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PLANNING GUIDANCE
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AMBERFIELD SUBDIVISION

Cultural Impact Assessment Prepared for Weston Lea Ltd

10 May 2018



Boffa Miskell

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Appendix 1: Relevant Objectives and Policies in Planning Documents

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1.0 Introduction

This Cultural Impact Assessment (CIA) has been developed from the information and feedback gained during consultation and engagement meetings between Weston Lea Ltd Development team and the Tangata Whenua Working Group (TWWG) in relation to the Amberfield subdivision development.

The CIA report includes a brief background to the project and CIA scope, the methods undertaken in completing this report, overview of raupatu and relevant legislation, Waikato Tainui mana whenua connections, cultural values and potential impacts of the development. This report provides a list of mitigation recommendations for potential issues and opportunities to consider alongside the subdivision development.

2.0 Background

The Amberfield Subdivision, adjoins the Waikato River in Hamilton South, therefore it sits within the tribal boundary of Waikato-Tainui, and as such Waikato-Tainui has the Mana Whakahaere (authority) over its lands and resources, including the Waikato River and its associated natural environs. Section 13 provides further expands on mana whenua and their ancestral relationship to the whenua.

This site is believed to have played an important strategic role for Māori in pre-European times. Especially the locations in the bends of the Waikato River would have been strategic points from which to overlook the Waikato River. This is signified by the saying,

“Waikato Taniwharau, He piko he taniwha, He piko he taniwha.”

(Waikato of a hundred chiefs, at every bend a chief.)

In accordance with the Waikato-Tainui Environmental Plan: Tai Timu, Tai Pari, Tai Ao, Waikato-Tainui encourages early engagement and consultation on proposed development activities of this nature, to ensure appropriate consideration is given to matters of importance to Waikato-Tainui. Weston Lea Ltd is committed to follow this process.

This CIA is provided under the RMA 1991 and was requested on behalf of The Tangata Whenua Working Group (TWWG) to fulfil these requirements. Weston Lea Ltd contracted Boffa Miskell Ltd to facilitate TWWG engagement and undertake the completion of the CIA.

This report documents the Māori history, values, ecological and environmental interests in relation to potential impacts of the proposed activity or development. In regard to these matters the CIA aims to:

- Highlight the relationship of Māori with their culture and traditions, ancestral lands, waters, sites, waahi tapu and other taonga
- Uphold the values of kaitiakitanga in accordance with Waikato-Tainui in exercising functions and powers under the Resource Management Act 1991

- Identify the effects and/or impacts of a proposed activity upon Tangata Whenua cultural, ecological and social associations with the environment
- Identify or assist in the identification and formulation of methods to avoid, minimise and mitigate cultural and ecological impacts on the environment

A CIA is important in articulating cultural and environmental values of tangata whenua. It helps to understand how the proposal might impact on these values and how parties might work together address and mitigate issues. It provides evidence that meaningful engagement has taken place. It also assists both applicants and the council to meet statutory obligations.

The Resource Management Act 1991 (including but not limited to sections 6(e), 7(a), and 8), and the Waikato-Tainui River Settlement Act 2010 provide statutory provision that where these effects cannot be avoided, they will require appropriate mitigation. These statutory requirements have also been give effect to by several key policy documents including the Waikato Regional Policy Statement (RPS), the Future Proof Growth Strategy and Implementation Plan (2009) and the Hamilton City District Plan. Key objectives and policies from those documents, that act as guidance for this CIA, are included in Appendix 1.

3.0 Methodology

This section sets out the key tasks and work programme that supported the preparation of the CIA. In summary, the preparation of this CIA has included:

Identification of relevant iwi management plans and planning documents. These included the:

- Waikato-Tainui Environmental Plan, called Tai Timu, Tai Pari, Tai Ao
- Te Ture Whaimana o Te Awa o Waikato – the Vision and Strategy for the Waikato River
- Draft Rautaki Taiao o Ngāti Hauā

Reading and reviewing relevant Cultural Impact Assessment Reports and consent documentation in relation to the large-scale developments throughout Waikato, including:

- An Assessment of the Potential Impact that Any Expansion and Development of the Ruakura Estate Might have on Cultural Values and Mana Whenua 2011
- Southern Links, Tangata Whenua Effects Assessment Report 2014
- Ngā Tapuwae o Hotumauea – Māori Landmarks on Riverside Reserves Management Plan 2003
- Research documentation both primary and secondary sources

Contact with Waikato-Tainui regarding consultation regime and the Waikato-Tainui Environmental Plan.

Formal consultation and engagement meetings with representatives of the Tangata Whenua Working Group. The TWWG is made up of mandated representatives from each of the Waikato-Tainui hapuu within the vicinity of the project – namely Ngaati Wairere, Ngaati Maahanga, Ngaati Hauaa, Ngaati Tamainupo.

Assessment and evaluation of technical reports that have been presented to the TWWG for the Amberfield Subdivision against Waikato-Tainui values, objectives and policies outlined in the Tai Tumu, Tai Pari, Tai Ao.

An archaeological survey and report was commissioned to identify any known or recorded archaeological sites within the Amberfield Subdivision area.

An ecological report was commissioned and reference to these matters in the CIA.

Feedback from iwi regarding cultural impact assessment to finalise the CIA report.

4.0 Waikato-Tainui Meeting Schedule

The following table provides an Amberfield Subdivision consultation meeting schedule and site visits held with TWWG.

An accurate record of discussion points and minutes were collated and circulated to all parties. The minutes provide a range of concerns and issues from TWWG and also captures a list of mitigation options to implement. These meetings and the minutes are the principal source of information in this CIA.

Date	Attendees
14 September 2017	Lee Tane – Waikato-Tainui Environmental Manager Andrew Duncan- Strategic Property Solutions Dave Serjeant - Merestone Warren Gumbley -Archaeologist Steve Bond - Whitehorse Norm Hill – Boffa Miskell
27 September 2017	Rawiri Bidois – Te Ha o te Whenua o Kirikiriroa Norm Hill – Boffa Miskell
2 November 2017	THAWK – Te Ha o te Whenua o Kirikiriroa Committee Andrew Duncan – Strategic Property Solutions Steve Bond - Whitehorse Warren Gumbley- Archaeologist Kobus Mentz - Urbanisimplus Dave Serjeant- Merestone Rachel De Lambert – Boffa Miskell Norm Hill – Boffa Miskell
13 December 2017	Wiremu Puke – Nga Mana Toopu o Kirikiriroa Andrew Duncan – Strategic Property Solutions Norm Hill – Boffa Miskell

Date	Attendees
31 January 2018 Site Visit	THAWK – Te Ha o te Whenua o Kirikiriroa Committee Steve Bond – Whitehorse Norm Hill - Boffa Miskell
17 February 2018	Tangata Whenua Working Group Andrew Duncan – Strategic Property Solutions Warren Gumbley- Archaeologist Kobus Mentz – Urbanismplus Ray O’Callaghan – O’Callaghan Design Norm Hill - Boffa Miskell
6 March 2018	Wiremu Puke – Nga Mana Toopu o Kirikiriroa Andrew Duncan – Strategic Property Solutions Kobus Mentz – Urbanismplus Norm Hill – Boffa Miskell
5 April 2018	Tangata Whenua Working Group Wiremu Puke – Nga Mana Toopu o Kirikiriroa Andrew Blayney – Boffa Miskell Ecologist Norm Hill – Boffa Miskell

5.0 Traditional Lands

The region of the Waikato people is described in the following saying:

Ko Mookau ki runga

Ko Taamaki ki raro

Ko Mangatoatoa ki waenganui

Pare Hauraki, Pare Waikato

Te Kaokaoroa o Paatetere

Mooakau is above

Taamaki is below

Mangatoatoa is between

The boundaries of Hauraki, the boundaries of Waikato

To the place call ‘the long armpit of Paatetere’.

Mookau refers to the river in the north Taranaki and Taamaki to the isthmus on which the city of Auckland now stands.

Mangatoatoa is a small village south of Te Awamutu.

Pare Hauraki is the Hauraki region including the Piako, Ohinemuri and Coromandel districts.

Pare Waikato is the regional north of Kaawhia to the Manukau Harbour and across to the Huuna and Hapuuakohe Range. Hence the Waikato region today includes cities and towns such as Te Awamutu, Cambridge, Hamilton and Huntly.

Te Taamaki district is sometimes referred to as the kei (stern) of the Tainui canoe and the Mookau district as the tauihu (prow) The Coromandel Peninsula is referred to as the canoes's ama (outrigger).

6.0 Kiingitanga

Kiingitanga had its genesis in the 1840s when the Māori began to perceive the strength of the British settlers as resulting from their unity under Queen Victoria. Conversion to Christianity endorsed this belief alongside the Scriptural insistence that all are equal in the sight of God, they discovered passages such as Deuteronomy, Chapter 17, verse 15, which says: "One from among thy brethren shalt thou set king over you."

By the 1850s the belief was widespread that a king was necessary to preserve Māori mana, culture and language and prevent the loss of land and livelihood.

Wiremu Tamehana - later to be dubbed the Kingmaker travelled the country to collect the names of likely contenders for the kingship. After discussion and debate lasting many months it was unanimously decided in November 1856 at a meeting at Pukawa on the shores of Lake Taupo that Te Wherowhero of Waikato should be created Monarch. His lineage and credentials were impeccable. A direct descendant of Hoturoa who captained the Tainui canoe in the Great Migration, he came from a line of great fighting chiefs and in his youth was regarded as an outstanding combatant.

It took Tamehana a long time to persuade Te Wherowhero to accept the Monarchy that the majority of other tribes had decided should be his. Te Wherowhero's reluctance stemmed from his age, he was in his mid-80's and a personal dislike for the title "king". However, in 1858 he agreed to be crowned by Tamehana and took the name King Potatau.

On his death (June 1860) two years later, he was succeeded by his son King Tawhiao, who pledged himself to hold fast to his father's belief that the Māori should have self-determination and hold fast to their lands. Three years later the peace-loving king found himself at war, when imperial troops entered his territory. The King Movement held off the invaders for nine months, before King Tawhiao and his closest followers fled into the Maniapoto hinterland. The Government punished them by seizing 500,000 hectares as war reparations.

King Tawhiao's exile lasted 18 years (the area where he hid is still called the King Country) before a truce was declared in 1881.

In 1884 he went to England to ask Queen Victoria to return his land, but she refused to grant him an audience. Later when the Government refused to establish a Māori Council, King Tawhiao set up his own Parliament which brought down laws ranging from land development policy, to the prohibition of cruelty to animals.

And it was King Tawhiao who instituted the Poukai, a day when war widows, orphans and the poor could be fed and entertained by others in the district. There are now 29 Poukai held annually, where the people can meet their Monarch, discuss current issues and give monetary tributes toward the cost of Kingitanga.

King Tawhiao died on 26 August 1894 at Parawera. In death King Tawhiao continued to be a trendsetter. He established the precedent that in death the Kahui Ariki (Royal Family) should be indistinguishable from their subjects and so was buried in an unmarked grave on the sacred Mt Taupiri. His successor King Mahuta by invitation of Prime Minister Dick Seddon, took a seat in the Legislative Council, and sat on the Executive Council as “Minister representing the Māori race”.

By the time his son King Mahuta came to the throne, King Mahuta’s niece Princess Te Puea had become a powerful force in Kiingitanga. It was her drive which saw the King Movement capital re-established at Ngaruawahia, where she personally supervised the building of Turangawaewae.

On the death of King Te Rata in 1933, his 24-year-old son King Koroki came to power and Turongo House was built to be his official residence. King Koroki passed away on May 18, 1966 and five days later his daughter was crowned. The late Queen Te Atairangikaahu became the first New Zealand woman to become a Monarch and celebration of her 20th anniversary was held on the 18th May 1985. King Tuheitia now holds the throne as the son of the late Te Atairangikaahu. Kiingitanga is a support network to and for the people as the people support Kiingitanga.

Waikato are responsible for upholding the mana of the Kiingitanga. Whilst the tribal structures and organisations established within Waikato-Tainui have changed overtime due to political evolution, all are based around the Kingitanga philosophy to unite and care for the people and their natural resources.

7.0 Waikato-Tainui Treaty Settlements

E hara ma te moni hei utu e ai ngoo korero”

Money alone will not pay for the injustices Māori endured.

Waikato-Tainui has settled two (2) key treaty settlements over the past 23 years. They are:

- Waikato Raupatu Claims Settlement Act 1995 (enacted into legislation)
- Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 (enacted into legislation)

As a result of these settlements, Waikato-Tainui as the tribal authority has provided a long-term strategic direction for the iwi. The tribal strategic plan, known as 'Whakatupuranga 2050' was developed through the tribal parliament Te Kauhanganui o Waikato-Tainui Inc and ratified by whaanau, hapuu and marae of Waikato- Tainui. The plan identifies the following priority areas:

- Cultural
- Economic
- Education
- Marae and Development
- Environment

In more recent times the Vision and Strategy for the Waikato River Settlement provides guidelines regarding the health and wellbeing of the Waikato River. This has been captured and entrenched in legislation as part of the Settlement (2010). The vision and strategy has also been captured in the Waikato Regional Policy Statement which means that the affected district and regional councils 'must give effect' to this strategy.

8.0 Waikato Raupatu Claims Settlement Act 1995

The Waikato Raupatu Deed of Settlement 1995 is a hugely relevant piece of legislation today. The Waikato Raupatu Settlement is largely based around events that took place 1863 onwards that relate to land confiscation; an event that has echoed in the hearts, souls and minds of Waikato-Tainui as a tribal entity.

The Waikato River Deed of Settlement was a part of the initial Raupatu claim, but was carried over for settlement from 1995 until 2010. The attention required to complete the river claim section of the wider Raupatu Act was considered to be a task that required concise and focused attention.

9.0 Waikato Raupatu Claims (Waikato River) Settlement Act 2010

The Waikato River Deed of Settlement signing (2009) and legislating (2010) heralded a new era of co- management with respects to the Waikato River and its tributaries (lakes, streams, wetlands, lands, waahi tapu and minerals).

The preparation and compilation of the stories and historical accounts that Waikato-Tainui tribal elders provided over 30 years to support the intrinsic value and integrity of the Waikato River was evident when the Office of Treaty Settlements (OTS) and Judge for Treaty

Settlements ruled in favour of Waikato-Tainui treaty claim for the Waikato River. Without prejudice, the historical accounts from Kaumaatua have ensured the return of the Waikato River back to Waikato-Tainui and its tribal benefactors who have fought tirelessly for many years, with many sacrificing their own lives and families to fulfil their roles and responsibilities of kaitiakitanga and stewardship over the domain of Papatuanuku and Ranginui.

Part 2 (Settlement redress through legislation), 8(3) of the Waikato Tainui Raupatu Claims (Waikato River) Settlement Act 2010 statement of significance of the Waikato River to Waikato-Tainui recognises the following:

“The Waikato River is our tuupuna (ancestor) which has mana (spiritual authority and power) and in turn represents the mana and mauri (life force) of Waikato-Tainui. The Waikato River is a single indivisible being that flows from Te Tahekeheke Hukahuka to Te Puuaha o Waikato (the mouth) and includes its waters, banks and beds (and all minerals under them) and its streams, waterways, tributaries, lakes, aquatic fisheries, vegetation, FLOOD PLAINS, wetlands, islands, springs, water column, airspace, and substratum as well as its metaphysical being. Our relationship with the Waikato River, and our respect for it, gives rise to our responsibilities to protect te mana o te awa and to exercise our mana Whakahaere in accordance with long established tikanga to ensure the wellbeing of the river. Our relationship with the river and our respect for it lies at the heart of our spiritual and physical wellbeing, and our tribal identity and culture”.

In this regard Waikato-Tainui has opted to work with the crown and their respective delegated authorities to work collectively/collaboratively for the health and wellbeing of the Waikato River and its tributaries.

It is therefore the view of the TWWG to inform all stakeholders, who have some involvement with the Amberfield Subdivision Development that we are consistent in upholding the Legislation which enables the Waikato-Tainui governance and administration bodies to advocate on behalf of all Waikato-Tainui marae and tribal members.

10.0 Te Ture Whaimana o te Awa o Waikato

The Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 is underpinned by Te Ture Whaimana o te Awa o Waikato (The Vision and Strategy for the Waikato River). The vision for the river is;

“for a future where a healthy Waikato River sustains abundant life and prosperous communities who, in turn, are all responsible for restoring and protecting the health and wellbeing of the Waikato River, and all it embraces, for generations to come.”

This is underpinned by the whakatauki (proverbial saying) of King Tawhiao;

Tooku awa koiora me oona pikonga he kura tangihia o te mataamuri.

The river of life, each curve more beautiful than the last.

The streams in the wider Kirikiriroa rohe flow to the Waikato River. It is therefore the responsibility of all those who have direct and indirect interests with the Waikato River to ensure that the Vision and Strategy to return the Waikato River to a level of abundance for generations to come is maintained and practiced at all levels. This includes, but not limited to, urban and rural development, water use, water discharge, water take and recreational use. The Amberfield subdivision must be consistent with Te Ture Whaimana and contribute to the restoration and protection of the health and well-being of the Waikato River, in its holistic form.

11.0 Waikato-Tainui Environmental Plan

The Vision of the Waikato-Tainui Environmental Plan called Tai Tumu, Tai Pari, Tai Ao Plan is taken from the Mamae aroha of the second Māori King, Taawhiao, where he laments with a heavy heart his longing for and adoration of the taaonga and natural resources of his homeland. The tongi (proverb) of King Taawhiao is the key driver and indicator of environmental health and wellbeing in the Tai Tumu, Tai Pari, Tai Ao plan. Waikato-Tainui aspires to the restoration of the environment to the way it was when King Taawhiao observed it when his Tongi was spoken.

The Plan is designed to enhance Waikato Tainui participation in resource and environmental management, designed to allow developers, local and national statutory bodies to gain first hand understanding as to what the aspirations of Waikato-Tainui as an Iwi Authority are.

The plan is also particularly useful to its own tribal people within the Waikato-Tainui catchment who are kaitiaki and/or exercise kaitiakitanga and/or are Mana Whenua (local tangata whenua with decision making authority) within their particular areas of interest. This plan does not supercede Hapuu or Marae within the Waikato-Tainui catchment who have Environmental Management Plans and/or policies in place that address their environmental needs, but can be used to support those who do not have plans or policies in place.

The plan will provide valuable insight as to what some of the key constraints for developers may be in terms of environmental impacts and the desires of how those impacts can be addressed.

The plan supports and promotes a coordinated, co-operative and collaborative approach to natural resource and environmental management, restoration and care within the Waikato-Tainui rohe. The plan is living, evolving and operational that will be monitored, revised and updated to ensure it remains relevant and provides a framework for continuous improvement.

120 Resource Management Act 1991

While there is no statutory requirement upon an applicant to prepare a CIA, such an assessment can assist council's and applicants to meet statutory obligations in a number of ways, such as:

- Preparation of an Assessment of Environmental Effects (AEE) in accordance with section 88(2)(b) and Schedule 4 of the Resource Management Act 1991. Requests for further information under section 92 of the Act in order to assess the application.
- Providing information to assist the council in determining notification status under sections 95 to 95G of the RMA
- Providing information to enable appropriate consideration of the relevant Part 2 matters when making a decision on an application for resource consent under section 104 of the RMA.
- Consideration of appropriate conditions of resource consent under section 108 of the RMA.
- Informing Councils of an applications implications in relation to any relevant Iwi Management Plans
- Meeting any specific requirements for councils arising from particular Treaty of Waitangi Settlement legislation.

Part 2, section 5 of the Resource Management Act 1991 (RMA 1991) outlines the '*purpose*' and '*principles*' of the act, where the fundamental purpose is to promote the sustainable management of natural and physical resources. The Act further explains sustainable management to mean the use, development and protection of natural and physical resources in a way that allows people and communities to provide for their social, economic and cultural well-being and for their health and safety.

Part 2, section 6 outlines that people must recognise and provide for matters of national importance when exercising the functions and powers of the RMA. Of great significance to the TWWG are sections 6(a), (b), (c), (d), (e), (f) and (g). Upon initial discussions with local taangata whenua of the area section 6(e) was of great significance which outlines the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu (sacred sites), and other taonga (treasures).

Part 2, section 7 of the RMA outlines what each person must have regard to when exercising the functions and powers of the act in relation to managing the use, development and protection of natural and physical resources. Of great significance to the TWWG and Waikato-Tainui are the inherent responsibilities of Kaitiakitanga, section 7(a). It is important to note that Kaitiakitanga extends further than that illustrated in the RMA 1991. Section 7(d) outlines the intrinsic values of the eco-systems which align with the overall desired outcomes of Kaitiakitanga. Section 7(f) is relevant to the desired outcomes of the Amberfield subdivision in terms of maintenance and enhancement of the quality of the environment.

Part 2 section 8 of the RMA outlines that all persons exercising the functions and powers of the RMA in relation to managing the use, development and protection of natural and physical resources, shall take into account the principles of the Tiriti o Waitangi (Treaty of Waitangi). The Tiriti is what binds taangata whenua and pakeha to work collectively within Aotearoa, New Zealand. Failure to recognise, provide for and give effect to the Tiriti o Waitangi often results in miscommunication and poor relationship development. For it is these two (2) values that the TWWG consider to be extremely important when working with Weston Lea Ltd.

Effects on the environment are specifically defined in Part 3 of the RMA as including: any positive or adverse effect; and any temporary or permanent effect; and any past, present or future effect; and any cumulative effect that arises over time or in combination with other

effects regardless of scale, intensity, duration or frequency; and any potential effect of high probability and any potential effects of low probability which has a high potential impact.

The TWWG is keen to participate in the wider planning initiatives that Weston Lea Ltd are undertaking to manage future effects in and around the areas that have significant cultural and ecological value to the Waikato River and its tributaries.

13.0 Waikato-Tainui Mana Whenua

In the early years of the 1700s a majority of lands within the Waikato were targets of war and encroachment of both Māori and pakeha. Over time development of relationship between tribes, hapuu have evolved and created the current tribal politic structures we operate under today.

Waikato-Tainui descends from the Tainui Waka with over thirty-three hapuu (sub tribes) and approximately seventy thousand registered beneficiaries. Our main rohe (boundary) of significance covers the Waikato region through to Tamaki Makaurau.

Waikato-Tainui's tribal parliament, Te Whakakitenga o Waikato Incorporated is the sole trustee of the tribal group and has approximately one hundred and twenty members representing approximately sixty-eight Marae.

The whakapapa / traditional history of the Amberfield Subdivision area (whilst not exclusive) connects Ngaati Wairere, Ngaati Māori, Ngaati Hauaa and Ngaati Maahanga. The area has extensive pre-European Māori history, including traditional occupation of land that was fought over and shared by a number of different hapuu over time.

Clearly ngaa hapuu is bound by its cultural rules or cultural responsibilities to protect and safeguard the spiritual and physical aspects of the environment including the Waikato River. In this respect Ngaa Hapuu has publicly stated its mana whenua status over the whenua rivers and waterways within its tribal boundary.

13.1 Ngaati Wairere

Ngaati Wairere geographical boundary is extensive within all of Hamilton. It is also important to note that while Ngaati Wairere, as part of the Waikato-Tainui Iwi, were party to the Raupatu settlements reached with the Crown in 1995 and 2010, those settlements did not extinguish their kaitiaki rights over ancestral lands, regardless of legal ownership. Ngaati Wairere lived on the lands within Hamilton since the 16th century

Kokako was a Wairere chief whose origins linked back to another canoe, Mataatua. It is believed he was responsible for the drowning of Tuheitia, Maahanga's father.

As a result, Maahanga and Kokako were continually in dispute. Kokako had several children, the most famous being a son named Māorio.

Maahanga's daughter Tuukotuku married Kookako's son Māorio, and they settled at Te Kaurere, a papakainga along the banks of the Waitetuna River. Māorio and Tuukotuku

had only one son, Wairere. The birth of the son was so significant that after Kokako baptised Wairere in the Waikato River, he made peace with Maahanga at Purakau Paa.

Pei Te Hurunui Jones describes the events thus: 'Then he took Māori's child and carried him to the altar. On arriving there he first set about dedicating his own child Māorio, whom he was seeing for the first time. When that was done he turned to the dedication of his grand- child, and when that was done he named him Wairere.' (Nga Iwi o Tainui, 15.24) To mark Wairere's birth the ancient name of the river was changed from Te Awanui O Taikehu to Waikato - Waikato meaning "to pluck water" and refers to the motion of sprinkling water on the child during the Tohi (baptism ritual). Wairere's baptism ritual was performed at Taipouri Island near Huntly.

In later life Wairere had several wives who produced many sons, daughters and numerous descendants. In his old age, Wairere travelled southwards to the Taupo district and married Hikataupo a Chieftainess of the Ngaati Tuuwharetoa and died there. From Wairere and Hikataupo, descend the dynasty of Te Heuheu, the paramount chiefs of the Ngaati Tuuwharetoa of the Lake Taupo Districts. During the 'golden years' that lasted for around 15 years between the early 1840s-to the mid-1850s, Ngaati Wairere, along with many Waikato-Tainui hapu, prospered. The hapuu had extensive cultivations of kumara, potato, corn, and wheat that they processed in their own mills and traded for goods in Auckland, Tauranga and beyond.

The Raupatu that followed the invasion of 1863 deprived Ngaati Wairere not only of the land that was taken, but their spiritual and cultural links to that land. There is a whakatauki relating to the land that has been passed down through the generations: I riro whenua atu, e hoki whenua mai ('as the land was taken, so should the land be returned').

Ngaati Wairere are currently progressing their Treaty Claim (WAI2067)

132 Ngaati Maahanga

Ngaati Maahanga are the descendants of the Tainui Chief Maahanga whom was the son of Tuheitia, direct male line to Tainui waka.

Ngaati Maahanga have had, and continue to have, many influential Rangatira and Tohunga who have held and exercised this mana on behalf of the people.

One of the principle Rangatira who exercised this mana in the mid 1800's is Wiremu Winera Te Awaitaia. Well known, feared and respected by many Māori and Pakeha alike, Te Awaitaia military prowess was well known and his leadership equally successful having led his warriors into numerous battles that included the driving of Te Rauparaha and his followers from Whaingaroa (Raglan).

Like the other hapuu, Ngaati Mahanga experienced significant land losses during the colonial settlement period. In the 1850's Ngaati Maahanga made their land available for settlement and use by Pakeha. This was to encourage trade, good relations and prosperity for Māori and pakeha in the region. Lands were permanently alienated under deeds of sale. Reserves set aside were also subsequently alienated. With the introduction of crown law, Ngaati Maahanga saw almost all their land lost.

Ngaati Maahanga have mana whenua status within the Amberfield subdivision development area and to the whole of the western side of the Waikato River within Hamilton and the west coast extending out to Whaingaroa.

Other descent groups that descended from Maahanga that lived within the Peacockes area under the mana of Ngaati Maahanga were Ngaati Ruru, Ngaati Ngamurikaitaua and Ngaati Koura Ngaati Waenganui, these generally of Ngaati Ruateatea whom was the son of Maahanga.

These hapuu groups lived in the Peacocke area till the land confiscations and heavy military invasion, then splinter groups such as Ngaati Ruru moved to Whatawhata and still remain there today under the mana of Ngaati Maahanga and Maahanga Hourua,

These descent groups lived at Paa sites named Nukuhau and Hahawaru, which was a thriving villiage up untill the land confiscations.

Ngaati Maahanga have forged numerous relationships and partnerships with crown and private officials in order to retain their Tino Rangatiranga and Mana as they advance their interests within a collective forum such as the TWWG. They have had a long-standing presence alongside Wairere, Koroki and Hauaa within the Hamilton community particularly through Nga Karu Atua o te Waka.

133 Ngaati Hauaa

Ngaati Hauaa of the Tainui confederation occupied much of what is known as the Tamahere region. The origin of the name Tamahere comes from Māori history that states that Turongo direct descendent from Hoturoa Captain of the Tainui Waka, married Mahinerangi of Kahungungu they had a son named Raukawa. On their journey north to visit relatives, they had to cross the Waikato River. The river was crossed at the place commonly known as the Narrows. Mahinerangi strapped her son Raukawa to her back in order to cross safely, hence the name Tamahere to strap or secure your child to your back.

During this period Ngaati Hauaa occupied one of many Pa in the Tamahere region, however Maniapoto Pa was the Paramount Pa for Ngaati Haua.

Tangata whenua history has it that Te Waharoa Tarapipipi was Paramount chief of Ngaati Hauaa, during the period 1700 to mid-1800 and was born at Maniapoto Pa. Maniapoto Pa is situated on the banks of the Mangaone Stream a tributary of the Waikato River and at the western end of Tauwhare Rd and within close proximity to what is known as Tauwhare marae. Maniapoto Pa had rich fertile soil for mahinga kai tuna and kokopu. These traditional Māori kai were in abundance within the Gully systems along with kukupa (wood pigeon).

The Waikato Times reported on a visit to Maniapoto Paa on the 26th July 1881 by King Tawhiao and some 700 followers. The paper states that Major Mair, Mr Grace and Mr Brown interpreter accompanied King Tawhiao from Cambridge to Maniapoto Pa. (Waikato Times July 26th 1881) Ngaati Haua chiefs performed the welcome to the king and his entourage and King Tawhiao responded by saying “that is was good indeed to be back at Maniapoto and to tread in the footsteps of his Fathers Karanga mai, Karanga mai”.

Ngaati Hauaa are actively involved in kaitiaki responsibilities throughout Waikato through Te Ha o te Whenua o Kirikiriroa. Ngaati Hauaa supports any mitigation measure that will significantly

increase the mauri of all / any ecosystem alongside whanau, that comes within the scope of this project.

13.4 Ngaati Tamainupo

Ngaati Tamainupo is recognized as the principle west coast tribe representing hapuu interests of Ngaati Kootara and Ngaati Te Huaki for the Waikato Raupatu Settlement Act 1995 and the Waikato River Settlement Act 2010.

Ngāti Tamainupo are descendants of Ngaere, the chief of Pukeiahua Pā in the 1700s.

In the late 1600s, Keteiwi of Ngāti Tamainupo (Waikato) was the chief of Pukeiahua Pā. His eldest son, Toa Kootara, was betrothed to Hekeiterangi of Ngāti Maniapoto, daughter of a chief called Maniauruahu. However, when the Waikato tribe visited Hekeiterangi's people, she fell in love with the younger son, Ngaere.

Disowned for going against her father's wishes, Hekeiterangi returned to Pukeiahua as Ngaere's wife. Later when Hekeiterangi gave birth to a son, they invited her father to the child's naming ceremony in order to heal the rift

Maniauruahu accepted the invitation. As he travelled, his people were met with great hospitality from villages along the Waipā River. By the time Maniauruahu arrived at Pukeiahua, he was impressed with Ngaere's wealth and approved of the marriage. At the ceremony Keteiwi named the child "Te Mana o te Rangi" (the greatness of the day) because of the strengthened alliance between Waikato and Ngāti Maniapoto.

Ngaati Tamainupo are actively involved in kaitiaki responsibilities throughout West Coast and central Waikato through Te Ha o te Whenua o Kirikiriroa. A key strategic aim is to protect and preserve Ngāti Tamainupo identity and integrity and uphold the principle of kaitiakitanga.

14.0 Overview of Cultural Values and Issues

This section provides an overview of the cultural values and environmental concerns of the TWWG in relation to this proposal (and in fulfilment of the CIA).

The Amberfield Subdivision area in Hamilton South, holds historic, cultural and spiritual significance and importance to tangata whenua and is considered a waahi taonga area. This connection reaffirms the identity, whakapapa and enduring relationship tangata whenua has with the land and waterways in the project area. The protection of heritage, cultural and traditions is vital to their continued well-being.

14.1 Effects on heritage and significant sites

On 31 January 2018 and 28 February TWWG marae representatives and some Amberfield Project team members carried out a site visit and walk over of the Amberfield Subdivision site. Warren Gumbley, the Archaeologist also met with the TWWG and discussed a number of archaeological

aspects in relation to the site. This included an assessment of archaeological sites found in relation to the project area.

On 17 February 2018 TWWG outlined that many of their oral traditions and stories relating to the area have been lost or less known or understood. In discussions with Warren Gumbley, there was acknowledgement and general agreement with the archaeological site assessments he has researched, found and identified in his comprehensive report. The sites that were concurred with and agree need consideration for protection are referenced in Warren Gumbley's Archaeological Assessment Technical Report.

The site / paddock contains a number of storage pits and possibly sand borrows covering the paddocks. During discussions, it was confirmed that many of the pits may have long been ploughed. However, there may be sub-surface archaeological evidence to include likelihood of culturally significant artefacts or finds. The TWWG consider the site is significant, given its potential to inform and educate present and future generations of Waikato-Tainui about their past. Care has been taken not to disturb existing ground levels in the vicinity, and wastewater pipes and pumps don't transgress the area.

An archaeological reserve, or memorial reserve will be conserved and protected. Its location on the far eastern side of the 'island', sits in a typical landform, adjacent to the river with views across the river to where other horticulture sites. The visual connection to the nearby Nukuhau Pa is maintained.

Nukuhau Pa is situated to the South of the Amberfield Subdivision property and is considered a sacred site. Whilst the Nukuhau Pa site is not included on the overall development plans of Amberfield, as it is located on Waikato-Tainui land, where there is ample opportunity for TWWG members to work directly with Waikato-Tainui to customize the Nukuhau site.

The TWWG representatives have been engaged during the master plan and their issues and opportunities have been considered as part of the protection and enhancement of cultural and heritage sites and features.

142 Effects on the relationship of tangata whenua with their waters

The most significant effect on water quality is likely to come from a storm water and wastewater discharge to the Waikato River.

The sub-catchment Integrated Catchment Management Plan (SC-ICMP) with proposed solutions for wastewater disposal form part of the sub-catchment ICMP process and the resource consent process currently being carried out for Weston Lea Ltd.

Best practice storm water management systems and practice include vegetated swales, rain gardens, wetlands and/or reduced impervious surfaces within the development and within street and reserve design. Treating storm water close to source, using native plant species also.

The assessment of the wastewater disposal options for the Amberfield development and for the catchment area has concluded the following:

- The wastewater flows within the ICMP sub-catchment will be collected in a conventional gravity system with 2 (or possibly 3) internal pump stations to convey the flows to a large main pump station at the northern part of the Amberfield subdivision development;
- The Amberfield main pump station could discharge to the Western Interceptor at Lorne Street. However, this solution requires large storage at the Amberfield pump station to enable the pumps to be turned off during wet weather. This is required to avoid additional overflows of wastewater from the Western Interceptor, to the Waikato River, during heavy rainfall events. Discharge to the Western Interceptor is also only an interim solution until Council have constructed their Amberfield SPA Transfer Pump Station and pumping main to the Far Eastern Interceptor, near Crosby road;
- The Amberfield pump station could pump the flows to the Far Eastern Interceptor via an interim pipe under the Waikato River and a joint pipe from the River crossing to Crosby Road. This fits with Council's design solution for the Peacockes SPA and does not require large storage at the Amberfield pump station. This option would involve an interim Amberfield pipe beneath the Waikato River until Council has completed the Southern Links bridge and associated Peacockes pumping main installation on the bridge. Long term the pipe beneath the river would be likely to remain as a backup for resilience, even after the new pipe has been attached to the future bridge over the river.

Consultation with TWWG gained support in principle for the stormwater management systems in the proposed Integrated Catchment Management Plan and expressed a preference for the wastewater design and route via Far Eastern Interceptor through an interim pipe under the Waikato River and a joint pipe from the River crossing to Crosby Road, to the Hamilton municipal wastewater treatment facility.

14.3 Effects on the relationship of tangata whenua with indigenous ecosystem

Indigenous fauna on site has been identified in an ecological report prepared by Boffa Miskell Limited. The report identified overall ecological values of the Amberfield Subdivision are low in relation to vegetation, avifauna and herpetofauna. However, due to presence of long tail bat which is threatened and nationally critical, the ecological values are very high.

The ecological offset mitigation is likely to enhance ecological values associated with bats, and relationships of tangata whenua with their indigenous ecosystems.

15.0 Mitigation Recommendations

As noted throughout the report, an ongoing role for Waikato Tainui, via the Tangata Whenua Working Group, is critical to both the current and future work of Amberfield Subdivision. Tangata Whenua recognise that when considering the effects that developments such as the current proposal have on the land, their approach has been to require formal, tangible recognition and commemoration of their historic association with the land and waterways.

The focus for TWWG is to create a pathway for restoring the mauri of the area via five key pou/mitigation objectives in relation to the South Hamilton area, namely:

- I. **Rangatiratanga:** the active involvement of tangata whenua in the planning, management and development of the Amberfield Subdivision;
- II. **Waahi Taaonga:** the protection and enhancement of 'whakapapa' cultural connectivity and indigenous place-making, and sites of significance;
- III. **Ngaa Wai Ora:** the protection and enhancement of freshwater, waterways, springs and wetlands;
- IV. **Mahinga Kai** – customary food and resource species and biodiversity and
- V. **Kotahitanga:** working to improve partnership outcomes with tangata whenua

I. Rangatiratanga – ongoing involvement of mana whenua

Tangata Whenua recognises that relationships are key to achieving holistic, positive environmental outcomes. In order to meaningfully participate in regulatory processes and to realize cultural, environmental values and aspirations, it is important that relationships are established and maintained with an approach that is enduring and authentic.

Recommendation 1: The Tangata Whenua Working Group continue to work in good faith and partnership with Weston Lea Ltd on partnership outcomes of Amberfield Subdivision. Including further engagement to provide opportunities for Iwi to have input into technical reports.

Recommendation 2: Ensure that the future resource consent applications provides an appropriate summary of the engagement undertaken with TWWG as well as the issues (and potential remedies) identified in this cultural impact assessment.

II. Waahi Taaonga - Heritage Issues and Significant Sites

The TWWG considers the whole Amberfield Subdivision a waahi taaonga area. Values associated with taaonga and heritage are important to because it affirms identity and provides physical and emotional links to the past. Recognition of the cultural values of the identified archaeological sites provides opportunities for interpretation of the significance of these ancestral landscapes and advocacy for protection and preservation of similar sites.

Recommendation 3: Endorsement of the proposed archaeological reserve, located on the far eastern side of the 'island'. The reserve should comprise of a large lawn area with interpretation panels. It will be marked as a place of significance with a pouwhenua (pou) and cultural symbolism.

Recommendation 4: To reaffirm 'whakapapa' the traditional cultural story/cultural narrative to support the cultural indigenous place-making throughout the Amberfield Subdivision. The focus on opportunities to recognise and provide for the enhancement and tangible reflection of mana whenua cultural values as a key element of land management and developments, including but not limited to:

- Using traditional mana whenua names for street and neighbourhood names
- Use of indigenous plant species in riparian restoration, as street trees, in open space and reserves;
- Landscaping design that reflects cultural perspectives, ideas and materials, contemporary Māori culture in building design, artwork and furniture in public open space;
- Inclusion of interpretation materials, communicating the history and significance of places, resources and
- Use of taangata whenua inspired and designed artwork and structures (pou)
- Appropriate karakia or other cultural protocols to be implemented when appropriate
- The Amberfield Subdivision is committed to ensuring the appropriate protocols (tikanga and kawa) are followed throughout the project
- Opportunities exist in the Archaeological Authority application process whereby an Archaeological Management Plan is required. In this event, TWWG consider it important to include the requirement for a cultural monitor to be present with the archaeologist upon the removal of topsoil or other times where deemed necessary. This also supports knowledge transfer and enhancing of cultural capacity of the local iwi.
- Implementation of accidental discovery protocols (ADP) whereby in the event of a discovery or archaeological material, earthworks will stop and appropriate iwi and NZ Heritage advice will be sought and appropriate actions followed. That any contractors involved in earthworks be given appropriate guidance on the ADP (via cultural health and safety induction) by a designated TWWG representative and that agreement to this is duly noted)

III. Ngaa Wai Ora - Freshwater and Waste Management

Freshwater has high spiritual, social and cultural value to tangata whenua. The Waikato River water quality is important to maintain the health of taaonga (treasures) and the mauri (life essence) of the freshwater ecosystem.

Wastewater treatment systems associated with residential development require careful management in terms of their location, suitability and capacity. Nutrients from poor performing, unsuitable wastewater treatment systems can discharge into the Waikato River, and have adverse impacts on water quality, therefore its mauri.

Recommendation 5: Endorse the proposed Integrated Catchment Management Plan for developments of Amberfield Subdivision, guided by strict conditions and design standards for on-site stormwater treatment and best practice wastewater management methods.

This includes:

- wastewater discharge to best and most appropriate discharge route to main connection to Hamilton municipal wastewater treatment facility
- vegetated swales, rain gardens, wetlands and/or reduced impervious surfaces within the development and within street and reserve design.
- Treating storm water close to source, using native plant species
- Ongoing monitoring and maintenance of storm water treatment and control according to regulatory requirements.

Recommendation 6: Water take and water allocation applications be reviewed by TWWG to ensure efficient use and management of the resource.

Recommendation 7: Water sensitive designs are included within the development to mimic natural systems including restoration of the natural stream that flows through the gully within the site.

Recommendation 8: That a subdivision design guideline be developed to require and/or encourage the incorporation of innovative low impact urban design by future development, including rainwater collection, landscaping, low energy/water fittings, insulation and solar or alternative energy sources/systems, as well as solar hot water system.

IV. Mahinga Kai – Customary Food and Resource Species and Biodiversity of taonga species

To tangata whenua, the health and wellbeing of the environment is paramount. Appropriate consideration be given to wider biodiversity gains for native bats, birds, lizards and other taonga species.

Recommendation 9: Endorse the comprehensive ecological mitigation plan presented to TWWG by Boffa Miskell Ecologist. This includes a range of measures to mitigate the effects on bats within the development site and the identification of opportunities and implementation of an offsite mitigation plan within the Hamilton South bat habitat. The TWWG support the establishment of a conservation trust to manage the offsite mitigation for bats, with regards to the development within the wider Peacocke area. Tangata whenua seek a position on the trust to support and advocate for habitat protection, enhancement, creation, and pest control.

Recommendation 10: To include valued food gathering species or those that support habitat for mahinga kai species for both reserves and roads/streets. Consideration should be given to wider biodiversity gains for native birds, bats, insects and also lizards by providing specific habitat for these species including:

- Eco-sourcing of plants from within the Waikato basin and ensuring species that reflect history of the area
- Revegetation and re-establishment of riparian margins with indigenous plants for land cover and the creation of indigenous habitat
- Development of reserve areas, integrated storm water ponds, green corridors and open space to provide buffer zones between the development and the commercial and residential areas
- Integration of the landscaping into the esplanade reserve, taking into account corridor for native bats.
- Develop and restore indigenous riparian, forest, grassland and wetland habitats
Support cultural harvest and long-term utilisation of natural resources.

V. Kotahitanga. Tangata Whenua Partnership Outcomes

Recommendation 11: Agree to pursue capacity building outcomes for rangatahi (Waikato-Tainui youth) through the establishment of an educational scholarship to promote ecological/archaeological training.

Recommendation 12: Incorporate Tangata Whenua in business, social and education enterprise and commercial ventures, including but not limited to:

- Plant supply, landscape and riparian planting and plant maintenance
- Capacity building of kaitiaki to undertake monitoring, archaeological surveying

16.0 Conclusion

The report outlines the consultation schedule undertaken to date, a summary of key cultural values, as well as issues and mitigation recommendations to consider alongside the development.

This CIA has been prepared to assess the cultural impacts associated with the development of Amberfield Subdivision. The process for developing this CIA involved reviewing technical information supplied for the development, including the Archaeological Assessment, Master plans, engineer reports, the draft ICMP, the draft consent application, undertaking site visits with tangata whenua working group, reviewing and analysing all relevant technical information against the Tai Timu Tai Pari, Tai Ao - Waikato-Tainui Environmental Management Plan.

There is support in principle for the sub-catchment Integrated Catchment Management Plan, including the feasible and most appropriate technical solutions, with acknowledgement and acceptance of the wastewater connection to the Far Eastern Interceptor via an interim pipe under the Waikato River and a joint pipe from the River crossing to Crosby Road.

Overall, the CIA has found that, in principle the tangata whenua working group representatives support the master plan and the urban design with the proposed cultural reserve and ecological mitigation. There is support for installation and development of treatment, retention and attenuation devices which utilise land treatment/discharge, as well as open space/parks. Taking into account the implementation of the mitigation measures listed in this report, the TWWG provide support in principle to the Amberfield Subdivision proposal.

Engagement with iwi is not consultation, but more a partnership approach based on authentic, value based kanohi ki te kanohi korero. As a reflection of goodwill and trust, TWWG and Weston Lea Ltd recognised that good faith consultation has taken place, but will continue through further negotiation and discussion to achieve mutual satisfied short and long-term mitigation and development outcomes.

Appendix 1: Relevant Objectives and Policies in Planning Documents

Waikato Regional Policy Statement

Objectives:

3.3 Decision Making

Resource management decision making is holistic and consistent and:

- a) Is aligned across legislation and national and regional strategies;
- b) Takes an integrated approach to managing resources that cross regional and functional boundaries;
- c) Adopts an appropriate planning timeframe;
- d) Adopts a precautionary approach, including the use of adaptive management, where appropriate, towards any proposed activity whose effects may be significant or irreversible but are as yet uncertain, unknown or little understood;
- e) Is transparent;
- f) Has regard to the potential cumulative effects from activities;
- g) Is based on the best available information, including matauranga Māori;
- h) Allows for flexible solutions for local variations;
- i) Recognises that time may be needed for change to occur;
- j) Includes working with tangata whenua;
- k) Includes working with key stakeholders;
- l) Considers a mix of methods to achieve its objectives; and
- m) Results in solutions which include processes to minimise conflicts.

3.4 Health and Wellbeing of the Waikato River

The health and wellbeing of the Waikato River is restored and protected and Te Ture Whaimana o Te Awa o Waikato (the Vision and Strategy of the Waikato River) is achieved.

3.9 Relationship of tangata whenua with the environment

The relationship of tangata whenua with the environment is recognised and provided for, including:

- a) The use and enjoyment of natural and physical resources in accordance with tikanga Māori, including matauranga Māori; and
- b) The role of tangata whenua as kaitiaki.

3.14 Mauri and values of fresh water bodies

Maintain or enhance the mauri and identified values of fresh water bodies including by:

- a) Maintaining or enhancing the overall quality of freshwater within the region;
- b) Safeguarding ecosystem processes and indigenous species habitats;
- c) Safeguarding the outstanding values of identified outstanding freshwater bodies and the significant values of wetlands;
- d) Safeguarding and improving the life supporting capacity of freshwater bodies where they have been degraded as a result of human activities, with demonstrable progress made by 2030;
- e) Establishing objectives, limits and targets, for freshwater bodies that will determine how they will be managed;
- f) Enabling people to provide for their social, economic and cultural wellbeing and for their health and safety;
- g) Recognising that there will be variable management responses required for different catchments of the region; and
- h) Recognising the interrelationship between land use, water quality and water quantity.

3.18 Historic and cultural heritage

Sites, structures, landscapes, areas or places of historic and cultural heritage are protected, maintained or enhanced in order to retain the identity and integrity of the Waikato region's and New Zealand's history and culture.

Policies

4.3 Tangata whenua

Tangata whenua are provided appropriate opportunities to express, maintain and enhance the relationship with their rohe through resource management and other local authority processes.

8.1.6 Tangata whenua involvement (Implementation Method)

Waikato Regional Council will work with tangata whenua to develop systems and processes to:

- a) Adequately involve tangata whenua in the management and decision making regarding fresh water bodies and associated ecosystems;
- b) Identify values and interests in fresh water bodies and associated ecosystems; and
- c) Develop monitoring programmes, including matauranga Māori, to monitor the achievement of identified values of fresh water bodies.

8.2 Outstanding Freshwater

Ensure that the outstanding values of a fresh water body that result in that water body being identified as an outstanding fresh water body, and the significant values of wetlands, are protected and where appropriate enhanced.

8.5 Waikato River catchment

Recognise Te Ture Whaimana o Te Awa o Waikato – the Vision and Strategy for the Waikato River – as the primary direction-setting document for the Waikato River and develop an integrated, holistic and co-ordinated approach to implementation.

8.6 Allocating fresh water

Manage the increasing demand and competition for water through the setting of allocation limits, efficient allocation within those limits, and other regional plan mechanisms which achieve identified freshwater objectives and:

- a) Maintain and enhance the mauri of fresh water bodies;
- b) Retain sufficient water in water bodies to safeguard their life-supporting capacity and avoid any further degradation of water quality;
- c) Enable the existing and reasonably justified foreseeable domestic or municipal needs of people and communities and an individual's reasonable animal drinking water requirements to be met (with discretion to consider additional allocations for those particular uses in fully and over-allocated catchments);

- d) Avoid any reduction in the generation of electricity from renewable electricity generation activities, including the Waikato Hydro Scheme; and
- e) Recognise that lawfully existing water takes (including those for regionally significant industry and primary production activities supporting that industry) contribute to social, economic and cultural wellbeing and that significant investment relies on the continuation of those takes.

8.7 Efficient use of fresh water

Ensure that the allocated water resource is used efficiently.

10.1 Managing historic and cultural heritage

Provide for the collaborative, consistent and integrated management of historic and cultural heritage resources. Improve understanding, information sharing and cooperative planning to manage or protect heritage resources across the region.

10.2 Relationship of Māori to taonga

Recognise and provide for the relationship of tangata whenua and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga.

12.3 Maintain and enhance areas of amenity value

Areas of amenity value are identified, and those values are maintained and enhanced. These may include:

- a) Areas within the coastal environment and along inland water bodies;
- b) Scenic, scientific, recreational or historic areas;
- c) Areas of spiritual or cultural significance;
- d) Other landscapes or seascapes or natural features; and
- e) Areas adjacent to outstanding natural landscapes and features that are visible from a road or other public place.

Future Proof Implementation Plan 2009:

Section 2 – Strategic Themes

Tangata Whenua

This theme recognises that tangata whenua, partner councils and the New Zealand Transport Agency have roles and responsibilities under the articles and principles of Te Tiriti O Waitangi/The Treaty of Waitangi. It also considers the unique relationship that tangata whenua have with their whenua, awa, moana, maunga, taiao katoa and other people. This encompasses a physical, mental, emotional, spiritual, and metaphysical relationship that may be unique to the tikanga (practises) and kawa (guiding principles) of each marae, hapu or iwi.

Ongoing capacity and capability building of tangata whenua, supported by the settlement of outstanding claims regarding breaches of Te Tiriti O Waitangi, and an increasing population that identifies as Māori/tangata whenua means that tangata whenua will be a leading economic influence in the sub-region by 2061 further impacting the Future Proof area and beyond.

Section 3 – Guiding Principles

Protection of Natural Environments, Landscapes and Heritage and Healthy Waikato River as Heart of Region's Identity

- Maintain and enhance cultural and heritage values of the sub-region.
- Ensure that the settlement pattern generally avoids sensitive natural environments (streams, wetlands, lakes, rivers, and important landscapes) unless there is potential for significant environmental gain.
- Maintain, enhance and create important ecological areas and corridors for the protection and enhancement of indigenous biodiversity.
- Restore the health and well-being of the Waikato River, including adopting an integrated management approach.

Tangata Whenua

- Ensure that the values, principles, aspirations, roles and responsibilities and the place of tangata whenua are reflected and incorporated into strategy governance and implementation.
- Recognise the unique relationship that tangata whenua have with the whenua awa, moana, maunga, taiao katoa: the land, waterways, ocean, mountains, wider environment and other people in the sub-region. This includes, but is not limited to, the practice of kaitiakitanga.

Section 8 – Implementation Plan

8.33 Tangata Whenua

8.33.2 Growth Issues

- Tangata whenua consider the restoration, maintenance and protection of the health and well-being of wahi tapu (sacred sites) and wahi whakahirahira (sites of significance) critical to sustainable development. This allows for the relationship of tangata whenua, according to their tikanga and kawa, with their wahi whakahirahira and wahi tapu including their economic, social, cultural, and spiritual relationships.

8.33.3 Key Approaches

- Te Tiriti O Waitangi obligations between the crown and hapu continue to guide the manner in which tangata whenua, regional and district councils, and other government agencies exercise their roles and responsibilities. The relationship and context for Te Tiriti /The Treaty has been reflected in the engagement and participation of tangata whenua in the development of the Future Proof Strategy. This relationship and context will be further reflected in the Future Proof Strategy implementation governance and management structures.
- Adopt and implement a formal protocol to identify, assess and mitigate issues around wahi tapu and wahi whakahirahira that may be impacted by development activity for the duration of the Strategy and that ensures early engagement and participation of relevant tangata whenua groups.
- Protocol should include early engagement and assessment so that undue pressure is not put on tangata whenua or development plans. For example:
 - Future Proofing transport corridors should include a comprehensive assessment of affected areas to ensure that current and future designations are appropriate.
 - Similarly Future Proofing intended urban, residential and industrial development areas.
 - Additionally, the protection of resources must be balanced with the development of those resources by tangata whenua.
- Align protocol with tangata whenua consultation, engagement and participation process.

Hamilton City Operative District

Plan Chapter 2 – Strategic

Framework

Tangata Whenua – Waikato Tainui

Objectives	Policies
<p>2.2.8 Resource management priorities are developed in partnership with tangata whenua</p>	<p>2.2.8a The relationship tangata whenua have with the City is recognised and promoted.</p>
	<p>2.2.8b Development considers effects on the unique tangata whenua relationships, values, aspirations, roles and responsibilities with respect to an area.</p>
	<p>2.2.8c As part of the development process, decisions on land use, subdivision and development include ongoing consultation and collaboration with tangata whenua where appropriate.</p>
	<p>2.2.8d Development and the decisions associated with developments where required are to consider any relevant Iwi Management Plans.</p>
<p>2.2.9 The health and wellbeing of the Waikato River is restored and protected so that it may sustain abundant life and prosperous communities.</p>	<p>2.2.9a Provide programmes of action to achieve targets to improve the health and wellbeing of the Waikato River</p>
	<p>2.2.9b Promote an integrated, holistic and coordinated approach to the management of the natural, physical, cultural and historic resources of the Waikato River.</p>