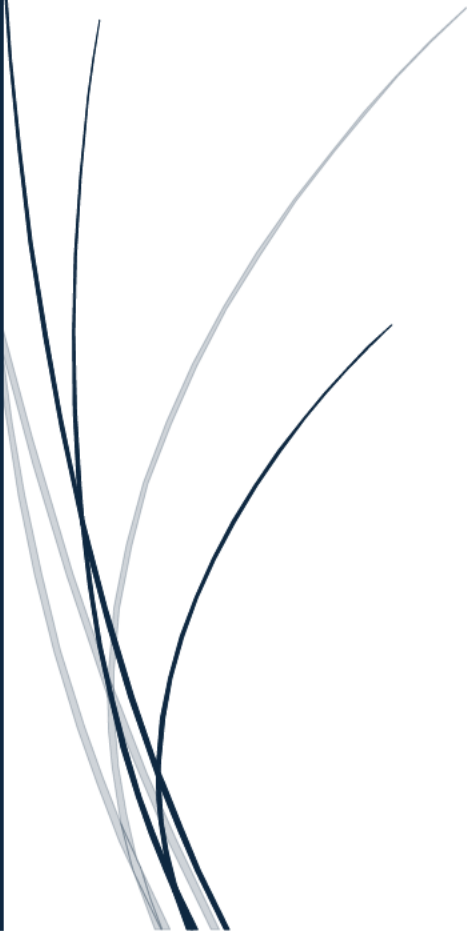


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12/16/2025

Cultural Values Statement

For Hokonui Energy Ltd

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PREPARED BY HOKONUI RUNANGA

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Introduction

Hokonui Energy Limited is undertaking a project to establish a windfarm on the Hokonui Hills. As part of this project, Hokonui Runanga has been engaged to complete a cultural values statement to assess the Ngāi Tahu ki Murihiku values of the area where the proposed windfarm will be. This document will be used to provide Hokonui Energy Limited with cultural information that must be considered within the proposal, including the identification of cultural values associated with the site and the surrounding region.

This cultural statement is part of the work Hokonui Rūnanga Kaupapa Taiao is undertaking for Hokonui Energy Limited. An on-site cultural impact assessment will be conducted to evaluate the effect of the proposal on the cultural values identified in the statement. The assessment will be carried out by Te Ao Marama Inc., which represents Ngāi Tahu ki Murihiku on matters related to the management of natural resources under the Resource Management Act 1991 and the Local Government Act 2002.

The two cultural components completed by Hokonui Rūnanga Kaupapa Taiao and Te Ao Marama Inc are intended to complement the assessment of environmental effects and technical reports that form part of the application. It is anticipated that the results of this work by Hokonui Rūnanga Kaupapa Taiao and Te Ao Marama Inc will enable Hokonui Energy Limited to understand the potential impacts on cultural values and whether there are measures that can address those impacts appropriately through the resource consent process.

Disclaimer: Cultural information contained within this report cannot be distributed or used without the permission of Ngāi Tahu ki Murihiku. This assessment is to be used for the current proposed application only. If Hokonui Energy Ltd require any information for other purposes they need to contact either Te Ao Marama Inc. or Hokonui Rūnanga.

Mana Whenua

Te Rūnanga o Ngāi Tahu is the tribal representative body of Ngāi Tahu whānui, established under the Te Rūnanga o Ngāi Tahu Act, 1996. There are 18 Rūnanga Papatipu that form the membership of Te Rūnanga o Ngāi Tahu. The Te Rūnanga o Ngāi Tahu Act, 1996, and the Ngāi Tahu Claims Settlement Act, 1998, acknowledge the status of Rūnanga Papatipu as holders of the kaitiaki and manawhenua roles of Ngāi Tahu Whānui over the natural resources within their takiwā boundaries.

In Murihiku, there are four Papatipu Rūnanga whose members hold manawhenua status within the region. Te Rūnanga o Ngāi Tahu (Declaration of Membership) Order 2001 describes the takiwā of these four as follows:

- Te Rūnaka o Waihopai - centres on Waihopai and extends northwards to Te Mata-au sharing an interest in the lakes and mountains to the western coast with other Murihiku Rūnanga and those located from Waihemo southwards.
- Te Rūnanga o Awarua - centres on Awarua and extends to the coasts and estuaries adjoining Waihopai sharing an interest in the lakes and mountains between Whakatipu-Waitai and Tawhititarere with other Murihiku Rūnanga and those located from Waihemo southwards.
- Te Rūnanga o Oraka Aparima - centres on Oraka and extends from Waimatuku to Tawhititarere sharing an interest in the lakes and mountains from Whakatipu-Waitai to Tawhititarere with other Murihiku Rūnanga and those located from Waihemo southwards.
- Te Rūnanga o Hokonui - centres on the Hokonui region and includes a shared interest in the lakes and mountains between Whakatipu-Waitai and Tawhititarere with other Murihiku Rūnanga and those located from Waihemo southwards.

Legal and policy scope

Understanding the broad legal and policy context for Ngāi Tahu ki Murihiku natural resource management is beneficial. Ngāi Tahu ki Murihiku operates within a wide-ranging legal and policy framework related to natural resource management. There are various pieces of legislation, policies, agreements, frameworks, and tools that guide Ngāi Tahu ki Murihiku in resource management activities within its takiwā. Some of these are listed below.

Te Rūnanga o Ngāi Tahu Act, 1996

Te Rūnanga o Ngāi Tahu Act 1996 (the TRoNT Act) was enacted in 1996 to provide a legal identity to the Ngāi Tahu iwi. The TRoNT Act establishes the body corporate of Te Rūnanga o Ngāi Tahu as the tribal representative body of Ngāi Tahu Whānui, with relevant provisions including the following:

- Section 3: “this Act binds the Crown and every person (including any body politic or corporate) whose rights are affected by any provisions of this Act”;
- Section 5: describes the takiwā or tribal area of Ngāi Tahu Whānui, as including all the lands, islands and coasts of the South Island/Te Waipounamu south of White Bluffs/Te Parinui o Whiti on the east coast and Kahurangi Point/Te Rae o Kahurangi on the west coast;
- Sections 7 and 13: defines the members of Ngāi Tahu Whānui and the members of the Rūnanga Papatipu of Ngāi Tahu Whānui;
- Section 15 (status of Te Ngāi o Ngāi Tahu):
 1. Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu Whānui.
 2. Where any enactment requires consultation with any iwi or with any iwi authority, that consultation shall, with respect to matters affecting Ngāi Tahu Whānui, be held with Te Rūnanga o Ngāi Tahu.
 3. Te Rūnanga o Ngāi Tahu, in carrying out consultation under subsection (2) of this section:
 4. shall seek the views of such Rūnanga Papatipu of Ngāi Tahu Whānui and such hapū as in the opinion of Te Rūnanga o Ngāi Tahu may have views that they wish to express in relation to the matter about which Te Rūnanga o Ngāi Tahu is being consulted;
 5. shall have regard, among other things, to any views obtained by Te Rūnanga o Ngāi Tahu under paragraph (a) of this subsection; and

6. shall not act or agree to act in a manner that prejudices or discriminates against, any Rūnanga Papatipu of Ngāi Tahu or any hapu unless Te Rūnanga o Ngāi Tahu believes on reasonable grounds that the best interests of Ngāi Tahu Whānui as a whole require Te Rūnanga o Ngāi Tahu to act in that manner.

First Schedule: Identifies the Rūnanga Papatipu of Ngāi Tahu Whānui and their respective takiwā.

Ngāi Tahu Claims Settlement Act, 1998

The Ngāi Tahu Claims Settlement Act 1998 implements the provisions of the Deed of Settlement, which was signed between Ngāi Tahu and the Crown in 1997. The main points of the Ngāi Tahu settlement can be summarised as follows:

- Apology: Crown apologises unreservedly to Ngāi Tahu Whānui for the suffering and hardship caused to Ngāi Tahu;
- Aoraki/Mount Cook: gifting of Aoraki, co-management and renaming;
- Cultural Redress: restores effective Kaitiakitanga;
- Non-Tribal Redress: provides certainty and results;
- Economic Redress: income generated by tribal assets provides funds for social and cultural development.

A key part of the Ngāi Tahu Settlement is the cultural redress components, which aim to restore Ngāi Tahu's ability to effectively exercise its kaitiaki responsibilities. The relevant “cultural redress” parts of the Ngāi Tahu Settlement include:

- Ownership and control: pounamu/greenstone, high country stations, four specific sites (including Rarotoka/Centre Island, Whenua Hou/ Codfish Island, former Crown Titi Islands) and Wahi Taonga;
- Mana Recognition: Statutory Acknowledgements, Deeds of Recognition, Tōpuni, Dual Place Names;
- Mahinga kai: Nohoanga, Customary Fisheries Management, Taonga Species Management, as listed in Schedule 97, Coastal Space;
- Management Input: Statutory Advisor, Dedicated Memberships, Department of Conservation Protocols, Resource Management Act Implementation, Heritage Protection Review.

Resource Management Act, 1991

The Resource Management Act 1991 (RMA) is New Zealand's primary piece of legislation for sustainably managing natural and physical resources. The RMA contains various provisions that incorporate Māori values into the management of natural resources.

Key provisions include the requirement in the RMA for all persons exercising functions and powers (including policy/plan making and resource consent processes) to recognise and provide for, as a matter of National Importance (Section 6):

- The relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other Taonga;
- The protection of historic heritage from inappropriate subdivision, use, and development;
- The protection of recognised customary activities;
- Have particular regard to Kaitiakitanga;
- Take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

The RMA makes specific provisions for iwi management plans. In relation to iwi management plans, regional councils and territorial authorities are required to "...take into account any relevant planning document recognised by an iwi authority and lodged with a local authority...", under the provisions of Sections 61(2A)(a), 66(2A)(a), 74(2A)(a) of the RMA. This is relevant to local authorities preparing a Regional Policy Statement, Regional Plans and District Plans.

Te Tangi a Tauira, 2008

In 2008, Te Tangi a Tauira: Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan was published. This Iwi Management Plan consolidates Ngāi Tahu ki Murihiku's values, knowledge, and perspectives on natural resource and environmental management issues. Its primary purpose is to assist Ngāi Tahu ki Murihiku in fulfilling kaitiaki roles and responsibilities. It also aims to help local authorities and government agencies understand tangata whenua values and policies. Additionally, it enables applicants and consultants to identify issues that need to be addressed in applications to achieve whānau ora. Furthermore, it offers a framework for Ngāi Tahu ki Murihiku to actively engage in environmental policy and planning, with the goal of securing positive environmental outcomes and healthy environments for iwi and the wider community.

Cultural values and frameworks

Ngāi Tahu, like other iwi, view the environment as an inseparable whole. It is a connected system of lakes, rivers, wetlands, soils, plants, animals (including humans), winds, tides, mountains, and other landforms, along with the relationships that link them. This holistic perspective is at the core of mātauranga Māori: a form of science rooted in observation, relationships, and cross-generational connections. Ngāi Tahu view themselves as an integral part of this interconnected system.

The concepts discussed below—adapted from Cultural Use in Murihiku Draft by Tipa (2011) ¹—reflect a blend of core values, beliefs, principles, and behaviours that are maintained through Ngāi Tahu’s associations, uses, and practices with the natural environment. Together, they embody a management ethic akin to sustainable management. At the heart of this approach is the sustainable utilisation of resources. Uses and practices have, and continue to be, interconnected and reliant on a well-functioning environment. These concepts influence the kawa and tikanga Ngāi Tahu ki Murihiku follow and are guided by when appropriately articulating and applying values in different situations.

Whakapapa

Whakapapa is the relationship between all phenomena. It describes bonds, relationships, and connections – the linking of all things. No distinction is made between the inanimate and the animate, or between abiotic and biotic. Māori relationships with the world are part of this whakapapa linkage.

Te Ao Māori

The environment is viewed as a whole – not as divided parts. A catchment constitutes soils, water, flora, fauna and the relationship between them – this requires consideration of the whole catchment.

Kaitiakitanga

Te Tangi a Tauira, 2008 describes kaitiakitanga as ‘the exercise of guardianship/stewardship by the tangata whenua of an area and resources in accordance with tikanga Māori. Kaitiakitanga

¹ Te Kawa O Te Taiao

underpins the concept of maintaining the balance of human interactions with the environment. Kaitiaki are the interface between the natural and spiritual realm of resource management.

Mauri

The primary management principle for Ngāi Tahu is the maintenance and enhancement of the mauri or life-giving essence of an area or resource. Mauri can be tangibly represented in terms of elements of the physical health of the land, a river, or surrounding biodiversity. While there are also many intangible qualities associated with the spiritual presence of a resource, elements of physical health which Ngāi Tahu use to reflect the status of mauri and to identify the enhancements needed include:

- Aesthetic qualities, e.g. natural character;
- Indigenous flora and fauna;
- Life supporting capacity and ecosystem robustness;
- For rivers, the continuity of flow of water (of high quality) from the mountain source of a river to the sea;
- Fitness for cultural usage; and
- Productive capacity.

It is important to Māori to exercise kaitiakitanga to protect and maintain the mauri of taonga.

Mahinga Kai

Mahinga kai is an all-encompassing term that describes the gathering and use of food and other resources that sustain society. Mahinga kai includes: the ability to access resources for harvesting, the sites where resources are located, the resources themselves and their condition of health and abundance, the act of collecting and utilising the resource, and the mātauranga (knowledge), tikanga (practices), and social systems and structures that support and regulate resource procurement.

Ki Uta Ki Tai

Ngāi Tahu whānui use ki uta ki tai (from the mountains to the sea) as an overall approach to resource management, it is also a concept that manages the environment holistically. To apply ki uta ki tai correctly it requires coordinated and holistic management of the elements of a catchment including air, water, land and coast.

It is important to note that within this paradigm that if one place is affected then it impacts on all parts of a catchment, just like if one part of a body is hurt then it impacts on the whole of your body.

Cultural landscapes

Cultural Landscapes, as understood and interpreted by mana whenua, are landscapes consisting of a network of places, uses, and connections, where the whole is greater than the sum of its parts. They include both tangible and intangible elements and extend across a continuum of time; they are not fixed at a single point in time. Ngāi Tahu whānui recognise Cultural Landscapes as being past, present, and future. Ultimately, Cultural Landscapes reflect specific techniques of sustainable land use that align with the characteristics and capacity of the natural environment.

Indigenous peoples' health and wellbeing often rely on the interactions between people, place, and nature–culture relationships. For Māori, these interactions are specific to iwi, hapū, and whānau, and the connection between culture and environment intertwines with the biophysical and spiritual aspects of cultural identity. Tribal land can be seen as an extension of one's sense of self and collective identity.

Cultural uses associated with the Hokonui Hills

Tipuna, their histories, and their practices are forever honoured through place names and pūrākau (stories). Many significant taonga tuku iho, sites, ara tawhito (ancient trails), and resources pass through the region. No matter their current condition or how much value the wider community assigns to them, they remain vital to Ngāi Tahu identity and their sense of connection to place. Hapū and whānau maintain especially strong historical and current links with mahinga kai sites in the area, particularly where customary practices are still observed and continued.

Ngāi Tahu ki Murihiku have a long history in this area, with pūrākau that form the connection between people and place, such as the story of Te Rakitauneke, the Kati Mamoe chief, whose famous taniwha (dragon) Matamata now shapes the profile of the Hokonui Hills. For Mana Whenua Whakapapa is intertwined with the Taiao and the landscape. Altering the landscape can have a profound effect on Mana Whenua identity. Therefore, where development is concerned, the utmost care needs to be taken to ensure appropriate cultural sensitivity is achieved to avoid cultural severance.

The Hokonui Hills were also traditionally a place of ara tawhito. These formed major parts of the network of inland routes, tracks, and waterways that linked hapu and whanau with each other, in peace and in conflict, and allowed them to access their inland stone and mahinga kai resources, much of which is reflected in the Wahi Ingoa below. Ngāi Tahu would generally travel inland along the trails and then downstream via the rivers. This network connected the inland lakes and the Five River Plains to the kaika of the southern Murihiku coast.

Wahi Ingoa/Place Names

The long history of occupation and travel within Murihiku has left many sites of importance to Ngāi Tahu, some of which still keep their traditional names. However, most of these names were lost when Pakeha arrived and began claiming the land as their own, renaming it along the way. These place names are significant because they show the depth of tradition Ngāi Tahu hold within Te Wā pounamu. Even though only a small amount of this knowledge remains, it still shows extensive use of resources and travel across the land.

The Wāhi Ingoa / place names relevant to this proposal are:

Hokanui - Hokanui is the traditional Māori name for East Peak, in Murihiku (Southland). The name Hokanui was incorrectly applied to the mountain range near Winton that is known today as the Hokonui Hills.

Whakaoma - Whakaoma is the Māori name for Ship Cone, west of Hokanui (East Peak) in Murihiku (Southland). Waitaha and Kāti Mamoe travellers climbed Whakaoma to say karakia at a large stone alter, later named the karakia stone, to bless their feet before travelling northward.

Ōtamatea - Ōtamatea is the correct spelling for the Otamita Stream, which flows from the Hokonui Hills in an easterly direction into the Mataura River. Ōtamatea was named after Tamatea, the famous exploring ancestor who was captain of the Takitimu waka that capsized at Te Waewae Bay and formed the Takitimu Mountains.

Ōtaupiri - Ōtaupiri is the correct spelling for Ōtapiri Peak in the Hokonui Hills.

Ōhiriru - Ōhiriru is the traditional Māori name for the Otapiri Stream, which flows into the Makarewa River in Murihiku (Southland)

Ōroko - Heale Ridge in the Murihiku (Southland) foothills was one of three large waves that capsized the famed Takitimu waka at Te Waewae Bay, on the Foveaux Strait coast. Upon entering Te Waewae Bay, the waka was capsized near the mouth of the Waiau River by three

large waves forming the Takitimu Mountains. These three waves are represented by ridges in the Murihiku landscape — Ōroko, Ōkākā (Hump Ridge), and Ōtewao (Forest Hill).

How to use this document

The purpose of the Cultural Values Statement is to guide Hokonui Energy Limited in incorporating mana whenua values into their application. Values identified by mana whenua establish a cultural baseline rooted in the natural state of the environment, which can be used as a tool for assessing the impact of an environmental event or activity.

Value	Whakapapa	Mauri	Kaitiakitanga	Mahinga Kai
	Respecting people and whakapapa Taking the past with us; whakapapa is forever generative	Health and wellbeing, not only in people but also in the land and waterways	The exercise of guardianship/stewardship by the tangata whenua of an area and resources in accordance with tikanga Māori	Mahinga kai is an all-inclusive term that refers to the procurement and utilisation of food and other resources that sustain society.
Key intent	The traditional authority of mana whenua is recognised through partnerships based on reciprocity and respect.	The mauri of whenua, wai and native species is upheld and/or enhanced	Governs the way in which humans interact with ecosystems	Biodiversity remnants are identified, protected, restored, and revitalised and whanau. Whanau will also feel comfortable in practising mahinga kai in the area.
Hokonui Hills context	Whakapapa describes bonds, relationships, and connections:	Traditionally a place of ara tawhito, meaning the area was highly used as whanau felt	Ngāi Tahu Ki Murihiku have a long relationship with the Hokonui Hills, reflected in pūrākau	Much of the Hokonui takiwā has been modified, leaving few areas of indigenous

	the linking of all things. Water is the medium flowing through the takiwā that makes these connections Whakapapa is also central to mahinga kai activities, which like many other activities, are built around collective action when using sites The protection of water quality is imperative to the whakapapa or linking between mana whenua and Hokonui area	comfortable to do so Whakaoma was a scared place with a karakia stone Mauri was historically protected through application of a complex system of specific cultural and spiritual practices, customs, and rules that were developed to manage and control the interactions between people and the natural world.	Mana whenua are kaitiaki of the land and have a duty to protect the natural world.	biodiversity remaining. The Hokonui Hills and the rivers that flow from it supported a range of mahinga kai species, including Tuna, native trout, duck, weka, kanakana and kakahi. Other resources included the highly valued stone, porcelanite, which was used for making knives
Applicant use	The applicant respects the relationship Ngai Tahu Ki Murihiku has with the area	The mauri of the area is resorted or enhanced to a point where whanau are comfortable with	The applicant should have input from mana whenua throughout the consenting	Biodiversity remnants are identified, protected, restored, and revitalised

	and acknowledges traditional authority of mana whenua through engagement throughout the consent process and input into management plans	being in that space. Applicant respects land is a taonga, and should be treated accordingly which will be reflected proposed application – seeks a balance rather than dominance with development Consideration of landform maintaining the natural form such as earthworks and recontouring of any large development potentially severing mauri	process including when developing monitoring plans for before and during and after, should the consent be granted Enable continued engagement with the whenua by whanau in a restoration, enhancement, and kaitiaki role as there is significant historical use of the Hokonui Hills from	Access is available for whanau to partake in mahinga kai practises Taonga species are identified and habitat is enhanced
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Cultural Impact Assessment

A cultural impact assessment will be conducted by Te Ao Marama Inc on the proposed windfarm site after Hokonui Energy Limited completes their resource consent application. The assessment will evaluate the impact of the proposal on the cultural values outlined in the values statement. It will also offer recommendations on how those impacts could be mitigated, remedied, or offset. It is expected that the outcomes of this work by Hokonui Rūnanga Inc. will allow Hokonui Energy Limited to include the appropriate considerations in their consent

application. This will help ensure that the cultural values are not adversely affected by the activities associated with this consent application.