where present, and water quality;
  - iii. identification of the iwi / mana Whenua organisations for the area and their particular interests such as the statutory acknowledgements set out in Treaty of Waitangi Settlement Acts and Deeds;
  - iv. the engagement undertaken with mana whenua for the Project; and
  - v. the issues, information and recommendations arising out of the engagement with mana whenua.

## 2 EXECUTIVE SUMMARY

### 2.1 Project description

11. The Project is to construct, operate and maintain RiverLink. The proposed works include:
  - i. a revised river channel and stopbank design to accommodate a greater flood flow;
  - ii. flood resilience, amenity design works within Te Awa Kairangi to provide enhanced amenity outcomes and pedestrian/cycling connections;
  - iii. a pedestrian bridge over Te Awa Kairangi;
  - iv. an interchange on SH2 at Melling and a new Melling bridge;
  - v. new local road connections and layouts;
  - vi. a new Melling Train station; and
  - vii. enablement of future urban development of Hutt City centre along the river.

### 2.2 Engagement undertaken with Mana Whenua

12. The participation of iwi / Mana Whenua has been active throughout the development of the Project from early conceptions to the present day. Through the Te Awa Kairangi Group (**Group**) iwi have been a part of all the workshops held, meetings on specific matters and involvement in the preparation of this CIA. In addition, iwi have been involved in the Project's specialist group and in the process to assess alternatives to sections of the project.
13. This engagement has been underpinned by the commitment of partnership with Mana Whenua, which has in turn resulted in the development of the Kaitiaki Strategy – a document that seeks to correct the relationship we have with our environment through our

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<sup>2</sup> Te Awa Kairangi can also be Te Awakairangi or Te Awa-kairangi

Mana Whenua association with Te Awa Kairangi and in particular the creation of the new Project. The Kaitiaki Strategy has eight priorities and principles, with corresponding Mana Whenua responsibilities and actions, and this provides a framework to guide Mana Whenua in their kaitiaki role, to ensure that a legacy of burden and destruction is not left for future generations.

### **2.3 Traditional history and environment**

14. The Project area has a strong association with the Te Āti Awa hapū of Ngāti Te Whiti, Ngāti Tāwhirikura, and others of Te Āti Awa nui tonu including Ngāti Tama, and also, historically, Ngāti Rangatahi, Ngāti Toa Rangatira and Ngāti Hāua. The Te Āti Awa Pā were largely located on the harbour such as Ngāūranga, Pito One, Hīkoikoi and Waiwhetū. However, some were further inland including Te Mako (Naenae) and Te Haukaretū (Upper Hutt). Traditionally, the River itself was a very significant mahinga kai with many indigenous fish species.
15. Te Awa Kairangi has been central to life for Māori in the Hutt Valley prior to the arrival of European settlers. Today, parts of the environment are more treasured by Māori than others (for example the indigenous tuna/eel population.) The River historically was highly important for both with the earlier Whātonga people from the east coast to the later arriving Taranaki people from the west coast. The River was the source of life with an abundance of freshwater fish giving way to the sea fish in the estuary. Most of the Pā and kāinga up the valley were located close to Te Awa Kairangi or along its main tributaries.
16. The dynamic events with the tangata whenua - a significant clash of cultures with colonisation and the dynamics of the various Māori iwi in the area - meant a rapid change in the 1820s -1840s just prior to the arrival of the European settlers. The RiverLink Project area was a very significant historical site not only for Wellington but also in the framework of the new nation of New Zealand. Matters between Māori and the European settlers became more peaceful with that peace promoted by Wī Tako Ngātata and others following attacks from the British troops, Hutt militia, Wī Tako and Te Āti Awa, however, fear still remained in some parts the settler community.

### **2.4 Assessment of effects**

17. The Project is unlikely to further damage or destroy sites and most have little if any archaeology associated with them and few have been investigated by any archaeological process. What remains is the history of the site and the mana associated with them. Each of these sites will be archaeologically examined and possible responses to them will be identified. Te Awa Kairangi as a taonga for Mana Whenua will be again modified by this Project, however the Project is designed with consideration of the key cultural elements identified in this report.
18. The Maraenuku Pā site can be interpreted through the Project to recognise the mana of the site and to also interpret the connection with the colonial Battle of Boulcott Farm, which was highly significant in the history of the colonisation of the Hutt Valley, Wellington and New Zealand.
19. The Motutawa Pā site was located in part outside the Project area, however it did extend into the Project area. The Pā was equally short-lived and not highly developed.
20. Other sites such as Te Ahi a Manono kāinga was located along the river near the current Hutt City CBD although nothing of that will remain today. This site may be able to be interpreted in the Project.

21. The streams in and around the Project area were not only a source of water but also of food with tuna/eel and kōkopu being relatively abundant. Since colonisation many of the stream disappeared in whole or part into drains and culverts however parts of the Ōkautū Awa remains today as a landscape feature around the Civic Centre. There were also many small streams that drained the western hills, which are generally short with steep catchments all flowing directly into Te Awa Kairangi. Some would have had resident indigenous fish, however today with long culverts under SH 2 and stopbanks often with perched outlets that do not enable fish passage, the indigenous fish population is likely to be limited or non-existent.
22. One of the Project's major elements is the widening of Te Awa Kairangi channel and berms and the upgrade and raising of existing and construction of new stopbanks on both sides of Te Awa Kairangi between Ewen Bridge and Mill Street. Stop banking work can destroy Māori archaeological sites on the banks of rivers, however in this Project it is unlikely that archaeological sites will be destroyed because of the level of activity in colonial times, which means archaeological remains could be accidentally discovered during works.
23. The nature and design of the flood protection works will be important to Mana Whenua with respect to the character of the River. One of the issues for Mana Whenua is the health of the River, particularly to maintain indigenous fish species such as tuna/eels (long and short finned), kōkopu (banded, giant and short jawed) and the īnanga that make up part of what are known as whitebait. The maintenance of these species often depends on how and when works are done in the river channel and to a lesser extent what is done on the berms.
24. Iwi Māori will see some benefit arising from the Melling pedestrian bridge, particularly with improvements to access through public transport. The local road reconfiguration may provide some opportunities and does not appear to have any adverse cultural effects. Places for recreation and the improved ability to use cycle and walking paths generally have a positive health benefit to all.
25. For iwi / Mana Whenua the works in the bed and banks of the river are of high significance especially with the ecological health of the river. The planting of the berms in particular with a transition to indigenous trees and shrubs will help change the appearance of the river to something more like what it was prior to colonisation. The overall state of the River and its cultural significance should be at least maintained and preferably enhanced, in accordance with Te Mana o te Wai. Facilities should ensure that people and their animals respect those areas within the stopbanks and particularly in the river channel.

## **2.5 Recommended mitigation**

26. I recommend the following:
  - a. In terms of works in the river channel and berms:
    - i. GWRC's Code of Practice for River Management Activities should guide river works to maintain and enhance the indigenous fish habitat, and this should provide the basis for consent conditions in this regard;
    - ii. the planting of the river channel borders should look to enhance the habitat for indigenous fish; and
    - iii. the quality of stormwater discharged into the river in the Project area should receive appropriate treatment to ensure water quality in the river is maintained or enhanced particularly from the cultural perspective;



- b. The Project should provide recognition of the Māori sites of significance within the project area including Pā sites and Battle sites along with the historical connections to locations near the project area such as Boulcott Farm; these areas can be treated by the project with site interpretation; and
  - c. In terms of the Melling intersection and new bridges, little mitigation is required however:
    - i. stormwater runoff from the roads and parking areas into Te Awa Kairangi should be managed; and
    - ii. there should be an accidental discovery protocol as a condition on the remote chance of Māori cultural material being found during construction.
27. The widening of the flood path and the excavation of the berms is all largely on ground that has been disturbed a number of times and is unlikely to have cultural material in it.

## 2.6 Conclusion

28. This Project can help to enhance the mana of the river and highlight its history and importance to Māori. The negotiated statutory acknowledgment over the river by both Taranaki Whānui and Ngāti Toa highlights the cultural significance of the river both in its historic condition as well as how it is today.

# 3 PROJECT DESCRIPTION

## 3.1 Overview of the Project

29. RiverLink is a partnership project between Greater Wellington Regional Council (GWRC), Hutt City Council (HCC) and Waka Kotahi NZ Transport Agency (Waka Kotahi), together with Mana Whenua partners Ngāti Toa Rangatira (Ngāti Toa) and Taranaki Whānui ki Te Upoko o Te Ika (Taranaki Whānui), collectively known as the Project Partners. RiverLink is also a brand adopted by the Project Partners for the collective and integrated approach to a series of projects within a 3-kilometre section of the Te Awa Kairangi / Hutt River between Kennedy Good Bridge and Ewen Bridge and the immediate urban environs on either side, including the edge of Lower Hutt as it meets the CBD. RiverLink has arisen to address flood protection issues, transport resilience, accessibility, efficiency and safety issues at the Melling intersection on SH2 and urban renewal and regeneration of Lower Hutt's CBD. Through RiverLink, the Project Partners seek to resolve these issues and provide an integrated design solution that achieves the best outcome for Lower Hutt.
30. RiverLink's three separate but interdependent projects are:
- i. **Flood Protection** (GWRC) - widening Te Awa Kairangi / Hutt River channel and berms and raising the height of the stopbanks;
  - ii. **Urban regeneration** (HCC) - urban renewal and regeneration through improved access from the CBD to and alongside the River through the creation of a promenade, a new pedestrian bridge, a riverside park and attractive supporting development; and
  - iii. **Melling Intersection Improvements** (Waka Kotahi) - a new grade separated interchange and river bridge at Melling, new intersections with local roads, enhanced pedestrian and cycle routes and better public transport integration at a new Melling Railway Station.

31. The Project Partners are lodging an NOR and applications for resource consent (collectively referred to as “**the Application**”) for the Project.

### **3.2 Project description**

32. The Project is the design, construction, operation and maintenance of the series of projects that make up RiverLink. Key components of the Project are:
- i. the upgrade and raising of existing and construction of new stopbanks on both sides of Te Awa Kairangi/Hutt River between Ewen Bridge and Mills Street;
  - ii. instream works between the Kennedy Good and Ewen Bridges to realign, deepen and widen the active river channel;
  - iii. the replacement of the two signalised at-grade intersections of SH2/Harbour View Road/Melling Link and SH2/Tirohanga Road with a new grade separated interchange;
  - iv. the construction of an approximately 215 m long and up to 7 span road bridge with a direct connection across the River from the new interchange to Queens Drive;
  - v. removal of the existing Melling Bridge;
  - vi. changes to local roads;
  - vii. changes to the Melling Line rail network and supporting infrastructure;
  - viii. construction of an approximately 177 m long and 4 span pedestrian/cycle bridge over the River;
  - ix. construction of a promenade located along the stopbank connecting with future development, running between Margaret Street and High Street. This includes new steps and ramps to facilitate access between the city centre and the promenade;
  - x. Integration of infrastructure works with existing or future mixed-use development
  - xi. associated works including construction and installation of culverts, stormwater management systems, signage, lighting, landscape and street furniture, pedestrian/cycle connections and landscaping within the Project area.

## **4 ASSESSMENT METHODOLOGY**

33. The CIA identifies historical sites of significance for Mana Whenua and the cultural values historically in the Project area and its wider environs<sup>3</sup> along with the cultural values and uses of the Project area today.
34. The assessment considered mechanisms such as the statutory acknowledgements set out in the Treaty of Waitangi settlement legislation.
35. The identification of the traditional cultural values is derived from traditional uses of the Project area in both the river and the banks and cultural sites in or near the Project area.
36. The Project will have both adverse and positive effects on these cultural values and the Mana Whenua, as discussed below in section 7.
37. I have provided recommendations in section 8 below on how adverse effects of the Project may be avoided, remedied or mitigated. I have also provided, in section 6, a

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<sup>3</sup> That is the area within the proposed designation boundary, and immediate surrounds to the extent Project works extend beyond this boundary.

traditional history of the whole Project site and the environs, to identify where recognition of areas and interpretation of sites is important. This history provides an essential basis for the cultural values associated with the Project area, and important context - as the existing environment - for the AEE.

## **5 ENGAGEMENT UNDERTAKEN WITH MANA WHENUA**

### **5.1 Early engagement**

38. The participation of iwi representatives (from Taranaki Whānui and Ngāti Toa) has been active throughout the development of the Project from early conceptions to the present day.
39. The initial contract to write a CIA was agreed between Raukura Consultants on behalf of Taranaki Whānui and Ngāti Toa and HCC in November 2019 on the basis of the Project as it was conceived at that point. This contract was supported by Taranaki Whānui and Ngāti Toa.
40. Workshops started in December 2019 with a broad group of partners and stakeholders including representatives from Te Atiawa – Taranaki Whānui and Ngāti Toa.
41. Iwi have been a part of all the workshops held as well as meeting on specific matters through the Te Awa Kairangi group (the "**Group**"). There has also been involvement at the specialist level in part to aid in the writing of this CIA. The Group met throughout 2019 on a regular basis and then in 2020, on a monthly basis, as the Project developed further and the Group worked through particular issues. In addition, iwi have been involved in the Project's specialist group and in the process to assess alternatives to sections of the Project. Alternatives were measured against cultural criteria, as discussed in section 7 of the AEE [and further below].
42. Throughout the Project there have been a number of site visits to enable iwi representatives to understand the environment of the Project.
43. A Mana Whenua open day was held at Te Tatau O Te Po Marae (437 Hutt Road) on 25 March for iwi members to view presentation material on the project as whole. This was followed by a Mana Whenua Hui in the evening where iwi members raised a raft of issues from the history of the river and it uses to the potential effects of the project on the iwi members including the planting of berms and banks with willows versus indigenous trees and shrubs.

### **5.2 Partnership and collaboration**

44. The RiverLink Project Partners recognised early on in the development of the Project that the way to achieve good project outcomes and wider area outcomes was to engage comprehensively with mana whenua.
45. This engagement has been underpinned by the commitment of partnership with mana whenua, in particular, with Taranaki Whānui and Ngāti Toa.
46. Engagement has occurred at governance level and throughout the Project's development through the Group, as discussed above.

47. The Group is widely representative of the iwi authorities, and its membership comprises members from Ngati Toa and Te Atiawa-Taranaki whānui. The Group provided a platform to work collaboratively to identify and mitigate any potential issues as they arise. Iwi representatives have attended all of the key workshops, as well as the specialist workshops, where they looked at issues such as the treatment of the berms and flood channel for the reach from Kennedy Good Bridge to Boulcott to finalise design. Other issues have been workshoped through to get consensus.
48. As a result of this partnership and collaboration the Kaitiaki Strategy was developed.

### 5.3 Kaitiaki strategy

49. As part of the Project a Kaitiaki Strategy was developed in the early stages of the Project's development and set out the principles of Te Awa Kairangi as it relates to the Project.
50. The component pieces of the Project are made up of a rich heritage and a prehistoric history that culminates in a living system called Te Awa Kairangi. This history, heritage and living system are ingrained in the hills, landscapes, waterways, harbour and the hearts and minds of all those who call this place their home.
51. This Kaitiaki Strategy seeks to correct the relationship we have with our environment through the articulation of our ways of being which are sourced from our Mana Whenua association with Te Awa Kairangi and in particular the creation of the new Project.
52. The Kaitiaki Strategy sets out a path of innovation – a tupuna pathway that through its implementation will see a change in our behaviours that will ensure that, within this part of Te Awa Kairangi, we may be closer to a truer sense of co-existence.
53. The purpose of the Kaitiaki Strategy is to:
  - i. describe the strategies, the behaviours and actions that will be taken and heeded in order to achieve a relationship which is just, fair and honours that which is taken for granted;
  - ii. reinvigorate a new interplay with the environment and partners that describes and puts in practice a renewed relationship; and
  - iii. provide a reminder of a much older code which is imbedded in mana and mouri/mauri.
54. Through the development of the Kaitiaki Strategy, the Group established Te Awa Kairangi priorities/principles and mana whenua responsibilities and actions. Eight Te Awa Kairangi principles were established as outlined below:
  - i. **Ranginui:** the connection to the various spiritual realms of the great and vast heavens, the source of light and understanding, growth and ultimate link to the celestial family that created our great tupua.
  - ii. **Mouri:** The mouri of Te Awa Kairangi – the living relationship between the ngāhere, the cliffs, the water ways, hinemoana and everything that lives within that environment have their own individual and interdependent vitality.
  - iii. **Wai tai, wai Māori:** Nga wai tuku kiri tai noa atu ki hinemoana – the connection between the springs, streams, aquifers, rivers and all waterways that bring with them their life, mouri and mana which eventually mingles together with Hinemoana.
  - iv. **Āhua:** The character of Te Awa Kairangi is seen, the beauty, the mystique, the wonder, the wild, the rawness, the unforgiving – this is about the identity of Te Awa Kairangi enduring beyond the present through capturing and captivating the hearts and minds of the few and the many.

- v. **Tātai Whakapapa:** The history, the connections, the relationships and friendships which shape the land and the people.
  - vi. **Whānau:** The care of manuhiri and people is imbedded in the identity of Te Awa Kairangi seeking to ensure not only a strong sense of responsibility but more importantly the act of responsibility towards Te Awa Kairangi.
  - vii. **Mana Whenua:** RiverLink is seen as a living piece of the identity of mana whenua who take pride in this space, taking on the obligation of care and responsibility.
  - viii. **Papatūānuku:** The mountains, the cliffs, the landforms, the geology, ngāhere, trees, birds – they all need each other to exist.
55. The Te Awa Kairangi principles, corresponding responsibilities and actions provide a framework in which mana whenua can remain cognisant of the impacts that activities have on the wider environment. In essence it is to ensure that a legacy of burden and destruction is not left for future generations.

#### **5.4 Ongoing engagement**

56. The Te Awa Kairangi Groups (the Group and the specialist group) continue to work resolving issues even as the Project prepares for lodgement. Consultation workshops will also continue to keep the Mana Whenua community informed.

## **6 EXISTING ENVIRONMENT**

### **6.1 Cultural history of the area and the traditional and modern uses of the Project area**

#### **6.1.1 Traditional cultural history of the Project area**

57. This is an area with strong association with the Te Āti Awa hapū of Ngāti Te Whiti, Ngāti Tāwhirikura, and others of Te Āti Awa nui tonu including Ngāti Tama, and also, historically, Ngāti Rangatahi, Ngāti Toa Rangatira and Ngāti Hāua. The Te Āti Awa Pā were largely located on the harbour such as Ngāūranga, Pito One, Hīkoikoi and Waiwhetū. However, some were further inland including Te Mako (Naenae) and Te Haukaretū (Upper Hutt). They used the hinterland to hunt, gather kai and timbers for all manner of works such as the building of waka, Pā palisades and other structures. The River itself was a very significant mahinga kai with many indigenous fish species.
58. Two transitional Pā of Maraenuku (near the Connelly Street (Boulcott) substation) and Motutawa (Avalon) were established in the period just prior to colonisation 1839 to 1846 by Ngāti Tama and Ngāti Rangatahi. Ngāti Tama had moved to the Hutt Valley from Kaiwharawhara and before that at Ōwhāriu after returning from Wharekauri/Chatham Islands. Ngāti Tama had gone with Ngāti Mutunga from Wellington to the Chatham Islands in 1835 on a permanent basis, however a number of Ngāti Tama were to return to Wellington around 1840.
59. Ngāti Rangatahi from the upper Whanganui River (Ōhura) had come south with Ngāti Toa in the migrations of the 1830s to settle first at Ōtaki and Kapiti. They were closely allied to Te Rangihāeta of Ngāti Toa, and initially paid tribute to him whilst establishing Pā at Maraenuku and then Motutawa.

60. Although these Pā were transitional they had their origins in the changing tribal landscape, prior to the arrival of the New Zealand Company settlers, with gardens being developed on land that was to be sold to settlers by the New Zealand Company. This was to lead to conflicts that culminated in what became known as the Battle of Boulcott farm. This will be discussed in detail later.
61. The altercations at Boulcott Farm in 1846 and the British troops along with Te Āti Awa lead to the ousting of those associated with the Pā and Te Rangiheaeta of Ngāti Toa.

### **6.1.2 Te Awa Kairangi – Hutt River**

62. Te Awa Kairangi had other names from groups that held mana over the area in history however, Te Awa Kairangi is probably the earliest name with later names being Heretaunga and Te Wai-a-Ōrutu and then later the Hutt River. Te Awa Kairangi meaning the bringer of food from the heavens or the highly treasured waters.
63. Te Awa Kairangi/Hutt River has been central to life for Māori in the Hutt Valley prior to the arrival of European settlers. Today its significance to Māori may not be greatly different from that of the population in general however, there are parts of the environment that are more treasured by Māori. An example of this is the tuna/eel population, an indigenous species, compared with the trout acclimated into the Hutt River. The River could be managed differently for each species with trout requiring a higher flow regime with greater dissolved oxygen in the river water. The eel population requires more overhanging vegetation and the vibrant growth of aquatic weeds particularly along the river bank and in the streams and drains leading to the river.
64. The River historically was high importance from the earliest settlement by Māori. It was highly important for both with the earlier Whātonga people from the east coast to the later arriving Taranaki people from the west coast. Ngāti Toa people would also come to gather hunt and fish in and around the river. Up to the time of the arrival of the colonists by the New Zealand Land Company in 1840, the Hutt Valley was densely wooded with high forest nearly down to the harbour. This meant the principal form of travel to the upper valley was by waka/canoe up the River, which at the time was much deeper than is the case today. The River was the source of life with an abundance of freshwater fish giving way to the sea fish in the estuary. Birds were trapped along the banks with a massive abundance of food. Māori did not clear the forest and did not choose to live deep in the forest. Most of the Pā and kāinga up the valley were located close to Te Awa Kairangi or along its main tributaries such as the Akatārawa, Whakatiki, Mangaroa and Pākuratahi Rivers along with the two main stems in the upper catchment.
65. The arrival of Europeans and the subdivision of the valley in 1840 gave rise to the clearance of the forests with timber being milled for use in the growing towns and settlements and the rest was cut and burned. The great uplift from the earthquake events of 1848 and 1855 dramatically changed the river making it much shallower and much more prone to flooding across the flood plain.
66. The river itself has been straightened and contained within stop banks over the years. What exists today bears little resemblance to the river Māori knew over many centuries. The upper river and tributaries are outside the scope of this report but in many places remain more like what they were in history.
67. Gravel extraction has been a long-standing activity in the Hutt River and has been managed both for commercial purposes as river-bed mining and works to maintain the river bed profile and maintain the channel capacity. Care does need to be taken with gravel extraction with respect to both the indigenous and the exotic fishery. Gravel extraction is usually carried out on the dry part of the river bed to avoid impacts in the

water flow however when river bed works are done for GWRC this can go into the wet active channel. In that case good management is required so that works are not timed during critical periods of the year such as for eels during the tuna heke usually during a fresh in autumn when the sexually mature adults go to sea to migrate to the mid Pacific Ocean to breed and then die. The other critical period is during the early spring when the elvers start moving up the river. They will be generally followed by the various species which make up whitebait. Again this activity will often follow the minor freshes in the river.

### **6.1.3 Māori and colonial history of Te Momi<sup>4</sup> to Motutawa 1835 -1847 and the Battle of Boulcott Farm**

68. This short history will focus on the dynamic events with the tangata whenua changing rapidly in the 1820's -1840's just prior to the arrival of the European settlers. There was a significant clash of cultures with colonisation and the dynamics of the various Māori iwi in the area. The RiverLink Project area was a very significant historical site not only for Wellington but also in the framework of the new nation of New Zealand.
69. The dynamics between the two main groupings of the Kāwhia tribes including Ngāti Toa and Ngāti Raukawa along with related iwi of Ngāti Rangatahi and Ngāti Hāua and the Taranaki tribes of Ngāti Tama, Ngāti Mutunga and Te Āti Awa (often collectively known as Ngāti Awa). Ngāti Tama having migrated along with Ngāti Mutunga to the Chatham Islands were to return to take up residence in the Hutt Valley at a new Pā called Maraenuku along with Ngāti Rangatahi who also returned to the Hutt Valley in 1841.
70. In 1839 the Ngā Motu Te Āti Awa were well established in the Pā of Ngāūranga, Pito-one, Hīkoikoi and Waiwhetū along with many other places generally around the Harbour. The ventured into the forests of the Hutt Valley to gather birds and berries and to harvest logs from the forest edge along Te Awa Kairangi.
71. Ngāti Tama returned to Wellington but not to Ōwhāriu or Kaiwharawhara but along Te Awa Kairangi to join Ngāti Rangatahi. Pā were built and gardens established even as European settlers started to arrive, some to take up the rural blocks they had purchased in London from the New Zealand Company.
72. Many of those Europeans who has bought land blocks in the Hutt were absentees even in 1845. However for the sections purchased by John Boulcott from the New Zealand Company at the Hutt were occupied by his son, Almon who started trying to farm the land near the Military Road in Boulcott, Lower Hutt. This was close to and in fact part of the land occupied by Ngāti Rangatahi in the proximity of Maraenuku Pā.
73. Ngāti Rangatahi chief Kāparatehau and Ngāti Hāua lead by Tōpine Te Mamaku were encouraged and cajoled by Te Rangihāeta of Ngāti Toa to stay on the land and pay tributes to him of produce from the land. Ngāti Tama were also a part of this picture.
74. Through 1844, Ngāti Tama and Ngāti Rangatahi went on the offensive driving settlers off the land they claimed. A meeting of 118 settlers at Aglionby Arms petitioned Governor Fitzroy demanding action over the Hutt land. Te Rauparaha tried to step in to resolve things but his meeting with Fitzroy and then his attempted meeting with Taringakurī of Ngāti Tama was unsuccessful. In contrast Te Rangihāeta was well supported by the Ngāti Tama, Ngāti Rangatahi and Ngāti Hāua.
75. In early 1845 settlers were fearful and the building of stockades such as Fort Richmond helped to reassure the settlers. The 58th Regiment came to man the forts in April 1845.

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<sup>4</sup> In modern times this is spelt Te Mome – this report will use Te Momi.

George Grey became the Governor to replace the unpopular Fitzroy and immediately sought to take action and sent 300 troops to the Hutt.

76. Ngāti Tama received compensation to return to Kaiwharawhara, however Kāparatehau was offered minimal compensation. These actions (compensation) were not successful, and Grey sent troops to occupy the Rangatahi potato field a short distance from Boulcott farm.
77. Richard Taylor of the Church Missionary Society came into the Hutt. Kāparatehau in talking with Taylor said he would leave if adequately compensated by Governor Grey. However Taylor was to find that Europeans had plundered the native houses and the cultivations. Grey reduced the number of troops to 200 but when the Māori returned the troops were burning their houses and chapel and destroying their palisades including those around their burial ground. Māori retaliated driving the settlers off.
78. It was believed that matters in the Hutt could have been settled with adequate compensation and grants of land as had happened elsewhere in Wellington, however Governor Grey preferred his “vigorous policy” to teach the natives a sharp lesson geared to conflict. War signals were all around. Grey had gone to Auckland taking Taringakurī with him and abandoning him in Auckland. Te Rauparaha warned Major Richmond in charge of the Wellington Troops to be wary and concentrate his troops. Te Āti Awa Chief, Pōrutu was also to warn Richmond.
79. Boulcott’s farm was the most advanced post of the redcoats in May 1846. Lieutenant Page had 48 men of the 58th Regiment under his command. Somewhere in the bush were about 180 Māori warriors. Up Belmont Creek Māori gathered at a temporary Pā to watch the British.
80. At dawn on 16 May 1846, the sentries at Boulcott farm became aware of movements in the morning fog. The attack began with musket fire and the firefight lasted about an hour and a half. Six men of the 58th died. Other British, and the local militia came into the area along with those of Te Puni’s warriors along with other from Pipitea and Te Aro numbering around 100. However, Ngāti Rangatahi, Ngāti Hāua and Ngāti Toa had already retreated to Pāuatahanui, which was later to be attacked by British troops along with the Hutt militia and Wī Tako and the Te Āti Awa. Rangihāeta was to retreat to the safety of the Foxton swamps and remained there.
81. Matters between Māori and the European settlers became more peaceful with that peace promoted by Wī Tako Ngātata and others; however, fear still remained in some parts the European community. Maraenuku and Motutawa Pā were to be demolished and more settlers arrived.

## **7 ASSESSMENT OF EFFECTS**

### **7.1 Effects on cultural sites and places of significance for iwi mana whenua and other cultural effects**

82. The Project area includes the following specific cultural sites and features:
  - i. Maraenuku Pā
  - ii. The Pā site of Motutawa
  - iii. Kainga called Te Ahi a Manono (village)
  - iv. Ōkautū Awa (Stream)



- v. Te Awa Kairangi, and
- vi. Western Hills Tributary streams

### 7.1.1 Cultural sites and their management

83. As indicated above, within the Project area there are two significant Pā sites, kāinga sites and nearby battle sites and other historical connections or features of significance within the area.
84. In essence the Project is unlikely to further damage or destroy sites and most have little if any archaeology associated with them and few have been investigated by any archaeological process. As such the adverse effects of the Project on these sites is minimal. What remains is the history of the site and the mana associated with them. The Project provides an opportunity for positive effects, through restoring the mana and history of the sites through good interpretation. Each of these sites will be archaeologically examined and possible responses to them will be identified. Te Awa Kairangi / Hutt River as a taonga for Mana Whenua will be again modified however with consideration of the key cultural elements identified in this report.
85. As seen in the history above Maraenuku Pā was a transitional Pā constructed around the time of colonisation and significantly affected by colonisation and was destroyed soon after the Battle of Boulcott farm in 1846. The iwi involved were Ngāti Rangatahi and Ngāti Tama. Ngāti Rangatahi were to be expelled after the battle in 1846 and did not return to the Hutt Valley. The Pā was constructed on the left bank of Te Awa Kairangi which at the time meandered across the flood plain, however the particular site is probably on the bank around where the Boulcott Substation is located.
86. The site can be interpreted through the Project in various ways to recognise the mana of the site and to also interpret the connection with the colonial Battle of Boulcott Farm which was highly significant in the history of the colonisation of the Hutt Valley, Wellington and New Zealand. One indicator could be the naming of the replacement Melling Bridge using the name of *Maraenuku Pā* or just *Maraenuku*, which was located nearby. Similarly the new pedestrian/cycle bridge connecting the new Railway Station with the CBD carrying the name of *Te Ahi o Manono*. The Battle of Boulcott farm should be interpreted because of its connection with Maraenuku and its place in New Zealand history with elements such as carved pou and stylised palisades.
87. The Pā site of Motutawa was located around Avalon Park and therefore in part outside the Project area, however it did extend into the Project area. The Pā was equally short-lived and not highly developed. Again the Pā was on the left bank of the river and again although the river moved across the flood plain in area like this the old river was largely in the same place where the Kennedy Good Bridge is located. Gardens were planted and houses built. The Pā was probably connected with the nearby (Naenae) Te Mako Pā on the site where Wī Tako Ngātata was to build his home also called Te Mako. In colonial time the Taitā Stockade was also built near the Pā site.
88. Other sites such as the kāinga called Te Ahi a Manono was located along the river near the current Hutt City CBD although nothing of that will remain today. The site was described by James Cowan as “a Māori village named for a dramatic incident on the tiny island of Manono lying between Savaii and Upolu in Samoa”, and was said to be located around where Fort Richmond was later built in colonial times. This site may be able to be interpreted in the Project and the name may be used in the project such as the new Melling pedestrian bridge.

### **7.1.2 The streams in and around the Project area**

89. In colonial times Te Awa Kairangi meandered across the plain and small stream abounded often also meandering towards the Te Whanganui a Tara. Prior to colonisation the river had a very large estuarine area with many channels at the river delta. On colonisation river control activities started very early on with meanders being cut off and stop banks being constructed.
90. One of the remnants is the variously named Ōkautū Awa. The verb kautū meaning to wade has this known as the “fording creek”. Later it became known as the Ōpahu or Black Creek and in the lower reaches as Second River. Te Awamutu River became known as the Third River. The streams on the right bank of Te Awa Kairangi tended to flow towards the harbour rather than to the main river.
91. Leading into the Ōkautū was a small stream called the Rotokākahi Stream. This stream had been filled in in the early times of colonisation in what was to become the Lower Hutt CBD. Rotokākahi was also the term for the line that was cut across the valley from Te Awa Kairangi to the Waiwhetū Stream, by Taringakurī (Te Kāeaea) of Ngāti Tama in the 1840 as a symbolic division with the Māori land to the north of the line and the land for Europeans to the south. This division was much contested and was resolved after the Battle of Boulcott farm.
92. These streams were not only a source of water but also of food with tuna/eels and some species of kōkopu being relatively abundant. Other whitebait species such as inanga as well as piharau/lamprey are also present in both the rivers and streams. Since colonisation many of the stream disappeared in whole or part into drains and culverts however parts of the Ōkautū Awa remains today as a landscape feature around the Civic Centre.
93. As there was a tendency for these streams to drain towards the harbour, they tended to drain into the Te Awa Kairangi’s large estuarine system.
94. There were also many small streams that drained the western hills such as the one flowing through Percy’s Reserve. It has been difficult to find the old Māori names for many of these streams. They are generally short with steep catchments all flowing directly into Te Awa Kairangi. Some will have resident indigenous fish such as tuna/eel and kōkopu (banded and giant).
95. Tributary Streams from catchments in the Western Hill known by Māori as Pokai-mangu-mangu (also a peak above Melling). Pokai-mangu-mangu was given by Chief Te Wharepouri when he set the boundaries of Te Atiawa lands to the New Zealand Company. The Māori names of some of the streams may be lost today however names like Tirohanga survive within the project area. The western tributary streams became cut off from the river being connected under the Western Hutt Road and then the stopbanks by long culverts. Often these did not allow fish passage for some indigenous fish however some of the better climbing fish may have been able to survive. Pokai-mangu-mangu maintained an amount of its indigenous broadleaf forest even as suburban development expanded.
96. This project will look to improve fish passage where possible to eliminate perched culverts and hydraulic connection.

### **7.1.3 Flood protection works**

97. One of the major elements of the Project is the widening of Te Awa Kairangi/Hutt River channel and berms and the upgrade and raising of existing and construction of new stopbanks on both sides of Te Awa Kairangi between Ewen Bridge and Mill Street.

98. Generally iwi / Mana Whenua support flood protection activity given iwi members often live in flood prone areas such as Alicetown. From a traditional perspective, however, prior to the arrival of European, Te Āti Awa-Taranaki whānui largely did not live in flood-prone areas and saw no need to constrain Te Awa Kairangi as it meandered across the flood plain that became the Hutt Valley. The River was constrained in those times by the dense lowland forest which was a rich food gathering source. Even today some Māori see river works as demeaning the mana of the river. The arrival of the New Zealand Company settlers, who had purchase land blocks in the valley, saw firstly the clearance of the original forest cover and then increasingly straightening and controlling the river from flooding the newly created farmlands. Some Māori had sought to stop the occupation of the New Zealand Company country acres north of the Rotokākahi line. That ended with the Battle of Boulcott Farm in 1846.
99. Stop banking work can destroy Māori archaeological sites on the banks of rivers, and sites such as Boulcott Farm. In this Project it is unlikely that Māori archaeological sites will be destroyed, however because of the level of activity in colonial times archaeological remains could be accidentally discovered during works. One difficulty is the lack of archaeological examination of the area generally.
100. The nature of the flood protection whether by the use of rock groynes with inter-planting particularly with native trees and shrubs or by willow planting along the berms with native closer to the stopbanks is part of the design of the river reach from Kennedy Good Bridge to the Boulcott Sub-station. This is important to Mana Whenua with respect to the character of the River. The planting of suitable indigenous trees and shrubs on the berms along with willows for more rapid flood protection will all help to restore to appearance of the river to that prior to colonisation.
101. I have considered the findings in Technical Assessment No. 7 Terrestrial Ecology and discussed effects arising from the changes to vegetation proposed with the co-author of that report, Ms Georgia Cummings. She discusses the replacement of the mixed broadleaved vegetation being removed for the Melling interchange with the indigenous vegetation proposed as part of the Project in the more threatened alluvial floodplain. I support this as the indigenous forest that once covered the floodplain, is now almost entirely removed across the developed areas of the Hutt Valley. This will contribute to positive outcomes for mana whenua.
102. One of the issues for Mana Whenua arising from the Project is the health of the River, particularly to maintain indigenous fish species such as tuna/eels (long and short finned), kōkopu (banded, giant and short jawed), piharau/lamprey and the īnanga that make up part of what are known as whitebait (especially in the lower river). The maintenance of these species often depends on how and when works are done in the river channel and to a lesser extent what is done on the berms. I have considered the findings in Technical Assessment No. 6 Freshwater Ecology and discussed effects on indigenous fish species with the co-author, Mr Patrick Lees. The mitigation proposed in that report includes limits on the extent and duration of works within the River, works occurring in the dry where possible (through the use of bunds), fish salvage protocols, measures to avoid īnanga spawning habitat, and a standdown period of September to November to accommodate fish migration. My findings are that with the mitigation proposed by Mr Lees the cultural effects on indigenous fish species will be minor, as the mitigation recommended by Mr Lees is expected to reduce effects from potentially high to low. This is appropriate in terms of the cultural values associated with the impact of the flood protection works on these species.]

103. In the Treaty of Waitangi settlements for both Taranaki Whānui and Ngāti Toa included statutory acknowledgements over Te Awa Kairangi including the bed and banks of the river. Those acknowledgements drove the need for active consultation throughout the Project and into the consenting process.

#### **7.1.4 Landscape and design**

104. I have read the ULDF and considered the findings in Technical Assessment No. 14 Landscape and Visual Assessment, and discussed these with the assessment author, Ms Lisa Rimmer. The ULDF is underpinned by the Kaitiaki Strategy and He Korowai o Te Awa Kairangi narrative (He Korowai) which has been developed by the mana whenua partners and advisors for the Project. As set out in further detail in the ULDF, He Korowai is drawn from the wider narrative of Te Ara Tupua, the path of Te Tupua (ancient phenomenon) with a focus on the korowai (cloak) laid by Te Tupua Ngāke who broke out the freshwater lake to form Wellington harbour, Te Whanganui a Tara, and, in his effort to escape created, Te Awa Kairangi, the Hutt River. This narrative is woven through all outcomes and opportunities set out in the ULDF. I support the further development and integration of He Korowai in the detailed design of the Project.

#### **7.1.5 Urban Regeneration**

105. Hutt City Council see the Project as a mechanism to improve access to the CBD including with better public transport linkage to the Melling Railway Station with a new pedestrian bridge over Te Awa Kairangi leading into the CBD.
106. Iwi Māori will see some benefit particularly with improvements to access through public transport. The local road reconfiguration may provide some opportunities and does not appear to have any adverse cultural effects. Places for recreation and the improved ability to use cycle and walking paths generally have a positive health benefit to all.
107. Iwi / Mana Whenua are not presently heavily invested to building and infrastructure in the CDB and there were no landed assets in the CBD for either Taranaki Whānui or Ngāti Toa in their Treaty of Waitangi settlements.

#### **7.1.6 Melling Intersection and bridge**

108. The Melling intersection will provide a new link road connecting Tirohanga Road to Harbour View Road adjacent to the new northbound on-ramp. There will also be reconfiguration of Pharazyn Street connecting to the new interchange at a combined intersection with the new southbound on and off ramp. The issues of indigenous fish passage is addressed elsewhere in this report. The establishment of walk/cycleways through the new interchange and connecting roads are also proposed. The roading network changes proposed will not materially affect Te Tatau o Te Po or other cultural places such as the Te Puni Street urupa.
109. There are no known Māori urupa within the site however there is an old Wesleyan burial ground in Bridge Street near the Ewen Bridge which may or may not have been used by local Māori. The Korokoro Catholic cemetery has many Māori buried in with it, but it is well outside this project.
110. Melling Station will be re-built in a new location south of the existing station with park and ride facilities. The Melling Line has always run past the back door of Te Tatau o Te Po in Hutt Road and although outside the project what happens on that line will have effects of the Marae. One suggestion for re-naming this station could be the old peak and the western hills generally, above the Melling station, called *Pokai* which also has the verbal meaning, to assemble.

111. The quality of stormwater runoff from the Melling intersection and bridge (and other new surfaces arising from the Project) should receive appropriate treatment to ensure water quality in the river is maintained or enhanced particularly from the cultural perspective. I have considered the findings in Technical Assessment No. 2 Stormwater, and discussed effects of runoff with the author, Mr Allen Ingles. His findings are that the inclusion of treatment of discharges from the highway upgrade, the railway station development, the new bridge and areas of road narrowing and carpark upgrade, will result in a significant reduction in the contaminant load discharged to the Te Awa Kairangi (as currently there is no treatment of stormwater in the Project area).

#### **7.1.7 Earthworks and river disturbance works**

112. There will be considerable earthworks in the Project to remove and reform stopbanks and to re-establish the berms as well as the earthworks for the new interchange and other infrastructure.
113. For iwi / Mana Whenua the works in the bed and banks of the river are of high significance especially with the ecological health of the river. Under the rubric of Te Mana o Te Wai the overall state of the river and its cultural significance should be at least maintained and preferably enhanced.
114. Facilities should ensure that people and their animals respect those areas within the stopbanks and particularly in the active bed of the river. Waste from the city should be managed through stormwater controls and the like.

## **8 RECOMMENDED MITIGATION**

### **8.1 General**

115. As noted above, the Treaty of Waitangi settlements for both Taranaki Whānui and Ngāti Toa included statutory acknowledgements over Te Awa Kairangi including the bed and banks of the river. I recommend ongoing active consultation throughout the Project consenting process and once approved, through the detailed design and construction phases also. I have reviewed conditions drafted by Ms Mary O'Callahan in the AEE to facilitate this, and support these.

### **8.2 Works in the river channel and berms**

116. There has been a code of practice established by Greater Wellington Regional Council on the maintenance of the river channel and this should guide river works to maintain and enhance the indigenous fish habitat. This should provide the basis for consent conditions in this regard, with some project specific allowances to enable earthworks on the berms and also in the river channel. Restrictions of works in the river channel for instance in spring each year will allow for the annual upstream migration of most indigenous fish to the upper catchments. The downstream migration (tuna heke) for instance of mature eels in autumn would be less affected as these fish move rapidly down to the harbour and out to Te Moana o Raukawakawa and thence into the Pacific Ocean (Moana nui a Kiwa).
117. The separation of the work in the dry berms by way of a temporary bund will help maintain the quality of water in the main river for fish habitat. This includes work to remove trees for berm re-shaping and the like.

118. The planting of the active channel borders should also look to enhance the habitat for indigenous fish. The effects become lesser on the berms away from the active channel where more of the visual effects and the natural character of the river dominate.
119. The quality of stormwater discharged into the river in the Project area should receive appropriate treatment where practicable, to ensure water quality in the river is maintained or enhanced particularly from the cultural perspective. The use of planted swales and rain gardens to help treat stormwater is supported. It is recognised that particularly from the catchments of the western hills that there has been no treatment of stormwater before it flowed to Te Awa Kairangi.

### **8.3 Recognition of Māori sites of significance**

120. The Project should provide recognition of the Māori sites of significance within the Project area including Pā sites and Battle sites along with the historical connections to locations near the Project area such as Boulcott Farm. These areas can be treated by the Project with site interpretation. The use of naming parts of the project may provide a way to recognise these key sites including the two Pā and the kāinga along with physical features such as Pokai-mangu-mangu

### **8.4 Melling Intersection and the new bridges**

121. The Melling intersection requires little mitigation from the cultural perspective aside from the management of stormwater runoff from the roads and parking areas with management of the flows into Te Awa Kairangi. The Project should have an accidental discovery protocol as a condition on the remote chance of Māori cultural material being found during construction.
122. The widening of the flood path and the excavation of the berms is all largely on ground that has been disturbed a number of times and is unlikely to have cultural material in it.

## **9 CONCLUSIONS**

123. From the Māori cultural perspective this Project has two major elements of significance. The first is Te Awa Kairangi/Hutt River which as a river and a tupuna make it highly prized. It gave life in the Valley from the highest parts of the catchment to the estuary and outlet to Te Whanganui a Tara/Wellington Harbour. Over the years since colonisation the river has been increasingly controlled with meanders being removed and then flood control mechanisms such as stop banks and berm planting particularly with willows and to a lesser extent with poplars. After colonisation the podocarp forest of the valley floor was removed almost in its entirety and firstly was replaced by grazing grasslands and later by towns and cities. Because the river was not allowed to wander over its flood plains it accumulated gravels from the upper catchment. Those gravels needed to be removed and provided a valuable source of aggregates for concrete and road works.
124. The river itself was radically changed and its natural habitats for indigenous fish and other flora and fauna were seriously compromised. The river did recover some of its ancient habitats but to a much lesser degree. The upper catchments were better preserved, and some were used for municipal water supply catchment purposes and that left those catchments in a more stable condition.

125. Prior to colonisation Māori did not heavily populate the upper valley and tended to use the river to aid hunting and fishing and as a means to travel into the upper valley and across to the Wairarapa and to the Waikanae coast.
126. The second major cultural element is characterised by the transitional Pā along this part of the river as a symbolic representation of the vexed colonial occupation period especially from 1839 to 1846. The project can provide a vehicle for reflecting and interpreting that history.
127. This Project can help to enhance the mana of the river and highlight its history and importance to Māori. The negotiated statutory acknowledgment over the river by both Taranaki Whānui and Ngāti Toa highlights the cultural significance of the river both in its historic condition as well as how it is today.

## Appendix A - Hutt Valley around 1846

