

25 July 2019

Submission by Puna Wano-Bryant on behalf of Te Kāhui o Taranaki for the hearing on the Private Plan Change to the New Plymouth District Plan, Oākura Rezoning

BACKGROUND TO THE APPLICATION FOR THE OĀKURA RE-ZONING

1. I am Puna Wano-Bryant, I am the Pou Taiao Iwi Environmental Manager for Te Kāhui o Taranaki the mandated Iwi Authority for the area of interest relating to this plan change proposal. I have a Bachelor of Laws and Arts. I have 20 years of experience in Treaty of Waitangi jurisprudence, general litigation, planning law and Iwi development and environmental management. I have been Pou Taiao for the last 2 years and was responsible for the drafting and implementation of Taiao Taiora the environmental management plan of Taranaki Iwi.
2. Further to the private plan change for the Wairau Road Oākura Rezoning (“the Oākura Rezoning”) Te Kāhui o Taranaki (“Taranaki Iwi”) refer to our submission of 10 August 2018 and letter of 17 April 2019 which we take as read.
3. As submitted in our letter of 10 August 2018, under the Resource Management Act 1991 authorities must take into account Iwi planning documents that are endorsed by Iwi authorities. Taiao Taiora was endorsed by Te Kāhui o Taranaki in April 2018 and publicly launched in July 2018.
4. Taranaki Iwi further submitted that they are directly affected by the Oākura Rezoning and are in opposition due to potential adverse effects on the environment.
5. In the pre-hearing meeting of 29 January 2019 Taranaki Iwi stated that the Applicant’s Assessment of Environmental Effects and/or technical reports did not include a Cultural Impact Assessment or sufficient application of Taiao Taiora. The Taiao Taiora engagement form was completed on 27 July 2018 at our request and merely referenced their technical reports without adequately applying Taiao Taiora.
6. The Applicant’s consultant Colin Comber then agreed that they would overlay Taiao Taiora with their own technical reports.
7. Taranaki Iwi had a further meeting with Colin Comber on 8 March 2019 to review the Taiao Taiora Assessment Report and although the Report has provided some mitigation measures Taiao Taiora is clear on the following positions:

Taranaki Mounga - Section 11.8.7

Taranaki Iwi will not support any residential subdivision and development within 5km of the National Park Boundaries.

Taranaki Mounga - Section 11.8.4

Taranaki Iwi supports Project Mounga and will be prominently involved in that project at governance and operations level.

8. At page 25 of his brief of evidence, Colin Comber states that,

"Taranaki have approved of the mitigations proposed within the Plan Change. This suggests that from the Iwi perspective they are confident there will be no adverse impacts on the natural environment arising from the proposed development. Further, in the response Te Kāhui have not spoken of any concerns with regard to potential or adverse cultural impact."

9. This conclusion is not correct and neither does the Applicant have the authority to draw such a conclusion.

10. To that end, on 1 April 2019 the Trustees of Taranaki Iwi resolved the recommendation to continue in their opposition to the Oākura Rezoning and in terms of the relief sought Taranaki Iwi state for clarity here today that they decline outright this private plan change.

11. I now address a selection of points we wish to underscore.

12. Firstly, Taranaki commend and acknowledge the engagement with Ngāti Tairi by the Applicant and note the resulting MOU signed between them on 19 October ~~2019~~²⁰¹⁸ which covers entranceways, street names, a commitment to a Cultural Impact Assessment and concerns regarding wastewater.

Process

13. There has been no cultural impact assessment of effects despite a commitment by the Applicant to include one. Iwi became involved later when the proposal was fully developed, and other technical assessments completed. If Applicants are going to work genuinely with our hapū to provide a cultural impact assessment they need to ensure they fully understand the application and all associated evidence in support. Symbolic entranceways and street names while significant are not a trade off for cultural impact assessments.

14. Schedule 4 of the RMA on the assessment of effects has clear best practise requirements to take into account cultural values statements and impact assessments.

This lack of information has left a gap in this rezoning application and it is the responsibility of the Applicant to ensure these gaps are filled. Such an assessment will inform any provisions should the Application proceed.

Impact of the Plan on the environment

15. I wish to focus on the Outstanding Natural Landscape that is the Kaitake and emphasise that the Kaitake doesn't stop at the National Park boundary, it extends beyond that. The significance of the landscape and features of the Kaitake are not just aesthetic nor should they be limited by the rules in the district plan but guided by the objectives and policies in the Council's management strategy.
16. I now provide a short snippet of values that are missing from this process. Taranaki Maunga, Pouākai and Kaitake ranges are powerful symbols of Taranaki Iwi identity. The bonds between Taranaki Iwi and Kaitake are inseparable and are fundamental to the foundation of Taranaki Iwi. These bonds are also expressed through cultural practices and art forms evolved from generations of occupation.
17. Taranaki Iwi drew strength from the energy of Kaitake; they utilised their unique position and location and the many opportunities it afforded them; and the flora and fauna that was abundant from the slopes to the sea which allowed them to prosper and flourish. I finish this point with our proverbial saying,

'Ko Taranaki, ko Pouākai, ko Kaitake, koia te puna i heke mai ai te tangata. Koia ko ō mātou nei okiokinga, ko mātou nei tō rātou okiokitanga'

'Taranaki, Pouākai and Kaitake are a reflection of and the source of our inseparable existence, in life and in death. We are them and they are us'

18. Again the values of the Kaitake are not just visual and as with the *Wakatipu decision* "the broad range of values" need to be taken into consideration. There are current deficiencies in the reports as they focus on features to the park boundary. A broader approach will inform specific provisions should the Application proceed.

Infrastructure

19. Taranaki Iwi are concerned that the current infrastructure of Oākura is not prepared to cope with a rezoning of this size. While the district plan deals with urban growth expectations any funding to cater for a rezoning of this size needs to be budgeted for in the Council's Long Term Plan. The current LTP does not provide for this.
20. I wish to address one aspect of infrastructure that is a pressing national issue and one which has always been of significance for Māori - freshwater. In the last year all iwi within

the NPDC district and Council have agreed to a framework for the Council's 3 water systems (drinking, waste and stormwater) called 'He Puna Wai', the words are found in the identity statement I used earlier referring to the Kaitake and the waters flowing from him to the sea, this denotes the inseparable link between people water and the principle that the first right to the water goes to the water and then to the consumer. The National Policy Statement Te Mana o te Wai aligns with this also.

21. I received a call from Council in the last two days with a letter to follow. The existing water system in Oākura is in trouble with one aquifer referred to as "Bore 100" available there is no back-up water supply for the town. With "Bore 200" down there is an urgent need to secure the water supply for the town and in the case of a fire emergency heading into the summer months there is no current back-up plan. When asked what Iwi expect as a solution I simply said ensure He Puna Wai is adhered to as it is a piece of work Council and Iwi are committed to and should be proud of.

Community / Iwi

22. Taranaki Iwi supports the submissions and evidence of Doug Hislop and the Kaitake Community Board and submit that they keep the pulse of what the Oākura community want and, Mr Hislop's submissions should be viewed as an expert on the matter of community expectation given his role as the Chair of the Kaitake Community Board.
23. With that said, in my experience as Pou Taiao the collective referred to as the "community" doesn't often include the views of hapū, marae pā or Iwi. Our people refer to Oākura as a 'settler town' with lands gifted to soldiers who took part in the land wars and confiscation of Taranaki Iwi lands. In spite of confiscation and colonisation the people of Taranaki Iwi, Ngāti Tairi, Oākura pā named after the river Oākuramātapu have continued to exercise mana whenua and mana moana. The community now need the support of mana whenua for this rezoning however the knowledge, relevance and authority of our people withstands resource consents, plan changes and policies, it has been and will always be. Without their voice the community voice is not representative.

Conclusion

24. In conclusion, Taranaki Iwi supports the restoration of the Kaitake through Project Mouna and will be prominently involved in that project at governance and operations levels.
25. Taranaki Iwi will not support any residential subdivision and development within 5 kilometres of the National Park Boundaries. 5 kilometres is not a magic figure. It speaks to our integrated and holistic approach of mountain to sea, of a complex of sites

waterways and features that all serve a collective purpose in order to protect, preserve and enhance the rich biodiversity of our environment that looks after us its caretakers.

26. In the brief of evidence of Michael McKie he says,

“The land doesn’t have a history of war and has avoided unsettling battles. I understand that the pā site located within the QEII protected area was home to 200 Māori who lived together in peace”

27. The pā site is Pāhakahaka and requires more koorero than only a full and comprehensive Cultural Impact Assessment can provide. Let me share with you some context regarding the “land” which like the Kaitake isn’t limited to a boundary, zone or land title but forms part of a broad range of values, stories of peace and war and resulting effects.

28. On 22 May 1863, the warship HMS *Eclipse*, approached the coast at Tataraimaka to shell a number of pa in preparation for an attack against a large group of Maori who had gathered in the area. The *Eclipse* killed a number of Maori at the village of Tukitukipapa, including twelve boys playing on the beach. This occurred within at least 5 kilometres of the Oākura re-zoning site.

29. At daybreak on 4 June, the *Eclipse* returned to the area to fire shells into the Porou Pa above the Katikara River at Tataraimaka overwhelming a small defending force killing at least twenty-eight. This occurred within at least 5 kilometres of the Oākura re-zoning site.

30. On 25 March 1864, Crown troops attacked and destroyed Kaitake pā on the Patua [or Patuha] Range, near Wairau, and later established a redoubt on the site. Over a four day period in April, troops conducted a "scorched earth" campaign in the Taranaki Iwi rohe, clearing "every acre of cultivation within 20 miles to the south" of New Plymouth. The Crown also established or strengthened several redoubts on the land between the Omata and Tataraimaka blocks to control the area. The Pahitere, St Andrews and Fort Robert redoubts were located on the former Taranaki Iwi pa sites of Pahitere, Te Kahakaha and Rangiuuru respectively. All of this occurred within at least 5 kilometres of the Oākura re-zoning site.

31. In terms of the relief sought Taranaki Iwi state that they decline outright this private plan change for the Oākura Rezoning. There is no need to further develop this area intensively. It won’t improve the environment. If the community doesn’t need it, why do it?

Noho ora mai,

A handwritten signature in black ink, appearing to be 'PWB' or similar initials, written in a cursive style.

Puna Wano-Bryant
Pou Taiao / Iwi Environmental Manager
Te Kāhui o Taranaki Iwi