



Cultural Values Assessment

Fulton Hogan Plan Change
Drury

19 March 2019

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Tara te Irirangi - Ngāti Tai Ariki
Paramount Chief & Signatory to the Treaty of Waitangi
Karaka Bay, 4 March 1840

NGĀI TAI KI TĀMAKI

1 AREA OF INTEREST



Tauparapara

Ko te tuatahi ka korokī ngā tūpuna manu
Ka tau ai te Kokoea
Ka whaiwhai ake te Mātuku Moana
Kakai te Kererū
Ka tiaki tūtei te Ruru
Ka tū tonu te mana me te mauri o ngā tūpuna
Ko Ngāti Tai ka korokī
Ka korokī ko Ngāi Tai

Tihei Mauri Ora

Kupu Whakataki - Introduction

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 such kōrero tells of our ancient tūpuna who stood on the shores of Te Haukapua (Torpedo Bay) to pōhiri the voyaging waka Tainui, Te Arawa & others, ngā herenga waka upon their arrival into Tāmaki Makaurau thus Ngāi Tai are the original tangata whenua, mana whenua, mana moana of Tāmaki Makaurau.

Our lands and waters were and are the basis for life itself, that which would and should sustain us.

Oral traditions of Ngāi Tai ki Tāmaki have maintained customary interests and ahi kā in and around the islands of Tāmaki Makaurau (Auckland), the Waitematā, Tīkapa Moana (Hauraki Gulf) and Hauraki since time immemorial.

Before te Tiriti o Waitangi was signed, Ngāi Tai ki Tāmaki rangatira, alongside rangatira of other iwi, were involved in land transactions in Tāmaki and the inner-Gulf islands. Ngāi Tai ki Tāmaki consider that their tūpuna did not intend to permanently alienate their ancestral lands through transactions in the late 1830s. Rather, Ngāi Tai ki Tāmaki view those transactions as attempts by their tūpuna to foster ongoing, mutually beneficial relationships with Europeans.

Te Pane o Horoiwi

Over 600 years ago Hoturoa the commander of the waka Tainui, Taiehu, a Ngāi Tai Rangatira and Horoiwi the Rangatira who landed and settled in the Tāmaki area taking a Ngāi Tai ancestress for a wife.

These Pouwheneua pictured stand at Te Pane o Horoiwi, known today as St Heliers, Auckland and represent Ngāi Tai presence long before the arrival of Pākehā to these shores.





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

Tapuwae O Nuku - 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 Rangi-i-tōtō-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 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 - 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. Ngāi Tai Ki Tāmaki – Ngā Pou Tarāwaho ā te Iwi

The name Ngā Pou Tarāwaho ā te Iwi is a metaphor for the Governance and Management processes (Iwi Trust Framework) that provides the Ngāi Tai ki Tāmaki Tribal Trust a voice to speak for and on behalf of the Iwi.

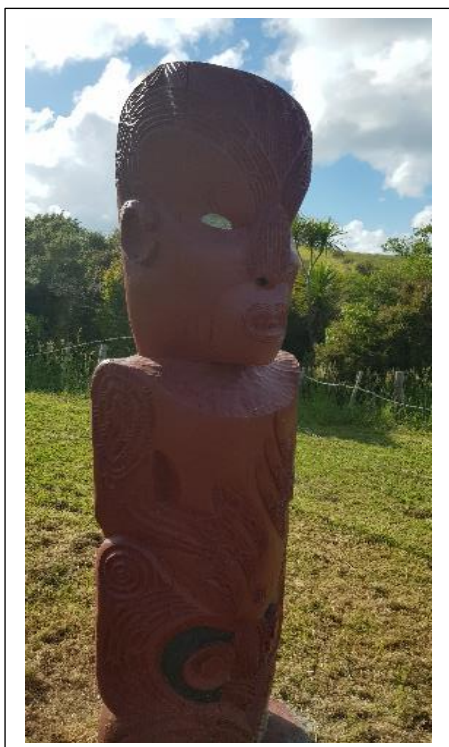
Governance and Management

Ngāi Tai ki Tāmaki Trust maintains the Crown and Iwi recognised mandate to negotiate the historical treaty settlement grievances with the Crown. Ngāi Tai signed their specific Deed of Settlement and Bill with the Crown on November 7th, 2015. On June 28th, 2018 the Ngāi Tai ki Tāmaki Claims Settlement Bill passed through its Final Reading in Parliament. This historic yet sad day attended by the Ngāi Tai ki Tāmaki Board, kaumatua, pakeke, rangatahi, tamariki, mokopuna.

Ngāi Tai ki Tāmaki 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. The Ngāi Tai Board and Operations is located at 102 Maraetai Drive, Beachlands.



2. Ngāi Tai Ki Tāmaki Kaitiakitanga – Te Waka Kaitiaki Taonga

Ngāi Tai has a well-established and experienced Kaitiaki rūpū responsible for tikanga protocols, strategies and responsibilities to protect Ngāi Tai wāhi tapu, and wāhi taonga under the Resource Management Act 1991. The Ngāi Tai historical domain covers areas from Papatūānuku to Ranginui and all spaces between and beyond. The Kaitiaki Unit has the responsibility to uphold three (3) fundamental guiding principles under the Ngāi Tai ki Tamaki Tribal Trust Kaitiaki RMA Unit;

- 2.1 the PROTECTION of our taonga – our people, kōrero tuku iho, wāhi tapu, sites of cultural significance.
- 2.2 to RESTORE Mana to our taonga – our people, wāhi tapu, including sites of cultural significance affected by the destructive hands and thoughts of others.
- 2.3 to EDUCATE others of Ngāi Tai taonga – Strategies to care for, respect, and retain our wāhi tapu, sites of cultural significance and kōrero tuku iho.



Kaitiakitanga



Whakahaumarū



Whakaako atu

Ngāi Tai acknowledges the RMA 1991, Local Government Act 2002 (updated 1 July 2018) and now the Unitary Plan as at 13 July 2018 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.

The aspirations for a Cultural Values Assessment (CVA) is for a mutually respectful and open discussion between both parties to arrive at a positive and beneficial outcome, based on principals of the Treaty of Waitangi, and Ngāi Tai ki Tāmaki tikanga.

In terms of Tikanga, Ngāi Tai ki Tāmaki observe;

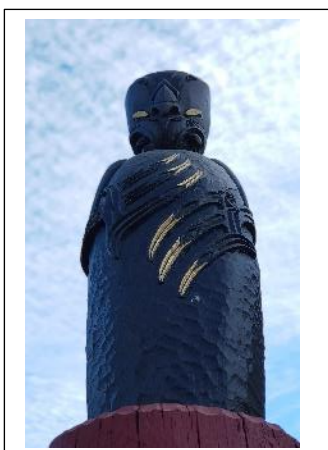
- **Whanaungatanga** – that Ngāi Tai acknowledge and respect all Iwi, hapū, and those who hold mana whenua, mana moana.
- **Kotahitanga** – allows Ngāi Tai the ability to work together whilst maintaining its individual independence and autonomy – mana motuhake.
- **Te Reo me ōna Tikanga Māori** – that Ngāi Tai uphold and maintain Te Reo Māori, all customs and traditions.

Furthermore, Ngāi Tai approach the Treaty holistically so that we can preserve principals familiar to Māori, that are embedded in a Pākehā document.

- Ngā Reo Tika – that communications are based on historical evidence
- Ngā Reo Pono – that communications maintain the highest integrity
- Me te Aroha – that communication exchanges shall be respectful and considered.

Ngāi Tai tikanga restricts reproducing Ngāi Tai whakapapa or significant historical events in full, for fear that our kōrero will be altered or reproduced that could be misinterpreted or misrepresented by others. However, Ngāi Tai whakatauākī are used to acknowledge significant events of Ngāi Tai Rangatira and Tūpuna during the occupational period (and beyond) of areas of significance which are identified in Cultural Values Assessments and/or Cultural Impact Assessments.

Ngāi Tai do not recognise this CVA as that of furnishing this project with either the indepth Ngāi Tai whakapapa or history of Ngāi Tai.



Ka totoko te aroha, wairua o te hanga, ka wehe i a tātou
“sorrow wells upwards, conjured forth by memories of that which we have lost.”

3. Te Tiriti o Waitangi - E ai ki Ngāi Tai ki Tāmaki

Ngāi Tai history recalls harmonious relationships with Pākehā settlers prior to the Crown's arrival and subsequent Muru Raupatu after 1840. In some instances, missionaries that had settled in the Tāmaki area were acknowledged by Rangatira and Mission Houses for the faithful began to spring up on Ngāi Tai whenua.

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 limited to Muru Raupatu (unjustified land confiscation by the Crown) and which the Crown exacted upon Ngāi Tai in the East Wairoa Block, and Hunua area. Many of these breaches of faith have been articulated by Ngāi Tai Rangatira and tūpuna as well as historians over the last 175 years. Ngāi Tai tūpuna petitioned Parliament and the Crown in a request for justice to be delivered and the return of Muru Raupatu Ngāi Tai whenua has been recorded 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. It is highly likely that Ngāi Tai tūpuna believed that by signing the Treaty that Ngāi Tai Whenua and Taonga would be protected (by remaining in the protective care of the Māori) and that trading with the Pākehā would remain strong and continue to be of financial benefit to both cultures.

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.

Of paramount importance to Ngāi Tai when considering principles as described in the Treaty, are the relationships of Ngāi Tai both internally and externally. Internally, Ngāi Tai continue their cultural revitalisation resurgence through regular events that celebrate Ngāi Tai identity, history, customary rituals and other traditions. Ngāi Tai also enjoy strong relationships with other mana whenua, mana moana iwi and hapū. Externally, Ngāi Tai, through their Board & PSGE, continue to initiate, explore and develop relationships with the Crown, its agencies, Local Government and the private sector.



Signing of the Terms of Negotiation

4th July 2010 – Ngāi Tai Ki Tāmaki Tribal Trust Board along with Aidan Warren, Legal Counsel, sign the 'Terms of Negotiation' at Parliament Wellington NZ.

4. Ngā Rautaki o Ngāi Tai

Prior to the arrival of European explorers and the selection of Tāmaki Makaurau as the hub of settlement and population growth, Ngāi Tai had held on to their interests over hundreds of years by ahikā and manaakitanga of those that arrived and joined forces with them.

The dense population, relative wealth and organised settlement upon the land, that was observed and recorded by the earliest European arrivals in this area, was testament to the fertility and resources that enabled such numbers of skilled people to thrive and develop their culture.

These aspirations remain with Ngāi Tai today, as we seek to protect and reconnect with our significant historical sites and reflect upon how our ancestors provided for us over many centuries.

Ngāi Tai have a very long and profound association with our historical boundaries and many of our connections and stories have been partially lost in the mists of time and through the suppression of our reo and tikanga, seeing the loss of many of our customary rights & practices but those that remain, that we have been able to maintain, give us cause to articulate our presence within our rohe that gives us potential to reinforce our connections with;

- Te Wai Māori – Freshwater and waterways
- Ngā Kukuwai – Wetlands
- Mahingā Kai – Traditional areas we collect kai
- Mahinga Ika – Traditional fishing grounds
- Te Whenua – The Land
- Te Ara Rangi – Air space
- Te Taku Tai Moana – The Coastline
- Te Waitai / Te Moana – Salt water / The Ocean
- Ngā Kararehe / Manu – Animals and Birdlife
- Te Wao nui ā Tāne – Forests and Bush

Our connections with Te Taiao (The Environment) feature strongly throughout our CVA and CIA documents and we take pride in being able to protect, restore, and educate with respect to taonga of Ngāi Tai as evident in our commitment to our mahi as Kaitiaki, to our ongoing restorations & protection of Te Motutapu a Taikehu, Ngā Pona Toru a Peretu (Rangitōtō), Te Naupata, Waikōpua ki Tai, Waikōpua ki Uta, Motukaraka, Hunua, Waiomaru, and Umupuia to name a few.



Ngāi Tai advocate for improving the ecological footprint.

The kōwhai is one of New Zealand's best known native trees and found throughout our historical boundaries in a diverse range of habitats from riparian forests, coastal cliff faces to inland grey scrub communities.

Native birds such as the Tui, Bellbird, Kākā and Kererū all benefit from the kōwhai.

5. Cultural Significance of the project area to Ngāi Tai ki Tāmaki

Ngāi Tai acknowledge Papatūānuku, Ranginui, their tamariki mokopuna and have regard and respect for all iwi. 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 their cultural heritage or values associated with this area.

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.

There are a number of historical and significant cultural events that affiliate Ngāi Tai ki Tamaki to the area which is now referred to as Drury.

In order to protect our Ngāi Tai korero from people or organisations, Māori and non Māori, who may misappropriate or reconstruct our kōrero to elevate or embellish themselves for personal or financial gain, our kōrero has been filtered to protect the use of specific names and places of important to the protection of Ngāi Tai ki Tamaki.

For the purposes of clarity Ngāti Tai and Ngāi Tai ki Tamaki are Iwi sinilar, which are differentiated by the periods of time during the tribes history.

According to Ngāi Tai ki Tamaki korero tuku iho we affiliate with Te Uri o Te Ao, a hāpu of Ngāti Tai.

Te Uri o Te Ao, alongside other hāpu/iwi, presented their names to identify their rights to certain land blocks between Papakura and present-day Drury, as a formal method to record their historical and cultural affiliation to the area, including the whenua within this CVA.

Ngāti Tai kōrero recalls a small, but significant battle at the Okareroa Pā, Orere, involving members of Ngāti Kōhua, an affiliated hapū of Ngāti Tai, where one of the survivors, Tokawhero, who was not involved with the battle but had been at Pākihi with a fishing party had discovered his father had been killed, which led him to flee inland up the Wairoa River and southward through the Hunua Ranges to Te Maketū, a place south of present-day Drury, to regroup with an uncle who resided at Te Maketū.

At Te Maketū, stood an ancient and significant Kauri tree that was marked for the construction of a waka, that was felled and carved by Ngāti Tai and named by the Ngāti Tai and Ngāti Paoa Iwi. A waka of great historical events and the subject of many kōrero especially where in attacks suffered by Ngāti Tai at the hands of "the Northern tribes", forced them to take shelter in the forested depths of the Hunua Ranges, where they had a fortified pā called Ngāhokowhitu (near Drury).

These kōrero point to a time when the area provided continued residence, shelter, and significant cultural events to Ngāi Tai before the arrival of settlers to the Tāmaki region. A time when the whenua was under the kaitiakitanga of the significant Rangatira Māori of that period who exercised their cultural practises without interference from members of the crown or any other non-Māori..

The tools Ngāi Tai applies in respect of its cultural taonga and features are categorised into the following elements;

Maunga

While the landscape is vastly altered, many maunga have disappeared, lost to quarrying to further the colonised growth and infrastructure from the early 1800s to present day. From a spiritual sense however, Ngāi Tai view those lost tūpuna maunga as still very present, their mana, their korero within our ancient teachings remain relevant. The nearest maunga tapu (sacred mountain) sits prominently within nearby Hunua, our maunga teitei "Kohukohunui" stands as the highest peak within the Auckland region. Kohukohunui is considered "te whakaruruhau o Ngāi Tai", the sheltering protection of Ngāi Tai and that which sheltered Te Maketu Pā.

Ngā Wai : Awa & Hikuawa – Rivers & Tributaries

Water is of special significance to Māori indeed to Ngāi Tai. The many strains, wai tai, wairere, wahapū, wai whakaika, awa and ākau from which essential food sources and drinking water are provided. They are fundamental to the sustenance and quality of life as a life source to all living and indeed ngā wāhi motuhake for the mauri of our tūpuna and for ngā uri o Ngāi Tai today.

The project area is surrounded by wairere(waterfalls), the natural drinking and bathing waters and, in some cases burial places notably Maketu Waterfall, Wairoa Falls, Ngā Hihi o Rapa – Hunua Falls, Mauku Waterfall to name a few. We would actively oppose any development that may compromise these natural features.

Whenua

The footprints, the narratives of Ngāi Tai reach across the entire landscape of Tāmaki Makaurau. From atop the many maunga, the ceremonial standing places, the burial places, the kāinga of our tūpuna, for Ngāi Tai the wairua, the mauri can still be seen, felt, and heard.

Ngai Tai kōrero tuku iho speak of the occupation of the area by its many hapū. It is therefore not unreasonable to consider that wāhi tapu or archaeology in this area would be present, and though much of it unseen, evidence of the ancient occupation lies beneath the surface and above ground evident by pā sites and terracing.

Recent excavations across various projects have exposed human remains present in the interface between the historic fill and original layers. Kaitiaki have been able to alert the project management to the discovery of kōiwi or other archaeological remnants. Although not always seen by Heritage New Zealand as being in an archaeological context, the cultural context and sensitivity of such discoveries validates our values and manaakitanga on the project.

Ngāi Moana e Rua : Te Marae o Tai / Tīkapa Moana

There are no moana in the immediate vicinity however there are streams & tributaries which do lead out to the pā whakawairua o Ngāi Tai, Te Wairoa which then feeds out to Tīkapa moana and Te Marae o Tai(Maraetai).

Ngāi Tai travel unencumbered from mainland Tāmaki Makaurau traversing Te Waitematā, Te Maraetai and Tīkapa Moana to the outer islands of Te Rangitōtō, Te Motutapu ā Taiehu, Te Motu ā Ihenga, Motukorea, Rataroa and Te Motu Arai Roa, now known as Waiheke Island.

Rain and natural spring waters flow from our maunga down to streams & tributaries. Ngāi Tai awa Te Wairoa receives the waters from Kohukohunui which flow out to Te Maraetai flowing further out to Tīkapa moana and across to Waiheke. The development of Tāmaki Makaurau has seen deposits, minerals and sediments received into Tīkapa moana which has had severe adverse effects. Sea Change Tai Timu Tai Pari - Hauraki Gulf/Tīkapa Moana Marine Spatial Plan has been developed to address this.

<http://www.seachange.org.nz/>

Estuaries were favoured for food gathering sites 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 swamps and rivers full of eels.

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 stormwater discharge.

Many estuaries are still under threat from;

- excess silt
- pollution from sewerage, industrial/ agricultural runoff and stormwater
- invasion by introduced species [plant and animal]
- reclamation

Ngahere & Taru Kino – Forest & Pest Plants

The common gardens and natural kai of the ngahere for Ngāi Tai and for our tūpuna manu and ika have long been destroyed by farming and developments. Edible native plants & trees such as watercress, puha, kōkihi, karaka berries to name a few are disappearing from our landscapes and are difficult to replace due to the pollutants in their environment making them unpalatable and due to western planting policies. Native bird and fish species are under threat, their food sources either too far afield or fast becoming scarce within their immediate natural habitat.

Rāhui

Though the common place of rāhui in today's context is for conservation, like the rāhui upon the Waitākere Ranges for Kauri dieback, Ngāi Tai apply rāhui or conservation rules to decline gathering and harvesting in the customary sense and prohibiting people from entering the waters.

Rāhui are a means by which when imposed, are a measure of protection, to invoke tapu so that the passing of a person has the measure of respectable time for the wairua and the mauri to settle, to allow a food source time to replenish, to close a place off due to inherent dangers. A rāhui is imposed with karakia and can only be lifted with karakia. Ngāi Tai advocate for rāhui as we have done for Umupuia, for the protection of the tuangi (New Zealand Cockle) to allow it to replenish.

The project area would once have commanded rāhui to ensure controlled snaring of birds, during times of tangihanga or dangerous times as a warning to prevent harm.

6. Cultural Issues Effecting Ngāi Tai

Ngāi Tai have been actively immersed in recent infrastructure projects including Council Wastewater Reticulation and Storm Water improvements. These projects recorded unknown and unregistered wāhi tapu sites including kōiwi (pre-European remains, midden, hangi and umu stones for cooking, fish hooks, toki (adze).

Ngāi Tai are working to the Healthy Waters programme Te Mauri o te Wai.

The potential discovery of kōiwi (human remains), Māori artefacts or archaeological features remains the single largest concern for Ngāi Tai, when working alongside developers. Cultural monitoring of associated infrastructure earthworks is critical. This is the general earthwork condition Ngāi Tai applies to similar projects within significant cultural landscapes.

7. Potential Effects on Cultural Sites, Features and Values

There are potentially unknown or unregistered cultural taonga and/or kōrero that will be difficult, if not impossible for Ngāi Tai to evaluate and provide the appropriate mitigation according to Ngāi Tai Tikanga.

Some of this effect is quantifiable and can be approached in a logical order to seek mitigation, i.e. agreed monitoring and document control of whenua excavations or materials received.

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.

8. Mitigation & Recommendations

The following are Ngāi Tai cultural values for the clients consent and planning phases. Some Mitigation & Recommendations as below may be repeated for the development phase however others will be reserved for the CVA to be provided in due course.

1. Ngāi Tai request to remain in contact with regard to the proposed project site and request copies of consent conditions and monitoring records as detailed by the Council. This is to allow the opportunity for our office to contact the client in regards to any significant cultural value and/or cultural issues.
2. Although Ngāi Tai have affiliations to the whenua we acknowledge that there are other Iwi who also affiliate to the whenua and we are careful not to present cultural values that misrepresent kōrero for any other Iwi engaged with this project.
3. That Ngāi Tai do not agree for the use of any kōrero or names for this project without consultation with the writer and/or the Ngāi Tai ki Tāmaki RMA office in the first instance.
4. The site is within close proximity to a number of streams, including the Hingaia, Ngakaroa and Te Maketu streams. History tells us that developments have polluted, poisoned and degraded the many waterways of Tāmaki Makaurau (Auckland).
5. It is expected that an archaeology report, water quality testing and geotech report will be conducted and presented to Ngāi Tai for review, prior to a CIA request.
6. Pending the Archaeologist Assessment findings, an appropriate Authority should be sought from Heritage New Zealand. (NZ Historic Places Trust).
7. The area holds suppressive modern history for Ngāi Tai, we would expect that appropriate tikanga by way of karakia will be observed before, during, and post development of the land.
8. That Ngāi Tai also provide a CIA for all the planned development phases.
9. That Ngāi Tai contribute to and give support to a historical name or names as provided by Iwi and hapū for this area and area of development.
10. Lastly though not limited to, following consultation, that any existing settler or redoubt post markers within the area of development be removed and consideration for new or additional markers acknowledging iwi mana whenua who can demonstrate their affiliation to the whenua.

ALL EMERGENCIES

Findings, incidents and accidents must be reported to the Ngāi Tai ki Tāmaki Trust Kaitiaki Offices on **09 537 9485** and, via email to kaitiaki@ngaitai-ki-tamaki.co.nz, via email to Ngāi Tai ki Tāmaki Cultural Liaison & Kaitiaki Zaelene Maxwell-Butler on zaelene.maxwell-butler@ngaitai-ki-tamaki.co.nz.

9. Taha Tinana – Cultural Values Assessment Summary

It is the opinion of the CVA team that the Fulton Hogan Plan Change Project is still in the early stages of development to realistically present a CVA report that fairly represents Ngāi Tai cultural values. Therefore, our cultural values report represents communications received by our office up to 1 November 2018 and the scope specifically relates to the Fulton Hogan land.

The initial meeting was our opportunity to be part of a partnership with the project team where Ngāi Tai could contribute to the Fulton Hogan master-planning process. Our underlying optimism was that our traditional and cultural knowledge could assist the planning processes including cultural, sustainable, ecology and crisis management strategies.

This CVA has been prepared to redress the mana of our tūpuna and for present day beneficiaries, kuia kaumatua, tamariki mokopuna of 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, the heaviness brought on our Ngāi Tai Kaitiaki carried for and on behalf of our people, ngā uri o Ngāi Tai.

Ngāi Tai view that reciprocity and ongoing engagement is of the utmost importance, 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.

While Fulton Hogan are not requesting a CVA on the project or its effects, that which we have provided supports, and in some way connects Ngāi Tai to the place and space, our history though not in full giving understanding to the depth of meaning of the project area to Ngāi Tai.

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

In conclusion, we welcome any questions, further discussion or concerns in respect of this CVA.

Mā te whakaatu ka rongo – Through discussion & sharing comes perception

Mā te rongo ka mōhio – Through perception comes awareness

Mā te mōhio ka marama – Through awareness comes understanding

Mā te marama ka mātau – Through understanding comes knowledge

Mā te mātau ka ora – Through knowledge comes well being

