



CULTURAL IMPACT ASSESSMENT: 8 Whangapouri Rd, Karaka – Counties Power.



By Edith Tuhimata on behalf of Ngāti Tamaoho: 30th September 2021

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CIA Statement:

For Ngati Tamaoho Waiohua a CIA provides a vehicle for communicating our own unique perspective, telling our story in our words, and incorporating our tikanga (the way we do 'things') into our decision---making and ultimately our findings, conclusions and recommendations.

A CIA ensures that all our issues, concerns and interests and impacts on our taonga are captured, recorded, and included as part of the overall documentation that goes before decision makers. A CIA is an essential prerequisite. The Cultural Landscape used alongside archaeological surveys and other technical reports ensures that we are making informed decisions regarding our Taiao.

A CIA is supported under the Resource Management Act's Fourth Schedule 88 (6) (b), which states 'matters that should be considered when preparing an assessment of effects on the environment include:

- a) Any effect on those in the neighborhood and, where relevant, the wider community, including any socio---economic and cultural effects
- b) Any physical effect on the locality, including any landscape and visual effects
- c) Any effect on natural and physical resources having aesthetic, recreational, scientific, historical, spiritual, or cultural, or other special value for present or future generations.'

This report:

- Provides an overview of the proposed application for Power Station.
- Describes the depth of engagement through the project phases and ongoing partner relationship.
- Identifies specific sites, features, values, and cultural context of the project area.
- Identifies potential effects of the project on cultural sites, features, values, and cultural context.
- Recommends measures for the avoidance, remediation, or mitigation of these effects

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Ko Taupiri te Maunga,

Ko Waikato te Awa,

Ko Te Mānukanuka o Hoturoa te Moana,

Ko Tainui te Waka,

Ko Mangatangi, ko Whātapaka, ko Ngā Hau E Whā ngā Marae

Ko Ngati Tamaoho Matou.

Te Tīmatanga o te Kōrero – Introduction

1.1. Ngāti Tamaoho descend from the first peoples of Te Ika-roa-a-Māui (North Island). Our whakapapa stretches back to the earliest inhabitants of our rohe and the many descendants who came after them. This includes Ngā Tūrehu, Te Tini O Maruiwi, and Te Tini O Toi.

1.2. Journeys from across Te Moananui a Kiwa (Pacific Ocean) also brought our tūpuna to these lands. These were the waka Tainui, Aotea, Mātaatua, Arawa and others. Tainui passed through Te Waitematā, Te Moananui O Toi, and Te Mānukanuka O Hoturoa, with many of its crew remaining in these places. These tūpuna, including Rakataura, Marama, Pāpaka, Poutūkeka, Riukiuta and Taikehu, Hoturoa, Hape ki te Rangi are vital parts of our people's whakapapa. These were the early ancestors of the great iwi known as Ngā Oho, descendants of the ariki Ohomairangi.

1.3. As these peoples grew and spread, hekenga from across the motu arrived in the rohe. These include Ngāti Awa on their hekenga from Te Tai Tokerau, and Ngā Iwi from the Taranaki coast.

1.4. From Waikato came Tamaoho, a warrior of great renown. After journeying from Marokopa, Tamaoho settled at Maungaroa with his relations of Ngā Iwi, Ngā Oho and Waikato. The descendants of these unions became known as Ngāti Tamaoho with interests stretching from the Waikato River to Tāmaki Makaurau, and from Tīkapa Moana to Te Pae O Rae.



Drury Central: Maketu

The Proposal



This application is at 8 Whangapouri Rd Karaka, the applicant is Counties Power, and they are proposing a new Sub Station. With the growth of development in the area they must provide for the power needs of the up-and-coming new housing developments in and around the Drury/Karaka Area. The Supporting Growth Alliance are also establishing new trainstations, and roading in this area. Development is occurring at an expotential rate and Counties Power are actively establishing infrastructure to account for the growth in this area.

Te Tupu Ngātahi (the Supporting Growth Alliance) has been tasked with securing the necessary designations and resource consents for the Rail Station Projects on behalf of Kiwi Rail and Auckland Transport. Optioneering for the South Rail projects by Te Tupu Ngātahi has been ongoing since 2016.



Paerata

2. Te Takiwā – Cultural Landscape

For Ngāti Tamaoho, no place exists in isolation. Each māhinga kai, each papakāinga, and each pā taua exist as part of a wider cultural landscape that makes up our rohe. While each of these places has its own unique character and 4 histories, they are all connected by their whakapapa, their history, the natural environment, and their use by generations of tūpuna before us.



Pukekoiwiriki Paa.

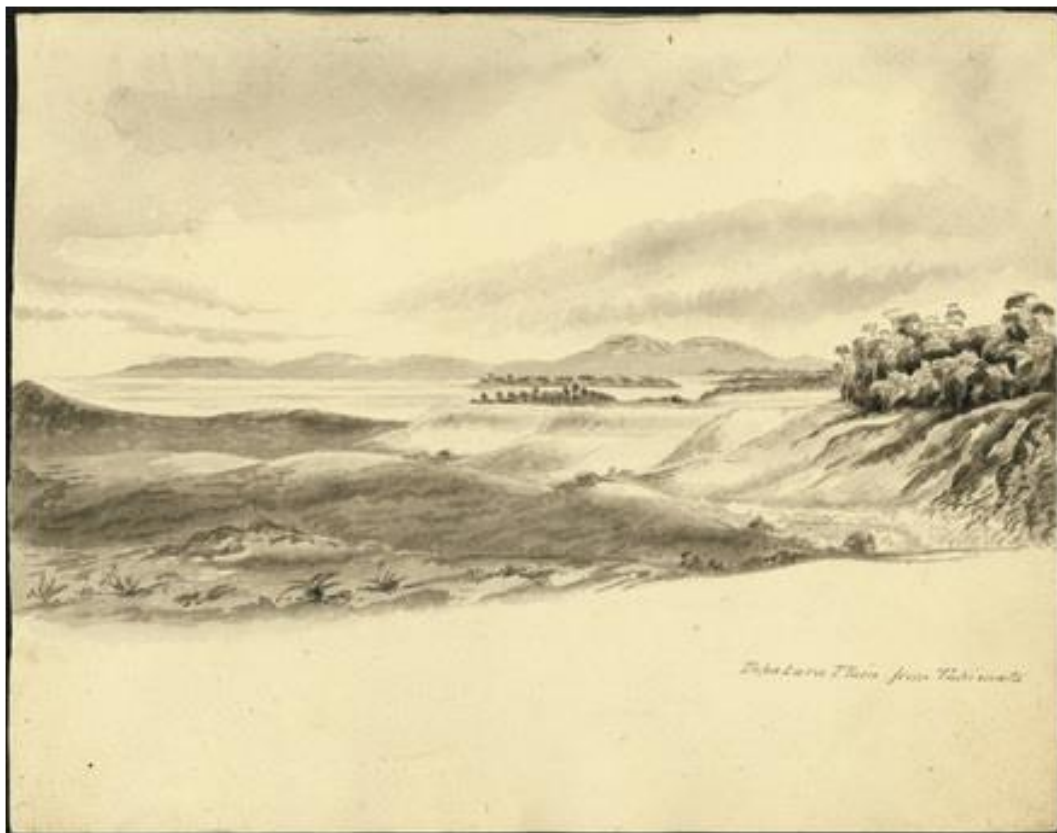
Papakura has always been regarded by Ngati Tamaoho as being in a strategic position within the cultural landscape. It is flanked by the Hunuas to the east, Pukekura (hill of the red Soil) and Pukewhau (the volcanic cone), Pokino to the south, Hingaia to the West, and Te Manukanuka o Hoturoa and the Pahurehure Inlet to the north, Papakura (lowlands of redsoil) located to the west. This area was a well-known trade, travel, and communication route for our people. In the times before the landwars this area extending to Pokeno was prosperous for our people and we were trading in potatoes, peaches, kumara, flour and corn. All of which are areas within our ancestral tribal footprint we continue our traditional connection with and that hold significant cultural and historical importance to Ngati Tamaoho. It was considered a 'gateway' into the wider landscape of Tamaki Makaurau an area highly used by our ancestors for the many varying cultural and occupational use. The waahi nohoanga summer encampments and Paa (traditional occupation sites) are still known among Ngati Tamaoho. They extend from Te Puaha o Waikato (the mouth of the river) via the Awaroa Portage (overland waka transportation route Te Pae o Kaiwaka and onto the Tamakae Estuary up to Mahanihahi (the headlands at the top of the Awhitu peninsula) encompassing all the Paa around the Manukanuka o Hoturoa.

The harbours and adjacent land were used extensively, particularly during the summer months, for fishing camps and the collection of resources from the forests and coasts, including timber, birds, and plant fibres. Archaeological evidence shows a clear pattern of site distribution, with settlement particularly focussed on headlands jutting out into the harbour and at the entrance to major estuaries or creeks. These locations provided easy access to the harbour and inland sites, easy canoe landings, fresh water, and land suitable for seasonal gardens and would have been visited year after year to keep the gardens and maintain fishing rights. Whether this be at the moana or within the awa and tributaries the seasonal camps according to the maramataka maori and the traditional resource methodologies dictating that they would rotate the seasonal uses and rahui the resource areas that needed restoration.

In a report prepared by Kim Tatton who was an Auckland Regional Council Archaeologist in 2001 titled "Cultural Heritage in the Auckland Region: Priority Areas for Assessment" the Papakura District Cultural Heritage Resources of the report stated:

"Maori archaeological sites make up the greater part of all recorded cultural heritage sites in Papakura district. It is predicted that Papakura district would have been intensively settled by Maori because of its strategic location at the southeastern extremity of the Manukau Harbour, and at the entrance to major inland route ways to Clevedon and Wairoa in the east, and along the flats on the edge of the Hunua Ranges between the Tamaki isthmus and the Waikato in the South. Traditional and archaeological records indicate that each of the main valley systems of the Drury – Papakura Hills were occupied at least on a seasonal basis to hunt and gather forest resources. Recorded sites in this area overall are widely scattered, but with occasional clusters adjacent to streams and on the high ridges of the hills and ranges.

The low lying poorly drained soil areas of the lowlands in the west of Papakura district would not have been attractive to Maori for settlement, although they would have been exploited for their wetland resources and birdlife. Selected areas at the base of the foothills where there were arable and swamp soils are likely to be cultivated. Recent archaeological surveys have confirmed this settlement pattern. The lowland area of Papakura district has subsequently undergone extensive modification by 20th century development. (Tatton 2001)



Tuhimata Paa.

2.1. For Ngāti Tamaoho, our whenua is the basis for life itself. We have long protected and utilised the resources of our rohe, including the waters, forests, wetlands, and rich, fertile soils. This was

land in which crops flourished, beside wetlands, waterways and harbours which supported prolific fisheries

2.2 I nga waa o mua/In pre-European times the cultural landscape of this area of the proposed train stations at Drury Central, has specific cultural and historical significance to Ngati Tamaoho. In the Drury Central proposed Train Station area there are several features on the land there that makes up the cultural landscape. This includes the waterways of the Maketu up to the Paa sites of Maketu, and Karearea. The Ngakaroa Awa is another part of the cultural landscapes feature significant to us it leads you alongside the Ararimu Ara Hikoi and passes Tuhimata Paa before it gets to Pukekura (Bombays) and Pukewhau (the volcanic cone). From the Paa of Tuhimata you can cast your eyes over to Te Maunu a Tuu which is the backdrop for Paerata, another paa located at the headwaters of the Whangamaire.

Paerata Te Maunu a Tu:



2.3. The Drury Central area, the Drury West Area, and Paerata in particular, are areas characterised by numerous waterways and large areas of former wetlands. It is from this landscape that it derives its name, Waipupuke, referring to the convergence of many waterways in one area including the Oiroa, Whangamaire, Ngakaroa, Hingaia, Maketu, and the flooding and wetland nature of much of the area.

Drury West: Waipupuke: This area is informally known as Waipupuke which refers to the convolution of all the streams into one area.

2.4. The rivers and wetlands, the Ara hikoi of this area were of vital importance to Ngāti Tamaoho. They were vital travel, trade and communication routes, places of refuge and wetlands for storage of precious possession, places of ritual, and, particularly during the summer months, places of food gathering. The resources that this area provided for our tupuna include fish and other freshwater koura, tuna, wading birds, plant fibres such as harakeke for muka/ clothing, and rongoā, kumara, taro, wai kirihi, tuna for kai, flax for weaving, resources for building the thatching of whare.

2.5. Archaeological evidence in this area reveals a pattern of site distribution in which settlement was focused on headlands at the mouth of rivers and inlet, as well as promontories and high ground. The following map outlines the archaeological sites recorded on the Auckland Council Heritage Inventory. The tributaries that feed into the Harbour the Manukanuka o Hoturoa were used as travel areas. Being able to traverse up down these areas were important for resource collections. There has been

coastal survey done in this area, but the interior areas are still to be surveyed.



● Cultural Heritage Sites (CHI Auckland Council) — Unserved Areas.

The Heritage map outlines the sites down on the harbour, the redline represents priority areas for assessment is linked with Kim Tattons Report.

2.6. The archaeological record provides only a minor glimpse of Ngāti Tamaoho's history in this area. This area is outlined in Kim Tatton's Report from Auckland Council "Priority Areas for Assessment. The Archaeological timeline in this area has been in filled via archaeological reports requested by developers in the area, it is patchy and not a comprehensive cohesive look into the area. Ngati Tamaoho would like to recommend council undertake a more comprehensive survey of this area considering the intensity of the development in this area.

2.7. The over-reliance of historians on archaeological evidence of the occupation of the area by Ngāti Tamaoho in this area reflects the enormous and rapid loss of land that occurred after 1840. This systematic process removed Ngāti Tamaoho from most of our lands, and we were blocked from engaging in many of the cultural practices associated with the land and water.

3. Waipupuke/Drury West and Central/Paerata was a pivotal part of establishing the Military Road the area has many military sites of significance, but the known cultural heritage sites are minimal.

3.1. The geography of the Waipupuke area is low-lying in general, being bordered on the east by the awa Ngākoroa, and on the west by the awa Oira and the Whangamaire. Through the centre of the block runs a low ridgeline. Stretching from Te Maunu a Tu (Tuhimata Rd to the End of Birtt Rd) and down onto the central area of Drury.

3.2. The eastern and western sides of the block reflect the former wetlands that dominated the area. These wetlands were associated with the Oira, the Ngākoroa and the Whangamaire, Whangapouri awa that were once far wider than their modern extent indicates. As a result, Waipupuke was an area of both important freshwater resources and vital travel routes. Both Oira and Ngākoroa were navigable by waka tote for many kilometres inland. They provided access to the pā and papakāinga further inland such as Te Māunu a Tumatauenga, Tuhimata, Paerata and as such, they were vital for the travel and trade of our tūpuna throughout their rohe. Thus, the Waipupuke area includes what were in earlier times the highways of our rohe.

3.3. The wetlands and rivers of Waipupuke were also important natural resources for our tūpuna. They provided freshwater kai such as kōura, kōkopu, īnanga, tuna, kōara, piharau, and kākahi. Other species like kahawai and kanae were typically caught in places like the lower reaches of the Oira and Ngākoroa awa. These were also vital spawning areas for these species and therefore vital for the continued lifecycle of these creatures. Wading birds were also an important food source used to supplement the freshwater foods of the area.

3.4. The vegetation of these awa were also important resources for our tūpuna. Harakeke, raupō, pūhā, tī kouka, aruhe, mamaku, pikopiko, kōrau, pūwharawhara, karaka, hīnau, tawa, kōnini, tītoki, and poroporo, wai kirihi all existed along these stretches of river, estuary, and wetland. These plants had a wide range of uses including building, weaving, dyeing, medicine, and clothing, food, spirits,

3.5. Meanwhile, the ridge that bisects the Waipupuke block was used by our people as wāhi nohoanga and ahu otaota, dry land places for processing the kai they gathered and caught from the wetlands and awa. These places were the processing plants of former times, where the raw resources of the area were shelled, gutted, cleaned, stripped, and stored ready to be taken back to the papakāinga. These places also included areas where the appropriate rituals and karakia were performed.

3.6. It appears that the Waipupuke block was part of the land known to our tūpuna as Te Pou O Rangiwihiri, and important wāhi tohu of the region. Parts of the eastern section of the block also fall within the land known as Te Maro O Hinewai. This area was particularly associated with the Te Aua, Ngāti Hinewai, and Te Uri Raro hapū of Ngāti Tamaoho. It was particularly associated with the tūpuna Te Whare Aitu, Rangiwihiri, and Hinewai.

4. Te Kaiā o te Whenua - Land Alienation

4.1. During the early 19th century, Pākehā began arriving in Ngāti Tamaoho's rohe. This included the British Crown and their representatives. From the 1830s onward, Pākehā began seeking land from Ngāti Tamaoho and from 1840 onward the Crown assumed a pre-emptive right to trade with Ngāti Tamaoho for land rights under Te Tiriti O Waitangi.

4.2. This phase of colonisation includes many nuanced concepts of tikanga and its intersection with the Crown's concepts of law and ethics. For instance, the degree to which the Crown could assume pre-emptive rights to land is undermined by the fact that Ngāti Tamaoho never signed Te Tiriti O

Waitangi. However, there is evidence that at least some rangatira used Te Tiriti as a basis for ongoing relationships with the Crown.

4.3. Ignorant of Ngāti Tamaoho tikanga, the Crown sought to 'purchase' lands around Waipupuke from around 1842. vi Despite the Crown's poor surveying of the lands it sought to 'purchase' it appears that the land at Waipupuke sites partly on the Pukekohe Block, and partly on the Te Maro O Hinewai block.

4.4. The Pukekohe (#1) block was offered by Ngāti Te Ata to the Crown in 1842 for cash and goods to the value of 320 pounds. This was protested by our tūpuna who noted that the land fell under the mana of the Ngāti Tamaoho rangatira Te Whare Aitu and his descendants. However, in December of 1843 the deed was signed. The Waipupuke block lies partly at the north-eastern boundary of this block, running near the line of Te Pou O Rangiwihiri.

4.5. The sale of the Pukekohe block without the consent of Ngāti Tamaoho was the first in string of similar sales that undermined traditional mana, rangatiratanga, hapūtanga, tikanga, kaitiakitanga, and whanaungatanga. They pitted our people against their relations, all the while taking huge parts of Ngāti Tamaoho traditional lands for little or no compensation.

4.6. Te Maro O Hinewai block was sold by Mohi Te Ahi a Te Ngū, Pepene Te Tihi, and Haimona of Tuhimata in 1853. The block contained around 3,000 acres and included parts of the Waipupuke land in its north-western corner.

5. Te Whakaekenga o Waikato - Crown invasion of Waikato

5.1. While the Crown had acquired extensive land blocks throughout Ngāti Tamaoho's rohe by dubious means, it was not satisfied. Both Governor Thomas Gore-Brown and his successor George Grey sought more land for settlement and to put an end to the Kīngitanga movement that was resisting their encroachment.

5.2. In 1861, as tensions escalated and war broke out in Taranaki, a military camp was established at Drury. The area was selected because of its strategic importance, and location along what would become the road to war, the Great 7 South Road. This also became the location of General Cameron's headquarters, along what is now Fitzgerald Road.

5.3. The 65th Regiment arrived in Drury and five encampments were established along Great South Road from 1861 on. This was intended as a military supply line for the coming invasion of the Waikato region by the Crown.

5.4. In June of 1863, the Crown began the systematic invasion of the Ngāti Tamaoho rohe despite our people's commitment to peaceful relations with the Pākehā government. Our tūpuna were forced from their kāinga at Te Aparangi, Karaka, Whātāpaka, Patumāhoe, Tuhimata, Tūākau, Pōkino, Paparimu and other places with little to no notice.

5.5. The Drury military camp was the site where many of our tūpuna were imprisoned after raids on their papakāinga. This included the arrest (without cause) of women, children, and the elderly. Many died in this camp and as such it is a place of great sadness for our people.

5.6. Ngāti Tamaoho continued to support our whanaunga of Waikato-Tainui and Te Kīngitanga for months afterward, as General Duncan Cameron's forces pushed into the Waikato. The Crown labelled our tūpuna rebels and confiscated our remaining lands between 1863-1865. Our people were not able to return to their rohe for several decades, and when they did it was as itinerant workers and 'returned rebels' on land stolen from their forebearsⁱ),

6. Environment

6.1 It is vital for the people of Tamaoho that three key considerations are provided for regarding any development.

- That the mana of our people is upheld, acknowledged, and respected That our people have rangatiratanga (opportunity to participate, be involved and contribute to decision making) over our ancestral Taonga
- That as kaitiaki we fulfil our obligation and responsibility to our environment in accordance with our customs passed down and to be accountable to the people (current and future generations) in these roles as custodians.
 - That we uphold the mauri of our Taonga Tuku Iho and those things we deem as our cultural treasures handed down by our tupuna our obligations as kaitiaki to protect, and preserve ie: our awa

7. Kaitiakitanga

7.1 This knowledge of the workings of the environment and the perceptions of humanity as part of the natural and spiritual world is expressed in the concept of mauri and kaitiaki. As Kaitiaki it is our responsibility to speak for and protect those who cannot speak for themselves the earth, the trees, water, fish, birds, the crabs, every single element on this earth which man has not created, is alive. It has wairua (the breath of life) and mauri (life force). Only those that whakapapa to the whenua/land can say they are kaitiaki.

7.2 Mauri

Mauri can be described as the life force that is present in all things. Mauri generates regenerates and upholds creation, binding physical and spiritual elements of all things together.

Without mauri things cannot survive. Practices have been developed over many centuries to maintain the mauri of all parts of the world. Observing these practices involves the ethic and exercise of kaitiakitanga.

7.4 Kaitiakitanga underpins everything we (iwi) do in 'our' world. Kaitiakitanga or guardianship is inextricably linked to tino rangatiratanga and is a diverse set of tikanga or practices which result in sustainable management of a resource. Kaitiakitanga involves a broad set of practices based on a world and environmental view. The root word is tiaki, to guard or protect, which includes a holistic environmental management approach which provides for the following:

- 1. Restoration of damaged ecological systems.*
- 2. Restoration of ecological harmony.*
- 3. Ensuring that resources and their usefulness increases.*
- 4. Reducing risk to present and future generations.*
- 5. Providing for the needs of present and future generations.*

7.5 Maori through their traditional tribal belief, link ancestral names and events to landscapes, often associating these [names and events], with the gods themselves and the very body of our earth parent- Papatuanuku

7.6 Maori shares strong believe, in God the Father [Ranginui] and Earth, the mother [Papatuanuku].

7.7 The mother is the nurturer, the giver of life. Therefore, everything born of the mother is alive and has its own life force [mauri]. All elements of the natural environment possess mauri and all life is related. Mauri is a critical aspect of the spiritual relationship of Māori with their environment and specific features (such as maunga and waterways) within it. The condition of these reflects our ability as kaitiaki and predicts our own wellbeing.

7.8 We are all inter-connected, and therefore have a duty to protect and enhance our natural surroundings, not only for ourselves, but our future generations.

7.9 The arrival of Europeans [Pakeha] has seen not only the loss of Maori land, but also the pollution of our waterways [streams, lakes, rivers, estuaries, and harbours]. The Pakeha brought with them an old system, which had caused many diseases and illness regarding their waste. It was common English practise to dispose of 'waste' into moats surrounding castles, and into streams, rivers, and harbours. These practises were continued in their 'new land'. Unfortunately, towns were built with the mindset of disposing waste to water. Maori living on the Manukau despaired at the despoiling of their harbour, long treasured for its fisheries. 10

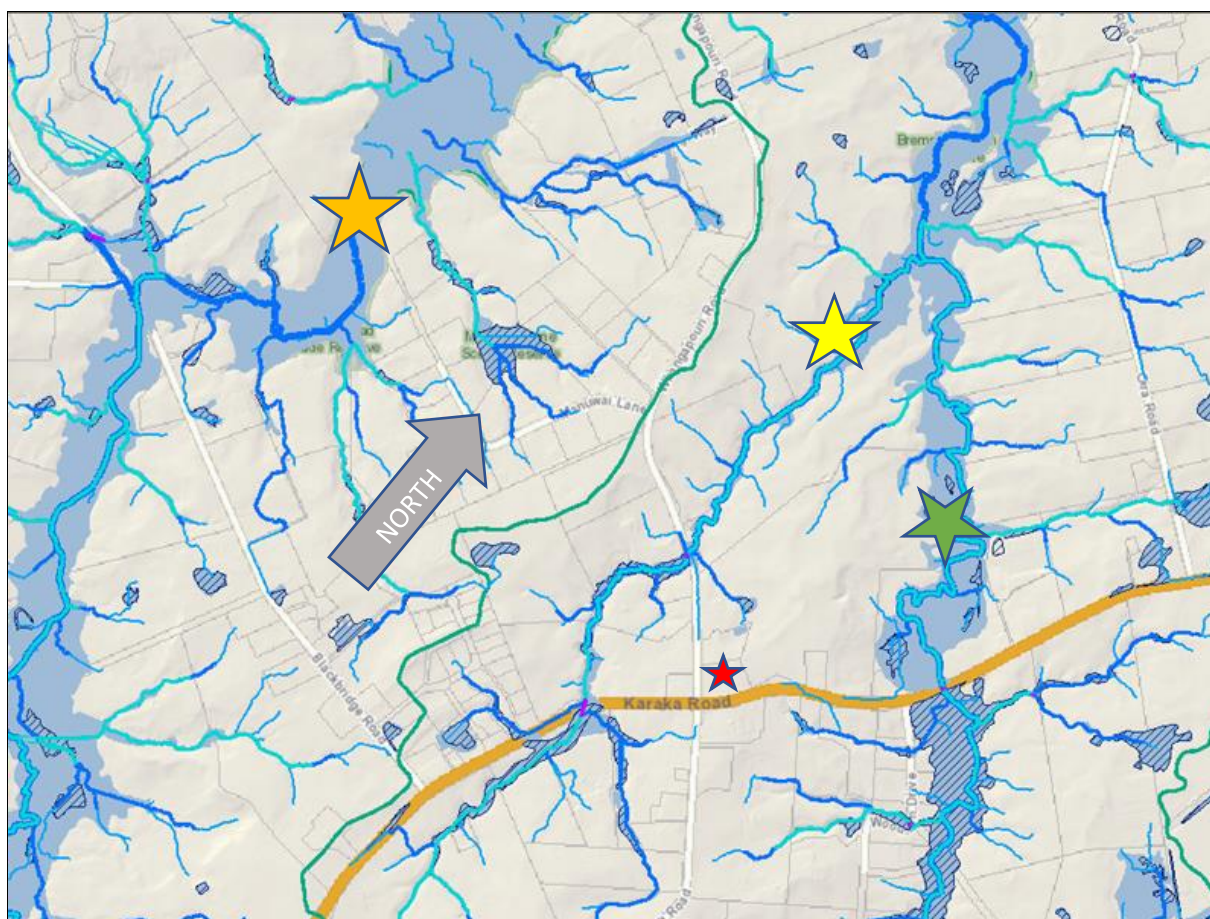
7.10 Estuaries were favoured for food gathering and provided safe, sheltered waters with an abundance of fish, shellfish, and birds for eating. Estuaries also gave access to the interior of the country and its wealth of resources-tall timbered rain forests, abundant bird life, flax reed swamps, and rivers full of eels.






7.11 Because estuaries were viewed by many European settlers as unproductive wastelands, estuarine land was reclaimed for harbours, and filled in for pasture, sewerage schemes and storm water discharge. Many are still under threat from; • Excess silt • Pollution from sewerage, industrial/agricultural runoff, and storm water • Invasion by introduced species [plant and animal] • Reclamation • Extraction of sand and gravel

7.12 Public concern over this environment mess grew. But the Waitangi Tribunal's report on the Manukau Claim in 1985 was the catalyst for major change. It laid the basis for new relationships between Maori living near the harbour, local government bodies, businesses, and the wider community.

7.13 The Waitangi Tribunal's Manukau Report of 1985 found that the Crown had failed to recognise Treaty rights to land and traditional seafood resources and had not provided the protection promised.

7.14 Maori have been and continue to be part of the development of our towns and cities. Developments of the landscape are a part of Maori history now also; roading, grazing, reserves, buildings, reservoirs, construction, quarrying, wastewater/storm water disposal. Some and such developments have not always been supported by tangata whenua. In many cases these developments have damaged or destroyed significant sites and failed to recognise the values held by their kaitiaki. Mana whenua have never ceased visiting these places or appreciating their cultural significance. Maori still share an interest in the on-going sustainable management.



	8 Whangapouri Rd		Whangamaire Catchment		Whangapouri Catchment
	Hingaia = Joined by the Maketu/ the Ngakaroa.		To Te Manukanuka o Hoturoa.		

8. Water/wai.

8.1 “Water is the life giver of all things from the source to the mouth of the sea all things are joined as one” “From sky father (Ranginui) to the earth mother (Papatuanuku) from the earth mother to the oceans from the oceans back to sky father”.

8.2 All water has mauri (a living energy). It is this mauri which provides for all living things and every place with a unique disposition. It is therefore imperative that nothing adversely impacts upon its integrity. Such an action detrimentally affects the mauri of the resource and consequently the mana, wellbeing, and health of the people. The key here is the importance of not altering the mauri to the extent that it is no longer recognizable as a healthy component, waioara. The act of discharging wastewater, including untreated storm water, into natural water [fresh or harbour], goes against this very belief.

8.3 The quality of water determines the relationship that the tribe has with its waters. Environmental degradation, at a national level, has occurred at a large cost and the physical, chemical, and biological quality of water has deteriorated because of both point source pollution (discharges into a body of water at a single location), and nonpoint source pollution (contamination from diffuse sources). The waters of Tamaki [and Waikato] regions have been modified to support

economic gains, and the impacts of poor management practices are increasingly being seen. As a result, human impacts such as farming/agriculture, wastewater treatment, damming, horticulture, urban development, storm water, and forestry conversions have modified natural water flows and the degree of contaminants that a water body receives, resulting in a decrease in water quality.

8.4 Ngati Tamaoho hold on to the belief that water is pure when it leaves the heavens, and with today's technology and in the ever-increasing pollution created by man that there should be a natural treatment train approach to retain the cleanliness of the wai [water] from the skies to the mountains to the sea

8.5 The waters of the Auckland region have been modified to support economic gains, and the impacts of previous poor management practices are increasingly being seen. As a result, human impacts from such uses as farming/agriculture, wastewater discharges, damming, horticulture, urban development, alterations to the natural hydrology (straightening/piping) of rivers and streams, and forestry conversions have modified natural water flows and increased the degree of contaminants that a water body receives resulting in a decrease in water quality of rivers and streams.

8.6 Water is a fundamental component for all dimensions of life. Water not only sustains life, but also serves an economic, social, cultural, spiritual, and political purpose. Regardless of the significance of water, the increase in water contamination by cities, industries, and agriculture/horticulture has led to the deterioration of the mauri of water.

8.7 Ngati Tamaoho does not accept that because a natural waterway has been previously "straightened" by previous landowners, that it becomes a "drain", it still has water flowing within it, water that still has mauri [life]. The interfering of a natural waterway, while altering its natural state does not alter that which flows through it. Also, we do not accept that because an area of swamp, wetland or stream has become degraded through past land use [cows, horticulture] that when developing, this becomes the "base line". It is possible to restore and enhance any degraded waterway through the development process. It is usually only a matter of willingness on behalf of the applicant and council to achieve this.

8.8 Ngati Tamaoho aspires to have waters that are drinkable, swimmable, and fishable. The ability to have drinkable and fishable water is limited by several factors such as the concentrations of E. coli, eutrophication, suspended sediments, arsenic and mercury and storm water runoff contaminants.

9. Sustainable Development

Sustainable Development Statement

9.1 Sustainable development for Ngati Tamaoho means all new development should mostly, if not totally, be self-reliant and self-sustainable. Sustainable development is the organising principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend. The desired result is a state of society where living conditions and resource use continue to meet human needs without undermining the integrity and stability of the natural system. This means that **sustainable development can meet the needs of the present without compromising the ability of future generations.**

9.2 There are many options for sustainability, with solar panels and green roofs to roof water capture for re-use and groundwater recharge being among a few. Each new development should be considering ‘Where is my generated power coming from?’ and ‘How can we not waste any of the good clean water that falls from the sky?’. Sustainability also includes the retention of landscapes, cultural, visual, and archaeological features, and enhancement of streams, bush areas, flora, and fauna. Sustainable development also needs to consider the potential or actual effects of climate change and the risks associated with natural hazards. Natural hazards can pose a risk to human health, property and the environment, and development that ignores these risks is not sustainable in the long term.



9.3 Ngati Tamaoho promotes sustainable development, and believe, that all new development should in some, if not most ways, be self-reliant and self-sustainable.

9.4 There are many options for sustainability, with solar panels and green roofs.

9.5 Each new development should be considering “where is my power coming from” and “how can we not waste any of the good clean water that falls from the sky”.

9.6 Sustainable also includes the retention of landscapes, cultural, visual, and archaeological, enhancement of streams, bush areas, flora, and fauna.

9.7 An example of sustainability is also simple things such as roof water collection tanks for reuse, groundwater recharge for our aquifers and stream base flows, double glazing, the sustainable demolition of existing homes, and reusing materials from demolition homes.

10. Storm water

10.1 Storm water is a term commonly used in today’s climate as referring to all water runoff, both clean [i.e., from roof tops] to contaminated [from roads, access ways, silt etc].

10.2 The past practice with “storm water” has been to get it all into a pipe and out of the way as fast as possible, usually draining into curb and channel, a cess pit then piped into the nearest waterway.

10.3 Water is a precious resource that has been “wasted” for many years. This is not sustainable practice. The environmental practices pertaining to our natural water resource must become implemented if there is to be water both on and under the ground for our future generations.

10.4 The separation of clean roof water from contaminated road runoff must become a priority for all new development, and all “brown fields” development. This is easy enough to do. The provision of roof tanks to capture clean water, which is then reused for outdoor, and some indoor use is important, if we are to retain enough available water for future generations. Excess water can then

be directed to groundwater recharge via soakage pits, and any additional can then be slowly released into the rest of the infrastructure.

10.5 Our aquifer and ground water resources are slowly depleting and becoming polluted at a fastening rate as our population continues to grow. While not necessarily “taking groundwater” new houses continuing to be built are taking away the earth’s natural way of recharge by way of pervious covering. Each new dwelling, road, cycle/pedestrian way prevents rainwater from naturally permeating through the ground. Then there is the practice of soak pits for contaminated road runoff with no prior treatment adding to groundwater pollution. 13

10.6 Ngati Tamaoho promotes the use of the new GD01 and GD04 storm water guidelines as an appropriate means, to support the mitigation of storm water issues.

11. Treatment of Contaminants

11.1 Water and water quality is such an important part of life for all, and as such new approaches to treating contaminated road runoff and storm water in general are constantly being investigated and methods becoming more “natural”.

11.2 The mixing of clean roof water runoff and contaminated road water is now considered a wasted resource, and often the cause of storm water devices becoming “inundated” during heavy rainfall, leading to further pollution and erosion of natural waterways.

11.3 Often in the common “storm water pond” the sediments that have “dropped out” during the “settlement” phase within the ponds; are “re-suspended” during heavy rain fall and inundation, and so all those contaminants become “mobile” again and are flushed out of the pond and into the water ways, making the pond in-effective, and a source of contaminants.

11.4 The “treatment train” approach is promoted as current best practice as this promotes at source retention, provides quality contaminant removal, less inundation at the final stage, ensures the cost is more evenly spread, and easier to maintain.

11.5 The treatment train approach includes methods such as roof water detention on site via rain tanks and or soakage pits, where clean rainwater can be reused or used to recharge the underground water systems as first treatment, then road water to vegetated swale and/or raingarden, and then to a wetland for a final “polish”, keeping the two separate. Natural stream green outfalls are being designed into natural waterways or at the end of a pipe to produce a more natural look, and further treatment at the discharge point. This is particularly important when creating a “coastal or stream outfall”, natural vegetated, semi rocked outfall/flow structures also add additional treatment and are more natural.

11.6 Ngati Tamaoho promotes the regeneration of any wetland [even if degraded] as wetlands featured prominently in the past as nature’s natural filters. Natural wetlands should not be used as a storm water filter device, although it is noted in some instances that a wetland needs the storm water inflow to remain healthy. In this instance [in all instances] a fore bay should be installed to mitigate the wetland from becoming a source of pollution. Natural wetlands should only be used to filter storm water once it has passed through at least two forms of treatment.

11.7 Rain gardens/swales for contaminated road water retention/detention, underground Storm water 360 or Hynds Up-Flo devices can be used where a site is already developed if space is available and then a wetland or attenuation device [large vegetated dry swale system] for a final “polish”.

11.8 The rain garden/vegetated swale system is currently best international practice; it serves to reduce initial runoff by infiltrating the first 10mm, while containing contaminants, and adding to the recharge of the ground water. This also lessens volumes to device, which improves the function of the treatment device. 14

11.9 Green roofs are also becoming popular mainly in overseas countries, and where pollution is a problem, the green roof concept not only adds to more oxygen being produced but to the health and well-being of people who can grow their own vegetables, fruit trees etc.

11.10 It is important to note that as time goes by technologies change and monitoring has time to gather data and gain understandings of how storm water is best treated.

11.11 At the very least Ngati Tamaoho expects all cesspits to be fitted with a “storm water 360 litter trap” or “enviro-pod”. These devices fit easily into a cesspit and have been designed to fit under the grate for easy convenient installation and cleaning.

11.12 The reference to and addition of the GD01 storm water guidelines is promoted. Mana Whenua have had input into these designs and if used in a treatment train approach is an effect guideline to encouraging better storm water quality outcomes.

12. Groundwater Recharge

12.1 Groundwater recharge is vital to retain base flows within streams, and to keep aquifers recharged. In some areas [depending on soil type] rainwater can take between 1-100 years to seep down into aquifer]. Stream base recharge does not take so long.

12.2 Piping of any water flow lowers the base flow of a stream, piping causes higher peak flows, and lower base flows. Impervious cover also has a devastating effect on stream base flow health. Up to 25% impervious cover of any site reduces base flow by 50%. Up to 50% and over of impervious cover of an area totally negates the ability for stream base flow recharge [Dr. Tom Schueller]

12.3 Our Maunga and Tuff rings are a direct avenue for groundwater recharge because of their porous nature and it is therefore imperative that they are not built upon or modified so they can continue to function as they are intended. Unfortunately, our Maunga and Tuff rings are a great source of aggregates, and most have been quarried out, then refilled which does not allow for fast aquifer recharge.

12.4 Our aquifers are being constantly relied upon as a source of water supply. Aquifer water can take between 2 and 100 years to regenerate depending on soil type. Some of our aquifer in the Auckland Region are already fully allocated, some over allocated and already have saline intrusion. This is NOT sustainable, and ground water recharge must be applied in all instances.

13. Native Trees and Plants

13.1 Native trees and biodiversity are what make New Zealand unique. Prior to the arrival of Europeans, native trees were abundant, and used only following Karakia [prayer] and for specific purposes. To Mana Whenua these old trees were Tupuna Taonga, living entities that commanded respect.

13.2 Following the arrival of Europeans, entire Regions were “clear felled” then burnt for the profit from the trees that were not only used for building houses within the country, but exported by the ship full, then the land turned into farmland. Imagine the greed of being able to destroy thousands of hectares of forest, hundreds, and thousands of 15 years old, there for “the taking.” Sadly, this

attitude prevails today in some instances, and even our current and proposed Council Plans to not offer “blanket protection” to these remaining old trees. Each tree must be individually protected if not within a covenant.

13.3 Ngati Tamaoho believes that all trees over 200 years old should be automatically protected.

13.4 There are so many exotic plants and trees within our society today, and not all of them are welcomed. Some have proven to be pests, while others drop their leaves in the autumn and block storm water infrastructure, while adding to the nitrate content within the waterways.

13.5 There are also a lot of “hybrid” trees and plants around, as people meddle with nature to achieve “better looking” or “producing” trees/plants.

13.6 It is distressing to see areas denuded of original flora. Some areas were specifically named because of a particular tree species that thrived there, only today to find not even one still flourishing.

13.7 Ngati Tamaoho support and promote the use of “eco-sourced” or “whakapapa sourced” trees and plants within their rohe, to achieve the outcome of original species returned to the area from locally sourced seed.

13.8 This in turn promotes the return of the native bird and insect species back into the immediate and surrounding environment.

13.9 Ngati Tamaoho does not support the use of chemical pesticides to eradicate pest plants. In most circumstances weed species can be removed by hand or with the use of organic herbicide

14.Landscapes

14.1 Landscapes are of value to Ngati Tamaoho. They are part of who we are and define history. It is imperative that our landscapes are identified and preserved. This includes view shafts and hilltops, tuff rings and ridge lines.

14.2 In order to achieve sight lines and protection of ridgelines and hilltops, height restrictions, and setbacks may need to be implemented. As already mentioned, tuff rings are also an important part of our landscapes, they are not only outstanding geological features worthy of protection but are a valuable source of groundwater recharge.

14.3 Flood plains and reclaimed swamps are also an integral part of our landscape. They all at one time were wetlands/swamps that not only performed great ecological benefit but were also a valuable source of food. As development “progresses” these areas are drained, built up and modified. These areas should be retained and returned to their natural state. This not only benefits the environment by creating habitat for our declining native species, but also adds huge wellbeing benefits to the people living around the area. Visual amenity has been recognized as being necessary for the physical, emotional, and spiritual wellbeing of humans.

14.4 Streams, tributaries, estuaries, coastlines, springs, all form part of the cultural landscape and their preservation, protection and enhancement is paramount. A 20-meter setback is promoted for all stream, estuarine and coastal edges. As these areas usually provide for pedestrian/cycle paths a 20meter riparian setback is necessary to provide for proper riparian enhancement.

14.5 Ngati Tamaoho promotes the use of “park edge” roads around streams and coastal/estuarine environments. This leaves the amenity visually available to the public while discouraging rubbish and garden refuse being “dumped” over back fences.

14.6 Ngati Tamaoho promotes the provision of a visual presence in the landscape through signage, artwork and pou.

15. Planning Rules and Regulations

15.1 All Districts/Regions within New Zealand must have a “Plan”. Within these Plans are the visions, objectives, policies, and rules for each Region/District.

15.2 Each Plan must have development standards and methods with rules for achieving the “desired” outcome. All rules within these Plans are a “minimum requirement”.

15.3 Unfortunately, the bare minimum does not give an adequate outcome or protection for the environment.

15.4 Ngati Tamaoho believes that the minimum is a starting point, not an aspiration and promotes that more than the minimum be applied to development and outcomes. The “minimum requirement” is just that, a very bottom line, and to enhance and maintain our current base line of slowly declining air, land, and water quality, more than the minimum needs to be provided for.

15.5 All the plans refer to Maori input into the process. How this is implemented is through a relationship agreement, and our current ongoing resource consent process, collaborative partnerships has engineered some of the best outcomes.

15.6 Ngati Tamaoho reserve the right to have input into concept design through cultural form, wananga.

16. ASSESSMENT OF EFFECTS: NGATI TAMAOHO REVIEW

Overall Cultural Landscape Assets: We want to acknowledge that over time all these cultural areas will be impacted on. It will be the accumulated effects of the intensification of development on our cultural landscapes, it will mean more trails developed linking all these areas, more feet on our heritage areas, more people swimming in our traditional waterholes, awa, walking on or through our paa.

OVERVIEW CULTURAL AREAS PAKAKURA TO PUKEKURA, PAKAKURA TO WAIPUKE & PAERATA

16.1 Te Aparangi and Pukekoiwiriki. Pakakura

Maori occupied a village called Te Aparangi on the lower slopes of Pukekoiwiriki, the upper paa site of Pukekoiwiriki is the older portion of the paa retrofitted for battle, it has a large defensive trench that runs through the bottom area of the slope designed to protect the paa tawhito, consisting of a series of rua/pit structures reaching from the defensive ditch to the top area used for kainga and storage. It has a large cultural landscape area that runs to the south into the lowlands of Drury.

16.3 Te Maketu Paa via te Ararimu Ara Hikoi. South to the Pukekura/Bombay/Pukewhau

Maketu was traversed by the Ararimu track, one of the three main Maori route ways to the Waikato, which ran from the Manukau lowlands across the Drury escarpment to Paparimu and then south to Mangatawhiri. Along the Drury Pakakura escarpment mainly pits and terraces have been recorded above sizeable watercourses and associated with basalt intrusions along the face of the escarpment. Scattered on hillsides beyond the escarpment were middens and stone structures. The pits were often located singly, without other archaeological evidence and therefore were likely to have been

associated with garden areas. Promontories or high hills on or near the escarpment are likely to have had a pa site in pre-European times where the communities cultivated the extensive swampy ground at the base of the hills as well as in the stream valleys running back into the hills. Te Maketu Pa, on the boundary of Papakura district and Franklin district is thought to have been central to Maori occupation of the area.” (Tatton 2001-2018)

16.4 Tuhimata Paa West Ramarama:

Tuhimata (or Tuimata, Tuamata) was an ancient papakāinga of Waiohua. The village [papakāinga] was located just to the west of the motorway project area and this area likely includes remains associated with Tuhimata. Although as noted above, no substantive archaeological survey has taken place in this area. Tuhimata was part of the network of pā and kainga in the area, connecting east with west, and north with south. This network included Te Maunu a Tu (Paerata Bluff Pā) to the West, Te Maketu to the East, Opaheke and Te Maro o Hine to the North, Pokino to the South. An ancient track once ran through the kainga of Tuhimata, along which travellers from Tamaki made their way south, while travellers from Waikato passed through to the north. Thus, Tuhimata was a place for the trade of new ideas and goods and became prosperous as a trading post along this trade route. This information was used to inform this assessment and is based on the provisions for mana whenua within the Auckland Unitary Plan used to assess the effects on taonga from a te ao maori perspective.

16.5 Te Maunu A Tumatauenga: Paerata.

An ancient fortified pā of the Waiohua known as Te Maunu-a-Tumatauenga (The War-God’s Lure) stood on the western end of the Paerata ridge in ancient times. It was recorded that in the 1970s hallows in the ground denoting kumara pits and ovens were visible. It has not been observed whether these features remain.



Artists Impression Cultural Landscape.



Heritage Map of the Karaka/Kigseat/Drury/Paerata/ Pukewhau (Bombay) Areas.

Summary Of Effects:

“So, we can demonstrate the place or resource is of special, cultural, historic, metaphysical and or spiritual importance wāhi tapu to Ngati Tamaoho Waiohūa”

		Mahi nga Kai Matau						
		Korero Tuturu	Rawa Tuturu					
Areas	Has a feature of the cultural landscape been identified?	Does this influence Cultural Landscape?	If it has historical significance how has that been considered?	Is it nearing an area of customary resources?	Is this area an area of customary needs?	Does this area provide a repository for matauranga for future, present generations?	Does this area have special amenity, architectural or educational?	Are these areas protected with this development?
Drury C	Taenga Waka Maketu Hingaia Ara Hikoi	N	Cultural Ind Monitoring Discovery Protocols	Y	Y	Y	Y	Y NFPS
Drury W	Ngakaroa Maketu, Hingaia	N	CM/DP Restoration	Y	Y	Y	Y	Y NFPS

	Waihoeho e Ara Hikoi							
Karak a	Whangapo uri Whangam aire Oiroa Ngakaroa Wetland Areas Ara hikoi	N	Y CI/CM/DP Restoration	Y	Y	Y	Y	Y NFPS
Karak a	Whangapo uri Whangam aire Oiroa Ngakaroa Wetland Areas	N	Y CI/CM/DP Restoration	Y	Y	Y	Y	Y NFPS
Drury to Waiu ku	Ara Hikoi	Y	Y CI/CM/DP Acknowled gement	Y	Y	Y	Y	N

Conclusion

Recommendations for appropriate measures for the avoidance, remediation, or mitigation of any of these effects, which should be reflected in the conditions.

After review and assessment of the project information we can ascertain that proposed overall development through this area, is large and will alter the cultural landscape. The Drury/ Karaka/Paerata landscape is being altered at a staggering rate in all forms of development - from industrial subdivisions to the Housing Projects in large scale precincts - suburbs not only motorway - connector roading project, but bus stations, railway stations, four tracking of railway lines high enough for electrification and no less than three malls proposed. We must be consistent in the way we recommend outcomes for our cultural landscapes, consisting of our heritage sites, waterways, waahi tapu, ancestral lands, sustainability and best practice outcomes in planning and consents. The cultural landscape as it stands will be minimally impacted as this proposed project and their associated amenities and maintenance facility for the proposed substation are built. But we cannot account for whats beneath the ground this is where our insistence on monitoring sits. If we

minimise discharge impact on the waterways and upper catchment area of Drury daylight and fence. It will have less impact on the Karaka - Paerata to the lower catchment of Drury. We are not opposed to this project and look to have an ongoing relationship with Counties Power into the future.

Recommendations:

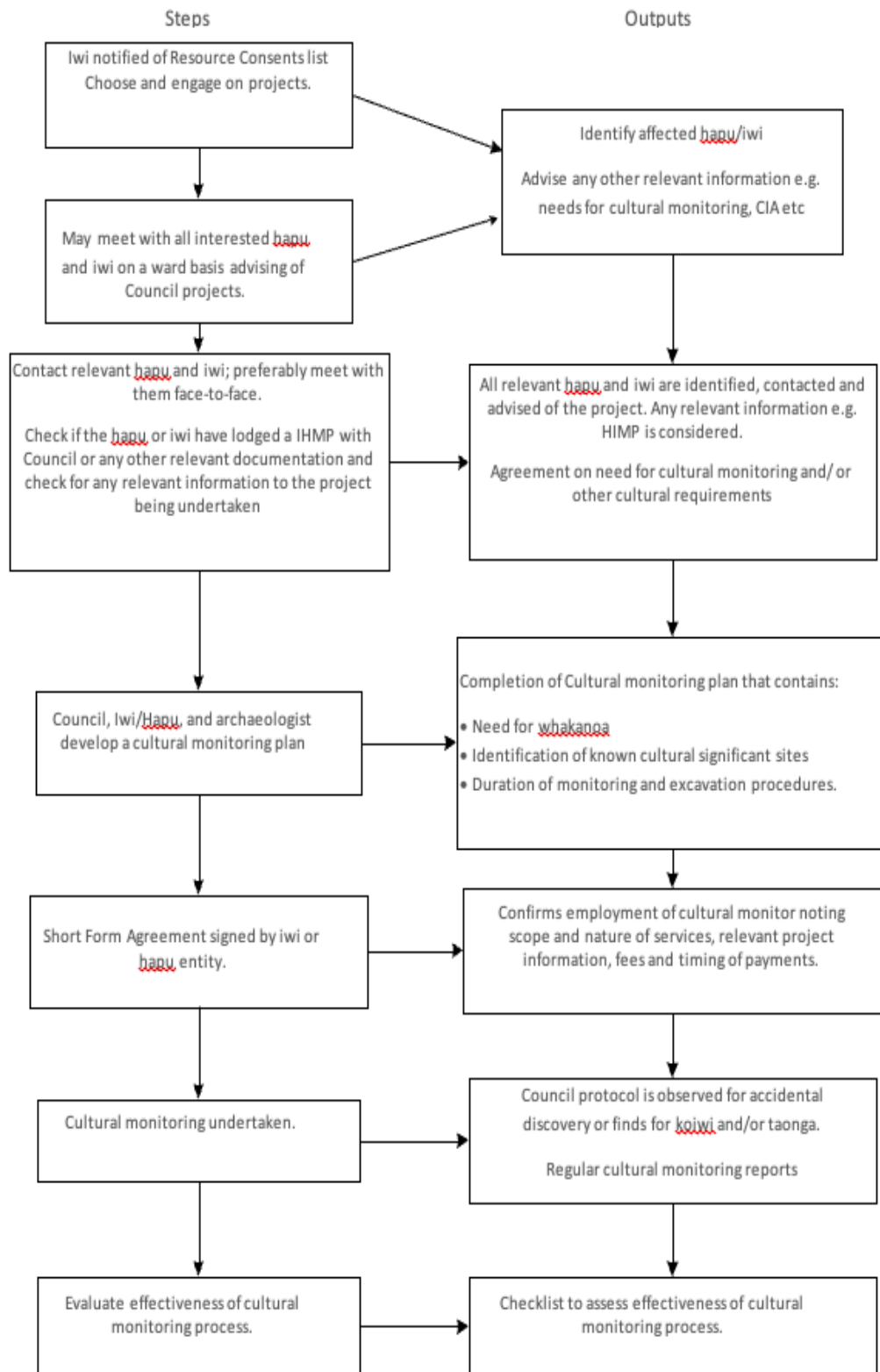
- ongoing meaningful engagement and the availability to be able to add an addendum to this CIA if any issues with concept design or agreed outcomes are not met.
- the clothing of papatuanuku in a native palette, the banks of the waterways daylighted are important for water quality and sustain the flora and fauna in the waterways.
- any proposed new wetlands as treatment devices, to have forbays for maintenance, a small portion be apportioned off for treatment if it is consented as per say.
- treatment train approach to all discharge and runoff as stated in our CIA.
- habitat retention and improvement of the Whangapouri stream corridor preferred remediation area.
- Cultural Induction and Cultural Monitoring when pre-earthworks meetings happens and first scrape back of the land including implementation of silt fences.
- Weed and Pest management Strategy.
- Avoidance and restoration of all wetlands where possible.
- Fish Management Plan if applicable.
- Discovery Protocols to be adhered as there are portions of this development that haven't been developed before, the project is on top of a hill 360 degrees views, along a ridgeline sitting higher into the interior looking down to the Manukanuka o Hoturoa. It is surrounded by tributaries and main awa of the area.
- Cultural Input into Design form.
- Higher standard then the minimum requirements advocated by the council.

ⁱ. i David Armstrong, Ngāti Tamaoho Environmental History: An Overview Report prepared for Crown Forest Rental Trust and Ngāti Tamaoho Trust (December 2012), 39. ii Ibid., 40. iii Te Roopu Kaitiaki O Papakura, Cultural Heritage Assessment: Drury South Business Project, (April 2010), 6. iv Armstrong, 41. v Ibid., 44. vi Graeme Murdoch, A Brief History of The Human Occupation of The Slippery Creek Catchment. Prepared for the Regional Water Board. Planning Department of the Resource Management Division, Auckland Regional Council.

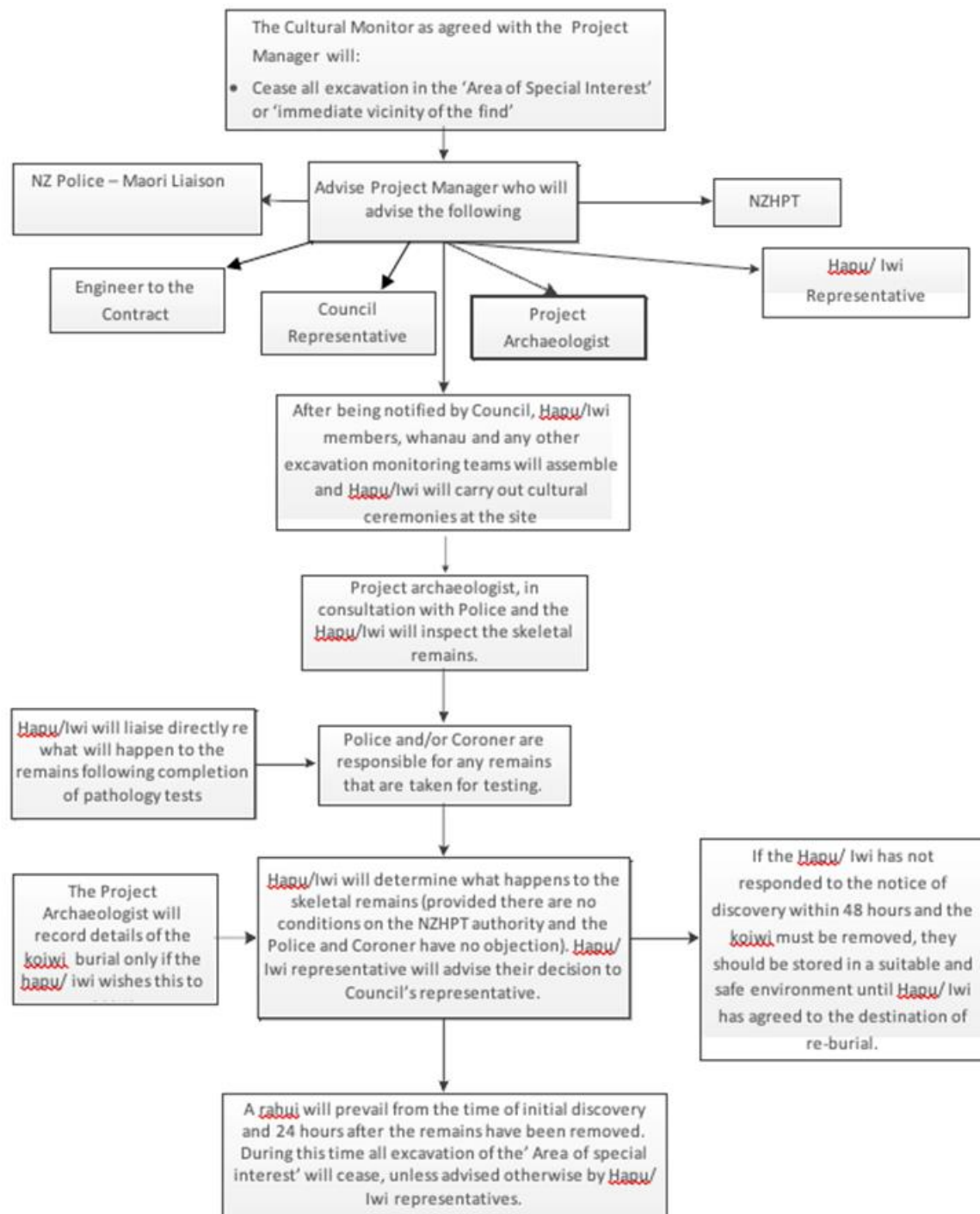
Mana Whenua Design Aspect Examples



Cultural Monitoring Protocol Process



Flowchart for handling Koiwi Uncovered:



APPENDIX: UNITARY PLAN PROVISIONS

B6. Mana Whenua

Ngā take matua a ngā ahikā-roa mai i tawhiti

The original inhabitants from afar

B6.1. Issues

The development of Māori Land and Treaty Settlement Land needs to be enabled to ensure that these lands and associated resources contribute to lifting Māori social, cultural and economic well-being significantly.

Development and expansion of Auckland has negatively affected Mana Whenua taonga and the customary rights and practices of Mana Whenua within their ancestral rohe. Mana Whenua participation in resource management decision-making and the integration of mātauranga Māori and tikanga into resource management are of paramount importance to ensure a sustainable future for Mana Whenua and for Auckland.

Issues of significance to Māori and to iwi authorities in the region include:

- (1) recognising the Treaty of Waitangi/Te Tiriti o Waitangi and enabling the outcomes that Treaty settlement redress is intended to achieve.
- (2) protecting Mana Whenua culture, landscapes, and historic heritage.
- (3) enabling Mana Whenua economic, social, and cultural development on Māori Land and Treaty Settlement Land.
- (4) recognising the interests, values, and customary rights of Mana Whenua in the sustainable management of natural and physical resources, including integration of mātauranga and tikanga in resource management processes.
- (5) increasing opportunities for Mana Whenua to play a role in environmental decision-making, governance, and partnerships; and
- (6) enhancing the relationship between Mana Whenua and Auckland's natural environment, including customary uses.

B6.2. Recognition of Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation

B6.2.1. Objectives

- (1) The principles of the Treaty of Waitangi/Te Tiriti o Waitangi are recognised and provided for in the sustainable management of natural and physical resources including ancestral lands, water, air, coastal sites, wāhi tapu and other taonga.
- (2) The principles of the Treaty of Waitangi/Te Tiriti o Waitangi are recognised through Mana Whenua participation in resource management processes.
- (3) The relationship of Mana Whenua with Treaty Settlement Land is provided for, recognising all the following:

B6 Mana Whenua

Auckland Unitary Plan Operative in part 2

- (a) Treaty settlements provide redress for the grievances arising from the breaches of the principles of Te Tiriti o Waitangi by the Crown.
- (b) the historical circumstances associated with the loss of land by Mana Whenua and resulting inability to provide for Mana Whenua well-being.
- (c) the importance of cultural redress lands and interests to Mana Whenua

identity, integrity, and rangatiratanga; and

(d) the limited extent of commercial redress land available to provide for the economic well-being of Mana Whenua.

(4) The development and use of Treaty Settlement Land is enabled in ways that give effect to the outcomes of Treaty settlements recognising that:

(a) cultural redress is intended to meet the cultural interests of Mana Whenua; and

(b) commercial redress is intended to contribute to the social and economic development of Mana Whenua.

B6.2.2. Policies

(1) Provide opportunities for Mana Whenua to actively participate in the sustainable management of natural and physical resources including ancestral lands, water, sites, wāhi tapu and other taonga in a way that does all the following:

(a) recognises the role of Mana Whenua as kaitiaki and provides for the practical expression of kaitiakitanga.

(b) builds and maintains partnerships and relationships with iwi authorities.

(c) provides for timely, effective, and meaningful engagement with Mana Whenua at appropriate stages in the resource management process, including development of resource management policies and plans.

(d) recognises the role of kaumātua and pūkenga.

(e) recognises Mana Whenua as specialists in the tikanga of their hapū or iwi and as being best placed to convey their relationship with them ancestral lands, water, sites, wāhi tapu and other taonga.

(f) acknowledges historical circumstances and impacts on resource needs.

(g) recognises and provides for mātauranga and tikanga; and

(h) recognises the role and rights of whānau and hapū to speak and act on matters that affect them.

B6 Mana Whenua

Auckland Unitary Plan Operative in part 3

(2) Recognise and provide for all the following matters in resource management processes, where a proposal affects land or resources subject to Treaty settlement legislation:

(a) the historical association of the claimant group with the area, and any historical, cultural, or spiritual values associated with the site or area.

(b) any relevant memorandum of understanding between the Council and the claimant group.

(c) any joint management and co-governance arrangements established under Treaty settlement legislation; and

(d) any other specific requirements of Treaty settlement legislation.

(3) Where Mana Whenua propose an activity on Treaty Settlement Land, the benefits for the wider community and environment provided by any property-specific protection mechanism, such as a covenant, shall be taken into account when considering the effects of the proposal.

(4) Enable the subdivision, use and development of land acquired as commercial redress for social and economic development.

(5) Enable Mana Whenua to access, manage, use, and develop cultural redress lands and interests for cultural activities and accessory activities.

B6.3. Recognising Mana Whenua values

B6.3.1. Objectives

(1) Mana Whenua values, mātauranga and tikanga are properly reflected and accorded sufficient weight in resource management decision-making.

(2) The mauri of, and the relationship of Mana Whenua with, natural and physical resources including freshwater, geothermal resources, land, air and coastal resources are enhanced overall.

(3) The relationship of Mana Whenua and their customs and traditions with natural and physical resources that have been scheduled in the Unitary Plan in relation to natural heritage, natural resources or historic heritage values is recognised and provided for.

B6.3.2. Policies

(1) Enable Mana Whenua to identify their values associated with all the following:

(a) ancestral lands, water, air, sites, wāhi tapu, and other taonga.

(b) freshwater, including rivers, streams, aquifers, lakes, wetlands, and associated values.

(c) biodiversity.

(d) historic heritage places and areas; and

B6 Mana Whenua

Auckland Unitary Plan Operative in part 4

(e) air, geothermal and coastal resources.

(2) Integrate Mana Whenua values, mātauranga and tikanga:

(a) in the management of natural and physical resources within the ancestral rohe of Mana Whenua, including:

(i) ancestral lands, water, sites, wāhi tapu and other taonga.

(ii) biodiversity; and

(iii) historic heritage places and areas.

(b) in the management of freshwater and coastal resources, such as the use of rāhui to enhance ecosystem health.

(c) in the development of innovative solutions to remedy the long-term adverse effects on historical, cultural, and spiritual values from discharges

to freshwater and coastal water; and

(d) in resource management processes and decisions relating to freshwater, geothermal, land, air, and coastal resources.

(3) Ensure that any assessment of environmental effects for an activity that may affect Mana Whenua values includes an appropriate assessment of adverse effects on those values.

(4) Provide opportunities for Mana Whenua to be involved in the integrated management of natural and physical resources in ways that do all the following:

(a) recognise the holistic nature of the Mana Whenua world view.

(b) recognise any protected customary right in accordance with the Marine and Coastal Area (Takutai Moana) Act 2011; and

(c) restore or enhance the mauri of freshwater and coastal ecosystems.

(5) Integrate Mana Whenua values, mātauranga and tikanga when giving effect to the National Policy Statement on Freshwater Management 2014 in establishing all the following:

(a) water quality limits for freshwater, including groundwater.

(b) the allocation and use of freshwater resources, including groundwater.
and

(c) integrated management of the effects of the use and development of land and freshwater on coastal water and the coastal environment.

(6) Require resource management decisions to have regard to potential impacts on all the following:

(a) the holistic nature of the Mana Whenua world view.

B6 Mana Whenua

Auckland Unitary Plan Operative in part 5

(b) the exercise of kaitiakitanga.

(c) mauri, particularly in relation to freshwater and coastal resources.

(d) customary activities, including māhinga kai.

(e) sites and areas with significant spiritual or cultural heritage value to Mana Whenua; and

(f) any protected customary right in accordance with the Marine and Coastal Area (Takutai Moana) Act 2011.

B6.4. Māori economic, social, and cultural development

B6.4.1. Objectives

(1) Māori economic, social, and cultural well-being is supported.

(2) Mana Whenua occupy, develop, and use their land within their ancestral rohe.

B6.4.2. Policies

(1) Provide for papakāinga, marae, Māori customary activities and commercial activities across urban and rural Auckland to support Māori economic, social

and cultural well-being.

(2) Enable the integration of mātauranga and tikanga Māori in design and development.

(3) Enable the occupation, development and use of Māori land for the benefit of its owners, their whānau and their hapū.

(4) Enable Mana Whenua to occupy, develop and use Māori Land (including for papakāinga, marae and associated developments) with natural and physical resources that have been scheduled in the Unitary Plan in relation to natural heritage, natural resources, coastal environment, historic heritage and special character, provided that adverse effects on those resources are avoided, remedied or mitigated.

B6.5. Protection of Mana Whenua cultural heritage

B6.5.1. Objectives

(1) The tangible and intangible values of Mana Whenua cultural heritage are identified, protected, and enhanced.

(2) The relationship of Mana Whenua with their cultural heritage is provided for.

(3) The association of Mana Whenua cultural, spiritual, and historical values with local history and whakapapa are recognised, protected, and enhanced.

(4) The knowledge base of Mana Whenua cultural heritage in Auckland continues to be developed, primarily through partnerships between Mana Whenua and the Auckland Council, giving priority to areas where there is a higher level of threat to the loss or degradation of Mana Whenua cultural heritage.

B6 Mana Whenua

Auckland Unitary Plan Operative in part 6

(5) Mana Whenua cultural heritage and related sensitive information and resource management approaches are recognised and provided for in resource management processes.

B6.5.2. Policies

(1) Protect Mana Whenua cultural and historic heritage sites and areas which are of significance to Mana Whenua.

(2) Identify and evaluate Mana Whenua cultural and historic heritage sites, places and areas considering the following factors:

(a) Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua. The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.

(b) Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua. The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.

(c) Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu. The place has special historical and cultural significance to Mana Whenua.

(d) Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua. The place provides important customary resources for Mana Whenua.

(e) Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua. The place or resource is a repository for Mana Whenua cultural and spiritual values; and

(f) Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga. The place has special amenity, architectural or educational significance to Mana Whenua.

(3) Include cultural and historic heritage places and areas identified as significant to Mana Whenua in Schedule 12 Sites and Places of Significance to Mana Whenua Schedule.

(4) Protect the places and areas listed in Schedule 12 Sites and Places of Significance to Mana Whenua Schedule from adverse effects of subdivision, use and development by avoiding all the following:

- (a) the destruction in whole or in part of the site or place and its extent.
- (b) adverse cumulative effects on the site or place.
- (c) adverse effects on the location and context of the site or place; and

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(d) significant adverse effects on the values and associations Mana Whenua have with the site or place.

considering in such circumstances whether any structures, buildings or infrastructure are present, and the adverse effects are temporary.

(5) Protect places and areas in the Schedule 12 Sites and Places of Significance to Mana Whenua Schedule from the adverse effects of subdivision, use and development by all the following:

- (a) avoiding where practicable, or otherwise remedying or mitigating adverse effects on the values and associations of Mana Whenua with the site, place or area.
- (b) requiring a protocol to be followed in the event of accidental discovery of kōiwi, archaeology or artefacts of Māori origin; and
- (c) undertaking appropriate actions in accordance with mātauranga and tikanga Māori.

(6) Protect Mana Whenua cultural heritage that is uncovered during subdivision, use and development by all the following:

(a) requiring a protocol to be followed in the event of accidental discovery of kōiwi, archaeology or artefacts of Māori origin.

(b) undertaking appropriate actions in accordance with mātauranga and tikanga Māori; and

(c) requiring appropriate measures to avoid, remedy or mitigate further adverse effects.

(7) Include a Māori cultural assessment in structure planning and plan change process to do all the following:

(a) identify Mana Whenua values associated with the landscape.

(b) identify sites, places and areas that are appropriate for inclusion in the Schedule 12 Sites and Places of Significance to Mana Whenua Schedule for their Mana Whenua cultural heritage values as part of a future change; and

(c) reflect Mana Whenua values.

(8) Encourage appropriate design, materials, and techniques for infrastructure in areas of known historic settlement and occupation by the tūpuna of Mana Whenua.

(9) Protect sensitive information about the values and associations of Mana Whenua in relation to their cultural heritage where disclosure of such information may put a site, place, or area at risk of destruction or degradation.

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B6.6. Explanation and principal reasons for adoption

In the Plan, tangata whenua are called Mana Whenua to be consistent with the particular meaning of 'mana whenua group' as defined in the Local Government (Auckland Council) Act 2009.

In making and implementing the Plan, the Council must, as a matter of national importance, recognise and provide for the relationship of Mana Whenua and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga. The Council must also:

☐ have particular regard to kaitiakitanga.

☐ consider the principles of Treaty of Waitangi/Te Tiriti o Waitangi; and

☐ recognise the historic, traditional, cultural, and spiritual relationship of Mana Whenua with the Hauraki Gulf/Te Moana Nui o Toi/Tīkapa Moana.

In the policies relating to partnerships, the Council acknowledges the importance of the Treaty and Treaty settlements to Mana Whenua and recognises the aspirations of Mana Whenua. These policies promote meaningful relationships and interactions between Mana Whenua and decision-makers as part of recognising the principles of the Treaty, including greater Mana Whenua participation in resource management through the establishment of joint management arrangements and the transfer of powers over

resources to Mana Whenua. These policies identify how Treaty settlements should be considered in resource management processes, and outline a process for the Council to work with Mana Whenua as claims under the Treaty are settled to determine appropriate planning outcomes for Treaty Settlement Land.

In the policies relating to Mana Whenua values, the Unitary Plan seeks to ensure that resource management processes in Auckland are informed by Mana Whenua perspectives, including their values, mātauranga and tikanga. Mana Whenua perspectives need to be considered early within resource management processes, accorded status in decision-making and have an opportunity to influence outcomes. Several iwi and hapū in Auckland have developed iwi planning documents (also known as Iwi Management Plans, Hapū Environmental Management Plans, or by similar names) which articulate their specific resource management issues, objectives, policies, and methods. Iwi planning documents are a valuable source of information for integrating mātauranga and tikanga into resource management in Auckland.

These policies also seek to give certainty to, and enhance, the involvement of Mana Whenua in resource management processes. Significant adverse effects on ancestral tāonga occur largely because of uninformed actions. Before making decisions which may affect customary rights, an understanding of the nature of the tāonga to Mana Whenua is required. This understanding can only be gained from those who have an ancestral relationship with the taonga.

These policies give guidance on how Mana Whenua values, mātauranga and tikanga should be considered in the management of, and decision-making around, Auckland's B6 Mana Whenua

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natural and physical environments, including freshwater and freshwater ecosystems in accordance with the National Policy Statement on Freshwater Management 2014.

The policies in relation to economic, social, and cultural development acknowledge that Māori have identified a wide range of activities they would like to undertake to support social, cultural, and economic development. These activities include:

- ☐ establishing and extending papakāinga and marae and associated services.
- ☐ developing commercial activities, sports and recreation facilities and community gardens.
- ☐ cultural activities and iwi/hapū revitalisation activities such as historic heritage and environmental management.

Economic activities are necessary to support the ability of Mana Whenua to use and live on Māori land. Some economic activities may be based on promoting Māori culture, or utilising customary rights such as aquaculture. These policies recognise there is little Māori land remaining in Auckland and that it is also necessary to provide for Mana Whenua and mataawaka to support their aspirations through development on land held in general title.

The integration of mātauranga and tikanga in design and development may be expressed in development that, for example, is based around communal facilities and spaces, provides a range of housing sizes and layouts, or responds to the values of Mana Whenua associated with the site or landscape.

Mataawaka represent a significant proportion of the Māori population of Auckland and have the desire to connect to their culture and traditions in an urban setting. The interests of mataawaka are addressed in the Unitary Plan through providing for Māori cultural institutions and through a special purpose zone. These tools recognise rangatiratanga and the right of all Māori to express their Māoritanga, as affirmed by articles 2 and 3 of the Treaty.

The policy approach to Mana Whenua cultural heritage addresses the multiple levels of Mana Whenua cultural heritage. Sites and places where a value of significance has been identified are protected through the D21 Sites and Places of Significance to Mana Whenua Overlay. Assessments of effects on the environment which pay particular attention to potential cultural effects based on history and tikanga are expected for areas subject to structure planning to identify additional sites that warrant protection. Similar assessments are required for resource consent applications where Mana Whenua values are affected.

For reasons such as limited investment, cultural sensitivities, and mismanagement of information in the past, very little Mana Whenua cultural heritage has been scheduled despite the large number of Mana Whenua groups with strong associations to Auckland. The Council has a statutory responsibility to protect Mana Whenua cultural heritage from inappropriate subdivision, use and development. This will involve a collaborative approach with Mana Whenua, working in accordance with tikanga to identify, assess, protect and manage Mana Whenua cultural heritage, including the context for individual sites and places which are the footprint/tapu wae of Mana Whenua.

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The knowledge base of information about Mana Whenua cultural heritage is continually developing and tools that provide a form of protection and inform subdivision, use and development while respecting Mana Whenua values are increasingly valuable. An improved knowledge base helps reduce the risk of damage, enables development that properly reflects the values associated with the context of an area, informs landowners and applicants of the characteristics of their site, and helps to avoid major time and cost implications to applicants when development is halted by accidental discovery of protected items.