



NZ TRANSPORT AGENCY
WAKA KOTAHI

Roads of national significance



Ara Tūhono – Pūhoi to Wellsford



Pūhoi to Warkworth

Cultural Effects Assessment Report

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Pūhoi to Warkworth

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1. Introduction

This Report identifies and assesses the potential effects of the Ara Tūhono Pūhoi to Wellsford Road of National Significance (RoNS), Pūhoi to Warkworth Section (Project) on the cultural values of Hōkai Nuku and its constituent Hapū and Iwi groups - Ngāti Manuhiri, Ngāti Mauku/Ngāti Kauwae, Ngāti Rango and Ngāti Whātua Iwi. The report also highlights the Treaty relationship between Hōkai Nuku and the NZ Transport Agency (NZTA).

1.1 Purpose

The purpose of this report is to identify and assess the potential effects of the Project on the cultural values and associated overall well-beings of Hōkai Nuku and its constituent Hapū and Iwi groups. This report has been prepared with the input of Ngāti Manuhiri, Ngāti Mauku/Ngāti Kauwae, Ngāti Rango and Ngāti Whātua Iwi. This information will be used to inform decision making in relation to the location, design and management of the cultural effects of the Project.

1.2 Objectives

1. Identify the **relationships** (through the cultural footprint model) that Hōkai Nuku has with the proposed areas affected by the Project.
2. Identify and assess the **effects** (cultural, environmental, economic and social) that the Project may have on Hōkai Nuku and their values and well-being.
3. To inform NZTA and its advisors of any particular **culturally significant areas** and **taonga** along the route that may be affected by the Project*.
4. Develop **recommendations** regarding what NZTA, in collaboration with Hōkai Nuku, will do in order to avoid, remedy or mitigate any adverse effects on the interests of Hōkai Nuku.
5. To develop an on-going process of engagement and collaboration with NZTA.

(*It is at the discretion of Hōkai Nuku to determine the level of information that is disclosed around the location and nature of any wāhi tapu, cultural areas and taonga due to issues of sensitivity and security).

1.3 Project Description

The Project is a realignment of the existing SH1 from the Northern Gateway Toll Road (NGTR) at Johnstone's Hill tunnels to just north of Warkworth.

The Project will bypass Warkworth on the western side and tie into the existing SH1 north of Warkworth. It will be an off-line upgrade of SH1 between Johnstone's Hill tunnels and Kaipara Flats Road, just north of Warkworth; a total of 18.5 km in length. The upgrade will be a new four-lane dual carriageway road, designed and constructed to motorway and the NZTA RoNS standards.

1.4 Hōkai Nuku

Hōkai Nuku is the alliance formed by the mana whenua of the area, namely Ngāti Manuhiri, Ngāti Mauku/Ngāti Kauwae/Te Uri o Hau of Ngāti Whatua, Ngāti Rango and Ngāti Whātua Iwi with the support of Ngāti Paoa. Representatives from each of the five groups sit on Hōkai Nuku offering expert advice to NZTA as required. The purpose of Hōkai Nuku is to:

- collaborate on issues of mutual interest for Iwi and Hapū Members including cultural, social, environmental and economic interests;
- engage in partnerships with Crown agencies, Auckland Council and its subsidiaries and any other relevant stakeholder on issues of significance to the Iwi and Hapū Members collectively;
- provide specialist services which include:
 - Liaison, consultation and engagement with Iwi and Hapū Members;
 - Cultural advice to Crown agencies, Auckland Council and its subsidiaries, and any other relevant stakeholder;
 - Cultural impact assessments reports, and
 - Other services as agreed.

Hōkai Nuku has been contracted by NZTA to provide the Cultural Effects Assessment for this Project. It is intended that the information shared by Hōkai Nuku and contained in the CEA will be used to inform the planning, design and mitigation during the construction and on-going operation of the new road.

1.5 Legislative Framework

1.5.1 Te Tiriti o Waitangi (The Treaty of Waitangi)

Te Tiriti o Waitangi (Te Tiriti) is the foundation constitutional document of Aotearoa (New Zealand). Hōkai Nuku acknowledges the importance of Te Tiriti and particularly its significant role in the history of the Tāmaki region. Beyond the initial signing at Waitangi on 6 February 1840, a number of meetings were held within the region where debates, similar to those at Waitangi, occurred amongst the local Iwi over the pros and cons of entering into an agreement with the Crown. The Treaty was signed on at least four occasions by tribal leaders on the Waitemata and Manukau Harbours in 1840. The descendants of these leaders continue to maintain relationships with the Crown and local government today.

The Resource Management Act 1991 (RMA) Part II section 8 - Te Tiriti o Waitangi, states that “all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi”.

Te Tiriti, within a Hōkai Nuku context, provides a useful framework in assisting the formation of engagement models with local bodies and government agencies. Hōkai Nuku and its constituent Hapū and Iwi groups are Treaty partners with the Crown. Given that the NZTA is a government entity, the acknowledgement of this relationship is of particular importance.

The NZTA note in its 'Working with Māori'¹ statement that "As the indigenous people of Aotearoa New Zealand and Treaty partners, with the government, Māori hold a particular significance for our activities. We acknowledge their unique status as tangata whenua. As a Crown agency, we:

- work to achieve the principles of the Treaty of Waitangi
- extend the opportunity for Māori to participate in our decision making
- build Māori capacity to contribute to our decision making
- consult with Māori wherever possible on activities that are likely to affect them or their interests."

Hōkai Nuku has a relationship with NZTA as a Standing Advisory Board for Ara Tūhono – Pūhoi to Wellsford RoNS. This relationship is based on a formalised Relationship Agreement with contracts and management arrangements with significant benefits for both parties.

Hōkai Nuku is supportive of the NZTA's environmental aspirations as stated in its 'Environmental Plan' (2008)² in particular its policy of 'Protecting and enhancing the environment where appropriate'. Hōkai Nuku asserts that any development of the whenua must have a vision for an improved and enhanced environment at its core.

1.5.2 Resource Management Act 1991

The consideration of Hōkai Nuku relationships with the Project area and the whenua has legal standing within various sections in Part II of the RMA, namely sections 6(e), 7(a) and 8. Decision makers exercising powers and functions under the RMA shall;

- **s6(e)**: As a 'matter of national importance', recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, areas, wāhi tapu, and other taonga
- **s7(a)**: Have particular regard for kaitiakitanga
- **s8**: Take into account the principles of the Treaty of Waitangi

Applicants for consents or permits under the RMA are required to identify all effects of an activity and then demonstrate, where adverse effects are identified, that they can satisfactorily *avoid*, *remedy* or *mitigate* such effects to an acceptable level. While there are well recognised tools and processes for assessing effects on most bio-physical matters as well as economic and social values, there are few recognised tools for undertaking assessments on the cultural well-being of tangata whenua. This lack of definition has often meant that 'cultural effects' are narrowly pigeon-holed as matters relating to wāhi tapu or heritage. While these matters are critically important, they are only a sub-set of all the effects that an activity might have on tangata whenua and their values. The framework of the four 'well-beings'³ (cultural, environmental, social and economic) that are set out in the RMA⁴ will be used to frame the discussion on the effects on Hōkai Nuku.

It is important to note that from a Māori perspective these effects cannot be easily compartmentalised, and that any effects will be felt throughout all other spheres. For example, any

¹ NZTA – Working with Māori <http://www.nzta.govt.nz/about/who-and-what/working-with-others/Māori.html>

² <http://www.nzta.govt.nz/resources/environmental-policy-manual/docs/environmental-plan.pdf>

³ New Zealand's Ministry for Culture and Heritage created a well-being model that includes cultural, environmental, social, and economic dimensions (New Zealand Ministry for Culture and Heritage (2006). Cultural well-being and local government. Report 1: Definition and context of cultural well-being. Wellington, NZ: New Zealand Ministry for Culture and Heritage. p1).

⁴ Part 2, s5 of RMA 1991- refers to social, economic, and cultural well-being and sustaining and protecting the environment.

effect on te taiao (the environment) will deeply affect ngā tangata (the people). All effects in this CEA Report be they bio-physical, social or economic, are considered 'cultural' in so far as they affect to some degree the well-being of Hōkai Nuku as a cultural group.

2. Hōkai Nuku Cultural Effects Assessment Model

Hōkai Nuku has identified key values (mauri; kaitiakitanga; ki uta, ki tai; and hauhake, kohikohi) and then developed the “Cultural Footprint Framework” which highlights the relationship of mana whenua with the Project area. These have then been used to assess the cultural effects of the Project.

2.1 Cultural Effects Assessment Process

A Cultural Effects Assessment (CEA) is a tool that can be used to identify the potential effects that a proposed activity may have on a cultural group, in this case the alliance of Hapū and Iwi of Hōkai Nuku. As such this **‘Hōkai Nuku Cultural Effects Assessment’** is an environmental management tool. It identifies the past, present, and future relationships, values and aspirations held by Hōkai Nuku. These values and aspirations will be recognised, protected and managed in decision-making relating to the Project. All effects in this CEA Report are ‘cultural’ as they affect the well-being of Hōkai Nuku as a cultural group.

A successful Cultural Effects Assessment will allow Hōkai Nuku to:

1. UNDERSTAND and INFORM the proposed activity, by PARTICIPATING in planning and decision making at an early stage and throughout the project. This includes INFORMING and REVIEWING the draft application and/or all supporting information (such as technical reports, engineering assessments, archaeological records, etc) and through workshops with the applicant and their advisors/consultants.
2. IDENTIFY the relationships of Hōkai Nuku with the whenua and ASSESS whether the statutory ‘cultural’ safeguards of the RMA (s 6(e), 7(a), 8) have been met.
3. IDENTIFY the effects of the proposed activity on Hōkai Nuku and their values and determine the significance of the effects, assessed individually or collectively.
4. Where significant adverse effects on Hōkai Nuku or their values are identified, ASSESS whether these can be avoided, remedied or mitigated.
5. MAKE RECOMMENDATIONS to the applicant on measures that Hōkai Nuku would like the applicant to take to recognise and protect the cultural values of Hōkai Nuku. This includes avoiding, remedying and mitigating adverse effects.

MEASURES to address any cultural issues will generally fall into the following categories:

- matters that can be addressed as conditions of designation, resource consent applications and other statutory authorisations (HPA).
- matters that cannot be addressed as resource consent conditions, but as agreements between the applicant and Hōkai Nuku.
- matters that are relationship based and are better addressed via a ‘Memorandum of Understanding’ or other such agreement.
- matters that cannot be resolved at this point but will be revisited as appropriate.

2.2 Hōkai Nuku Cultural Values

Hōkai Nuku has identified key principles which have been used to assess the impact or effects of proposed activities on our cultural values. These include:

Mauri - All elements of the natural environment, including people, possess mauri (life force) and all forms of life are related. The interconnectedness of all things means that the wellbeing of any part of the environment will directly impact on the wellbeing of the people. The primary objective of Māori environmental management is to maintain the integrity of mauri and the interconnectedness of all forms of life.

Kaitiakitanga - Māori therefore, have an obligation to protect and enhance the mauri of all natural resources, for the benefit of ourselves, other people living in our homeland and for future generations. This is highlighted in the following whakatauki:

*Toitū te marae a Tane, Toitū te Marae a Tangaroa, Toitū te Iwi
If the land is well, and the water is well, the people will thrive*

Kaitiakitanga incorporates a strong social dimension involving the provision for, and management of, people (Kawharu 1998). Kaitiakitanga is often interpreted one-dimensionally in legislation and policy to mean 'guardianship' or 'stewardship'⁵. While this is an important element of kaitiakitanga, it fails to account for the wider parameters of the 'rights' and 'responsibilities' that it encapsulates (Kawharu 1998). The purpose of kaitiakitanga is threefold;

"[Firstly]...to cement the Hapū's association with lands and resources and therefore its status. Second, to be able to receive something in return (for instance, food provided by Tāne and Papatūānuku), and not least of all, to maintain an economic and political resource base for future generations" (Kawharu 1998, p27).

Ki uta, ki tai (from inland to the sea) - The mauri of the waterways is also viewed holistically and includes from the source of the waterway (mountains, springs and wetlands) to the sea. This reinforces the view that activities upstream also impact on the well-being of the river downstream and aligns with the integrated management of catchments. Hōkai Nuku also note the hierarchy of water use values – first to sustain the waterway itself, then to sustain human life and lastly for stock and commercial activities.

Hauhake, Kohikohi (harvest and gather) - the use of flora and fauna to sustain the people. The value Hōkai Nuku place on the environment is not based on its 'existence' and desires to 'preserve' it, but also on its 'use' to Māori and its ability to sustain te tangata (the people). For example many of the areas impacted by the Project would have been used historically for food foraging, harvesting and collecting of rongoa (traditional medicines), among other activities, and one of the aspirations of Hōkai Nuku is to regenerate their whenua (land) to a state where these activities may once again be viable.

2.3 Hōkai Nuku Cultural Footprint Framework

A key focus of this report is to indicate to the NZTA specific areas of cultural significance to Hōkai Nuku that should be avoided, protected or recognised in the process of selecting and assessing the proposed Project corridor. The Cultural Footprint Framework as outlined below has been developed

⁵ This one-dimensional understanding of *kaitiakitanga* in legislation occurs in the Resource Management Act 1991 and the Fisheries Act 1996. Other legislation which refers to *kaitiakitanga* include the Education Act 1989 and the Conservation Act 1987.

as a tool for this cultural effects assessment process. It expresses our connections to our ancestors (*Mana Tangata*), highlights iconic identity markers which provide reference points in our environment (*Mana Whenua*) and then notes specific associations through historical events and activities (*Pūtake*). This framework shows our “cultural footprint” on the landscape and when used in conjunction with the cultural values described in section 5, offers a position statement for describing the impact of activities on our cultural values.

The table below is an overview of the cultural footprint framework for Hōkai Nuku.

Hōkai Nuku Cultural Footprint Framework			
Mana Tangata	<i>Acknowledging and upholding the mana (authority) of the people that whakapapa (have genealogical connections) and whanaungatanga (relationships) to the area</i>	<div> Iwi </div>	
Mana Whenua	<i>Identifying the features of the physical landscape that are of particular cultural importance to the Mana Tangata, and explaining the relationship</i>	<div> Moana (ocean) Awa (river) Maunga (mountain) Pā (fortified village) Kāinga (residential areas) Urupa (burial sites) </div>	
Pūtake	<i>Addressing the particular historical and contemporary issues relating to these areas, and any future aspirations</i>	<div> Tuku (ceded/sold) Raupatu (confiscation) Rāhui (prohibition of use) Tapu (sacred/restricted) </div>	

Mana Tangata – Describes our whakapapa (genealogical connections) and tupuna (ancestors), the people that connect us to this place. At any given time there were tupuna

of significance who had strong associations and connections to the whenua and surrounding areas.

Mana Whenua – Describes our rohe (area of interest) through our association with iconic cultural identity markers.

Pūtake – Describes events and activities which provide connections and rights to occupy or access areas and their associated resources. These may have been hereditary or conquest rights, e.g. tuku, raupatu, pakanga. They may have been related to sustaining the people eg. rāhui and mahinga kai, or preserving an area eg. tapu – kaupapa.

2.4 Methodology

The methodology for undertaking the Cultural Effects Assessment (CEA) includes:

- A collective identification of key principles to be used to assess the impact or effects of proposed activities on the cultural values of Hōkai Nuku. These are detailed in section 5 and include: mauri; kaitiakitanga; ki uta, ki tai; hauhake/kohikohi.
- Development of a cultural footprint framework which expresses the connections to ancestors (*Mana Tangata*), highlights iconic identity markers which then provide reference points in the environment (*Mana Whenua*) and then notes specific associations through historical events and activities (*Pūtake*).
- Primary data gained from Hōkai Nuku members and their Specialist Advisors who represent the wider knowledge base and interests of their Hapū and Iwi.
- A review of background information provided by NZTA including design information and specialist environmental assessments.
- Review of all relevant documents and reports including ecology, heritage, economic and social impact reports.
- Discussion with NZTA's specialist advisors and project management.
- A review of statutory provisions relevant to the recognition and protection of Māori values and interests.
- Distribution of draft reports to Hōkai Nuku representatives for feedback and incorporation into the CEA.
- Presentation of the final CEA to Hōkai Nuku for formal endorsement of its contents.

3. Effects on the Cultural Footprint of Hōkai Nuku

This section applies the key cultural principles to the Cultural Footprint Framework to identify areas of significance which may be impacted by the proposed Project, the possible effects on those areas and our recommended management of those effects.

3.1 Ngā Pā o Te Hēmara Tauhia

Mana Tangata

Tauhia, a tupuna of Ngāti Rongo was baptised *Te Hēmara* after the CMS Missionary James Hamlin. To quote *Te Hēmara Tauhia*⁶ "...the name of one portion of my ancestors are called Ngāti Rongo but the Kawe-rau who are another portion of my ancestors were the original proprietors of the soil."

He died in October 1891 to be taken by his Ngāti Rongo relations for burial at Te Rurunga on the eastern shores of the Kaipara on the property so widely acclaimed in this era for its unique display of free-standing artworks known as *Gibbs Farm Kaipara*.

Mana Whenua

The three primary land blocks that *Te Hēmara Tauhia* laid claim to were *Te Akeake*, *Maungatauhoro* and *Pūhoi*. The basis of his claims was essentially through the descent lines from *Haumoewārangi* to one of his sons *Rongo* and in particular the union between *Moerangaranga*, a daughter of *Rongo*, and *Ngāwhetu* of *Kawerau*. This couple initially lived on the *Kaipara*, and also lived in *Waiwera* and in the *Pūhoi* river valley. There were several off-spring from this union from which *Te Hēmara Tauhia* along with his people trace direct descent. Two of the related *Pā* have been identified in the *Billings Road* area.

Pūtake

Ngā Pā o Te Hēmara Tauhia also includes an associated settlement areas as part of the area of significance. Numerous generations of occupation, cycles of seasonal living, and events such as war, have caused ancestors to occupy and reoccupy this area because it is a safe, strategic location with access to resources. The *Pā* sites as they are known now, may have *nohonga* (seasonal dwelling sites), *kāinga* (villages) and other forms of occupation attached to them, or from before its time.

A *Pā* community was not confined to just the physical structure of the *Pā*. It was supported by a settlement area and environs which include *tauranga waka* (landing places), *tauranga ika* (fishing grounds), *whare ohonga* (birthing house), *whare wānanga* (house of learning), *urupā*, *ana*, *torere* (all burial sites), *atāmira* (ceremonial structures), *mārā* (cultivations), *ahu otaota* (middens), *waipuna* (water or springs) and *tūahu* (sacred places). *Taonga tūturu* (artefacts) such as tools, implements, fireplaces and other symbols all demonstrated occupation and would be found in the settlement area. Significant events occurred in and outside of the *Pā* such as *hui* (gatherings), *hui mate* (funerals), *tomo* (marriages), *whānau* (births) and *pakanga* (battles).

Areas of significance and *taonga tūturu* are not always identifiable. The *Pā* and its surrounding settlement area are considered an area of significance, and as descendants the emotional, physical, psychological and spiritual attachment to the area of significance and *taonga tūturu* has not changed. Iwi have the obligation and responsibility as *kaitiaki* for the hopes and aspirations of

⁶ Native Land Court Waiwera January 25th 1866

future generations. Legislation⁷ provides for the role of Iwi as kaitiaki, and the protection of wāhi tapu and taonga tūturu for Iwi.

Effects

While the Project alignment has been designed to avoid direct impact on the known extent of the areas defined by the Heritage Report as “Hēmara’s Pā” (R10/921) and the new pā (R10/1369) rediscovered on the Straka property, the scope, nature and extent of Ngā Pā o Te Hēmara Tauhia, are yet to be properly assessed. Hōkai Nuku and archaeologists have not been permitted any access to “Hēmara’s Pā”.

Based on the indicative construction footprint, one midden associated with Ngā Pā o Te Hēmara Tauhia will be completely destroyed (R10/1106). The lower portion of the log skid recorded as part of a midden (R10/1107) will also be destroyed but the midden will not be affected.

The Project will go through the wider settlement area associated with Ngā Pā o Te Hēmara Tauhia and will therefore have a significant impact both physically and on the mauri and the responsibility of Hōkai Nuku as kaitiaki.

Hōkai Nuku and the NZTA are discussing recommendations related to Ngā Pā o Te Hēmara Tauhia which include the NZTA urgently gaining ownership of the land and supporting Hōkai Nuku to undertake further investigations and develop an integrated management plan as soon as the NZTA has ownership.

Recommendations

1. Once access has been approved, Hōkai Nuku are to be the first to have access to Ngā Pā o Te Hēmara Tauhia and a kaitiaki must be present at all times for any further investigations or activities in the area
2. Further field investigations are to be in partnership between Hōkai Nuku and the Project Archaeologist
3. Include an option for public access to Ngā Pā o Te Hēmara Tauhia in the event that Hōkai Nuku wishes to make these sites more accessible
4. A specific integrated management plan is developed with Hōkai Nuku for both the Pā site and wider settlement area;
5. Hōkai Nuku and NZTA to investigation with Historic Places Trust in to a Heritage Covenant being attached to the land title;
6. Refer to section 4.5 Historical Heritage (Cultural Assessment of Environmental Effects) for further recommendations.

⁷ Legislation relevant to this includes but is not limited to the – Te Ture Whenua Māori Act 1993; Treaty of Waitangi Act 1975; Resource Management Act 1991; Fisheries Act 1996; Historic Places Act 1993; Protected Objects Act 1975 (formerly known as the Antiquities Act 1975); Public Works Act 1981; Crown Minerals Act 1991; Reserves Act 1977; Conservation Act 1987; Geothermal Energy Act 1953; and their amendments

3.2 Te Koroto

Mana Tangata

Ngāti Manuhiri

Mana Whenua

A place of particular importance located at the head of the Waiwera river is the island wāhi tapu known as Motutere (Te Koroto).

Pūtake

Te Kiri, Ngāti Manuhiri Rangatira, tried to buy it back from the Crown. Te Koroto is associated with Ngā Pā o Te Hēmara Tauhia and reflects the wider settlement area of Te Pā.

Effects

While there are no direct impacts on this island, any impact on the mauri of the wider settlement area of Ngā Pā o Te Hēmara Tauhia will also impact on Te Koroto, therefore the extent of the effects are not yet known.

Recommendations

1. Connections between Te Koroto and Ngā Pā o Te Hēmara Tauhia are to be maintained in all management plans.

3.3 Te Huarahi o Kahumatamoemoe

Mana Tangata

Ngāti Manuhiri

Mana Whenua

This route has cultural, spiritual and historical significance to Ngāti Manuhiri.

Pūtake

When Kahumatamoemoe lived with Ngāti Manuhiri ancestors he used it as a pathway to travel from the east to west coasts.

Effects

The Project crosses over this route and will affect the mauri of this pathway and the ability of Ngāti Manuhiri to enact their responsibility as kaitiaki.

Recommendations

1. Acknowledgement of Te Huarahi o Kahumatamoemoe to be developed with Hōkai Nuku at the entranceway to Warkworth.

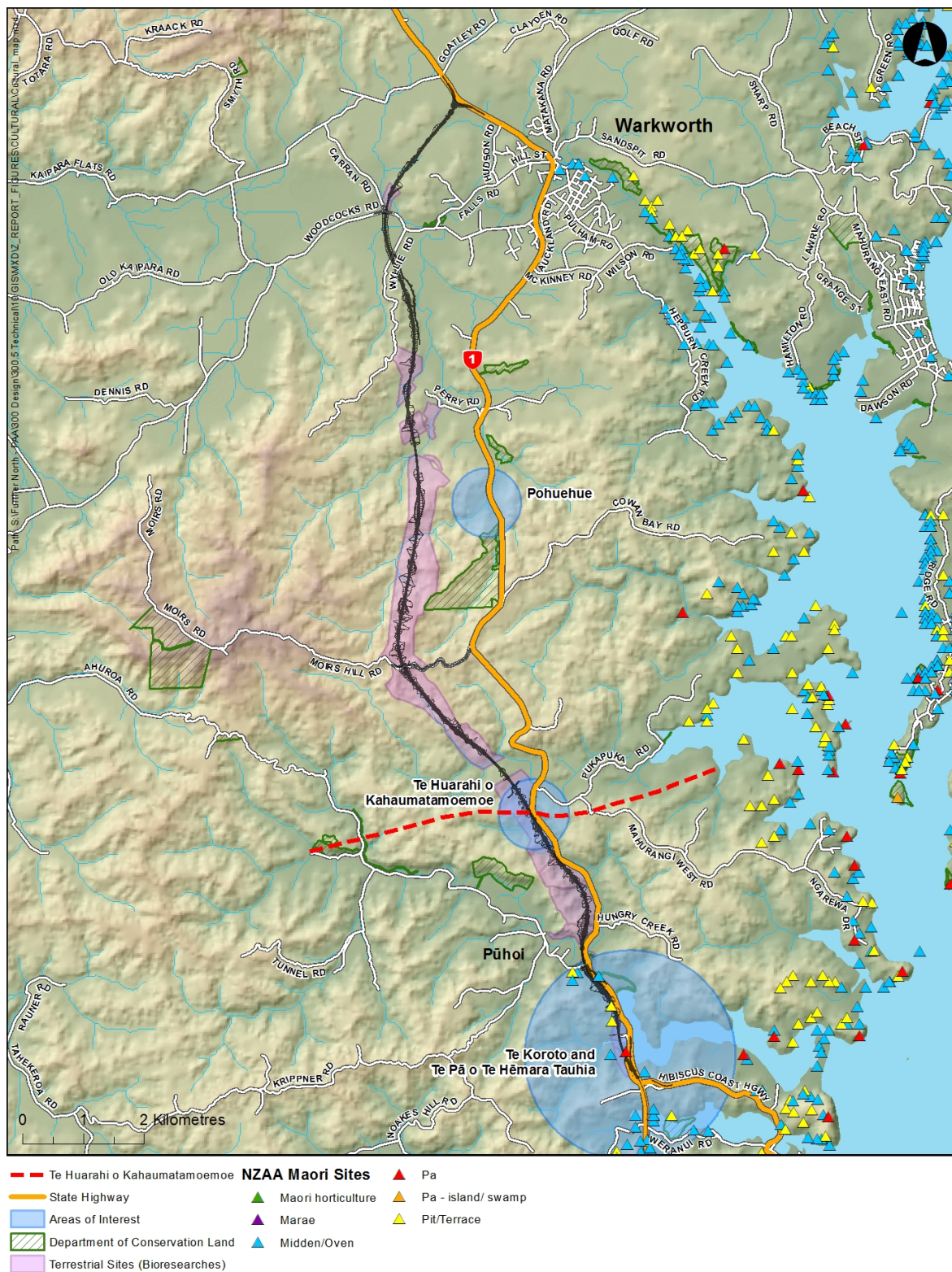


Figure 1: - Areas of Cultural Significance

3.4 Pōhuehue – Nohonga and Scenic Reserve

Mana Tangata

The name of the reserve is valued as a reminder of the Ngāti Manuhiri ancestor Pohuehue who was the father of the twentieth century Ngāti Manuhiri leader Tenetahi Te Riringa.

Mana Whenua

Pōhuehue lived in the area when he came to the mainland from Aotea and Hauturu Islands to hunt and gather food resources.

The reserve is particularly valued by Ngāti Manuhiri as a visible and accessible reminder of the native forest that once covered the district. The reserve takes its name from the native climber, the pōhuehue (wire vine), that was valued for its durability.

Pūtake

Ngāti Manuhiri has a Statutory Acknowledgement attached to the reserve through their Deed of Settlement of Historical Treaty of Waitangi Claims which reinforces this association through the RMA. As an area rich in indigenous flora there is also significant association with the activities of hauhake and Kohikohi (harvesting and gathering).

Effects

This reserve has been avoided in the Project alignment. This is a significant indigenous landscape which should be used as a guide for mitigation planting.

3.5 Te Awa Pūhoi (Pūhoi River and Estuary)

Mana Tangata

Manuhiri, the founding ancestor of Ngāti Manuhiri, and his brothers Ngāwhetu and Maraeariki lived beside the river in the late seventeenth century.

Mana Whenua

The River provided an important inland route and food source.

Pūtake

The River and its surroundings are also associated with many events of considerable cultural importance in the traditions of Ngāti Manuhiri. At Mihirau on the upper reaches of Te Awa Pūhoi a major peace making meeting was convened by Ngāti Manuhiri and their Te Kawerau relatives with another Iwi. The grand-daughter of Manuhiri, Te Kupe, was promised to a chief of another Iwi. The union was not successful and further conflict took place between the two Iwi.

When the land around the upper reaches of the river was sold to the Crown in 1862, the Ngāti Manuhiri rangatira Te Kiri Kaiparaoa sought the protection of a major wāhi tapu at Pūhoi because of its association with his ancestors.

Effects

The Project crosses the Pūhoi River and its tributaries 24 times⁸ and will have a significant effect on the mauri of the river catchment “Ki uta, ki tai” and its ability to sustain the taonga species in it and therefore the people.

3.6 Waihē (Mahurangi River and Harbour)

Mana Tangata

As descendants of Maki and his wife Rotu who occupied Te Korotangi Pā at the southern harbour entrance, Ngāti Manuhiri has a shared ancestral interest in Waihē.

Mana Whenua

Places of particular significance to Ngāti Manuhiri include, Maunganui, Motu Kauri, Puhinui, and Pukapuka urupa which remain at the head of the harbour.

Pūtake

The traditional name for the harbour originates from the fact that its resources were jealously guarded and fought over down the generations.

Effects

The Project crosses the Mahurangi River and its tributaries 21 times⁹ and will have a significant effect on the mauri of the river catchment “Ki uta, ki tai” and its ability to sustain the taonga species in it and therefore the people.

Pūhoi and Mahurangi River Recommendations

1. Ki uta, ki tai – waterways are to be viewed holistically as catchments from source to the sea and any further research, management and monitoring programmes will include a broad area rather than the site and just below it to ensure that this holistic view is captured.
2. Cultural indicators - Environmental Key Performance Indicators (KPI) will include cultural indicators similar to those developed by Ngāi Tahu for the Streams Cultural Health Index¹⁰ and management developed by Hōkai Nuku for the monitoring of the construction and operations of the Project

⁸ Freshwater Ecology Assessment – Pūhoi to Warkworth, 2013

⁹ Freshwater Ecology Assessment – Pūhoi to Warkworth, 2013

¹⁰ <http://www.mfe.govt.nz/publications/water/cultural-health-index-jun03/>

3.7 Pūnaha Taupuhi Kaiao Taketake (Indigenous Ecosystems – Flora and Fauna)

Pūtaka

The cultural value of “Ki uta, ki Tai” from the source to the sea, demonstrates the interconnectedness of all life, not just in waterways but all ecosystems. As kaitiaki on behalf of the constituent members, Hōkai Nuku is responsible for maintaining healthy indigenous ecosystems which in turn sustain indigenous biodiversity and therefore sustain the people. The Hōkai Nuku view on indigenous biodiversity in action notes that when the kererū are thriving to the point when harvest can occur, then the biodiversity is able to sustain the people.

Ngā momo taonga (taonga species) are native birds, plants and animals of iconic significance to Hōkai Nuku. Generally, taonga species have a body of inherited knowledge relating to them, they are related to the Iwi or Hapū by whakapapa, and the Iwi or Hapū is obliged to act as their kaitiaki. As kaitiaki, Hōkai Nuku is responsible for maintaining taonga species to sustain the people, our cultural practices, connections and identity.

Hōkai Nuku advocates the view that the environment is both holistic and multi-dimensional, including cultural, spiritual and temporal dimensions as part of a whole within which all component parts have their own mauri (life-force), tapu (sacredness,) and mana, of which mankind is but one component part. Each physical dimension has its own deity (atua), and guardians (kaitiaki) both human and metaphysical, such as taniwha to whom all Māori are linked by ancestry (tātai). Within such an inter-connected relationship, mankind is charged with responsibilities in relation to that environment, the proper discharge of which ensures the sustainable survival of mankind along with that same environment.

The Waitangi Tribunal noted in Ko Aotearoa Tēnei: A Report into Claims Concerning New Zealand Law and Policy Affecting Māori Culture and Identity – Wai 262 that:

“The Treaty entitles kaitiaki relationships with taonga species to a reasonable degree of protection. It also entitles Māori to a reasonable degree of control over traditional knowledge relating to taonga species and how that knowledge is used.”

Effects

The Project will have a significant effect on the already limited indigenous ecosystems and biodiversity within the Cultural Footprint of Hōkai Nuku due to the significant area to be developed both for the road and the temporary areas required to support the construction process.

Viewing the world in parts rather than as an interconnected and integrated ecosystem has the potential to focus on one species which is at risk rather than how the species interrelate and support each other.

The removal of any of the remaining indigenous flora and the use of introduced species for replanting has a significant impact on the ability of Hōkai Nuku to hauhake/kohikohi - harvest and gather food, medicines and resources. It also impacts on our ability as kaitiaki to maintain and restore indigenous ecosystems and habitats.

Hōkai Nuku and the NZTA are discussing recommendations in relation to the development of projects for cultural harvest of flora, protection of waterways and economic development opportunities.

Recommendations

1. Develop an integrated ecological assessment with all relevant specialists including Hōkai Nuku
2. Re-planting
 - a. All replanting must support indigenous bio-diversity ie. native fruit for Kereru (NZ pigeon) and will be eco-sourced as per the Auckland Council guidelines
 - b. Re-planting will enhance the environment and be at a rate higher than 1:1
 - c. All planting will be planned to ensure maximum success of becoming self-sustaining and will be begin as early as possible to provide replacement habitats as required.
3. Landscape planting
 - d. Preference will be given to improve landscapes with planting which supports indigenous bio-diversity ie. native fruit for Kereru (NZ pigeon) and will be eco-sourced as per the Auckland Council guidelines;

3.8 Ahuahu (Eathworks)

Pūtake

Papatuānuku represents the ability to nurture and sustain all life and the cultural value of "Ki uta, ki Tai" - the interconnectedness of all life. As kaitiaki, Hōkai Nuku is responsible for maintaining the health and connections of the whenua (land). The life supporting capacity of the whenua enables optimum health and wellbeing for all - tāngata (people); plants and animals; awa (waterways) and moana (sea).

There are also specific connections to the whenua through historical events and activities which may limit the types of use of that Ahuahu.

Effects

The Project will have a significant effect on the land and soil due to the level of earthworks required. Hōkai Nuku is still uncovering the historical connections to some areas of the whenua which will be affected by the Project, therefore the extent of the effects are still to be determined.

In the case of accidental discovery, knowing where the soil was sourced is important to identify the whakapapa of the discovery.

Recommendation

1. Develop a management plan in conjunction with Hōkai Nuku for the movement of all soil which notes which sites are appropriate for using or moving soil, where soil is sourced and where it is stored or finally placed.

4. Cultural Assessment of Environmental Effects

The matters discussed below summarise the Hōkai Nuku review of relevant specialist reports informing the NZTA Project Assessment of Environmental Effects (AEE), alongside the Hōkai Nuku cultural values (section 6.) in conjunction with a forecasting of any other potential issues and opportunities that Hōkai Nuku foresee.

4.1 General Recommendations

4.1.1 Hōkai Nuku will actively participate at all stages of the Project including planning, construction and operations/maintenance for the lifespan of Ara Tūhono. This includes the implementation of consent conditions and the preparation and implementation of the associated management plans.

4.2 Terrestrial, Aquatic Ecology – Ngā Pānga Taupuhi Kaiaī-ā-Pā ā Wai hoki

Potential effects on the cultural values of Hōkai Nuku

The Terrestrial Ecology Assessment, Marine Ecology Assessment and Freshwater Ecology Assessment reports assess the effects that the Project route will have on the surrounding ecological environment.

Hōkai Nuku is concerned that there is a tendency of the ecological effects report to view the environment in isolated parts rather than as an interconnected and integrated environment and that this will have a negative effect on how issues are managed.

The removal of indigenous flora and fauna has an impact on the indigenous ecosystems and wider biodiversity of the area and therefore affects the responsibility of Hōkai Nuku in the role of kaitiaki to manage and protect the environment.

In particular the removal of indigenous flora and the use of introduced species for replanting reduces the footprint of our native ecosystems and habitats and has an impact on the ability of Hōkai Nuku to hauhake/kohikohi - harvest and gather food, medicines and resources.

The following sites identified in the Terrestrial Ecology Report also overlap with the Cultural Footprint areas of Hōkai Nuku and will therefore affect the associated cultural values of those areas:

- Ngā Pā o Te Hēmara Tauhia = Ecology sites 1- 3 (Terrestrial Ecology Site Map 1)
- Te Huarahi o Kahumatamoemoe = Ecology site 10 (Terrestrial Ecology Site Map 2)

Hōkai Nuku Recommendations

These recommendations are in addition to those noted in section 3.7

1. Prior to construction, develop an integrated ecological management plan with the appropriate specialists including Hōkai Nuku working together including relating to flora, fauna and water
2. The following activities are of specific interest and Hōkai Nuku management policies have been identified:
 - a) Re-surveying of areas ie. for long tailed bats, skinks, fern bird, snails and frogs - to be completed with Kaitiaki to enable the sharing of information between Kaitiaki (Hōkai Nuku values) and Researchers (scientific information) information.
 - b) Long-tailed bats - any further research to be aligned and shared with other best practice long-tailed bat protection programmes.
 - c) Skinks and geckos - relocation of skinks and geckos to include Kaitiaki throughout the process (planning, implementation and monitoring).
 - d) Fish passage - involvement of Hōkai Nuku in the identification and development of appropriate fish passage at culverted stream crossings.
3. Hōkai Nuku seeks to develop cultural indicators similar to those developed by Ngai Tahu for waterways¹¹ for inclusion in all relevant management plans.

4.3 Water (Quality, Hydrology, Erosion and Storm Water) –Wai [Mauri tau, Kotoatoa, Horoa me te Wai Āwha]

Potential effects on the cultural values of Hōkai Nuku

Wai (waterways) – the Project directly impacts on the catchments of the Pūhoi River and the Mahurangi River and Harbour which are both identified in the Cultural Footprint of Hōkai Nuku (section 3).

Whenua (land) – the Project will have a significant effect on the whenua due to the size of the Project and the large amount of earthworks required for the Project. This will impact on the mauri of the whenua and the ability of Hōkai Nuku to enact the role of kaitiaki. The full extent of the impact will not be known until the final site locations and extent of the following activities have been confirmed: site access points; contractor's work and storage areas; spoil dump sites and storm water retention ponds and wetlands. There is a particular concern as to the original source for the importation of fill which again affect the mauri and whakapapa of the site and may impact on any accidental discovery of taonga.

¹¹ <http://www.mfe.govt.nz/publications/water/cultural-health-index-jun03/>

Hōkai Nuku Recommendations

Hōkai Nuku notes the assessment of effects both during construction and in operation and the associated Best Practicable Option measures to manage those effects in the reports, particularly those related to storm water management, freshwater and marine ecology.

1. Hōkai Nuku recommends the development of an integrated ecological management plan (as noted above) with the appropriate specialists including storm water and Hōkai Nuku working together. The management plan will also address:
 - a) Waterways – “ki uta, ki tai” are to be viewed holistically as catchments from source to the sea and any further research, management and monitoring programmes will include a broad area rather than the site and just below it to ensure that this holistic view is captured.
 - b) Environmental Key Performance Indicators (KPI) - Cultural indicators developed by Hōkai Nuku are also included with these KPIs both for the monitoring of construction and operations. Stormwater treatment will exceed TP10 treatment efficiencies of 75% sediment reduction.
 - c) a specific section for the movement of all soil which notes which sites are appropriate for using or moving soil, where soil is sourced and where it is placed.

4.4 Landscape, Visual and Urban Design – Aromātai Papawhenua Hoahoa Taone

Potential effects on the cultural values of Hōkai Nuku

The Project will have a significant effect on the whenua, natural and cultural landscape due to the size of the project and the large amount of earthworks required for the Project. This will impact on the mauri of the whenua and the ability of Hōkai Nuku to enact the role of kaitiaki.

Hōkai Nuku Recommendations

Hōkai Nuku notes the possible effects in the Landscape and Visual Assessment, and Urban Design reports, and supports the recommendations made and requests that Hōkai Nuku be involved in the development of an Urban and Landscape Design Framework and any other related management plans.

1. Hōkai Nuku is supportive of the following recommendations (which align with the recommendations in section 3 above):
 - Extensive indigenous re-planting (eco-sourced) to establish continuous self-sustaining stands.
 - Avoidance of existing indigenous vegetation and riparian margins.
 - Restoration of affected waterways.
 - Integration of drainage channels with natural landscape including riparian planting.
 - Re-integration of spoil disposal areas in keeping with the surrounding landscape.
 - Develop wider landscape strategies and planting schemes with adjoining owners.

2. Hōkai Nuku strongly supports the recommendations to develop the gateway features for Pūhoi and Warkworth:
 - Hōkai Nuku seeks formal and tangible recognition at the gateway of Pūhoi and Warkworth and to be actively involved in the process from design to implementation.
 - Establish a project to develop a series of related pou whenua (carved markers) to mark significant cultural areas and events along the length of the Project, including the gateways to Warkworth and Pūhoi.
3. In relation to signage:
 - All signage with Māori names will have macrons as required ie. Pūhoi.
 - All signage to be bilingual where possible.
 - No new names or translations to be given without engaging with Hōkai Nuku.
4. Hōkai Nuku also seeks that where appropriate to Hōkai Nuku, the design and aesthetic treatment of major structures along the corridor (i.e. bridges, retaining walls) reflect Mana Whenua of the locality. This will require Hōkai Nuku to be actively participating in the detailed design process with the NZTA design team.
 - The structures around Ngā Pā o Te Hēmara Tauhia are of particular interest and will be incorporated into the wider integrated management plan for the area.

4.5 Heritage (Archaeological) – Taonga Tuku Iho [Mātai Whaipara Ira Tangata]

The Heritage Assessment report confirms four archaeological sites of interest to Hōkai Nuku within the Project area:

- Hēmara's Pā R10/921
- New Pā site R10/1369
- Middens/platform R10/1107 and R10/1106

The report notes that other features such as natural terraces combined with the Pā sites and middens form a heritage landscape which appears to be related to settlement. The report also notes other remnant middens and shell scatterings near Billings Road and Pūhoi Road which have been impacted by modern land clearance and have therefore not recorded as archaeological sites.

The report states that the Project route is unlikely to affect the known extent of Te Pā o Te Hēmara Tauhia (noted as Hēmara's Pā). The full extent of the Pā and associated features are unknown due to the lack of field survey but the report notes possible effects on associated remains and adverse visual effects.

Based on the indicative Project construction footprint, one midden associated with Ngā Pā o Te Hēmara Tauhia will be completely destroyed (R10/1106). The lower portion of the log skid recorded as part of a midden (R10/1107) will also be destroyed but the midden will not be affected.

Hōkai Nuku does not support the Heritage Report recommendation to include public access to Ngā Pā o Te Hēmara Tauhia. The installation of information signage relating to Māori and European history and heritage sites in the area will be developed in conjunction with Hōkai Nuku. The development and implementation of a vegetation management plan, and consideration of limited

remedial work to the defensive ditch will be considered as part of an integrated management plan for Ngā Pā o Te Hēmara Tauhia.

Hōkai Nuku appreciates that such a heritage assessment is an important requisite to an AEE, however Hōkai Nuku assert that the archaeological methodology and the techniques used are limited in terms of what they reveal about the Māori history, cultural heritage and values. In particular, the author of the Heritage Assessment Report ascertains that there is low risk for unrecorded archaeological remains to be exposed in areas other than around Ngā Pā o Te Hēmara, as they were not favourable for Māori settlement. Hōkai Nuku takes quite a different view to this. Māori settlement patterns in this rohe, as in much of Aotearoa, were seasonal and migratory. Experts at harnessing the benefits of different habitats in different periods of abundance, Hapū and whānau groups would have used these areas as migratory pathways between coasts and between settlements.

The Heritage Assessment Report recommends that “detailed investigation and recording” as part of a Historic Places Trust, Section 12 general authority would mitigate effects on recorded and unrecorded archaeological sites. This reactive approach does not protect or recognise Hōkai Nuku values. Hōkai Nuku is currently working on a project to predict suitable areas for the full range of Māori habitation and to use this to assist with further investigation along the Project route. Hōkai Nuku invites the NZTA to engage in this Site Suitability Project as partners.

Potential effects on the cultural values of Hōkai Nuku

Hōkai Nuku notes the lack of information about the full extent of Ngā Pā o Te Hēmara Tauhia and the associated historical settlement and activities due to lack of site access.

Ngā Pā o Te Hēmara Tauhia is a significant cultural area as noted above in section 3.1 above. Hōkai Nuku asserts that the Project designation will have an impact on the wider settlement areas of Ngā Pā o Te Hēmara and will significantly affect the mauri of those areas and the ability of Hōkai Nuku members to enact their role as Kaitiaki.

Hōkai Nuku and the NZTA are discussing the development of a predictive modelling project to assist with the identification of areas which have a higher probability of historic Māori occupation.

Hōkai Nuku Recommendations

The following activities are of specific interest and Hōkai Nuku management policies have been identified:

1. Cultural Values and Sites Management Plan to be included in the Construction Management Plan (CMP). This plan will be prepared with Hōkai Nuku and include the Archaeological Discovery Protocol (ADP). It will also formalise the roles and responsibilities of kaitiaki in the project and identify appropriate processes to be followed for ceremonies and events such as the opening and prior to earthworks commencing
2. The ADP for inclusion in the CMP will also be prepared by an appropriately qualified archaeologist and Hōkai Nuku before commencement of construction.

3. The ADP will generally note that if a site is uncovered, work is to stop immediately, the site is to be protected, and Hōkai Nuku is to be contacted. Hōkai Nuku will then contact the appropriate kaumātua/kuia/kaitiaki. In the event that a taonga or artefact is discovered in the course of this Project, Hōkai Nuku assume that final guardianship¹² of such artefacts or the taonga will remain with Hōkai Nuku who will identify the appropriate mana tangata, and that the advice of Hōkai Nuku will be followed by all relevant agencies or authorities¹³.
4. All contractors involved in the construction (on site and management) will undergo a Hōkai Nuku approved 'cultural induction workshop' as part of the formal site induction process to ensure the significance of the ADP is understood and to be followed, should they encounter anything during earthworks. Hōkai Nuku expects that this will be an on-going process to ensure all staff are inducted in the same way as health and safety processes are managed.
5. For the monitoring of earthworks, Kaitiaki will be appointed by Hōkai Nuku to monitor earthworks from the planning and investigation stages, through to construction and completion and for the on-going operation and maintenance of the project.
6. Specific recommendations for Ngā Pā o Te Hēmara Tauhia are in section 3.1

4.6 Social and Economic – Pānga ā-Hāpori ā-Ohaoha

The NZTA broader objectives for Ara Tūhono RoNS, of which the Project is a part, are:

- To enhance inter-regional and national economic growth and productivity;
- To improve movement of freight and people between Auckland and Northland;
- To improve the connectivity between the medium to long term growth areas in the northern Rodney area (Warkworth and Wellsford); and
- To improve reliability of the transport network through a more robust and safer route between Auckland and Northland

Hōkai Nuku supports all of the objectives of Ara Tūhono, in particular to enhance economic growth and provide a safe and reliable transport network.

Hōkai Nuku has a wide range of roles that include securing economic and social development (manaaki tangata) opportunities that will benefit their Iwi and Hapū members. Being a long-term project of significant scale, the Project has the potential to uplift the mana of Hōkai Nuku, and invest in the long-term and sustainable growth of te tangata (the people) by providing employment, education, training and development opportunities. Such opportunities could involve the training and employment of kaitiaki to be involved in monitoring, providing internships and bonded scholarships around civil engineering, and a variety of other training schemes to encourage our people to become involved in the industry. Not only will this be a positive social development approach for the NZTA, but it will also encourage 'buy-in' by the local people in the area.

¹² While having regard for all legal requirements (e.g. lodging with Historic Places Trust).

¹³ Cooperation is necessary with other agencies, such as the Historic Places Trust which requires notification of potential damage and modification to archaeological sites under Section 12 of the New Zealand Historic Places Act (1993).

Potential effects on the cultural values of Hōkai Nuku

The Project will have a significant effect on the communities living within and around the proposed motorway. Generally Hōkai Nuku views these effects as providing positive opportunities to manaaki (support) our people through safer passage ways, but also through the opportunities to engage in economic development through the construction phase and the protection and management of cultural taonga such as Ngā Pā o Te Hēmara Tauhia.

Hōkai Nuku notes the possible effects in the Social Impact section of the AEE and Economic Assessment letter attached to the AEE and supports the recommended mitigations, particularly the development of a comprehensive information and engagement programme. Hōkai Nuku seeks to be actively involved to provide direction and information relevant to their constituent Iwi and Hapū members.

Hōkai Nuku and the NZTA are discussing opportunities for land acquisition, employment and training and the development of ecological and biodiversity restoration projects.

5. Recommendations

Hōkai Nuku maintain that the most appropriate approach to addressing potential cultural effects is through strategic management planning built on strong formalised relationships. Many of the recommendations contained in this report require that further management plans be developed that will ensure that Hōkai Nuku concerns are adequately addressed and recommendations incorporated at the 'front end' and throughout the process. Hōkai Nuku see this CEA as a critical first step in this planning approach, and encourage the NZTA to continue on a path of best practice by engaging with tangata whenua through all stages of the Project development process.

5.1 Summary of Recommendations

5.1.1 Acknowledging Cultural Significant Areas

Hōkai Nuku seeks formal and tangible recognition of culturally significant areas and events through Hōkai Nuku participation in the design elements of the project. This includes the development of a series of related pou whenua (carved markers) including the gateway to Warkworth. Hōkai Nuku also seeks input into the design of significant structures such as bridges and retaining walls to reflect Mana Whenua where appropriate to Hōkai Nuku.

5.1.2 Ngā Pā o Te Hēmara Tauhia

Hōkai Nuku seek access to Ngā Pā o Te Hēmara Tauhia urgently to enable further research. Once access has been confirmed, kaitiaki appointed by Hōkai Nuku need to be present for all further investigations on the land.

A specific management plan needs to be developed for the wider settlement area of Ngā Pā o Te Hēmara Tauhia including further investigations into the development of a conservation reserve and Heritage Covenant on the title.

5.1.3 Further Research

Hōkai Nuku seeks a proactive approach to the identification of unrecorded sites through the completion of the Site Suitability predictive modelling project, followed by field investigations prior to work commencing in any area with a medium to high likelihood of pre-European Māori occupation.

5.1.4 Involvement in Project Planning

Hōkai Nuku notes that management plans are proposed to manage effects during the construction and operation of the Project. Hōkai Nuku seeks to be actively involved in both the development and, where appropriate, implementation and monitoring of these plans including all relevant sub management plans. Management plans will include environmental Key Performance Indicators and Cultural Indicators developed in conjunction with Hōkai Nuku.

Revegetation plans will include Hōkai Nuku input, particularly in terms of the types of species and the whakapapa (origins) of these plants, and will consider creating local Hapū employment opportunities through these revegetation plans. Where possible the focus of these plans will be on improving the indigenous biodiversity of the area.

Hōkai Nuku seeks that the NZTA employ local kaitiaki who have been appointed by Hōkai Nuku, to monitor the implementation of relevant management plans on the ground, for the total life of the project, to ensure the ecological effects on their taonga species are being appropriately avoided. Such monitoring arrangements will also be included formally by way of a consent condition.

The NZTA will work with Hōkai Nuku on the development of a cultural harvest and use plan. If the felling of any mature trees is unavoidable, the NZTA shall engage with Hōkai Nuku on how these could be utilised by local Hapū. Furthermore Hōkai Nuku would like to offer removed vegetation for use by local Hapū for projects and other opportunities.

Hōkai Nuku seeks that NZTA commission a Hōkai Nuku 'Cultural Values and Sites Management Plan' to address their values and concerns around cultural sites. The presence of kaitiaki nominated by Hōkai Nuku will form part of this Management Plan. This would also address the issue of archaeological discoveries by including the ADP (to be included in the CMP).

5.1.5 Economic Development

Hōkai Nuku seeks that the NZTA engage in good faith discussions with Iwi and Hapū on the future of surplus land and the opportunities to develop projects which provide active protection and management of culturally significant areas including Ngā Pā o Te Hēmara Tauhia.

The contractors engaged by NZTA will be encouraged to work with local Iwi and Hapū business to share the economic opportunities within the local communities affected by the Project, especially during construction.

The NZTA and Hōkai Nuku in partnership, should actively investigate opportunities for encouraging education, training and development through training schemes, apprenticeships and bonded scholarships for Hōkai Nuku.

5.1.6 Relationships and Knowledge Sharing

The NZTA shall continue to engage with Hōkai Nuku and continue to act in good faith and partnership based on a Treaty of Waitangi/Te Tiriti o Waitangi relationship. This shall include sharing information as it comes to light around the Assessment of Environmental Effects of the Project and actively working together to develop relevant plans.

Hōkai Nuku seeks that the Relationship Agreement between Hōkai Nuku and the NZTA be formalised with related contracts for the provision of general advice and specific services.