



Cultural Impact Assessment

Empire Capital Limited
Bayswater Marina

27th April 2018

This CIA has been submitted to express the explicit views and concerns in specific relation to the cultural impacts to Ngāi Tai ki Tāmaki and must not be implied, referred or used in regard to any other iwi, hapu or other Maori entity.



Tara te Irirangi, Ngāi Tai Ariki, Ancestor

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Mihi

Whakataua ki te Rangī, whakataua ki te Papa, whakataua ki te Atua, mōu i whārikihia ōu manaakitanga ki runga i a mātou otirā i a tātou, he mihi ka tika.

He mihi hoki ki tō tātou Kīngi Tūheitia me te whare kāhui Ariki katoa, ngā mihi ki a rātou.

Ko ngā rārangi maunga o Tāmaki Makaurau tū te ao tū te pō. Ko ngā rārangi tangata kua nunumi ki te pō, nō reira haere e ngā mate rātou ki a rātou tātou ki a tātou.

Ka hoki mai ki a tātou ngā kanohi ora, ki a koutou ngā kaiutu, nāu tēnei aromatawai i tono atu nō reira me mihi tika rā ki a koutou hei whai tōtika te whakaaro me te pono o Ngāi Tai ki Tāmaki, tēnā koe, tēnā koutou, tēnā tātou katoa.

Pepeha

Mai i te tihi o Kohukohunui te iriiringa kōrero o tō mātou tūpuna ka titiro i te rere o Te Wairoa te pā whakawairua Ariki nā, e maringi iho ana i te awa ngā roimata aroha o rātou ki te tai pari me te tai timu o Tikapā moana te ara i hoehoe ai te Rangatira a Hoturoa i o mātou waka tūpuna a Tainui

Nā, ko Ngeungeu te whare tūpuna te whakaruruhau o mātou

E tū ana hei tiaki a Te Whatataua rāua ko Tāmaki Te Ao

Kei runga ake ko tō mātou Ariki a Tara Te Irirangi

Ki te taha ko Te Raukohekohe hei whāngāitia i te tini me te mano

Ko Umupuia tētahi o tō mātou marae i te tōpito o Maraetai, tō mātou whenua papatipu

I tua whakarere ko te hunga taketake e noho ai e Ngāi Tai

Ko Ngāi Tai ki Torere te iwi i tūhono ai

Ko Ngāi Tai ki Tāmaki e tipu e rea

Tihei Mauri Ora

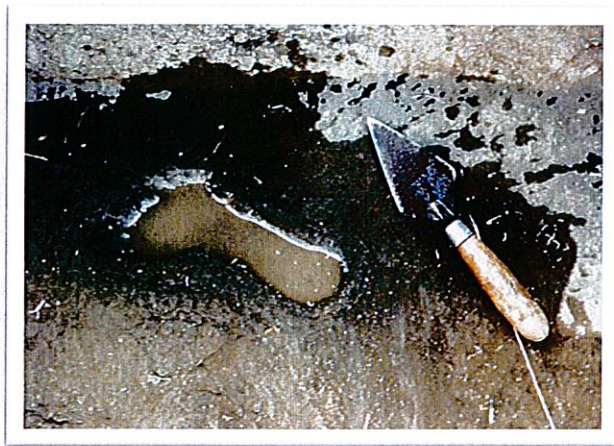
Kupu Whakataki

Ngāi Tai ki Tāmaki (known hereafter as Ngāi Tai) are an ancient mana whenua of Tāmaki Makaurau which is best demonstrated with our pepeha and with our many kōrero tuku iho (traditional stories) one being when Ngāi Tai pōwhiri ngā herenga waka upon their arrival in Tāmaki Makaurau at Te Haukapua (Torpedo Bay). Here Ngāi Tai are the original tangata whenua, mana whenua, mana tangata whenua.

***We of the sacred footprint in the earth
the footprints of the high-born – the footprints on our foreshores***

Tapuwae Onuku - Ngāi Tai have a long unbroken genealogy and occupation of their lands, waters and seas extending from the aboriginal inhabitants, pre-dating Kupe, Toi Te Huatahi and the great migration. Although our whakapapa best describes our hononga to the whenua, a tino taonga of Ngāi Tai, a tohu (symbol) currently residing in the Auckland Museum, being a fossil human footprint dating from the founding eruption of Te Rangitōtō-*ngia-ai-te-lhu-o-Tamatekapua* (Rangitōtō) over 600 years ago and discovered on Te Motutapu-o-Taikehu, a place long held sacred to Ngāi Tai for their many wāhi tapu and association with Tupua of the motu (islands).

Tapuwae Ariki - Smaller footprints (tapuwae Ariki) remind us of the many descendants and mokopuna, who have crossed this region over that long period of time. Larger footprints remind us of our high-born chiefly lines (ariki) and ancestors. These remind us of how important those leaders were and their value as navigators through our history.



This human footprint was found in ash from Rangitōtō, which erupted about 1400 AD. The footprint was covered in ash from later eruptions, and uncovered during archaeological excavations on Motutapu Island, adjacent to Rangitōtō

Private collection
Photograph by Reg Nichol

<http://www.teara.govt.nz/en/photograph/6829/footprint-in-rangitoto-ash>

Tapuwae o Tai - Even our tribal name Ngāi Tai, resounds as the story of a maritime people unencumbered by any normal sense of boundaries. Where our vision was only limited by our imagination, it was the same vision, honed by thousands of years of exploration, facing the challenge of navigating the world's greatest ocean for survival. These descendants of Māui today carry his DNA and values into the new world of Ngāi Tai, true inheritors and worthy recipients of a boundless legacy left by the ancients and their numerous descendants.

Ka hoki ngā mahara ki a rātou mā, ngā uri a Māui-pōtiki i tapaina nei ki te motu. Tēnā ko ngā tūpuna o Ngāi Tai i waiho toitū te mauri o neherā.

***“Ko ngā whetū ki te rangi, ko ngā kirikiri ki te one taitapā,
ko ngā mana whakaheke o Ngāi Tai.”***

*“As the stars in the sky and the grains of sand on our many foreshores,
so are the myriad chiefs in the Pāntheon of Ngāi Tai forebears.”*

1. Governance and Management

Ngāi Tai ki Tāmaki Tribal Trust (in so far as the Board) maintains the Crown and Iwi recognised mandate to negotiate the historical treaty settlement grievances with the Crown. Ngāi Tai signed their own specific Deed of Settlement and Bill with the Crown on November 7th 2015.

Ngāi Tai ki Tāmaki Tribal Trust is also the Iwi authority that represents the general business of Ngāi Tai, including but not restricted to, local and central Government, commercial and cultural properties, fisheries, aquaculture, forestry, farming, hospitality, tourism and events, education, environmental, social and other affairs.

Operations

The Board is supported by a dedicated Secretariat, Treasury, Communications Manager, Office Administrator, Financial Clerk, Kaitiaki Manager and two field officers, and one contractor dedicated to the Kaitiaki Unit. Ngāi Tai Board and Operations is located at 102 Maraetai Drive, Beachlands. The Ngāi Tai Board also maintain a Website and Facebook Page, www.Ngāitai-ki-Tāmaki.co.nz that serves to keep iwi members informed of important matters, events, Annual General Reports, Audits and Accounts.

Post Settlement Governance Entity, PSGE Statement

With regard to the current treaty settlements, Ngāi Tai have now established their Post Settlement Governance Entity (PSGE). The PSGE is now formally and legally ratified by the Crown and the Ngāi Tai ki Tāmaki Iwi and meets the stringent legal requirements imposed by the Crown.

The PSGE is focussing on preparing to receive the settlement assets and financial redress and is designing robust and transparent policies and procedures that serve to prosper and preserve the numerous commercial and cultural properties Ngāi Tai will receive in their collective settlements once the Ngāi Tai specific settlement is enacted in 2018.

2. Ngāi Tai ki Tāmaki Kaitiakitanga

Ngāi Tai has an established Kaitiaki Rōpū responsible for the Resource Management activities throughout the Ngāi Tai rohe, rohe moana. The Kaitiaki Rōpū is responsible for the following three (3) fundamental principles and values.

1. to protect taonga (sites of wāhi tapu and other cultural significance)
2. to promote taonga (sites of wāhi tapu and other cultural significance)
3. to partner taonga (sites of wāhi tapu and other cultural significance)

Ngāi Tai acknowledges the RMA 1991, LGA 2002 and now the Unitary Plan 2017 as well as the suite of 'other' planning tools and instruments that serve to guide and advise the consenting authority in all their respective decisions. Ngāi Tai are committed to encouraging all consenting authorities to 'give proper and meaningful effect' to iwi and cultural issues of significance as opposed to the 'have regard' as per the RMA 1991 language.

3. Statutory Responsibilities and Obligations

3.1 Resource Management Act 1991

Section 6 Matters of National Importance

- b. *The protection of outstanding natural features and landscapes from inappropriate sub division and use and development and;*
- e. *The relationship of Māori and their culture and traditions with their ancestral lands, waters, wāhi tapu and other taonga.*

Section 7 Other Matters

- a. *Kaitiakitanga, (Māori guardianship and stewardship recognition and practise)*
- e. *Recognition and protection of heritage values of sites, buildings, places, or areas*

Section 8 Treaty of Waitangi

- *In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development and protection of natural and physical resources shall take into account the principles of Te Tiriti o Waitangi*

Section 33 Delegation of Authority

- *Consenting Authorities have powers to transfer or delegate authority.*

3.2 Local Government Act 2002

Section 4 Treaty of Waitangi

- *In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the [Treaty of Waitangi](#) and to maintain and improve opportunities for Māori to contribute to local government decision-making processes, [parts 2](#) and [6](#) provide principles and requirements for local authorities that are intended to facilitate participation by Māori in local authority decision-making processes.*

3.3 Auckland Unitary Plan, (AUP 2017)

Ngāi Tai provides for the following sections and sub sections of the current AUP 2017 that serves to identify the potential requirement of applicants considering a CIA. Ngāi Tai highlights the potential sub sections that cause for Ngāi Tai to trigger the CIA Report.

1. A cultural impact assessment will be required for all applications requiring a resource consent under:

b. areas or resources subject to customary uses or cultural activities as identified within a reserve management plan or cultural activities management plan that is held by the council.

2. A cultural impact assessment will be required for the following resource consent applications where the proposal may have adverse effects on Mana Whenua values:

- a. discharges to water or the CMA
- g. structures affecting river beds and the CMA
- h. disturbance to river beds and the CMA
- i. reclamations

3. Revised Tainui Environment Plan. August 2013

One of two Ngāi Tai Environment Plans that must be considered as described in Section 18 of the LGA 2002 by resource consenting authorities when considering resource consent applications. www.waikatotainui.co.nz

4. Hauraki Iwi Environment Plan 2000

The second of two Ngāi Tai Environment Plans that must be considered as described in Section 18 of the LGA 2002 by resource consenting authorities when considering resource consent applications. www.hauraki.iwi.nz

4. Ngāi Tai ki Tāmaki Treaty Principles

Ngāi Tai history reflects a harmonious relationship with Pākehā settlers prior to the Crowns arrival and actions from 1840. Whalers, Sealers, Missionaries and European settlers were initially welcomed by Tara te Irirangi, Hori Te Whetuki and other Ngāi Tai ancestors and approval was granted for them to begin establishing Mission Houses around Ngāi Tai rohe. Many other actions of both the Crown Agencies and local Government Authorities compounded the breaches of the Treaty that occurred in the 1800s, including but not restricted to Raupatu (unjustified land confiscation) which the Crown exacted upon Ngāi Tai in the East Wairoa, Hunua area and the effects of the Public Works Act employed by local Government over many decades.

Many of these breaches of faith have been articulated by Ngāi Tai Rangatira and tūpuna as well as historians over the last 177 years. Ngāi Tai tūpuna petitioned Parliament and the Crown in a request for justice to be delivered as early as 1881.

It is well recorded by various academics that the differences in the understanding of the Treaty between Māori and the Crown were divergent due to the translation of the text and the variable world view paradigms of the two cultures who were the signatories.

In the case of the subject of this assessment, the expectation of a mutually respectful frank discussion and positive outcome, based on the Treaty principles articulated here, is the goal of the Ngāi Tai ki Tāmaki Tribal Trust.

Therefore, there are three primary issues related to the Treaty of Waitangi Ngāi Tai have identified in this assessment document namely:

1. **Whanaungatanga** – the acknowledgment and respect of other iwi, hapū mana whenua.
2. **Kotahitanga** – the ability to work together whilst maintaining individual independence and autonomy.
3. **Te Reo me ōna Tikanga Māori** – Māori language, rituals, customs and traditions.

There are three primary **Treaty Values** that Ngāi Tai have identified in this assessment document namely:

1. **Te Reo Tika** – that all communications are based on historical evidence;
2. **Te Reo Pono** – that all communications maintain the highest integrity;
3. **Me te Aroha** – that all communication exchanges shall be respectful and considered.

The Treaty of Waitangi articles alongside of the Declaration of Independence of 1835 are the founding documents of Aotearoa setting out the rules in which the new European settlers are to work alongside and govern the Indigenous people – iwi of Aotearoa.

Ngāi Tai do not recognise this CIA as that of furnishing this project with either the in-depth Ngāi Tai whakapapa or history of Ngāi Tai, however Ngāi Tai do focus on a couple of significant ancestors who were ‘in their respective time of leadership’, the known Rangatira of Ngāi Tai to this area.

5. Cultural Significance of the Project Area

It is important to note that no part of this document should be regarded as speaking for, or otherwise representing the cultural values and associations of other iwi groups and should not be regarded as an attempt to understate other iwi groups own cultural heritage values associated with this area, nor should assertions regarding Ngāi Tai’s own mana whenua be taken to diminish in any way the mana of any other peoples.

In proper custom and tradition, cultural significance can only be considered of, and by those who can evidence and successfully debate among iwi, hapū their respective whakapapa, genealogy and ahikā or occupation to sites of each iwi, hapū respective interest.

The cultural measuring tools Ngāi Tai applies are categorised into the seven following elements.

1. Maunga – Mountain

Tamaki Makaurau isthmus is a significant ancestral Ngāi Tai footprint and stronghold. From the summits of Rangitoto, Te Motutapu o Taikehu (Motutapu), Maungāiika (Northhead), Takarunga, (Mt Victoria), located nearby, to the central isthmus Maungakiekie (One Tree Hill), Maungawhau (Mt Eden), Maungarei (Mt Wellington), Te Kōpuke (Mt St John) and Ohinerau (Mt Hobson), to the area called te Wairoa, Clevedon, and onto Kohukohunui which remains the iwi iconic Maunga and is the highest peak in the entire Auckland region.

There are no proposed effects to any significant maunga in the area.

2. Ngahere – Forest

There is no proposed effect to any ngahere.

Ngāi Tai always advocate for all the landscape planting to be native plants. We are appreciative that the Empire Capital's planning documents highlight the use of native trees and shrubs only, for the amenity plantings. Eg *Metrosideros excelsa* (Pohutukawa), *Rhopalostylis sapida* (Nikau palm) *Meuhlenbeckia astonil* (Shubby Tororaro) and *Meuhlenbeckia complexa* (scrambling Poheuheu)

Local eco-sourcing and area specific restoration appropriate to the cultural landscape are recommended with all projects impacting on the Ngāi Tai domain. One recommended local eco-source nursery is Taiao Makaurau. The key contact is secretary of Makaurau marae, Tracey Sanday. Phone (027) 2564902. Email makaurau.nursery@xtra.co.nz

3. Awaroa – Rivers & Streams

Water is of special significance to Maori and is sometimes described as, wai tai, warere, wahapuu, wai whakaika, awa and ākau from which essential food sources and drinking water are provided and are obviously fundamental to the sustenance and quality of life as a life source to all living and indeed ngā wāhi motuhake ki Ngāi Tai for the mauri of our people.

There are no rivers or streams on the site but significant works are proposed inside and directly adjacent to the Coastal Management Area (CMA), as such Ngāi Tai require that every effort is made to preserve and protect this sensitive environment both during and after proposed development activities.

4. Moana – Seas and Oceans

Historically, Ngāi Tai enjoyed unencumbered passage throughout te Raki Pae (North Shore) embracing Ngataringa Bay, Haukapua (Devonport Navy Museum) and other beaches along the shoreline of the Waitemata Harbour to te Arai o Tahuu a headland Pa south of Mangawhai. From there, Ngāi Tai easily navigated to te Mahurangi ki Tikapa on the traditional northwest winds. Such currents provided almost a tail wind voyage to Aotea (Great Barrier).

In recent times heavy rainfall and the failure of the Auckland stormwater systems accelerates the erosion effect occurring on Auckland's beaches. The foreshores and tidal streams around Bayswater Marina are an ongoing concern in relation to coastal inundation, climate change, recent heavy rainfall and flooding which occurred over the 2017/2018 summer.

When contaminated the harvesting of kaimoana or swimming is not allowed due to increased health risk and related issues. Such outcomes compromise the manaakitanga of Ngāi Tai mana whenua, mana moana status in that Ngāi Tai apply Rahui or conservation rules to decline harvesting in the customary sense, and prohibiting people from entering the waters.

Ngāi Tai remain aggrieved the stormwater overflows into the CMA during weather bombs and general heavy rainfalls. Until such time, Local Government address the approval standards it seems authorities shall permit ongoing failures. This approach and ongoing tradition is unsustainable if not untenable. This proposal is on the coastal waterfront and stormwater run-off after heavy rains will affect the water quality of the Waitemata Harbour, surrounding foreshores and tidal streams.

Ngāi Tai re-iterate again the importance, that wherever possible the Empire Capital employ best practice in water sensitive design to provide appropriate and ongoing contribution to water quality outcomes.

5. Whenua – Land

The land area is on predominately reclaimed land and there are no known sites of wāhi tapu and archaeology under this layer of fill, it is critical this project provides for appropriate cultural mitigation measures and that these agreed measures be worked through in partnership with Ngāi Tai. Clearly though stormwater runoff in heavy rainfalls from the reclaimed land is a concern, adding pressure to the already at-risk Auckland beaches.

Recent excavations under the Devonport Square car park by the wharf exposed human remains present in the interface between the historic fill and original beach layers. Again, Kaitiaki monitors have been the ones to alert the project management to the presence of kōiwi. Although not seen by Heritage New Zealand as being in an archaeological context, the cultural context and sensitivity of such discoveries validates our concerns and presence on the project.

6. Taonga – Jewels ie : Manu – birds, Mokonui – lizards

There are no known Taonga on the site or the CMA.

7. Tangata – the People

Ngāi Tai signed their historic and specific treaty settlement deed of settlement and bill documents with Minister Chris Finlayson representing the Crown on November 7th 2015 on Umupuia Marae.

This significant milestone serves to either reconcile or begin the reconciliation process between Ngāi Tai and the Crown.

Ngāi Tai did require the applicant to consider and provide for a CIA because the site is generally in a significant value area of historic, cultural and natural values. These are critically important to Ngāi Tai as the saying of:

He aha mea nui o te Ao? – What is the most precious gift in the World’?

He tangata, He tangata, He tangata, - It is the People, the People, the People.

Their histories whether physical, spiritual, mental or otherwise is important as this guides the pathway and future progress of the Ngāi Tai iwi or tribe. Whilst the people may well be the most precious of taonga, they are also the very community who affect the natural and cultural landscapes or the remnants therein.

The matter of the local community and the perceived effects requires further technical scrutiny and measurement. The issues related to stormwater run-off especially in heavy rain fall remains an ongoing concern to the site and activities.

6. Project Issues Effecting Ngāi Tai

Ngāi Tai has been immersed in recent infrastructure projects including Council Wastewater Reticulation and Stormwater improvements. These projects all unveiled ‘unknown and unrecorded’ wāhi tapu sites including kōiwi (pre-European remains, midden, hangi and umu stones for cooking.)

The potential discovery of a Maori artefact or archaeological feature remains the single largest concern for Ngāi Tai, when working alongside developers. That said, Ngāi Tai do not view this element as relevant given the Bayswater Marina was formed through reclamation. However, we believe that a cultural monitor be considered onside and approved to observe the earthwork elements should the works go through the reclamation layer, and the inclusion of the appropriate cultural discovery protocols be agreed in lieu of any cultural discoveries during these earthworks.

Cultural monitoring of associated infrastructure earthworks is critical. This is the general earthwork condition Ngāi Tai applies to similar projects within significant cultural landscapes of the Ngāi Tai Iwi Authority. These conditions are well known in this area by most of the major developers and Territorial Authorities in Auckland.

7. Potential Effects on Cultural Sites, Features and Values

Ngāi Tai acknowledge that careful planning has occurred. There are potentially still a few unknown or unrecorded cultural sites, features and values that may be affected or compromised by the proposal, under the reclamation area. These could range from archaeological sites, wāhi tapu, visual influences, traditional use and social values, the extent of works carried out, measures and remedies implemented to cultural effects, for Ngāi Tai.

Some of this effect is quantifiable and was approached in a logical order to seek mitigation, i.e.: monitoring of earthworks, risk to archaeology, recording of taonga etc. Ngāi Tai have many recent examples of unearthing archaeology and burial sites in similar areas.

It is critical this project provides for appropriate cultural mitigation measures and that these agreed measures be worked through in partnership with Ngāi Tai. These measures need to be factored, budgeted, and secured into this project.

Cultural monitoring of the associated infrastructure earthworks is critical. This is the general earthwork condition Ngāi Tai applies to similar projects within significant cultural landscapes of the Ngāi Tai Iwi authority. These conditions are well known in this area by most of the major developers and Territorial Authorities in the district.

8. Taha Kaitiakitanga – Cultural Mitigation and Recommendations

Whānau: tētahi kupu Māori for “family” allowing tauwiwi to assimilate to our world

Ngāi Tai, like all Māori have an innate understanding of tikanga me kawa ā te kupu ‘Whānau’. Whānau reaches out “mai te orokohanga o te ao” - from the creation, ki ngā Atua Māori – to our Māori gods, Io Matua Kore (the void, the supreme being from which came creation), Ranginui (Sky father), Papatūānuku (Earth mother) who begat more than 70 offspring, the more commonly known being Tāne Mahuta from whom Hineahuone the first female was created, Tangaroa, Tāwhirimātea, Rongo-mā-tāne, Haumietiketike, Tūmatauenga, Rūaumoko and Whiro.

***Taha Whānau** – Whānau provides us with the strength to be who we are. This is the link to our ancestors, our ties with the past, the present, and the future. (Te Whare Tapa Whā – Māori Health Model: Developed by Dr Mason Durie 1982)*

***Taha Wairua** – The spiritual essence of a person is their life force. This determines us as individuals and as a collective, who and what we are, where we have come from and where we are going (Te Whare Tapa Whā – Māori Health Model: Developed by Dr Mason Durie 1982)*

The main project issues measure in this Ngāi Tai CIA were;

- Wāhi tāpu site check includes natural and native flora and fauna sites includes water – Nil. (if reclamation layer is not breached)
- Stormwater and Wastewater effects – Medium to high.
- Earthwork effects – Minor to nil.
- Infrastructure effects i.e. roading, parking public transport – Minor to nil.
- Loss of Mana – relationship with that space – Minor to nil.
- Effects of the project on our natural resources – Medium.
- The potential of unearthing/exposing cultural remains including Kōiwi – Unknown.
- The potential destruction of in situ cultural remains – Unknown.
- Appropriate Cultural mitigation measures including but not restricted to cultural monitoring – to be considered.

Ngāi Tai acknowledge that Empire Capital plans to develop residential housing were discussed with the applicant, on site at Bayswater Marina. We have already highlighted that Ngāi Tai are broadly supportive of the development, if every effort is made to preserve and protect the Coastal Management Area both during and after proposed development activities.

Our Kaitiaki, Jonathan Billington emphasised the importance that wherever possible Empire Capital will strive to employ best practice in water sensitive design to provide appropriate and ongoing contribution to water quality outcomes.

It is critical this project provides for appropriate cultural mitigation measures and that these agreed measures be worked through in partnership with Ngāi Tai. These measures need to be factored, budgeted, and secured into this project.

1. Cultural monitoring of the infrastructure earthworks, should it go beyond the reclamation layer is critical. This is the general earthwork condition Ngāi Tai applies to similar projects within significant cultural landscapes of the Ngāi Tai Iwi authority.
2. Ngāi Tai are required to provide comment and are to endorse and validate the proposed Landscape Plan.
3. Inclusion of appropriate cultural discovery protocol (consenting authorities).

These recommendations are well known in this area by most of the major developers and Territorial Authorities in the Auckland region.

9. Taha Tinana – CIA Summary

We firstly acknowledge that we have been engaged to provide this CIA and that we can in some way express some of the thoughts and feelings before, during, and after the project.

The initial meeting was our opportunity to be part of a partnership with the project team where Ngāi Tai could contribute. Our underlying optimism was that our traditional and cultural knowledge could assist the planning processes including cultural strategies for crisis management. To be truly involved at the planning process is an absolute desire of Ngāi Tai and we believed this was a good way with which to start this partnership.

This CIA has also been prepared to redress the mana of our tūpuna and to Ngāi Tai ki Tāmaki. It is to ensure and nurture positive communications between you the client, your nominated contractors, Ngāi Tai ki Tāmaki RMA Unit management and its employees, to avoid neglect in following cultural protocols, and to acknowledge the taumaha bought on our Ngāi Tai Kaitiaki carried on behalf of ngā uri o Ngāi Tai.

It is of the utmost importance that Ngāi Tai has ongoing engagement with the applicant to work in partnership and for further appropriate cultural mitigation measures to be secured. The opportunity to better recognise the significant cultural values, and rich history of this area must not be overlooked or downscaled with this proposal.

Again, Ngāi Tai reiterate and strongly encourage the cultural mitigation measures to be adequately provided for and employed by the applicant.

10. Historical Resourcing Note

Where noted, some of the historical comments provided in this assessment have been obtained from the Ngāi Tai ki Tāmaki Claims Overview Report 2011, researched, compiled and written by Peter McBurney who is of Irish and English descent and Nat Green of Ngāi Tai ki Tāmaki and, that the Crown has acknowledged and agreed to, and that is now the basis from which the Ngāi Tai ki Tāmaki Historical Account is extracted and publicly recorded.

This also causes the formal apology of the Crown to Ngāi Tai ki Tāmaki with respect to the historical breaches the Crown exacted upon Ngāi Tai ki Tāmaki with respect to the Treaty of Waitangi, 1840.

Ngāi Tai ki Tāmaki and the Crown are scheduled to conclude their respective negotiations in 2014 and post settlement, the historical overview and account of Ngāi Tai ki Tāmaki, the Crown and the Tāmaki Makaurau landscape will become more readily available and shall serve assessments such as this well into the future.

Should we, the Board of Ngāi Tai ki Tāmaki consider that the recommendations provided have not been given adequate consideration and implementation towards mitigating the effect on our cultural identity, we reserve the right to oppose the project in the strongest fashion.

Karakia Whakamutunga

E te Atua kaha rawa

Mōu te ao i puawai ai

Nā te kore, ko te pō, nā te pō, ko te ao

Nāu i tohutohu i a tātou

Anei mātou ōu pononga e mahi ana hei tiaki i ngā taonga

tō te whenua me ngā wai katoa i roto i te rohe o Ngāi Tai

Kia horohoro i a tātou

Kia mauru o mātou taumaha, ka ea

Kumea i a mātou mai i te pō ki te ao mārama

Kia noho tapu mātou hei manaaki ā ō tātou tūpuna me ngā taonga tuku iho

Kia noho pūmau mātou i ngā tikanga me ngā kawa Māori

me ōu kupu whakangungu i a tātou

Tūturu ō whiti whakamaua kia tina! TINA!

Haumie hui e