

# Cultural Values Assessment


Warkworth South Plan Change  
MANUHIRI KAITIAKI CHARITABLE TRUST



## Author

Lead Author	Tarryn Wentzel
Position	Technical Officer
Contributor	Cultural Advisor
Date	27.08.2021
Signature	

## Authorised by

Authorised By	Nicola MacDonald
Position	Chief Executive Officer (Acting)
Date:	03.09.2021
Signature:	



## Table of Contents

Author .....	2
Manuhiri Kaitiaki Charitable Trust .....	2
Resource Management Unit.....	2
Authorised by.....	2
Manuhiri Kaitiaki Charitable Trust .....	2
Senior Management .....	2
1. Introduction to Ngāti Manuhiri .....	6
1.1 Whakapapa .....	6
1.2 Rohe .....	0
1.3 Legislative Framework .....	0
1.4 Ngāti Manuhiri Cultural Footprint .....	1
1.5 Te Ao Māori .....	1
1.6 Kaitiakitanga .....	2
2 Resource Consent Sought.....	0
2.1 Project Background.....	0
2.2 Project Scope .....	0
2.3 Physical Setting.....	1
2.4 Plan Change - Legislative Requirements.....	1
3 Methodology .....	0
4 Cultural Values Assessment.....	0
4.1 Wāhi Tapu, Taonga & Whenua.....	0
4.2 Wai.....	3
4.3 Tiaki taiao.....	0
4.4 Hauora .....	0
Mauri & Wairua .....	1
5 Conclusion.....	0
5.1 Implementing recommendations and including information .....	0
5.2 Recommendations and/or conditions .....	0
Appendix 2: Statutory Acknowledgement Areas & Vested Areas of Interest.....	0
Appendix 3: Accidental Discovery Protocol.....	1
Protocol for the discovery of koiwi or taonga unearthed during construction operations.....	1
Disclaimer .....	2



## 1. Introduction to Ngāti Manuhiri

The **Ngāti Manuhiri Settlement Trust** is a Post Settlement Governance Entity (PSGE) who are the mandated and approved entity to represent Ngāti Manuhiri and its environs. The Ngāti Manuhiri Settlement Trust provides environmental services through the **Manuhiri Kaitiaki Charitable Trust**.



### 1.1 Whakapapa

[Redacted text block]

[Redacted text block]

[Redacted text block]

## 1.2 Rohe

Ngāti Manuhiri Settlement Trust's rohe or tribal boundaries encompass Bream Tail / Mangawhai to the north and extend south to the Okura river mouth south of Whangaparaoa. Our easterly boundary takes in the islands of Hauturu-ō-Toi, Kawau Tūmārō-ō-Tōi, Tiritiri Matangi, Panetiki, the Mokohinau islands, Hāwera a Maki, Motu Tohorā, Motuihe, Moturekareka, Motuketekete, Motutara, Te Haupa and associations in the Waitemata and the lower Hauraki Gulf. The western boundary starting in the North at Patumakariri, Kaipara, Moturemu, Arapārerā, Makarau through to Oteha / Takapuna.

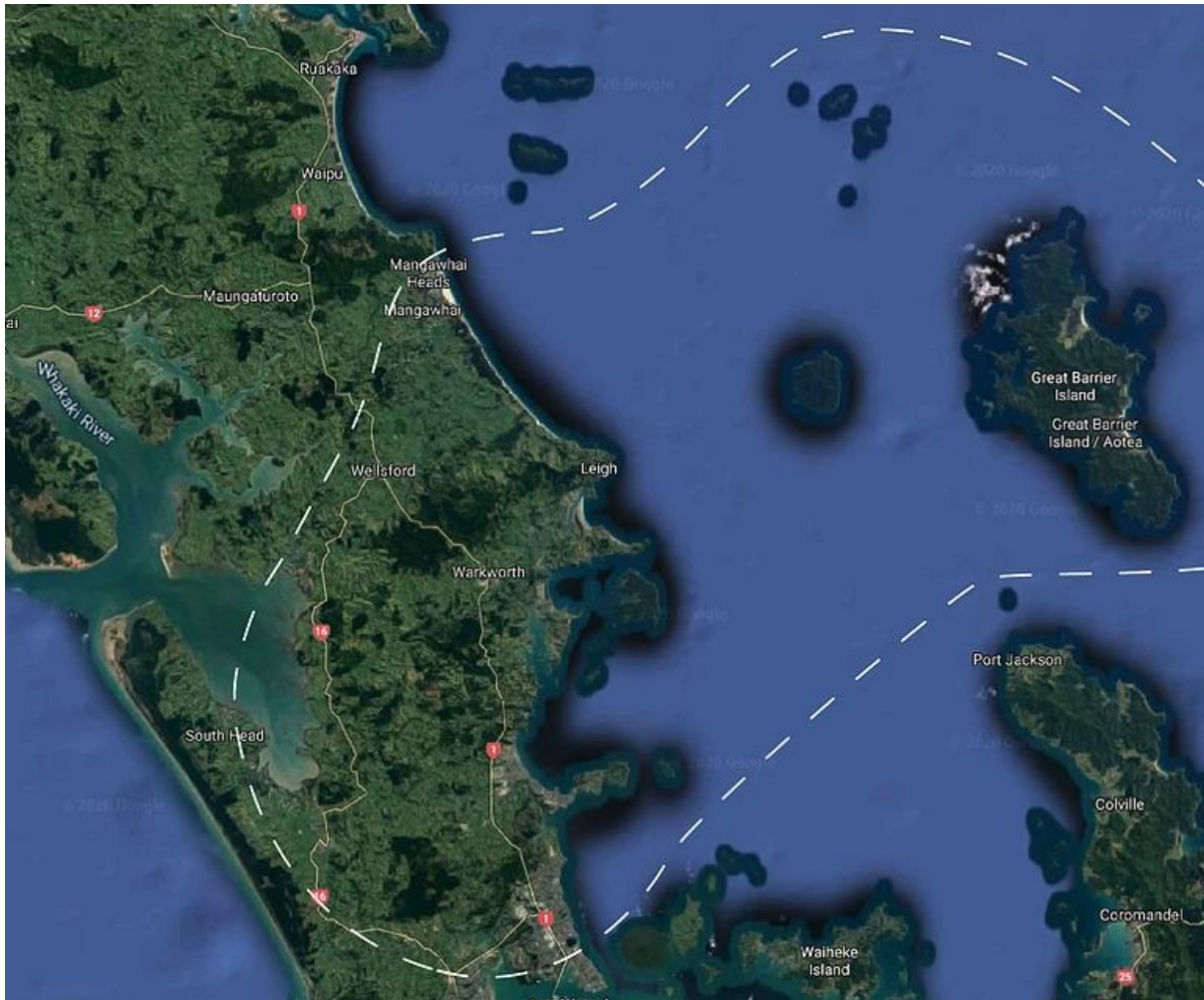


Figure 1: Ngāti Manuhiri Rohe (Tribal Boundary)



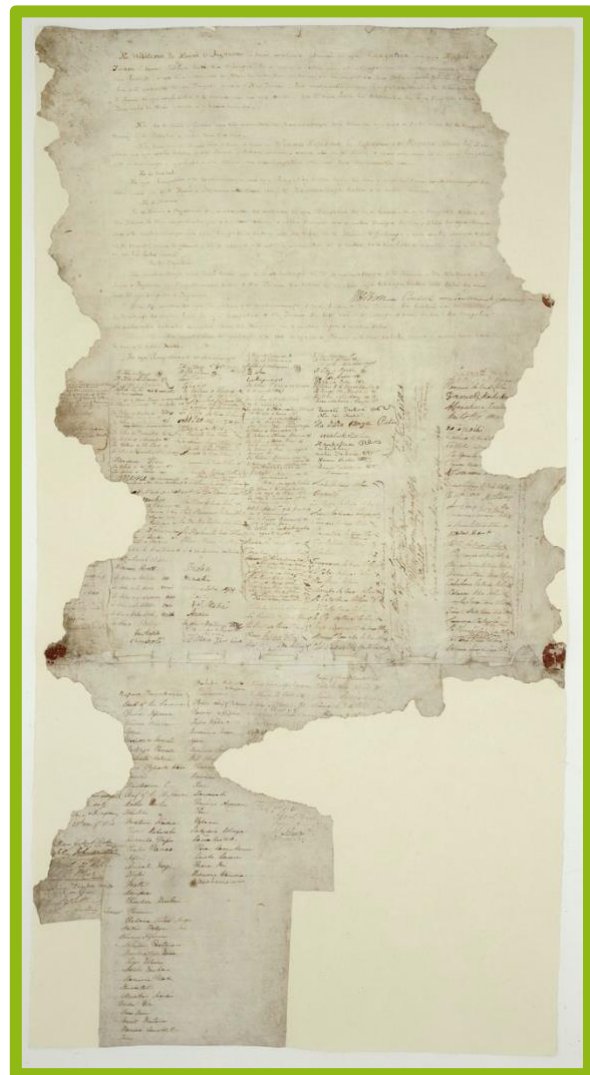
### 1.3 Legislative Framework

Through the Waitangi Tribunal process, the Ngāti Manuhiri Claims Settlement Act 2012 came into effect on 19 November 2012. The act mandates Ngāti Manuhiri as mana whenua for the rohe as outlined in the Deed of Settlement (and Figure 1.). It recognized and apologized for breaches of the Treaty by the Crown - as alluded previously - the actions of which have impacted negatively on the hap for the last 150 years. The legislation provides statutory acknowledgement of statements by Ngāti Manuhiri regarding their cultural, spiritual, historical, and traditional association, requiring relevant authorities to have regard to the views of Ngāti Manuhiri in all matters affecting these areas.

The Resource Management Act 1991 provides statutory recognition of the Treaty of Waitangi and the principles derived from the Treaty. It introduces the Māori resource management system via the recognition of kaitiaki and Tino rangatiratanga and accords Territorial Local Authorities with the power to delegate authority to iwi over relevant resource management decisions. The Act contains over 30 sections, which require Councils to consider matters of importance to Tangata Whenua. Some of the most important of these are:

- The principles of the Treaty of Waitangi and their application to the management of resources (Section 8).
- Recognition and provision for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga (Section 6(e)).
- Having particular regard to the exercise of kaitiakitanga or the iwi's exercise of guardianship over resources (Section 7(a)).

The obligation to consult with iwi/hapu over consents, policies and plans. (Combination of all the sections above and Clause 3(1)(d) of Part 1 of the first schedule of the Resource Management Act).



#### 1.4 Ngāti Manuhiri Cultural Footprint

Our uniqueness and identity as Ngāti Manuhiri is expressed in all the things that we do, that we can see, touch and hear. Our cultural footprint is underpinned by Manuhiritanga and how we express that through our Tikanga and kawa. One of our responsibilities and obligations as Mana Whenua kaitiaki is to actively protect and enhance Ngā Taonga for the use and benefit of future generations as acknowledged in our governance and management protocols.

The role and responsibilities of Mana Whenua kaitiaki in contemporary cultural and natural resource management include, but is not limited to:

- Protection and maintenance of wāhi tapu and other heritage sites.
- Protection of taonga.
- Placing of rāhui (temporary ritual prohibition) to allow replenishment of harvested resources.
- Restoration of damaged ecosystems.
- Protection of sensitive environments.
- Directing development in ways that are in keeping with the environment.
- Ensuring the sustainable use of resources.
- Observing the Tikanga associated with traditional activities.
- Providing for the needs of present and future generations.

#### 1.5 Te Ao Māori

Māori traditionally believe that the forests, the waters, and all the life supported by them, together with natural phenomena such as mist, wind and rocks, possess a mauri or life force (Marsden, 1992). Mauri is the life energy force or unique life essence that gives being and form to all things in the universe. All elements of the natural environment, including people, possess mauri and all forms of life are related. This interconnectedness of all things means that the wellbeing of any part of the environment will directly impact the wellbeing of the people. The primary objective of Māori environmental management is to protect mauri from desecration and to maintain and restore the integrity of mauri and thus the interconnectedness of all forms of life.

Sustaining the mauri of taonga (treasure) whether a resource, species or place, is central to the exercise of kaitiakitanga. Tikanga (custom, protocol) has emerged around this duty bringing with it mātauranga, (knowledge, wisdom) or intimate knowledge and understanding about local environments, and a set of rules that guide our way of life, both spiritual and secular.

Mātauranga Māori (Māori knowledge) is dynamic and evolving, encompassing historical traditions as well as the aspirations of Tangata Whenua (indigenous people) for the provision of services for future generations. The protection of indigenous flora and fauna species as taonga species is important to the kaitiaki role of Tangata Whenua.

### 1.6 Kaitiakitanga

The people of Ngāti Manuhiri have an obligation and responsibility to guard, protect and maintain the interests and associations of all aspects relating to the wellbeing of the iwi. In Te Ao Māori knowledge of the workings of the environment and the perception of humanity as part of the natural and spiritual world is expressed in the concept of mauri and kaitiaki as described above. Practices have been developed over many centuries to maintain the mauri of all parts of the world. Observing these practises involves the ethic and exercise of kaitiakitanga.

The root word is 'tiaki' which includes notions of guardianship, care, respect and wise management. The kaitiaki is the tribal guardian and can be spiritual or physical, human or non-human. The human kaitiaki must be a member of the local iwi holding the customary authority of Mana Whenua or their appointed representative. Expressing kaitiakitanga is an important way in which iwi maintain their Mana Whenua.

## 2 Resource Consent Sought

### 2.1 Project Background

The Manuhiri Kaitiaki Charitable Trust was approached by Osborne Hay and Tattico Limited on behalf of their clients and landowners (“the Applicants”) to engage with mana whenua for a proposed plan change in the Warkworth South Area. The Applicants seek rezoning for a proposed plan change for future residential development of various land blocks that are situated on the opposite side of SH1 motorway. The properties are labelled “Endean” and “Hao” blocks in this report which is the 2 land blocks with the respective names of the Applicants.



Figure 2 Project Concept Plan

### 2.2 Project Scope

The Applicants are applying for a plan change in the Warkworth South Area to facilitate urban development for residential development. The development will range from terraced housing and apartment buildings, mixed housing urban to low density depending on the topography and natural environment. Other aspects of the development include; parks and recreation facilities with the possibility of schooling. The development will also feature a local centre for retail to meet the needs of the local community. Refer to figure 2 above.

The development goals comprise:

- Enhanced natural environments – protect and enhance the existing environment including natural streams, wetlands, vegetation and ecological corridors.
- Lightly fitted urban structure – follow the natural environment to integrate with the landscapes and watercourses.
- Walkable & cycle-friendly movement network.
- Extensive open spaces and facilities.
- High-quality residential development with a focus on sustainability.
- The development will link up with the surrounding transport network.

### 2.3 Physical Setting

The Hao Block is situated to the east of SH1:

- 1711, 1723 and 1773 State Highway 1, Warkworth.

The Endean Block is situated to the west of SH1:

- 8, 30, 36, 40, 46, 83, 123 and 125 Valerie Close, Warkworth.
- 1711, 1723 and 1773 State Highway 1, Warkworth.
- 1711, 1723 and 1773 State Highway 1, Warkworth.

### 2.4 Plan Change - Legislative Requirements

When considering a private plan change; Auckland Council must assess the application on the following issues:

- Assessing whether the private plan change will meet the purpose of the RMA (s5)
- Considering matters of national importance under the RMA (s6)
- Having regard to matters listed at s7 of the RMA
- Taking into account the principles of the Treaty of Waitangi (s8)
- Analysing the necessity, effectiveness and efficiency of, and alternatives to, the proposed change (s32).

Refer to section 1.3 above.

### 3 Methodology

The Manuhiri Kaitiaki Charitable Trust has evaluated the possible impacts that the proposed project may have on cultural values by:

- i) Identifying the environmental and cultural baseline assets.
- ii) Linking the cultural activities and/or values that are associated with that asset.
- iii) Setting out the possible impacts on the values or activities that may be caused by the proposed development.
- iv) Determining if the mitigation or actions offered by the applicants is sufficient to prevent an adverse effect on cultural values.
- v) Providing recommendations, where necessary, that will ensure that the mauri, cultural values, and the environment will be protected and enhanced.

This report has been produced on a background desktop study based on the expert reports and AEE as provided by the applicant. A site visit was conducted on **13 August 2021** with the Applicants Planners.

Oral korero with Manuhiri Kaumatua was also drawn upon for reference and deeper cultural knowledge/ respect and understanding of the site.



### 4 Cultural Values Assessment

The tables below set out the Ngāti Manuhiri Settlement Trusts' cultural values used by the Manuhiri Kaitiaki Charitable Trust in this assessment. These values are linked to the *taonga* baseline environment assessment followed by a cultural values assessment of the activities as proposed by the applicants set out under the relevant heading below in chapter 4. This relates only to the Plan Change Applications. Where resource consents are required later, the applicants shall approach the Manuhiri Kaitiaki Charitable Trust for each resource consent to obtain kaitiaki reports for the particular stages of the development.

<b>Ngā Uara Value</b>	<b>Description</b>	<b>Concerning the proposed works</b>
Manuhiritanga	Our identity and uniqueness as Ngāti Manuhiri, upholding the mana of Ngāti Manuhiri.	Aspects that may be unique to Ngāti Manuhiri must be protected.
Mana Motuhake	Active leadership and decision making.	Authority to manage the sea and land within the rohe.
Whakapapa	Genealogy or lineage, linking or tracing whakapapa through reciting it.	Sensitive environmental management is required to safeguard the link between people and the earth.
Whanaungatanga	Through our whakapapa, our identity; knowing our mātauranga.	Recognition of people and the environment are holistically intertwined.
Kaitiakitanga	Cultivating a sustainable healthy environment and healthy lifestyle for all people.	Guardianship and stewardship of the environment by the Manuhiri Kaitiaki Charitable Trust.
Mana Whenua	Territorial right from generational occupation.	Authority to manage the sea and land within the rohe.
Tino Rangatiratanga	Leadership, self-determination, sovereignty, self-government.	Allowing and empowering the Manuhiri Kaitiaki Charitable Trust to be involved in the resource consent process.
Mātauranga Māori	Aspects of Mātauranga Māori considered, and which may be highlighted as or if appropriate, include: <ul style="list-style-type: none"> <li>• Mauri</li> <li>• Wāhi tapu</li> <li>• Kōrero tūturu/Historical</li> <li>• Rawa tūturu/Customary Resources</li> <li>• Hiahiatanga tūturu/Customary Needs</li> <li>• Whakaaronui o te wa/Contemporary Esteem</li> </ul> Horopaki/Connection	The richness and assistance that Mātauranga Māori, Maori knowledge, can contribute towards environmental protection must be upheld considering that it is based on.
Taonga	Treasured or valued, whether tangible or not.	Taonga must be protected and establishing how the mauri of the site and taonga will be sustained.
Manaakitanga	Caring for the environment so that Ngāti Manuhiri can care for the people.	Resource management that sustains the ability of Manaakitanga, ongoing generosity and hospitality.
Kotahitanga	Participating together; having open, honest and transparent communication.	Collaborative management of resources to ensure collective goals are achieved.

*Table 1 Ngāti Manuhiri Cultural Values*

<b>Ngā Uara Value</b>	<b>Description</b>	<b>Concerning the proposed works</b>
Ki uta ki tai	Mountains to the sea — holistic integrated catchment management. An integrated understanding of the environment.	Cumulative impacts and future project stages and developments should be considered. Environmental impacts should not be compartmentalized. E.g., no loss of streams.
Wāhi Tapu	Scared, spiritual and historical sites or artefacts.	The cultural heritage of Ngāti Manuhiri must be protected.
Wai (water) <ul style="list-style-type: none"> <li>- Wai ora</li> <li>- Wai Māori</li> <li>- Wai mate</li> </ul>	<ul style="list-style-type: none"> <li>- Healthy water for drinking purposes.</li> <li>- Free-flowing water.</li> <li>- Water pollution.</li> </ul>	Impacts on water must be prevented or mitigated. Promote a reciprocal relationship with water. Water must be drinkable and swimmable.
Mauri	Life Force, the Essence.	Ensuring that the mauri is not compromised and it should be restored or enhanced where it has been diminished. Recognition that the environment must come before human needs.
Wairuatanga	Embedded emotion or spirit.	The spiritual implication of the activities must be considered in terms of resource use and management.
Tiaki taiao	Biodiversity.	Biodiversity is seen as taonga. All native species must be protected and the ecological values enhanced where there has been environmental degradation.
Mahinga kai	Traditional food sources. E.g., catching fish.	Construction works have the potential to cause sedimentation and water pollution. Stream reclamation and in-stream works. Fish passage and relocation must always be provided for.

*Table 2 Ngāti Manuhiri Cultural Values Continued*



#### 4.1 Wāhi Tapu, Taonga & Whenua

Wāhi tapu and taonga form part of the cultural heritage of Ngāti Manuhiri Settlement Trust and includes archaeological sites, ecofacts and artefacts as well as sites of spiritual and historic significance to the trust. For example, wāhi tapu may include pā sites, battlefields, burial grounds, significant historic iwi sites, and waka landings. Taonga can refer to artefacts or parts thereof, objects, flora, fauna, water bodies, Tikanga, history, traditions, or people. The Manuhiri Kaitiaki Charitable Trust are kaitiaki of all aspects of our history, culture, traditions and Tikanga. Only Ngāti Manuhiri Settlement Trust, or the agents of the Trust, can establish the significance of any historic place or area associated with our iwi. There are many sites of significance that are only known to iwi members. These sites can include urupā and places associated with significant events. Such places are wāhi tapu and will be protected by iwi. The Ngāti Manuhiri Settlement Trust believes that the inherent mana of their tupuna lives on through whakapapa and their successive generations and considers the wahi tapu (sacred space) and urupā (cemeteries) where their tupuna lie as places that are tapu (sacred) requiring both kaitiakitanga (protection) and utu (reverence).

#### CULTURAL BASELINE ASSESSMENT & ASSOCIATED CULTURAL ACTIVITIES AND VALUES

ASSET	DESCRIPTION	CULTURAL ACTIVITIES & VALUES
<b>Pōhuehue Scenic Reserve</b>	Statutory Acknowledged Area. Cultural, Spiritual, Historic and Traditional Association of Ngati Manuhiri with Pohuehue Scenic Reserve.	Whakapapa, Wāhi tapu & Taonga, Kaitiakitanga, Mauri, Kotahitanga and Mana Whenua and Rangatiratanga.  Ki uta ki tai.
<b>Puhinui Warkworth</b>	The area is known today as Warkworth was once called Puhinui.	
<b>Wāhi tapu &amp; Whenua the land</b>	Although the land at the development sites has been modified for farming and residential development, <u>there is always the potential that Wāhi tapu &amp; Taonga may be found on site.</u>  Two archaeological assessments have been completed for the Hao and Endean developments site respectively.	
<b>Natural Taonga</b>	Taonga such as the natural environment (rivers, fauna & flora) is dealt with below under headings such as water and biodiversity for example.	

Cultural Assets Narrative	
<b>Pōhuehue Scenic Reserve</b>	Statutory Acknowledged Area. This prominent scenic reserve located beside State Highway 1 is particularly valued by Ngāti Manuhiri as a visible and accessible remnant of the lush native forest that once covered the district.

	<p>It takes its name from a native climber, the pohuehue, which was valued for its tenacity. The name of the reserve is also valued as a reminder of the Ngati Manuhiri ancestor Pōhuehue who (was the father of the twentieth century Ngāti Manuhiri leader Tenetahi Te Riringa. Ngati Manuhiri recognises the significant ecological, scientific, educational and recreational values of the reserve and is committed to conserving the values of the areas spiritual, cultural and historic into the future. This area is rich in native vegetation and situated relatively close to the development site.</p>
<p><b>Puhinui Warkworth</b></p>	<p>The area is known today as Warkworth was once called Puhinui. The waterfalls at the head of the Mahurangi River, in the centre of town, are called the Puhinui Falls are wāhi tapu, being of significance to Ngāti Manuhiri. Further south of the falls along the awa (river) are waka landing sites used by the people as they travelled inland from the coast, to kāinga, cultivations or through travel. Many Ngāti Manuhiri tupuna is associated with or known to have occupied this wider area including Pōnui, Maeaea (grandson of Manuhiri) and Maraeāriki (brother of Manuhiri).</p> <p>Historically this inland area was forested (kauri) and was utilized for many resources i.e. snaring forest birds; gathering fruits and berries for food or rongoā (medicine); trapping and gathering tuna (eels), koura, kākahi (freshwater mussels) and waterfowl from the Mahurangi River and its tributaries; felling trees for waka; and harvesting flax for weaving. New sites within Ngāti Manuhiri rohe (area) are still being uncovered today.</p>
<p><b>Wāhi tapu &amp; Whenua the land</b></p>	<p>Two archaeological assessments have been completed by Clough &amp; Associates for the Hao and Endean developments site respectively.</p> <p><b><u>Hao Site:</u></b>  <i>“Although there are several recorded sites of archaeological and other historic heritage significance within the general vicinity of the proposed Plan Change Area, there are none on the property or within the immediate vicinity, and the archaeological survey did not identify any archaeological or other historic heritage sites. The proposed Plan Change Area, therefore, has no known archaeological value or significance and the potential for unidentified subsurface archaeological remains is considered to be low.”</i></p> <p><i>“In any area where archaeological sites have been recorded in the general vicinity it is possible that unrecorded subsurface remains may be exposed during development. However, based on the distribution of recorded sites in the wider area and the results of the field survey, it is considered unlikely that any unidentified subsurface archaeological remains will be present within the proposed Plan Change Area.”</i></p> <p><b><u>Endean Site:</u></b>  <i>“Based on the current survey, historical research and previous archaeological work in the area, any future development within the proposed Plan Change Area has the potential to affect one known archaeological site (R09/2284, Historic Road), which is of limited archaeological/historic heritage value.”</i></p> <p><i>“In any area where archaeological sites have been recorded in the general vicinity it is possible that unrecorded subsurface remains may be exposed during development. While it is considered unlikely in this situation due to the known history and distribution of sites in the area, the possibility is provided for under the AUP OP Accidental Discovery Rule (E12.6.1).”</i></p>

**CULTURAL IMPACT ASSESSMENT & MITIGATION**

<b>ASSET</b>	<b>IMPACT</b>	<b>PROPOSED OFFSETTING/RECOMENDATION</b>
<b>Pōhuehue Scenic Reserve</b>	The development will not impact this statutory acknowledgement area.	<ul style="list-style-type: none"> <li>- Ongoing respect and recognition of Ngāti Manuhiri’s relationship, cultural and historical association with the reserve and wider area.</li> </ul>
<b>Puhinui Warkworth</b>	The development will expand the Town of Puhinui to provide for future growth and urbanisation. Large residential development – urbanisation.	<ul style="list-style-type: none"> <li>- Ongoing respect and recognition of Ngāti Manuhiri’s relationship, cultural and historical association with the Puhinui area.</li> <li>- Positive outcomes: The development will provide for housing, which is in great demand within the Auckland Region.</li> </ul>
<b>Wāhi tapu &amp; Whenua the land</b>	<p>Significant earthworks and soil/vegetation clearance.</p> <p>There is the potential to uncover subsurface Wāhi tapu.</p> <p>Adverse cultural impact if dealt with incorrectly and protocols not adhered to.</p>	<ul style="list-style-type: none"> <li>- Continuous engagement with the Manuhiri Kaitiaki Charitable Trust. The Trust is to be approached stage by stage for future resource consents whereby the Trust will be consulted and provide Kaitiaki Reports for each Stage at the cost of the Applicants.</li> <li>- Any koiwi or other taonga found or uncovered will be left untouched and contact made immediately with the Ngati Manuhiri Governance Entity to ensure representation is present on-site and appropriate Tikanga is followed, noting that the treatment of the koiwi or other taonga will also be subject to any procedures required by law.</li> <li>- Compliance with the Accidental discovery Protocol as set out in Annexure 3 hereto.</li> </ul>
<b>Natural Taonga</b>	Significant earthworks and soil/vegetation clearance.	Taonga such as the natural environment (rivers, fauna & flora) is dealt with below under headings such as water and biodiversity for example.

## 4.2 Wai

The Ngāti Manuhiri Settlement Trust values water both generally through Te Ao Māori (the Māori worldview) and our cultural, historic, and traditional links with specific streams, rivers, wetlands, lakes, springs, seaways and other water bodies. Mauri is a binding force between the spiritual and physical; it sustains all life and is strongly present in water. The mauri of a water body is thus a measure of its life-giving capacity or physical and spiritual health. Also, water is valued for drinking, transport, as a source of kai, and irrigation.

Waterways can become severely degraded due to poor management of waste, stormwater, earthworks and other pollutants or pest fish which destroy or significantly decrease their mauri. The importance of the coastal area to the Ngāti Manuhiri Settlement Trust over many generations is reflected by ancient whakataukī and waiata, traditions associated with the ocean, the sailing and navigational skills of the tribe, and the adornment of Ōmaha Marae as the present-day focal point of the iwi today. One of the key te taiao indicators for this project are the stream, rivers, catchment, and Moana. Many factors have contributed towards the loss of wai māori such as farming, urbanisation, loss of land and ongoing failure of management regimes to recognise the Māori traditional values and uses of water bodies. Ngāti Manuhiri wishes to protect and conserve the and wai māori and Moana within its rohe. It is a critical responsibility of the Manuhiri Kaitiaki Charitable Trust, as kaitiaki, to ensure that that all water resources remain healthy. Ngāti Manuhiri believes that all waterways are taonga, treasures that should be managed and enhanced for future generations.

### *CULTURAL BASELINE ASSESSMENT & ASSOCIATED CULTURAL ACTIVITIES AND VALUES*

<b>ASSET</b>	<b>DESCRIPTION</b>	<b>CULTURAL ACTIVITIES &amp; VALUES</b>
<b>Te Moana Nui ō Toi</b>	- The Regional Parkland at Te Ārai ō Tāhuhu and associated streams are adjacent to the coastal marine area known to Ngāti Manuhiri as Te Moana Nui ō Toi (seaways north and east of Whāngaparāoa).	Mahinga kai, kaitiakitanga, Mauri and Wairuatanga, Kotahitanga and Mana whenua. Ki uta ki tai.
<b>Mahurangi River</b>	- The Mahurangi River is culturally significant to the people of Ngati Manuhiri. The Mahurangi River flows towards Te Moana Nui ō Toi.	Mahinga kai, kaitiakitanga, Mauri and Wairuatanga, Wai Ora & Wai Māori. Ki uta ki tai, Manuhiritanga.
<b>Wai Māori freshwater streams</b>	- Freshwater which runs free or unrestrained. - The ecological assessment has identified several streams and flow paths that flow over the development site.	Mahinga kai, kaitiakitanga, Mauri and Wairuatanga, Wai Ora & Wai Māori. Ki uta ki tai.

## Cultural Assets Narrative



### Te Moana Nui ō Toi

Through ancient whakapapa, Ngāti Manuhiri are direct descendants of Toi Te Huatahi a famous early Māori ancestor and voyager, after whom Te Moana Nui ō Toi is named. This ocean area and its mauri, kaitiaki, biodiversity, seaways, islands and traditions lie at the heart of Ngāti Manuhiri. Te Moana Nui ō Toi and its islands and coastal margins are also associated with the earliest ancestral origins of Ngāti Manuhiri through descent from the ancestors Maui Pae, Manaia and Tāhuhuniorangi.

Further, this seaway is associated with the arrival of the Tainui and Aotea waka in the region and the renowned ancestors Rakataura and Turi, from whom our founding ancestor Manuhiri descends. The seas of Te Moana Nui ō Toi provided a vast source of food for Ngāti Manuhiri over generations including sea mammals, fish, shellfish, seaweed and sea birds.



### Mahurangi River

The Auckland Council Cultural Heritage Index identifies a multitude of archaeological sites (midden – shell, pits, terraces, historic house sites and pā sites) along the Mahurangi River, south of Puhinui Falls, evidence indicative of the intensive generational occupation and use. Rivers were not only a source of fresh water and kai (food) but were the main access routes inland to kāinga, cultivations or overland pathways.

The Mahurangi River takes its name from a small island off Waiwerawera. As outlined previously, Ngāti Manuhiri links with the entire northeast of Tāmaki Makaurau and eastern Kaipara date back to at least the 14th century. Pā were usually located in defensive, significant, or strategic places throughout the rohe and there were both permanent and temporary (seasonal) kāinga (settlements), particularly adjacent to sheltered waters or rivers. As previously stated, the iwi was predominantly coastal dwelling, as evidenced by a large number of recorded archaeological sites but the entire rohe was occupied and travelled by Ngāti Manuhiri and their whanaunga (relations) for generations. Ultimately the rivers drain to the Te Moana Nui ō Toi via the Mahurangi harbour.



*Figure 3 Overland flow paths relating to Hao and Endean Sites Source: Bioresearches Ecological Report*

#### **Wai Māori**

Freshwater which runs free or unrestrained is of cultural significance to Ngati Manuhiri.

It is evident from the ecological assessment undertaken by Bioresearches that there are numerous flow paths over the Hao and Endean development sites. Ngati Manuhiri advocate for the protection and enhancement of as many natural streams as possible. Despite the ecological assessments finding that most of the watercourses were of “low” ecological value; plan changes and future development must provide for the protection and enhancement of these streams so that the ecological value could be improved to “high” in the future.

Multiple overland flow paths are indicated on both the Hao & Endean sites as set out in the ecological report by Bioresearches.

#### **Hao Site:**

All of the watercourses were classified as having low ecological value with artificial channels. Other issues relate to limited riparian vegetation, stock access, degraded instream habitat, low indigenous vegetation biodiversity and abundance.

#### **Endean Site:**

Two streams were classified as having moderate ecological value. Most of the watercourses were classified as having low ecological value with artificial channels. Other issues relate to limited riparian vegetation, stock access, degraded instream habitat, low indigenous vegetation biodiversity and abundance.

The Bioresearches Ecological Report furthermore supports and reiterates the National Policy Statement for Freshwater Management 2020 (NPS-FM):

- a) adverse effects on wetlands and streams are first avoided, where practicable; and*
- b) where adverse effects cannot be avoided, they are minimised where practicable; and*
- c) where adverse effects cannot be minimised, they are remedied, where practicable;*
- d) where more than minor residual adverse effects cannot be avoided, minimised or remedied, aquatic offsetting is provided where possible; and*
- e) if aquatic offsetting of more than minor residual adverse effects is not possible, aquatic compensation is provided; and*
- f) if aquatic compensation is not appropriate, the activity itself is avoided.*

CULTURAL IMPACT ASSESSMENT & MITIGATION

ASSET	IMPACT	PROPOSED OFFSETTING/RECOMENDATION
<p><b>Te Moana Nui ō Toi</b></p> <p><b>Te awa Mahurangi</b></p> <p><b>Wai Māori other rivers &amp; streams</b></p> <p><b>Wetlands</b></p>	<ul style="list-style-type: none"> <li>- Major adverse impact if mitigating factors are not provided for.</li> <li>- Degradation or destruction of the mauri of water.</li> <li>- Reclamation/loss of streams and watercourses.</li> <li>- Sedimentation and contaminants entering the water because of the construction activities.</li> <li>- Degradation of the food-producing or other natural resource capacity of waterways.</li> <li>- Degradation of the Moana via streams and rivers entering the Mahurangi Harbour.</li> <li>- Discharge of stormwater impacts.</li> <li>- Discharge of wastewater impacts where wastewater disposal fields are used for the bigger lots.</li> </ul>	<ul style="list-style-type: none"> <li>- Ensuring that spiritual and cultural concepts are recognised as key issues in water management</li> <li>- ensuring that natural waterways, estuaries and the moana are recognised for their food and other resources and that water management places a priority on protecting and enhancing the food and resource-producing capacity of waterways.</li> <li>- The mauri of all watercourses must be protected. This is the essence of life, life-force that is within all creation. Ensuring that the mauri is not compromised, and it should be restored or enhanced where it has been diminished.</li> <li>- Ongoing engagement in discussion of water protection with Manuhiri Kaitiaki Charitable Trust by approaching the Trust at each stage of the development. Such as the submission of stormwater plans for each stage. Providing mana whenua with a role in decision making relating to water. The Trust supports the opportunities and enhancements provided for in the Stormwater management plan drafted by Tonkin + Taylor.</li> <li>- All watercourses must be protected and enhanced by native riparian planting which should be covenanted with ongoing maintenance requirements. Exotic plants should be removed.</li> <li>- The Trust does not support the loss of natural streams for development purposes. The development should be built to accommodate nature. Naturalizing is preferred.</li> <li>- Ensuring robust sediment control mechanisms are in place before and during any works.</li> <li>- Wastewater disposal must be to land, nor directly to any awa. Disposal fields must maintain the minimum legal distances or further from watercourses and wetlands. It is preferred that water should always be cleansed by the Papatūānuku land even where effluent has been treated.</li> </ul>
<p><b>Water usage</b></p>	<ul style="list-style-type: none"> <li>- The project will make use of Watercare network facilities for water usage and wastewater treatment.</li> <li>- The reuse of water has not been finalised at this stage but there are possibilities.</li> </ul>	<ul style="list-style-type: none"> <li>- The project must allow for rainwater and stormwater harvesting. The reuse of water must be facilitated where possible in terms of <i>toitūtanga sustainability</i>.</li> <li>- Tau utu utu – reciprocity, the need to balance and restore what is taken.</li> </ul>

### 4.3 Tiaki taiao

The Māori worldview considers everything living and non-living to be interconnected and that humans are therefore linked with tiaki taiao biodiversity. Ngāti Manuhiri have a role as kaitiaki to preserve the mauri, wāhi tapu (sacred sites) and natural taonga (treasures) in their rohe. Taonga katoa species refer to flora and fauna that are fundamental and significant to the culture and identity of Ngāti Manuhiri. Taonga species provide sources of inspiration of sources cultural expression, food, shelter, clothing as well as medicinal purposes, Rongoa Māori. These taonga form part of the inherited knowledge and are related to Ngāti Manuhiri by whakapapa. As mana whenua, the Ngāti Manuhiri Settlement Trust work on the principle that given the extent of environmental degradation from human activities and development, all new developments/activities should be looking for ways to enhance biodiversity and leave the environment in a better state.

#### *CULTURAL BASELINE ASSESSMENT & ASSOCIATED CULTURAL ACTIVITIES AND VALUES*

ASSET	DESCRIPTION	CULTURAL ACTIVITIES & VALUES
<b>Tiaki taiao</b> <b><i>Native Fauna</i></b> <b><i>Native Fish</i></b>	<ul style="list-style-type: none"> <li>- All Tiaki taiao has a high cultural value to the Manuhiri Kaitiaki Charitable Trust.</li> <li>- All native tiaki taiao found in the Ngāti Manuhiri rohe are taonga.</li> </ul>	Mahinga kai, Kaitiakitanga, Taonga, Manaakitanga. Whakapapa & Manuhiritanga.
<b>Tiaki taiao</b> <b><i>Native Vegetation / Flora</i></b>	<ul style="list-style-type: none"> <li>- All Tiaki taiao has a high cultural value to the Manuhiri Kaitiaki Charitable Trust.</li> <li>- All native tiaki taiao found in the Ngāti Manuhiri rohe are taonga.</li> </ul>	Mahinga kai, Kaitiakitanga, Taonga, Manaakitanga. Rongoa Māori. Whakapapa & Manuhiritanga.



**Cultural Assets Narrative**

**Tiaki taiao**

**Native Fauna**

**Native Fish**

Figure 4 Pihoi - New Zealand Pipit



**As per the Bioresarches Ecological report:**

Three species (forest gecko, elegant gecko and copper skink) have been recorded within 5 km of the Project areas (Endean and Hao Blocks).

There is habitat potential for many indigenous taonga with the development sites.

Many exotic species threaten native species reported within 5 km of the site as well habitat potential.

North Island kaka has been recorded in a few locations in Dome Valley and around Warkworth.

New Zealand Pipit is 'At-Risk' (declining) could be expected to use rough, open areas of both blocks, for foraging.

The Department of Conservation's National bat database identifies long-tailed bat records throughout the Rodney District, including pine forest at Riverhead Forest, between Puhoi and Warkworth and Dome Valley.

**Hao Site:**

No fauna surveys.

More comprehensive assessments are recommended to be undertaken during the summer period, when these faunas are more active." – For native bats and lizards.

**Endean Site:**

"Additional summer fauna surveys, particularly for long-tailed bats, should be undertaken to identify other potentially high-value habitats.

**Tiaki taiao**

**Native Vegetation / Flora**

Figure 5 Manuka flowers



**As per the Bioresarches Ecological report:**

**Hao Site:**

- Terrestrial Significant Ecological Areas (SEA-T) are associated with the southern boundary of the Hao Block. This edge supports threatened **kauri trees**, where kauri dieback hygiene protocols would restrict development activities within 3 x their driplines. Auckland Council formerly required 30 m setbacks where possible, and therefore in the absence of any further fauna surveys, a wider buffer could be appropriate if this area is found to be used as a flyway for nationally critical long-tailed bats.
- A series of lower value indigenous vegetation fragments that run approximately 10-50 m from, and parallel with, the SEA edge at the southern boundary of the Hao Block may qualify as 'significant' for 'At Risk' or 'Threatened' fauna and therefore provide an opportunity for protection, enhancement and providing connectivity. However, and potentially more importantly, protection of these fragments and maintenance of open space in between these fragments and Avice Miller Scenic Reserve would provide a setback from kauri trees at the southern boundary and a wildlife corridor, which would be of very high value if bats are recorded using that edge.
- It should also be acknowledged that hedgerows, including those dominated by exotic species, on both property blocks, may provide habitat for indigenous lizards or long-tailed bats (including potential



Figure 6 Kauri Tree

roost habitat). More comprehensive assessments are recommended to be undertaken during the summer period when these faunas are more active.

**Endean Site:**

Terrestrial Significant Ecological Areas (SEA-T) are associated with the southwestern corner of the Endean Block.

Moderate value vegetation, being the kānuka forest and mixed exotic/native fragments, both meet Auckland Council's criteria for SEAs and should therefore be protected under the proposal.

**CULTURAL IMPACT ASSESSMENT & MITIGATION**

ASSET	IMPACT	OFFSETTING/RECOMENDATION
<b>Tiaki taiao</b> <b>Native Fauna</b> <b>Native Fish</b>	Adverse impact on cultural values if the recommendations are not considered and applied.  Loss of habitat. Loss of taonga. Sedimentation can impact biodiversity.	<ul style="list-style-type: none"> <li>- Promoting the enhancement of ecosystems to achieve conservation of native species.</li> <li>- Native fauna must not be harmed during the construction phase.</li> <li>- Protection of native species for customary use through sustainable management.</li> <li>- Native fauna must be relocated where necessary.</li> <li>- Protection of existing and the regeneration of native habitats must be provided for.</li> <li>- A Native Fauna Management Plan must be drafted and provided to Ngāti Manuhiri for approval. This could be provided for at the various consent stages.</li> <li>- Bats and Lizards; More comprehensive assessments are recommended to be undertaken during the summer period when these faunas are more active.</li> <li>- A Pest Management Plan must be drafted and provided to Ngāti Manuhiri for approval.</li> <li>- Erosion and sedimentation plans.</li> </ul>

<p><b>Tiaki taiao</b> <b>Native</b> <b>Vegetation /</b> <b>Flora</b></p>	<p>Adverse impact on cultural values if the recommendations are not considered and applied.</p> <p>Loss of habitat. Loss of taonga &amp; rongoa. Spread of weeds.</p>	<ul style="list-style-type: none"> <li>- Legal covenants for riparian areas are supported – planting and weeding in perpetuity.</li> <li>- Large setbacks from significant ecological areas. Fewer houses – low-density housing near ecologically significant areas.</li> <li>- Any native vegetation that is removed (where necessary) must be offset with eco-sourced native vegetation.</li> <li>- Tree Protection methodologies and recommendations from an arborist must be obtained before any works commencing.</li> <li>- The development must provide for enhancement, protection and connectivity. Protection and enhancement of native indigenous vegetation fragments. The development should be built to maintain and enhance these fragments as they provide wildlife corridors for taonga species.</li> <li>- Promoting the enhancement of ecosystems to achieve conservation of native species.</li> <li>- A Restoration (to include riparian planting) and Pest Management Plan must be drafted and provided to Ngāti Manuhiri for approval.</li> <li>- Wide riparian margins must be provided for, the wider the better.</li> <li>- Exotic species must be removed (except should this be advised under an ecologist for habitat purposes). No further exotic species must be planted within the development.</li> <li>- All weed removal must be manually undertaken, the use of toxins is not supported.</li> <li>- Kauri dieback and myrtle rust protocols must be adhered to.</li> </ul>
--	---	--

#### 4.4 Hauora

Provision for the social, economic, and cultural wellbeing of Ngāti Manuhiri as an iwi is central to our concept of sustainable management. Ngāti Manuhiri once had possession of vast resources which provided for our needs; however, alienation from our land base has weakened our tribal structures and resulted in a loss of identity for many. Provision for social, economic, and cultural well-being requires that our people can live and work within our rohe. Initiation of commercial activities in traditional kāinga areas is an important way to facilitate iwi development. Such initiatives are a part of the relationship between Mana Whenua culture and traditions with our ancestral lands, water, sites of significance, wāhi tapu and other taonga. Iwi development is also a part of the kaitiaki responsibilities of the Ngāti Manuhiri Settlement Trust.

#### *CULTURAL BASELINE ASSESSMENT & ASSOCIATED CULTURAL ACTIVITIES AND VALUES*

ASSET	DESCRIPTION	CULTURAL ACTIVITIES & VALUES
Hauora	Provision for social, economic, and cultural well-being. Facilitate iwi development and contribution towards the Māori economy. Ensuring that the cumulative effects of activities upon Ngāti Manuhiri as mana whenua and our taonga are fully recognised and provided for in resource management decision-making, resource consents and policy-making processes.	Whakapapa, Mauri, Mana Whenua, Kotahitanga.

#### *CULTURAL IMPACT ASSESSMENT & MITIGATION*

ASSET	IMPACT	CULTURAL ACTIVITIES & VALUES
Hauora	<p>The plan change has the potential to positively impact &amp; contribute towards the Hauora of Ngāti Manuhiri if opportunities are provided.</p> <p>The cumulative impacts of taking of natural resources on Mana Whenua and our wāhi tapu sites, taonga, whenua and wai (water).</p> <p>Developers that do not give back to the community.</p>	<ul style="list-style-type: none"> <li>- Recognition and respect of the Ngāti Manuhiri cultural values and associations with Puhinui.</li> <li>- Acknowledgement of the alienation of their land to provide opportunities for the benefit of Ngāti Manuhiri people.</li> <li>- Implementation of this cultural values assessment and the recommendations herein.</li> <li>- Ongoing consultation and engagement with the Manuhiri Kaitiaki Charitable Trust.</li> <li>- Providing copies of all environmental monitoring results and reports to the Manuhiri Kaitiaki Charitable Trust should the Trust request this information.</li> <li>- Providing for Kaitiaki &amp; Cultural Monitoring conducted by the Manuhiri Kaitiaki Charitable Trust at the applicants' costs at agreed costs and intervals.</li> <li>- Consider enhancement and restorative projects to give back to the surrounding environment and communities.</li> <li>- Consider providing employment/economic benefit and social enhancement to the Ngāti Manuhiri Settlement Trust to ensure that their identity and ability to thrive within their rohe is restored.</li> </ul>

## Mauri & Wairua

Spiritual values pertain to mauri (life force) and wairua (spiritual nature/forces/essences) of people, flora, fauna, land, bodies of water etc. All thriving things have mauri and wairua. Mauri has been translated to mean the essence of life or the life principle. Ensuring protection and enhancement of the mauri is a fundamental responsibility of the Manuhiri Kaitiaki Charitable Trust.

Concerning residential development and the environmental impacts associated therewith, this includes recognising the inherent value of resources beyond the desire for human use and taking account for spiritual implications of resource protection, management and use.

The cultural significance of *inter alia* Pōhuehue Scenic Reserve, Puhinui, the Mahurangi River and wai māori have been explained above. The area is highly regarded for its water quality life-giving qualities. Even though the environment in the development sites has been modified and subject to farming and residential development the environment has managed to maintain the mauri to a certain extent. As Kaitiaki, Manuhiri Kaitiaki Charitable Trust wants to see this mauri protected, enhanced or restored.

### CULTURAL BASELINE ASSESSMENT & ASSOCIATED CULTURAL ACTIVITIES AND VALUES

ASSET	DESCRIPTION	CULTURAL ACTIVITIES & VALUES
Mauri & Wairua	Mauri is the binding force between the physical and metaphysical, the intrinsic value of ecosystems, or the life force of an entity. The Mauri and Wairua must be preserved and enhanced.	Mauri & Wairuatanga.

### CULTURAL IMPACT ASSESSMENT & MITIGATION

ASSET	IMPACT	OFFSETTING/RECOMMENDATION
Mauri & Wairua	<ul style="list-style-type: none"> <li>- Major adverse impact.</li> <li>- The mauri of the development and all things connected has already been impacted upon.</li> <li>- Cumulative environmental impacts.</li> </ul>	<ul style="list-style-type: none"> <li>- The sites require enhancement as the mauri needs to be restored from previous farming and residential modification. The enhancements recommended can assist to restore the mauri. Offsetting and Enhancement strategies will contribute towards restoring the mauri.</li> <li>- Considering the nature of large residential developments, and that the land is modified with vegetation clearance; aggressive rehabilitation and/or offsetting will be required.</li> <li>- Ensuring the maintenance and enhancement of Tikanga and spiritual wellbeing within the area e.g., preceding all related works with Ngāti Manuhiri Settlement's Trusts Tikanga so cultural values are upheld.</li> <li>- Plan Chane and Resource consent conditions that include the recommendations in this CVA.</li> </ul>

## 5 Conclusion

The Manuhiri Kaitiaki Charitable Trust supports the proposed plan change, in principle, as long as the recommendations set out herein below are provided. This cultural values assessment indicates that the plan change has the potential to impact the Ngāti Manuhiri Settlement Trust cultural values discussed but that with proper mitigation these impacts can be avoided or limited to an acceptable level. The issue is not whether activities such as residential development and urbanisation should be discouraged, but rather a balancing act between protecting the mauri, cultural values, management of taonga natural resources, providing opportunities for Māori, the need for the natural resource and protecting our whenua for future generations.

### 5.1 Implementing recommendations and including information

The key to fostering an effective relationship between applicants and mana whenua is to genuinely consider the contents of this CVA. It is good practice for applicants to respond in writing to the terms of the CVA or to even meet with mana whenua should the matter require it. The conditions and recommendations should be addressed as to how these could be accommodated and the implications for the application.

### 5.2 Recommendations and/or conditions

The following recommendations for avoidance or mitigation of cultural impacts are provided as points of discussion between the applicant, statutory agencies, and the Manuhiri Kaitiaki Charitable Trust. The Trust requests a formal written response to the below recommendations before finalisation of the application for Plan Change. The Manuhiri Kaitiaki Charitable Trust requests that Council considers including the below recommendations set out in this report concerning the Plan Change.

#### 1 Tikanga

The Manuhiri Kaitiaki Charitable Trust provide the appropriate Tikanga for the project, including guidance on works protocols, opening ceremony and other blessings on the granting of the resource consent.

#### 2 Cultural Induction

All contractors conducting works relating to development must attend a cultural induction delivered by Manuhiri Kaitiaki Charitable Trust at the applicant's cost. This can be addressed at the resource consenting stages.

### 3 Future Resource Consents and Continuous Engagement

The Trust is to be approached stage by stage for future resource consents whereby the Trust will be consulted and provide Kaitiaki Reports for each Stage at the cost of the Applicants.

### 4 Cultural Kaitiaki Monitoring

The Manuhiri Kaitiaki Charitable Trust is given the opportunity to conduct cultural & kaitiaki monitoring on an ongoing basis at intervals and costs to be agreed upon by the applicants'/developers and the Trust.

### 5 Cultural footprint

Ngāti Manuhiri request opportunities to reflect our cultural footprint as Mana Whenua within this development including:

- Opportunity to put forward cultural road names.
- Opportunity to name reserves/parks.
- Cultural patterning or design is incorporated into the built environment e.g., cobbled areas incorporate traditional tukutuku patterns or carved posts on footbridges.
- Applicant to consider commissioning from Ngāti Manuhiri a cultural artwork (e.g., sculpture or carving) as a feature within the reserve, central walkway or other parts of the development.
- Such opportunities would support Auckland Councils PAUP outcomes which include 'A Māori identity that is Auckland's point of difference in the world' and 'A culturally rich and creative Auckland'.

### 6 Wāhi tapu & Taonga

- Ongoing respect and recognition of Ngāti Manuhiri's relationship, cultural and historical association with the wider Puhinui *Warkworth* area.
- Any koiwi or other taonga found or uncovered will be left untouched and contact made immediately with the Ngāti Manuhiri Governance Entity to ensure representation is present on-site and appropriate Tikanga is followed, noting that the treatment of the koiwi or other taonga will also be subject to any procedures required by law.
- Compliance with the Accidental discovery Protocol as set out in Annexure 3 hereto.

### 7 Wai

- Ensuring that spiritual and cultural concepts are recognised as key issues in water management - ensuring that natural waterways, estuaries and the moana are recognised for their food and other

resources and that water management places a priority on protecting and enhancing the food and resource-producing capacity of waterways.

- On-going protection of the mauri of all water resources that the project may impact including the estuaries, harbours and the Moana are recognised as wāhi taonga. A holistic approach is required.
- Ongoing engagement in discussion of water protection with Manuhiri Kaitiaki Charitable Trust by approaching the Trust at each stage of the development. Such as the submission of stormwater plans for each stage. Providing mana whenua with a role in decision making relating to water. The Trust supports the opportunities and enhancements provided for in the Stormwater management plan drafted by Tonkin + Taylor.
- All watercourses must be protected and enhanced by native riparian planting which should be covenanted with ongoing maintenance requirements. Exotic plants should be removed.
- The Trust does not support the loss of natural streams for development purposes. The development should be built to accommodate nature. Naturalizing is preferred.
- Ensuring robust sediment control mechanisms are in place before and during any works.
- Wastewater disposal must be to land, nor directly to any awa. Disposal fields must maintain the minimum legal distances or further from watercourses and wetlands. It is preferred that water should always be cleansed by the Papatūānuku land even where effluent has been treated.

## 8 Tiaki taiao - fauna

- Promoting the enhancement of ecosystems to achieve conservation of native species.
- Establishment or enhancement and protection of ecological corridors, protection and enhancement of streams and habitats.
- Protection of native species for customary use through sustainable management.
- Promoting the enhancement of ecosystems to achieve conservation of native species.
- Native fauna must not be harmed during the construction phase.
- Native fauna must be relocated where necessary.
- Protection of existing and the regeneration of native habitats must be provided for.
- A Native Fauna Management Plan must be drafted and provided to Ngāti Manuhiri for approval. This could be provided for at the various consent stages.
- Bats and Lizards; More comprehensive assessments are recommended to be undertaken during the summer period when these faunas are more active.
- A Pest Management Plan must be drafted and provided to Ngāti Manuhiri for approval.
- Erosion and sedimentation plans.



## 9 Tiaki taiao - vegetation

- Legal covenants for riparian areas are supported – planting and weeding in perpetuity.
- Large setbacks from significant ecological areas. Fewer houses – low-density housing near ecologically significant areas.
- Any native vegetation that is removed (where necessary) must be offset with eco-sourced native vegetation.
- Tree Protection methodologies and recommendations from an arborist must be obtained before any works commencing.
- The development must provide for enhancement, protection and connectivity. Protection and enhancement of native indigenous vegetation fragments. The development should be built to maintain and enhance these fragments as they provide wildlife corridors for taonga species.
- Promoting the enhancement of ecosystems to achieve conservation of native species.
- A Restoration (to include riparian planting) and Pest Management Plan must be drafted and provided to Ngāti Manuhiri for approval.
- Wide riparian margins must be provided for, the wider the better.
- Exotic species must be removed (except should this be advised under an ecologist for habitat purposes). No further exotic species must be planted within the development.
- All weed removal must be manually undertaken, the use of toxins is not supported.
- Kauri dieback and myrtle rust protocols must be adhered to.

## 10 Hauora

- Recognition and respect of the Ngāti Manuhiri cultural values and associations with Puhinui.
- Acknowledgement of the alienation of their land to provide opportunities for the benefit of Ngāti Manuhiri people.
- Implementation of this cultural values assessment and the recommendations herein.
- Ongoing consultation and engagement with the Manuhiri Kaitiaki Charitable Trust.
- Providing copies of all environmental monitoring results and reports to the Manuhiri Kaitiaki Charitable Trust should the Trust request this information.
- Providing for Kaitiaki & Cultural Monitoring conducted by the Manuhiri Kaitiaki Charitable Trust at the applicants' costs at agreed costs and intervals.
- Consider enhancement and restorative projects to give back to the surrounding environment and communities.
- Consider providing employment/economic benefit and social enhancement to the Ngāti Manuhiri Settlement Trust to ensure that their identity and ability to thrive within their rohe is restored.

## 11 Mauri

- The sites require enhancement as the mauri needs to be restored from previous farming and residential modification. The enhancements recommended can assist to restore the mauri.

Offsetting and Enhancement strategies will contribute towards restoring the mauri.

- Considering the nature of large residential developments, and that the land is modified with vegetation clearance; aggressive rehabilitation and/or offsetting will be required.
- Ensuring the maintenance and enhancement of Tikanga and spiritual wellbeing within the area e.g., preceding all related works with Ngāti Manuhiri Settlement's Trusts Tikanga so cultural values are upheld.
- Plan Change and/or Resource consent conditions that include the recommendations in this CVA.

## 12 Costs

All costs associated with any ceremonies, inductions, monitoring, reports, site visits and/or meetings attended by the Manuhiri Kaitiaki Charitable Trust representatives are to be met by the applicant.

## Appendix 1: Site visit photographs



*Figure 7 Endeian Site looking over the vineyards*



*Figure 8 Endeian Site borders on the Mahurangi River*



*Figure 9 Stream on Hao Site*



*Figure 10 Hao Site - grassed with shelterbelts*



*Figure 11 Hao Site Fragmented Native Vegetation*



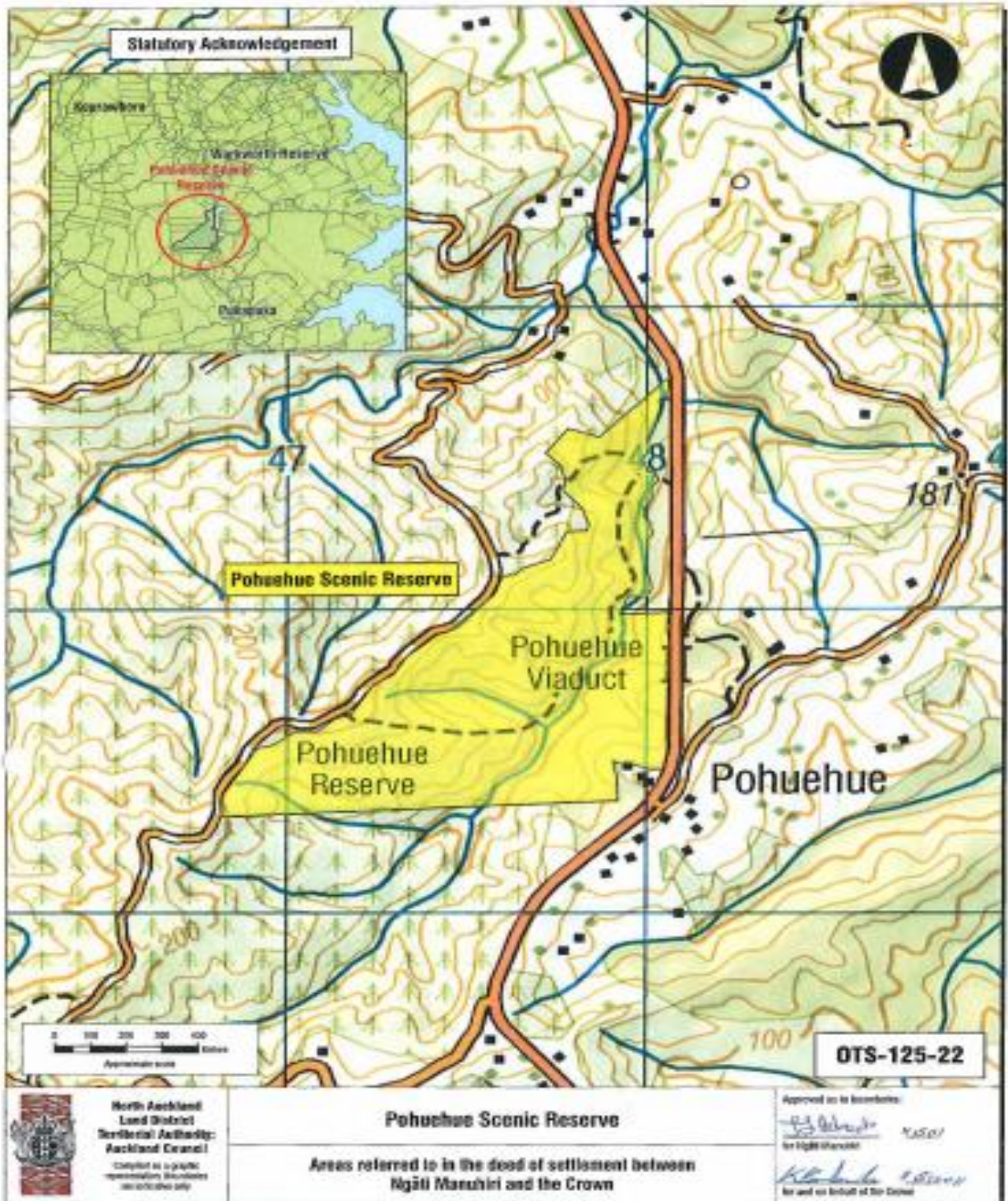
*Figure 12 Avicé Miller Scenic Reserve*



*Figure 13 Hao Site Wetland*

## Appendix 2: Statutory Acknowledgement Areas & Vested Areas of Interest

### Pōhuehue Scenic Reserve Statutory Acknowledgement Area - Ngāti Manuhiri Settlement Deed



## Appendix 3: Accidental Discovery Protocol

### Protocol for the discovery of koiwi or taonga unearthed during construction operations.

The term 'koiwi' here refers to human remains such as skeletal material, while 'taonga' means cultural artefacts such as implements, weapons or decorations traditionally and historically used by Tangata whenua and includes parts or the remains thereof. Features such as pits, midden or terraces are afforded the same legal protection as other archaeological materials or taonga. Iwi plays an important role as kaitiaki in the care and management of koiwi Tangata/human skeletal remains and taonga following discovery. Iwi must be notified at the earliest opportunity should any koiwi or taonga be unearthed during earthworks or other operations.

The following procedures should be adopted if koiwi, archaeological features or taonga are discovered or are suspected to have been unearthed during construction activities:

- If koiwi, archaeological features or taonga are exposed during development, earthworks should immediately cease in the vicinity. It is important that any remains, or artefacts are left undisturbed or *in situ* once discovered.
- The Site Supervisor should take steps immediately to secure the area so that koiwi or taonga remain untouched and site access is restricted.
- The Site Supervisor will ensure that eating, drinking, and smoking in the immediate vicinity is prohibited.
- The Project Manager will notify
  - a) the New Zealand Police (in the case of koiwi/skeletal remains only)
  - b) the New Zealand Historic Places Trust
  - c) Manuhiri Kaitiaki Charitable Trust
  - d) The Project Archaeologist (if applicable)
- Manuhiri Kaitiaki Charitable Trust will contact the appropriate kaumatua to guide and advise the parties involved as to the appropriate course of action. Any associated costs should be met by the developer.
- The Project Manager will ensure staff are available on-site to guide police (as appropriate) and kaumatua to the site.
- In the case of koiwi, site access should be restricted to other parties until Police are satisfied the remains are not of forensic relevance.
- If the parties involved are satisfied that the koiwi or taonga are of Māori origin the kaumatua will decide how they are to be dealt with and will communicate this to the New Zealand Police and other parties as appropriate.
- Activity on the site will remain on hold until the Police (in the case of koiwi), the kaumatua and New Zealand Historic Places Trust have approved the activity to recommence.



The Project Manager shall ensure that kaumatua have the opportunity to undertake karakia and other cultural ceremonies and activities at the site as may be considered appropriate in accordance with Tikanga Māori (Māori customs and protocols).

### Disclaimer

Any future applications will require separate consideration and consultation by the Manuhiri Kaitiaki Charitable Trust Resource Management Unit. Any costs resulting from further consultation, site visits, cultural engagements (blessings etc.), information or other action relating to this Plan Change /Resource Consent Application will be the responsibility of the Applicant.

