

A black and white decorative pattern consisting of intricate, swirling lines and curves, resembling traditional Maori art, located on the left side of the title bar.

# TE ARANGA MAORI CULTURAL LANDSCAPE STRATEGY

28 April 2008 - Second Edition

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

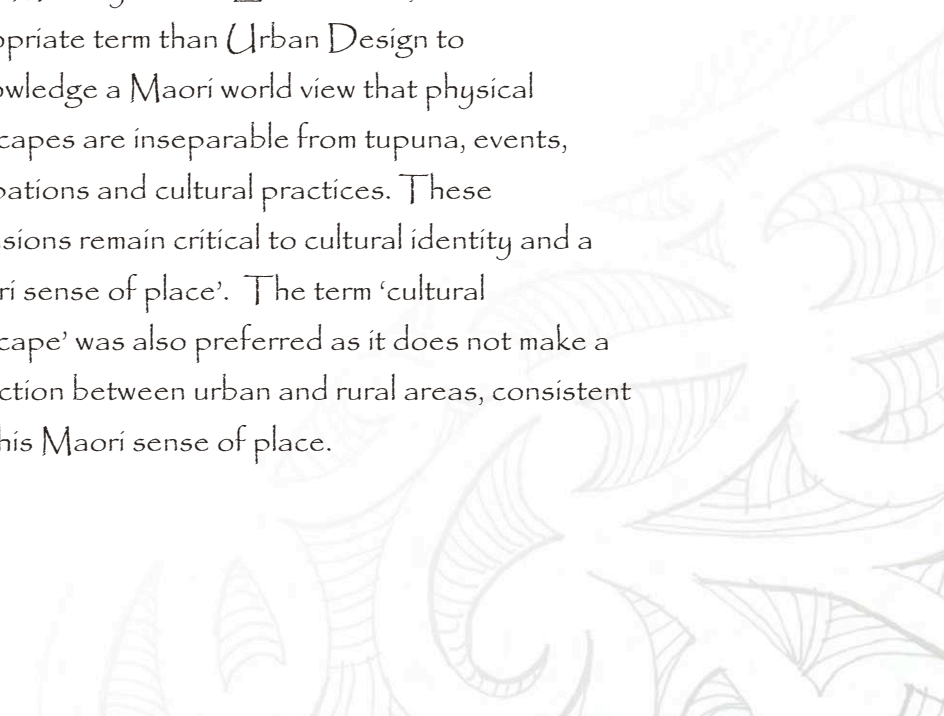
He aha te whakamaramatanga o te kupu?....

“cultural landscape”



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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## He Tongi



KING TAWHIAO

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

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



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

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

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

Tihei mauri ora!

A tongi of King Tawhiao, the second Maori King, and reflects his vision in the retention and sustainability of his mana in a particular time of great despair amongst his iwi. He relates the building of a house, to the building of a steadfast nation. The pillars and roof are made of different types of rakau; the mahoe, patete, and hinau, (and perhaps in the context of our debate) in reference to the different types of professionals with their different skills and different experiences, when united together, will nurture and flourish.

## Takenga Mai - Background

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

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

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

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

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

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

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

## Huanga - Key Hui Outcomes

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

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

TE ARANGA MARAE - FLAXMERE

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

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

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

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



NGATI AWA WHARE KAI & CONFERENCE CENTRE



PAPAINGA CONCEPT - TUHOE KI RUATAHUNA



PAPAINGA - NGATI WHATUA KI ORAKEI

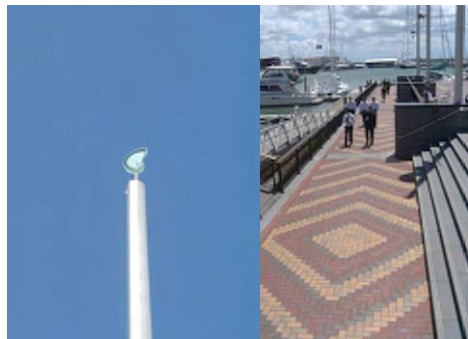
“we are already doing it - we just need to do it better and more often”  
“the potential is obvious when you see the examples”



TE PUIA - ROTORUA



VIADUCT BASIN - AUCKLAND



TE AO MAAHINA - WELLINGTON ZOO NOCTURNAL HOUSE



HERETAUNGA PARK COMMUNITY & CONFERENCE CENTRE



WAITAKARE CITY

## Nga Hua

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

### ⊕ For Maori

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

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

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



## Kaupapa - Philosophy and Intent

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

Te whakatipuranga o te taiao - healing of the environment.

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

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



## Tikanga - Doing what is right.

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

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

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

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

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

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

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

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

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



## Rautaki - Strategy to achieve the kaupapa

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

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



### Rautaki Tuatahi

## Mana

To empower, enable & connect.

Whainga  
our objective

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

### Rautaki Tuarua

## Matauranga

To inform

Whainga  
our objective

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

### Rautaki Tuatoru

## Rawa

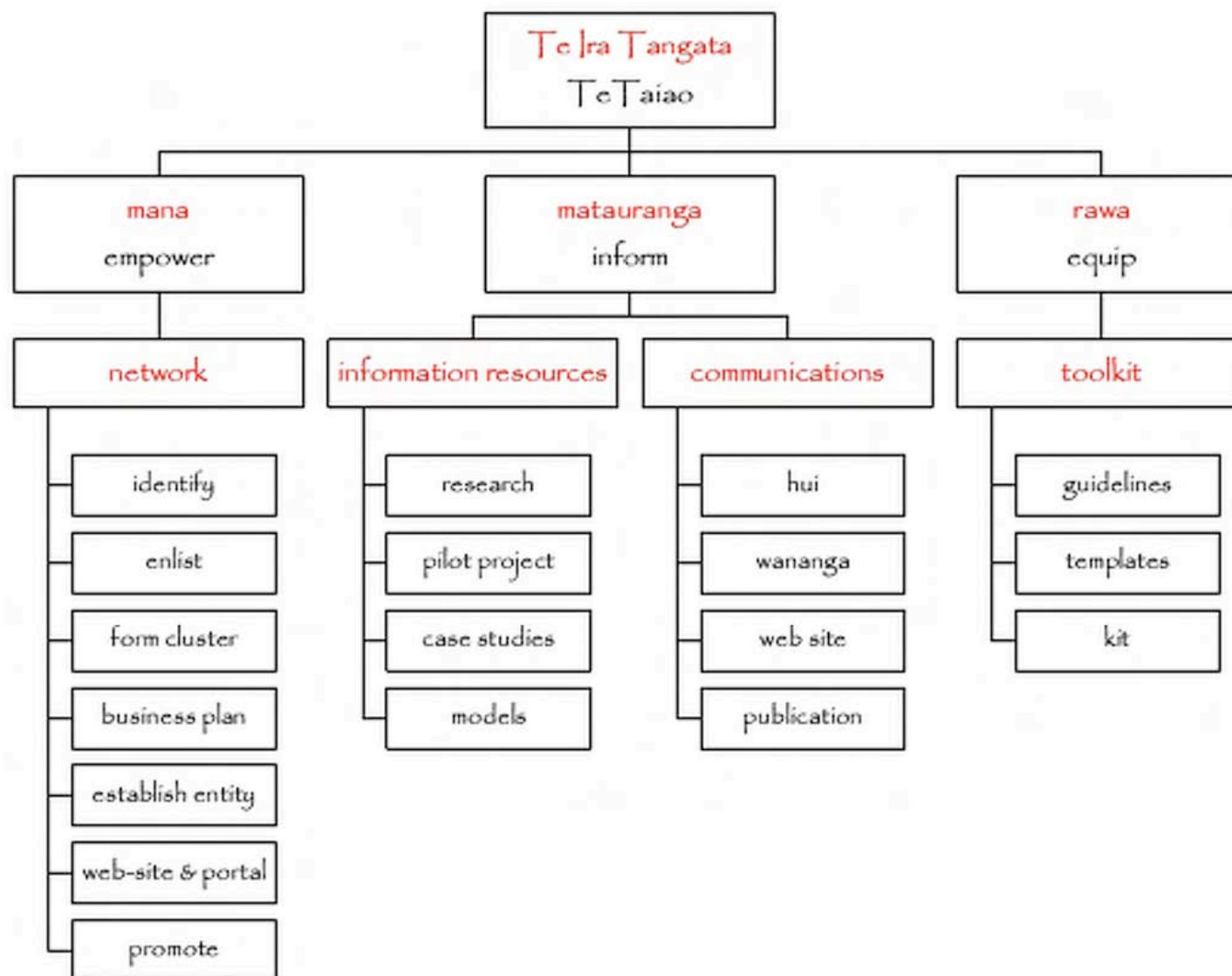
To equip

Whainga  
our objective

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

# hanga rautaki mo te whakatinana o te kaupapa

strategic framework for the realisation of our purpose



## extent of strategic impact

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



# to matou putake

our message

## message to kaitiaki - whanau, hapu and iwi

He Whakatauki:

“Ma to rourou, ma toku rourou

e ora ai te Iwi”

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

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



## to matou putake

our message

### message to territorial authorities

He Whakatauki:

**“Whatungarongaro te tangata -  
toitu te whenua”**

people come and go the land remains

### message to crown agencies

He Whakatauki:

**“Ma te huruhuru ka rere te manu”**

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

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

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



## to matou putake

our message

### message to maori professionals

He Whakatauki:

**“Hokia ki o maunga kia purea e koe  
i nga hau o Tawhirimatea”**

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

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



### message to affiliated professionals and their professional bodies

He Whakatauki:

**“Ehara taku toa i te toa takitahi,  
engari taku toa he toa takitini”**

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

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

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

“Kotahi te kowhao o te ngira  
E kuhuna ai te miro ma, te miro pango me te miro whero  
I muri, kia mau ki te aroha, ki te ture, me te whakapono.”



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

Haumi e!

Hui e!

Taiki e!



## Te Aranga Hui Participants:

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

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

## Iwi Consultation Hui Participants:

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

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

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

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

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

### Ngati Kahungunu - 26 Oct 2007

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

### Te Runanga Awatupua a Whanganui: 15 Sep & 7 Dec 2007

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

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

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

### Tuwharetoa Asset Management Ltd: 11 Feb 2008 - Tina Porou Unit leader

### Tairawhiti Development Partnership (Regional Forum): 15 Feb 2008

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

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

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





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