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## CULTURAL EFFECTS ASSESSMENT

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**Mangawhai Hills Limited**  
Private Plan Change - PPC84  
196 Tara Road, Mangawhai  
July 2023



This Cultural Effects Assessment (CEA) has been prepared for Mangawhai Hills Ltd as part of the Mana Whenua engagement with Environs Te Uri o Hau (Environs) for the purpose of resource consent application for a Private Plan Change (PPC 84).

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## **Whakataukī**

Tupu te Toi  
Whanake te Toi  
He Toi ora  
He Toi he Toi i ahu mai i Hawaiki  
To tau muri ki te Atua  
No te mea  
Ko taku taha tera

*Knowledge that grows*

*Knowledge that expands*

*Knowledge that survives*

*Knowledge that comes from Hawaiki*

*Knowledge that comes from patience and tolerance*

*Knowledge that comes from God for that is wisdom*

## **Whakapapa**

Ko te tūpuna taketake o Te Uri o Hau, Ko Haumoewaarangi.  
Ka moe a Haumoewaarangi i a Waihekeao,  
Ka puta ki waho ko a rāua tamariki tokowhitu: Ko Makawe, Ko Mauku, Ko Whiti,  
Ko Weka, Ko Ruinga, Ko Rongo rāua Ko Hakiputatomuri.  
Ka puta i a Hakiputatomuri ko nga uri matinitini e mohiotia nei i tēnei wā,  
Ko Te Uri o Hau.

*According to the traditions of Te Uri o Hau, the eponymous ancestor*

*of Te Uri o Hau is Haumoewaarangi.*

*From the marriage of Haumoewaarangi with Waihekeao came seven offspring:*

*Makawe, Mauku, Whiti, Weka, Ruinga, Rongo and Hakiputatomuri.*

*From Hakiputatomuri came many descendants known to this day as*

*Te Uri o Hau.*

Document Control

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Cover Photo: Taken at the southern end of MHL looking north  
Credit: S. Worthington

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## 2. Introduction

### 2.1. Outline

This report provides a Mana whenua assessment has been prepared by Environs Te Uri o Hau (Environs) in relation to a proposed 'Private Plan Change' (PPC84) by Mangawhai Hills Limited – MHL (the Applicant). MHL seeks to change the Operative Kaipara District Plan to rezone farmland situated at 196 Tara Road, Mangawhai (the Site) from rural zone to residential zone over the plan change area - see figures 1 and 2.

MHL provides for a sustainable and environmentally conscious residential living opportunities whilst ecological, landscape, amenity, servicing and transportation effects will be managed. The PPC may result in future works where resource consents from KDC and possibly NRC may be required pursuant to Section 88 and Schedule 4 of the Resource Management Act 1991 and the Kaipara District Plan (KDP).

### 2.2. Purpose

- Identify the relationships that Te Uri o Hau has across the plan change area.
- Identify and inform MHL of any particular culturally significant areas and taonga that may be affected.
- Assess whether Te Uri o Hau are considered to be adversely affected by the PPC.
- Develop recommendations to avoid, remedy, mitigate or offset any adverse effects that provide for the protection of Te Uri o Hau cultural values and interests.
- Develop an on-going process of engagement and collaborative relationship with MHL.

This report is able to assist Kaipara District Council (KDC) in meeting its statutory obligations through the following legislative provisions and/or planning policies:

- a. Te Tiriti o Waitangi Principles 1840: Treaty of Waitangi;
- b. Resource Management Act 1991 (the RMA);
- c. Te Uri o Hau Deed of Settlement 2000;
- d. Te Uri o Hau Claims Settlement Act 2002 and associated Statutory Acknowledgments; and
- e. Te Uri o Hau Kaitiakitanga o Te Taiao 2011 – Hapū Environmental Management Plan.

### 2.3. Limitations

Environs has relied upon the accuracy of data, analyses, designs, plans and other information ('Client Data') provided by or on behalf of the Client to complete this report. Except as otherwise stated in the Report, Environs has not independently verified the accuracy or completeness of the Client Data. Environs takes no responsibility for Client Data that is incorrect, withheld, misrepresented, or otherwise not fully disclosed to Environs at the time of writing this report.

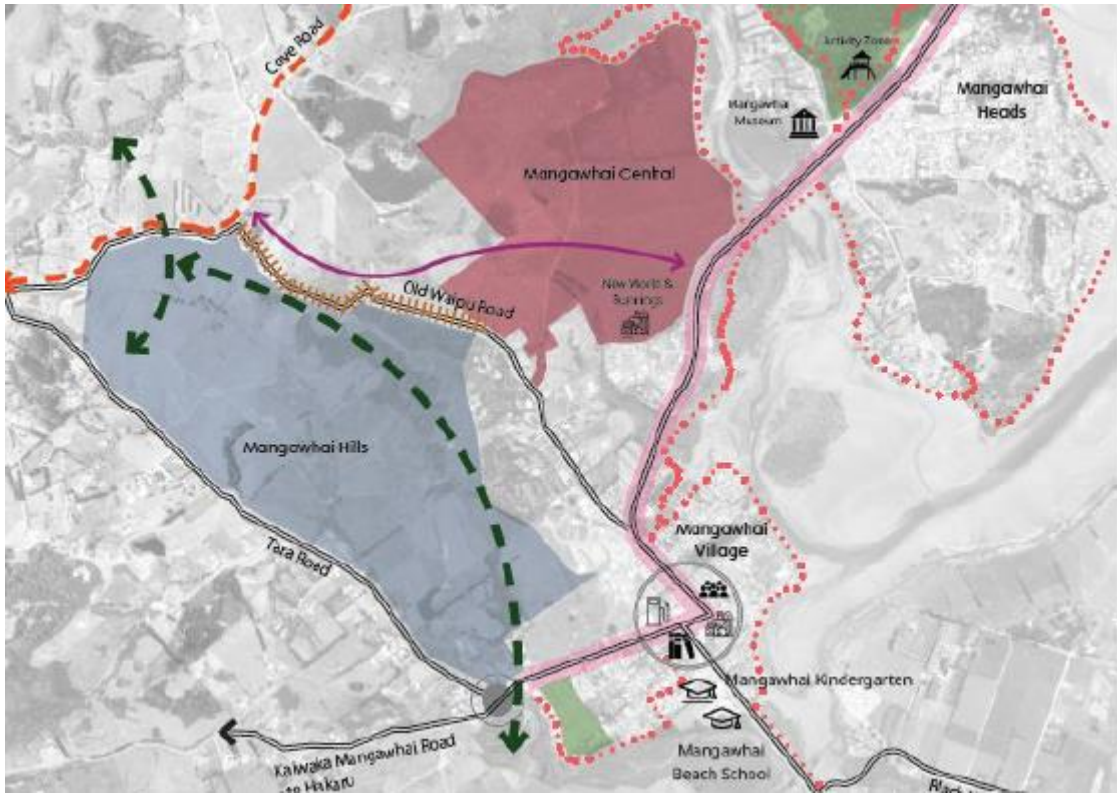


Figure 1: Mangawhai Hills (in blue)

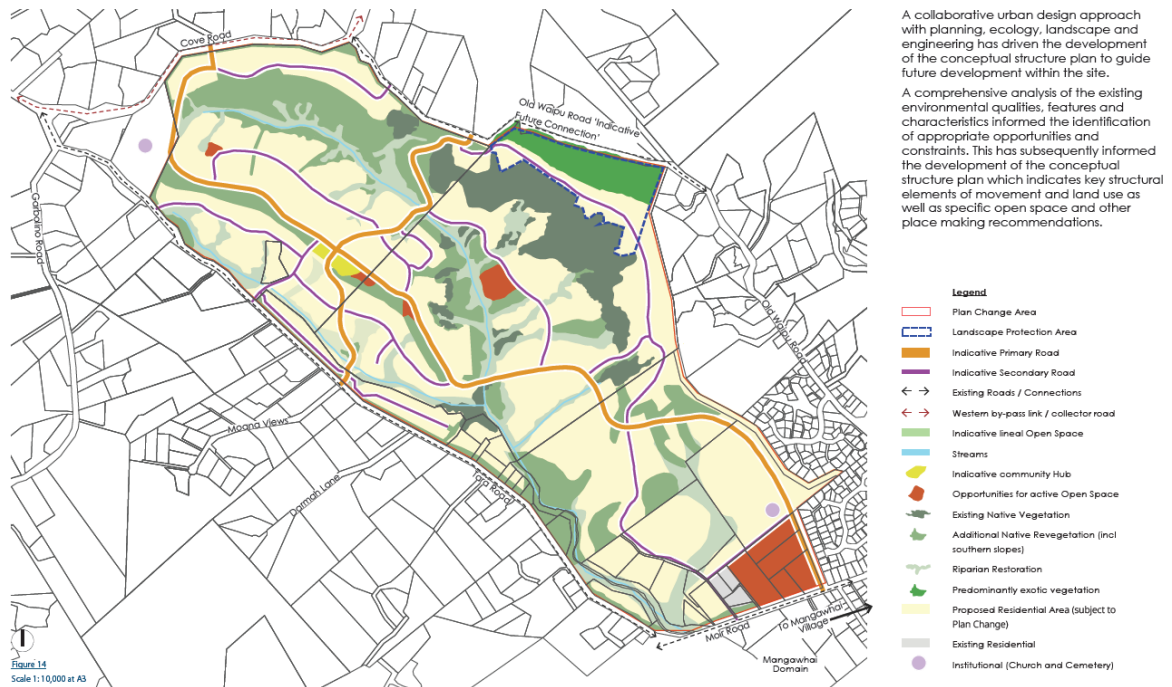


Figure 2: Mangawhai Hills Structure Plan Source: Barker and Associates

A collaborative urban design approach with planning, ecology, landscape and engineering has driven the development of the conceptual structure plan to guide future development within the site.

A comprehensive analysis of the existing environmental qualities, features and characteristics informed the identification of appropriate opportunities and constraints. This has subsequently informed the development of the conceptual structure plan which indicates key structural elements of movement and land use as well as specific open space and other place making recommendations.

### 3. Tribal Background

Te Uri o Hau is a hapū of Ngāti Whātua located in North Kaipara, defined in the Te Uri o Hau Claims Settlement Act 2020 Part 2, Section 13 as "every individual who can trace descent from one or more ancestors who exercised customary rights" -

- a) Arise from Descent from one or more of the following:
  - I. Haumoewaarangi.
  - II. the tribal groups of Te Uri o Hau, Ngai Tāhuhu, Ngāti Tahinga, Ngāti Rangī, Ngāti Mauku, Ngāti Kauae, Ngāti Kaiwhare, and Ngāti Kura); and
- b) predominately within Te Uri o Hau area of interest from 1840.

Te Uri o Hau Estates and Territories: Legislated Statutory Area of Interest spans the upper Kaipara region from the east coast of Mangawhai from Te Arai point following north to Paepae ō Tū - Bream Tail and inland to Ruarangi and Pikawahine (south of Whangārei) to the Kaipara Harbour in the west, south of Dargaville to Mahuta gap and south to Poutō then east to Taporapora, Wellsford to the east coast – see figure 3. Both Mangawhai and Kaipara Harbours’ are inclusive of Te Uri o Hau Statutory Acknowledgement Areas (SAA).

Te Uri o Hau whānau have whakapapa associations to one or more of the 14 marae located throughout the rōhe (area) and at various locations shown in figure 3, the closest highlight in bold:

- |               |                         |               |
|---------------|-------------------------|---------------|
| 1. Naumai     | 2. Ngatai Whakarongorua | 3. Ōruawharo  |
| 4. Ōtamatea   | 5. Ōturei               | 6. Parirau    |
| 7. Rawhitiroa | 8. Ripia                | 9. Te Kowhai  |
| 10. Te Pounga | 11. Waihaua             | 12. Waikaretu |
| 13. Waiohou   | 14. Waiotea             |               |



Figure 3: Te Uri o Hau Marae Locations and Te Uri o Hau Statutory Area of Interest (in green)

#### 4. Location and PPC Proposal.

Mangawhai Hills Ltd is located on 196 Tara Road, which is 2.8 kms north of Mangawhai Village. The site is bound by Cove Road to the north, Tara Road to the west, Old Waipu Rd to the east, and Moir Rd to the south.

The site is rectangular in shape rising from Tara Road to a ridge the length of the property then descending into a gully with watercourses, wetlands and areas of native and native-exotic vegetation on the side hills. The site rises towards a ridge at the eastern boundary of the site above Old Waipu Road. The site consists of managed pasture and an old dairy farming shed.

This PPC application seeks to rezone approximately 218.3 ha of Rural zoned land to Residential. The application also includes recreational parks, a number of tracks and roading. MLC proposes an innovative approach to residential development in terms of sustainable infrastructure and includes approximately 85ha of protected natural features and ecological areas.

#### 5. Methodology

The methodology used to inform this assessment included:

##### Research:

- ArchSite Online Website to identify for wāhi tapu sites within the plan change area or in the surrounding areas - source: <http://www.archsite.org.nz/>
- Mana whenua Archives - Historical Mātauranga Māori, Digital Sourcing.

##### Consultation

- 15<sup>th</sup> December 2023: Site Visit by Environs Te Uri o Hau representatives Fiona Kemp, Edward Ashby, Shereen Worthington and MCL /Agent – see photo's 4 and 5.
- 23 May 2023: Shereen Worthington, Archaeologist Jonathan Carpenter (Geometria) and MCL.
- 19 July 2023: Matai Kaitiaki Cindy Hemsall, Worthington, MCL and their agents.

##### Literature Review

- Te Uri o Hau Kaitiakitanga o te Taiao Environmental Management Plan 2011 Policies, Desktop Analysis and data collection.
- Desktop review of application documentation provided by MHL – see table 1 below.

Agent/Consultant	Report	Dated
B & A Associates 2023	Cover Letter Mangawhai Hills PPC	5 March 2023
	Mangawhai Hills section 32 Report	5 March 2023
Chester Consultants Ltd	Flood Risk Assessment	23 February 2023
	Stormwater Management Plan	23 February 2023
	Land Development Report	23 February 2023
Tetra Tech Coffey 2022	Geotechnical Report	16 December 2022
Bioresearches Ltd	Ecological Impact Assessment	March 2023
Greenwood Associates	Landscape Assessment Report	1 March 2023
Geometria Ltd	Archaeological Report	12 June 2023
Others	Zoning map and Locality plan	



Mangawhai Hills Development Area  
Provisions and Structure Plan  
Urban Design and Structure Plan  
Evaluation of PC Options



Figure 4: Taken from the southern end of the PPC area (visit 15 December 2022)



Figure 5: View of the PPC area from the south looking towards the north



Figure 6: Taken looking north (visit 23 June)



Figure 7: Looking east towards several wetland and native bush features

## 6. Legislative Framework

Legislation is the political and legal expression of how those who govern a society conceptualise an issue. Such conceptualisations are subject to change based on historical, social, and cultural context, meaning that legislation can provide a temporal snapshot into how issues are understood in current contexts.

### 6.1. Te Tiriti o Waitangi 1840: Treaty of Waitangi Principles

Te Tiriti o Waitangi (The Treaty of Waitangi) is Aotearoa New Zealand's founding document. Over 500 Māori Chiefs, including approximately more than five women, signed the Treaty in 1840. It is an agreement drawn up between representatives of the British Crown and representatives of Māori, Iwi and hapū.

The principles of the Te Tiriti o Waitangi being **Partnership, Participation and Protection** underpin the relationship between the Government and Māori. These principles are fundamental to developing relationships with government agencies, including involvement and participation in statutory policies and plans regarding the management of natural resources within the rōhe of Te Uri o Hau.

### 6.2. Te Uri o Hau Claims Settlement Act 2002

The Te Uri o Hau Claims Settlement Act 2002 came into effect 17 October 2002. It recognised and provided for breaches of the Treaty through an apology and injustices spanning over 150 years by historical Crown practices and passing of government laws in those times. The injustices had a severe impact on Te Uri o Hau economic, social, and cultural identity with the confiscation of large tracts of land and resources.

The purpose of this Act is to:

- a. record the apology given by the Crown to Te Uri o Hau in the deed of settlement executed on 13 December 2000 by the Minister in Charge of Treaty of Waitangi Negotiations, the Honourable Margaret Wilson, for the Crown, and Sir Graham Stanley Latimer, Morehu Kena, Jimmy Maramatanga Connelly, William Harry Pomare, Russell Rata Kemp, Rawson Sydney Ambrose Wright, and Tapihana Shelford, as mandated negotiators for Te Uri o Hau; and
- b. to give effect to certain provisions of that deed of settlement, being a deed that settles Te Uri o Hau historical claims.

Te Uri o Hau have Statutory Acknowledgement Areas (SAA) at different locations throughout the rōhe. Under Section 59 of the Te Uri o Hau Claims Settlement Act 2002 the Crown acknowledges the statements made by Te Uri o Hau of the particular cultural, spiritual, historic, and traditional association of Te Uri o Hau with the statutory areas of Mangawhai Harbour Coastal Area and the Mangawhai Marginal Strip.

SAA's are an acknowledgement by the Crown that recognises the mana of a tangata whenua group in relation to specified areas - particularly the cultural, spiritual, historical, and traditional associations with an area. These acknowledgements relate to 'statutory areas' which include areas of land,

geographic features, lakes, rivers, wetlands, and coastal marine areas, but are only given over Crown-owned land. SAA's requires councils to:

- forward summaries of all relevant resource consent applications to the relevant claimant group governance entity - and to provide the governance entity with the opportunity to waive its right to receive summaries.
- have regard to a statutory acknowledgement in forming an opinion as to whether the relevant claimant group may be adversely affected in relation to resource consent applications concerning the relevant statutory area.
- within the claim areas, attach for public information a record to all regional policy statements, district plans, and regional plans of all areas affected by statutory acknowledgements.

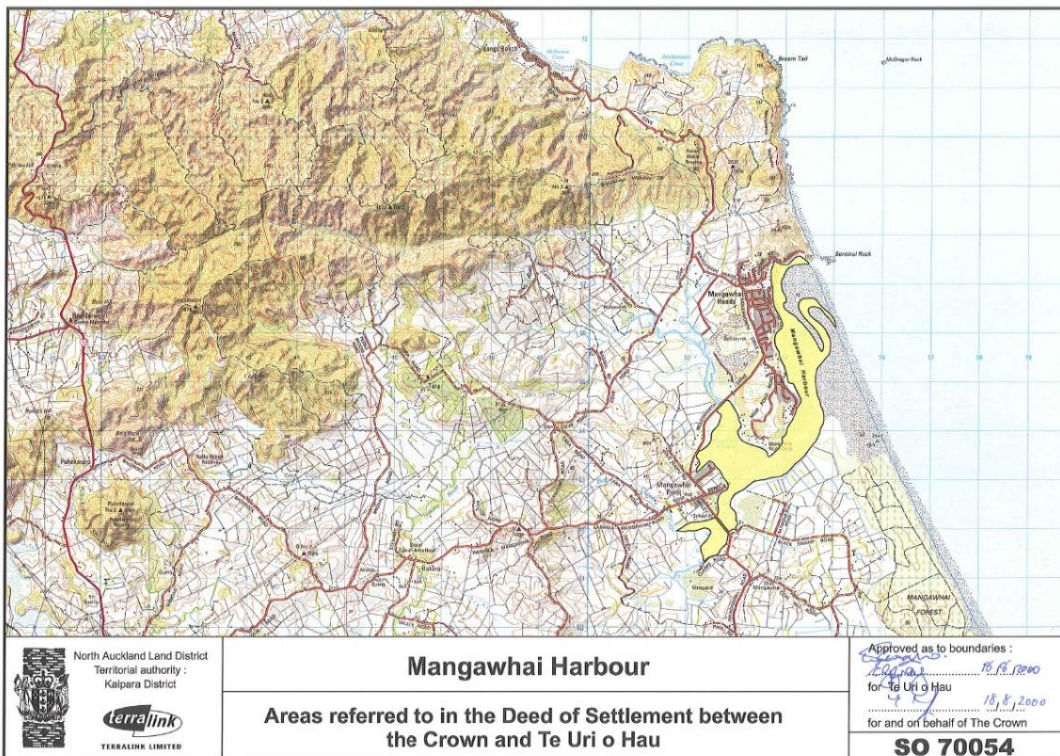


Figure 8: SO70054 Mangawhai Harbour Coastal Area

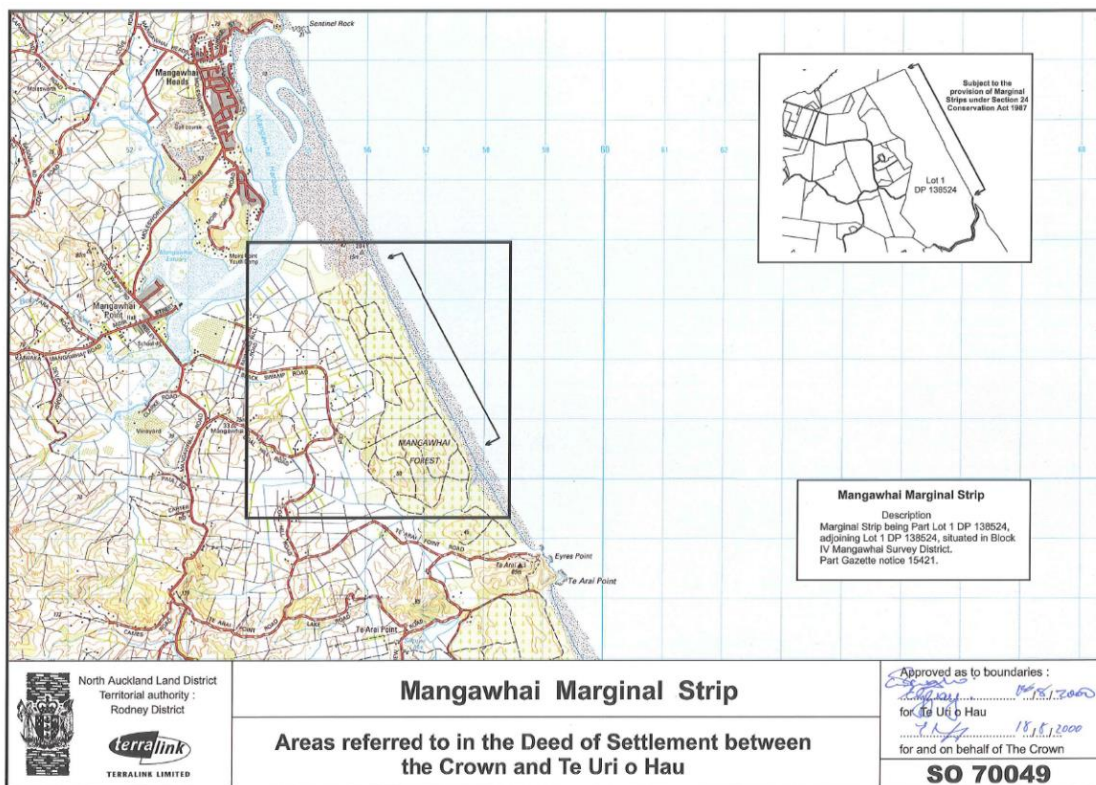


Figure 9: SO70049 Mangawhai Marginal Strip

### 6.3. Resource Management Act 1991 ('RMA')

The purpose of the RMA is to promote the sustainable management of natural and physical resources. In the Act, sustainable management means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural well-being and health and safety.

Part II of the RMA contains a number of specific provisions relating to tangata whenua that must be considered in resource consent processes being:

- Sections 6(e),6(f) and 6(g) require that "the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga", the protection of historic heritage from inappropriate subdivision, use and development" and "the protection of protected customary rights" is recognised and provided for.
- Section 7(a) sets out 'other matters' which persons exercising functions and powers under the Act must 'have particular regard to'. This includes section 7(a) Kaitiakitanga.
- Section 8 requires that the principles of the Treaty of Waitangi are taken into account.

NOTE: The RMA will be repealed and replaced with three new Acts; the Spatial Planning Act (currently the Spatial Planning Bill) (SPA); and the Natural and Built Environment Act (currently the Natural and Built Environment Bill) (NBA). The third bill is the Climate Adaptation Act which will be introduced to Parliament and is expected to come into law in 2024.

### 6.4. The Heritage New Zealand Pouhere Taonga Act 2014

Under the Heritage New Zealand Pouhere Taonga Act 2014 (HNZPTA; previously the Historic Places Act 1993) all archaeological sites are protected from any modification, damage, or destruction except by the authority of the Historic Places Trust.

Section 6 of the HNZPTA defines an archaeological site as:

" any place in New Zealand, including any building or structure (or part of a building or structure), that—

- (i) was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel where the wreck occurred before 1900; and
- (ii) provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand; and

(b) includes a site for which a declaration is made under section 43(1)"

To be protected under the HNZPTA an archaeological site must have physical remains that pre-date 1900 and that can be investigated by scientific archaeological techniques. Sites from 1900 or post-1900 can be declared archaeological under section 43(1) of the Act.

#### 6.5. Operative Kaipara District Plan (ODP)<sup>1</sup>

A district plan determines resource management issues, objectives, policies, methods, and rules which control and manage the development of the district or city. A district plan zones the district and regulates what can be built or developed within these zones.

The District Plan recognises that Te Uri o Hau (and Te Roroa) have traditional, historical, spiritual, and cultural associations with place and sites within the Kaipara District. The District Plan has been developed to recognise Maori issues in the northern Kaipara. Tangata Whenua cultural values are also referenced in a range of chapters in the District Plan.

#### 6.6. Te Uri o Hau Kaitiakitanga o Te Taiao (Environmental Management Plan) 2011

Te Uri o Hau Kaitiakitanga o Te Taiao (2011) is an environmental management plan to support Te Uri o Hau kaitiakitanga (guardianship) and rangatiratanga (authority) responsibilities in natural resource management within Te Uri o Hau Estates and Territory: Statutory Area of Interest.

Te Uri o Hau Kaitiakitanga o te Taiao plan provides the policies that the Crown and representative agencies, resource consent practitioners, applicants and research institutions take into account and give effect to, when preparing or reviewing regional and national statements, plans, policies, and strategies.

There are a number of other Acts and Policy documents that recognise Te Tiriti ō Waitangi and provide for meaningful consultation and engagement with the relevant Mana Whenua, including (but not

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<sup>1</sup> Kaipara District Council (2013), Kaipara District Operative Plan November 2013, New Zealand Government, Wellington: New Zealand. Retrieved 12 February 2017 from: <http://www.kaipara.govt.nz/Service++Info/District+Plan.html>.

limited to) the Conservation Act (1987), Local Government Act (2002), Marine Reserves Act (1971) and the National Policy Statement (NPS FW) for Freshwater Management 2020 and others.

## 7. Mātauranga Māori - Te Ao Māori: Māori World View

The term mātauranga Māori literally means Māori knowledge and is closely aligned to the period of pre-European contact as it encompasses traditional concepts of knowledge and knowing that Māori ancestors brought with them to Aotearoa/New Zealand.

The survival of the Māori language is a cultural and historical marker linking us back to this period and demonstrates a continuum from pre-contact to the present day. Post first-contact, mātauranga Māori evolved in important and significant ways as the ancestors encountered new environments and contexts such as flora and fauna, climate, and geography and in terms of the need to respond to modern technology, languages, and cultures they had not known or experienced before.

**Whanaungatanga** – connections through kinship and linkages – refers to interdependency between people and their external world. People are considered more than their individual ‘selves’, to be understood through the links that go beyond them, such as their whakapapa (genealogy), and this same idea extends into the natural world.

**Tāwhiowhio** – relates to learning and thinking from looking outside of and beyond just us. The search for meaning then differs from the often-Western style, or reductionist approach that keeps narrowing down things to analyse it in divided parts.

**Mauri:** All life possess a mauri; an intangible life force that unites all creatures and enables them to flourish. The principles of holistic management acknowledge that human interactions with the natural environment impose a reaction to the mauri of nga taonga. The same principles are equally associated to the energy of life in an ecosystem.

Mauri is intimate and inclusive of the physical and spiritual wellbeing of the natural environmental which all living beings are sustained from. Mana Whenua are the kaitiaki of mauri who have a cultural and spiritual responsibility to ensure the essence of Mauri is maintained and protected.

**Tikanga:** Tikanga Māori forms the basis of how we live in a relationship with all living things and their environment, and how we manage those natural and physical resources and all mauri. Tikanga Māori is defined under Section 2 of the Resource Management Act 1991 and Section 3 of Te Ture Whenua Māori Act 1993 as Māori customary values and practices.

**Taonga:** Taonga are those things considered culturally valuable to Te Uri o Hau which may be a tangible or intangible element. Article 2 of the Treaty of Waitangi acknowledges taonga as being lands, estates, forests, fisheries, and other properties. Taonga represents an element of the Māori philosophical worldview and all living things representing mauri. All living and non-living things contain a life force, one cannot live without the other, all intricately living in harmony to sustain their being and existence on earth.

**Kaitiakitanga:** Te Uri o Hau as Kaitiaki, acknowledge customary lore to include the protection of all living things, natural resources, culture, and people. In this regard Kaitiaki are universal. The protection of the natural resources and culture requires a commitment through the whole of Māori society which is constantly evolving. Kaitiakitanga not only relates to the environment and the management of natural resources but also extends to the socio-economic well-being of future generations.

**Mana:** Of all the attributes of Te Ao Māori, mana is arguably the most highly prized and most jealously guarded. A return to one's marae is also a return to the land, to one's tūrangawaewae (place where one has rights of residence and belonging through kinship and whakapapa). After the birth of a child their pito (umbilical cord) and the whenua (afterbirth) are buried in the ground or placed up in a tree. The whenua is also the word for land and the burial of the umbilical cord, and the afterbirth ensures a strong link with one's own land.

## 8. Cultural Heritage

Mangawhai is of historical, cultural, and spiritual importance to Te Uri o Hau. Historically, the Mangawhai harbour was an important route and canoe portage between the eastern coastline and the Kaipara Harbour.

Mangawhai was of strategic significance as an important route and canoe portage between the eastern coastline and the Kaipara Harbour. The strategic importance of Mangawhai Harbour is reflected by the fact that its entrance was defended by two pā. Te Ārai ō Tāhuhu (Te Ārai Point) and further to the south Te Whetumakuru was a tribal boundary marker.

**Te Mangawhai** means "Stream of the (Sting) Rays. The name is ancient and relates to the evil that will be returned if anyone should harm the stingrays within the harbour. In the early 1800's Mangawhai Harbour was the home of Rangatira Chief Te Whai. Te Whai fled from the northern tribe Nga Puhi and settled on a coastal headland pā at the end of Estuary Drive.

The Maori occupation of the district was severely disrupted by a major battle between two large iwi tribes. In February 1825, Mangawhai and Te Hakoru (known today as Hākaru) became the site of a great battle, known as the "**Battle of Te Ika a Ranganui**". A combined hapū of Ngā Puhi, armed with approximately 300 muskets journeyed from their northern lands and landed their waka at Mangawhai. They travelled and met a confederation of Kaipara hapū consisting of Tainui, Te Uri o Hau, Ngāti Rongo, Ngāti Whātua and Te Roroa at Te Hakoru at the Te Waimako stream between Mangawhai and Kaiwaka.

According to transcripts, the confederation of Kaipara hapū possessed a small number of muskets. Many of the Kaipara people were killed and the area declared tapu. For the next decade, Tāmaki, Mangawhai and most of the Kaipara remained largely unoccupied as a result of the battle. Ngā Puhi were victorious in this conflict, where Tainui survivors fled to the Waikato, Te Uri o Hau to the Tangihua ranges south west of now known town of Whāngārei, Mareretu, and Waikeikei forests, Ngāti Whātua fled to the Waitakere ranges, Ngāti Rongo to their Parawhau relatives whilst other survivors sought refuge with their Te Roroa and Ngāti Hine relatives. By the 1830's, Ngāti Whātua began moving back to the Kaipara and the surrounding areas. The tapu was eventually lifted in 1991.



In remembrance of the battle, a stone plinth sits to the east of Kaiwaka which reads:

***“Te Ika a Ranganui – Here in 1825, Ngapuhi, under Te Whareumu and Hongi fought their last great battle against Ngati Whatua and their allies.”***



Figure 10: Plaque Statement  
Credit: S. Worthington (2018)



Figure 11: Plaque Location

Te Uri o Hau seek to ensure the provision and implementation of policies which give recognition to kaitiakitanga. Kaitiakitanga is a central manifestation of the Māori natural resource management system and should be recognised as both a practice and the result of a philosophy of natural resource management within the Te Uri o Hau rōhe.

Te Uri o Hau as tangata whenua, value themselves as an integral part of the natural resources in the environment. Everything has a purpose in life and natural resources that were available to Māori were held most precious to that hapū. Since ancient times, Te Uri o Hau natural resources have always been a part of Te Uri o Hau culture and traditions. This can be heard by way of whaikōrero (oration) within Te Uri o Hau marae, through whakapapa and through customary lore. Natural resources are central to Te Uri o Hau life. Natural resources are taonga left by ancestor's tuku iho (gone by) to provide and sustain life. It is for the present generation to ensure that natural resources are sustained for future generations in as good as, if not better state.

Te Uri o Hau traditional environmental knowledge is based upon concepts which differ from those of western society. These concepts recognise the interrelatedness, the interdependence of all living things in the natural world. For Te Uri o Hau natural resource management is a continued vigilance in the observation and monitoring of the environment so that humans may dwell within the design of the natural world. Te Uri o Hau recognises human beings as part of the natural world and subject to the same natural laws and processes of that environment. Natural resources of the world constitute all those taonga of the environment, some which were traditionally managed for a particular purpose.

These natural resources are harvested in every area of a hapū, marae and whānau sphere of influence. For example:

- Plants for weaving – pingao, kakaho and harakeke;
- Plants for food consumption – kumara and puha;
- Fish and other kaimoana;
- Plants for medicinal purposes;
- Plants for ceremonial purpose;
- Animals and birds for a variety of purposes;
- Tūhua, obsidian used for a variety of purposes;
- The bones of whales and other animals;
- Particular kinds of clay and dyes; and
- Trees for building waka and whare.

Kaitiakitanga requires the recognition and empowerment of kaitiaki as the implementers. The role of kaitiaki would traditionally belong with a particular whānau or person or where tribal processes nominate kaitiaki in relation to a particular resource. The taiapure system is one where the equivalent of a kaitiaki group is appointed to carry out management functions.

Te Uri o Hau seek to ensure that policies and plans enable the practice of kaitiakitanga. This requires clarifying the meaning, function, and effect of the practice of kaitiakitanga in natural resource management. The recognition of the role and function of kaitiaki is consistent with the sustainable management of resources and in particular the sustaining the mauri of a resource.

## 9. Cultural Values

Cultural values are principles by which Māori view, interpret, and make sense of the world and its natural environment. The universal values and beliefs are centred around land, water, and air as the essential ingredients of life that are to be respected, cherished, and sustained. To provide a context for assessing mana whenua values, it is useful to briefly explain the principles of the Māori world view. Barlow (1991), explains, that to understand a Māori world view you need to understand that there are spiritual elements found in multiple places and time. This concept is intertwined with the Māori philosophical notion of mauri. According to Barlow (1991).

*‘Everything has a mauri, including people, fish, animals, birds, forests, land, seas, and rivers: the mauri is the power which permits these living things to exist within their own realm and sphere. No one can control their own mauri of life existence’<sup>2</sup>.*

This is supported by Marsden (1992) who expands on this concept and explains that the water and the forests which are sustained by biodiversity have a mauri which is enveloped by natural phenomena such as wind, rocks, rain, and mist.

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<sup>2</sup> Barlow, C. (1991). Tikanga Whaakaro: key concepts in Māori culture. Auckland: Oxford.

- **Tikanga** - Values and principles that guide our role as Kaitiaki in environmental management.
- **Whakapono** - Upholding integrity and honesty.
- **Tūmanako** - Fostering and instilling a better future.
- **Manaakitanga** - Committed to caring for responsibilities and obligations.
- **Aroha** - Respecting all people and all things created.
- **Mātauranga** - Sharing of traditional knowledge with others in environmental stewardship and economic development.
- **Sustainability** - Advocating sustainable practices and the environmentally friendly use of materials.
- **Long-term cultural well being** – Clean and healthy environment for future generations.
- **Holistic Integrated Catchment Management** – managing freshwater ecosystems.

## 10. Cultural Values Assessment

### 10.1. Ahikā & Whakapapa (Keeping Ongoing Relationships)

Ahikā refers to the political and spatial dimensions of mana whenua engagement and connectiveness, referring to “burning fires of occupation, continuous occupation, whereby, through the use of whakapapa, a tribal group is able to trace back to primary ancestors who lived on the land or in the area. Whakapapa refers to awareness of the temporal and interconnected nature of social and environmental systems. Mana whenua are able to engage holistically because of the authority provided by Ahikā and the nondualistic knowledge provided by Whakapapa.

These definitions show how Ahikā and Whakapapa merges from the practices of relating to an area and with the people of that area. Ahikā provides a basis for the interconnectedness of mana whenua references to whakapapa, rangatiratanga, whanaungatanga, and kaitiakitanga.

#### Comments

For Te Uri o Hau, Ahikā involves fostering relationships that allows for the following:

- Engagement that is both ongoing and constructive;
- Allows Te Uri o Hau to practice whakapapa, rangatiratanga, whanaungatanga, and kaitiakitanga values;
- A partnership that grows through the creation of a Memorandum of Understanding (MOU) or a Mana Enhancing Agreement (MEA) as a relationship guiding document that recognises the relationship of Te Uri o Hau and their culture and traditions with their ancestral lands, water, sites, wahi tapu, and other taonga”, the protection of historic heritage from inappropriate subdivision, use and development; and
- Where any project related agreements and MOU/MEA includes shared principles and values that remains effective through the planning, concept, design and development stage of MCL.

Although potentially outside the scope of the PPC process, Te Uri o Hau have met with MHL (19 July) to discuss ongoing relationships, involvement, partnership opportunities, aspirations from both parties, and planning and design prospects – see table 2.

Table 2: MOU Items

Item	Description
Masterplan and resource consenting	<p><i>To allow ongoing involvement that respects and provides Mana Whenua opportunities to input and shape the physical, cultural, social, and economic regeneration of the Mangawhai community. Including the development of Mangawhai Hills:</i></p> <ul style="list-style-type: none"> <li>• Establishing a consultation protocol for the masterplan and pre-lodgment resource consent consultation.</li> <li>• Preparation of Cultural Impacts Assessment at plan change or the time of development.</li> </ul>
Interpretation boards / Education / Toi Māori (Māori artworks)	<p><i>To value and recognise the site's and Mangawhai's cultural landscape:</i></p> <ul style="list-style-type: none"> <li>• Provide opportunities for Te Uri o Hau to provide education and communication platforms, effectively storytelling it's history and origins.</li> <li>• MHL intend to do this as part of it's 101 Landmarks strategy.</li> <li>• Opportunities for Māori artworks to be incorporated in agreed locations</li> <li>• Incorporating traditional place names or walkway names (under guidance from Mana Whenua).</li> </ul>
Planting	<p><i>To enable Mana Whenua to exercise kaitiakitanga:</i></p> <ul style="list-style-type: none"> <li>• Feedback on preferred plant species and input into landscape plans, within the existing native bush areas and in the re-wilding areas of the property.</li> <li>• Committing to source plants from Mana Whenua owned nurseries as first port of call for planting, e.g., the Te Uri o Hau nursery.</li> <li>• Discussion on preferred landscaping companies/contractors.</li> <li>• Review the potential of establishing a site-based nursery, managed by Te Uri o Hau.</li> </ul>
Discovery of sensitive material and archaeology	<p><i>To ensure tikanga Māori (traditional Māori protocols and practices) are met and followed and allow Mana Whenua to practice kaitiakitanga (management and protection) of wāhi tapu, taonga and koiwi:</i></p> <ul style="list-style-type: none"> <li>• Pre-commencement meeting prior to physical works.</li> <li>• Cultural induction and monitoring protocols.</li> <li>• Identification of an agreed location for interring discovered archaeology / sensitive material, with interment protocols.</li> </ul>
Partnership opportunities	<ul style="list-style-type: none"> <li>• MHL and SD4 to provide property and design feedback to wider Te Uri o Hau property initiatives, especially in assisting the application of Conservation Design Principles.</li> <li>• Education, employment, and mentoring opportunities for the descendants of Te Uri o Hau.</li> <li>• Discussion on the native bush and open space reserve ownership and ongoing management, with potential Te Uri o Hau long term involvement.</li> <li>• Opportunities to work together on a potential food forest: Mahinga kai.</li> <li>• Opportunities to work together to optimise public funding opportunities to enhance and maintain the public open spaces of the property.</li> </ul>

## 10.2. Wai: Water

Te Uri o Hau view wai water as a necessity for all living things. In Te Uri o Hau traditions, wai water is sacred for its purity and life supporting qualities. Wai water is an essential resource which plays a key role for Te Uri o Hau as indigenous people from birth through to death. Each wai water body has its own mauri of life essence. Pollution, poisoning, siltation, and degradation of wai water is major concern for Te Uri o Hau.

The Maori worldview and value of wai water is expressed in the concept wairua, which is an underlying principle of Te Uri o Hau's relationship to wai water. Traditionally wai water was always conserved by Maori; like all taonga, wai water was protected. In order to prevent the bad uses of wai water, traditional methods for protection included for example rāhui and tapu.

The mauri of wai water represents life-force and the ecological systems that live within that resource. Human activities such as urbanisation, development, mining, agriculture, and horticulture impact on the mauri of wai water which degrades the resource. In addition, water is valued for drinking, transport, as a source of kai, and for irrigation. Waterways can become severely degraded due to poor management of waste, stormwater, earthworks and other pollutants or pest fish which destroy or significantly decrease their mauri.

Te Uri o Hau advocates for:

- Ways in which Te Uri o Hau Kaitiaki can participate in the management of wai water conservation, preservation, management, and enhancement within their statutory area of interest.
- Te Uri o Hau rangatiratanga and kaitiakitanga values of wai water as guaranteed by article 2 of the Tiriti o Waitangi 1840.
- The sanctity of wai water within Te Uri o Hau estates and territories for the benefit of Te Uri o Hau hapu, wider community, and future generations.
- Te Uri o Hau kaitiaki, statutory agencies, developers, owners, users, communities, Government and non-government agencies, corporate bodies in the conservation, preservation, and management of wai water.
- The preservation and restoration of the mauri of all wai water within the statutory area of Te Uri o Hau.
- The maintenance and enhancement of wai water and the quality in our rivers, streams, lakes, wetlands, catchments, channels, and other bodies of wai whether naturally occurring or artificially made.

A Land Development Report identifies and outlines the solutions that are available to enable the PPC through assessing the Natural Hazard (Flooding), earthworks, Erosion & Sediment Controls, Te Mana o te Wai 3 Waters i.e. Water Supply, Stormwater, Wastewater and Utilities (power and phone). In summary, the details in relation to those areas includes:

- Onsite wastewater disposal using a communal privately owned wastewater treatment plant is the preferred wastewater strategy.

- Earthworks required to develop the site may be relatively minor due to the gentle topography of the site and earthwork operations are able to be undertaken without substantial modification to the existing landform.
- Water sources have been identified as being limited in availability in Mangawhai therefore, future subdivisions in the area will be reliant on rainwater from dwelling roof to household water tanks.
- Impermeable coverage from the existing Rural permitted activity coverage of 15% to proposed permitted activity coverage of 60% is noted as being a distinguishable difference in the assessment of the potential effects for stormwater.

Environs notes the earthwork mitigation measures will include:

- The requirement for an Excavation and Fill Management Plan for future development under the RMA provisions.
- Implementation of best practice erosion and sediment controls as a standard requirement within a residential zone to mitigate the effect of the earthworks on the receiving and surrounding environment.

#### Comments

There is potential for an increase in stormwater flows and related natural hazards with the risks of floods and effects of erosion as a result of proposed increase in impermeable surface coverage. Environs considers additional consideration is given for stormwater design and management as a priority, particularly for existing lots owners that reside on the southern aspect of the site. The requirement mentioned for a detailed stormwater assessment and management plan to be prepared and submitted in support of any subdivision application is supported. Environs shall review the plan at the resource consent/subdivision stage.

#### 10.3. Whenua: Land

Whenua land is considered a taonga to te Uri o Hau; this also includes all natural resources associated to it. Te Uri o Hau is committed to the holistic management of land. The coastal margins and forest regions historically provided Te Uri o Hau with a profusion of kai and living materials. Natural features and landscapes are valued for their unique characteristics, strategic locations, or historical importance. Te Uri o Hau has identified many of these areas that are of importance and as kaitiaki, we must ensure they are protected and maintained for future generations.

As kaitiaki, Te Uri o Hau 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 whenua land.

Issues:

- Impacts from silt, sediment and erosion on whenua land, waterways, flora and fauna and the coastal marine environment.
- Altered landscapes by the removal of indigenous vegetation and effects to cultural landscape values (e.g. pā, other significant geographic features)
- Damage, and effects to taonga including kōiwi.
- Soil degradation and the effects to the soils natural structure.
- The removal of soil from its natural whakapapa.
- Impacts of climate change.

#### Comments

Te Uri o Hau advocates for appropriate planning of land use, subdivision, and development techniques that minimise adverse effects on whenua land, mitigation of adverse effects e.g. from silt and sediment on waterways and water quality, protection of sensitive cultural landscapes and individual sites from unnecessary disturbance, retaining and/or returning of the soil back to the site in the development process and incorporate Kaitiakitanga and rangatiratanga values alongside the knowledge of Mātauranga (knowledge) in the planning and development of MHL

#### 10.4. Wāhi Tapu and Wāhi Taonga: Sacred Areas, Treasures, Places

The application of Wāhi Tapu and Wāhi Taonga is related to those things considered culturally valuable to Te Uri o Hau which may have a tangible or intangible element. Article 2 of the Te Tiriti o Waitangi 1840 Treaty of Waitangi 1840 acknowledges taonga as being lands, estates, forests, fisheries, and other properties. Wāhi Tapu and Wāhi Taonga represent an element of Te Uri o Hau's philosophical worldview that all living things represent mauri.

Taonga are tangible and intangible elements considered culturally valuable to Te Uri o Hau. Article 2 of Te Tiriti o Waitangi Treaty of Waitangi 1840 acknowledges taonga as being lands, estates, forests, fisheries, and other properties. Taonga represents an element of the Maori philosophical worldview and all living things having mauri. All living and non-living things contain a life force, one cannot live without the other, all intricately living in harmony to sustain their being and existence on earth.

#### Issues:

- The desecration of wāhi tapu and wāhi taonga such as urupā or tauranga waka and areas of sites of significance within the rōhe of Te Uri o Hau.
- The loss to mana and cultural and spiritual identity with the desecration of wāhi tapu and wāhi taonga sites and features.
- Lack of legislative accountability with the destruction of wāhi tapu and wāhi taonga cultural sites and features.
- The effects of erosion upon koiwi, wāhi tapu, and wāhi taonga.

The protection and preservation of all urupā, wāhi tapu and wāhi taonga and cultural sites remains paramount to Te Uri o Hau values. The importance of Wāhi Tapu and Wāhi Taonga as part of Te Uri o

Hau cultural heritage is recognised in various legislative Acts e.g. Heritage New Zealand Pouhere Taonga Act 2014, the Resource Management Act 1991, and Reserves Act 1977.

The NZ Archaeological Association (NZAA) ArchSite database was reviewed as part of assessing the proposal. ArchSite is an online database that contains information about recorded archaeological sites in New Zealand. It is the national inventory of archaeological sites in New Zealand with over 60,000 sites registered in ArchSite (<http://www.archsite.org.nz/Default.aspx>) – see figure 12.

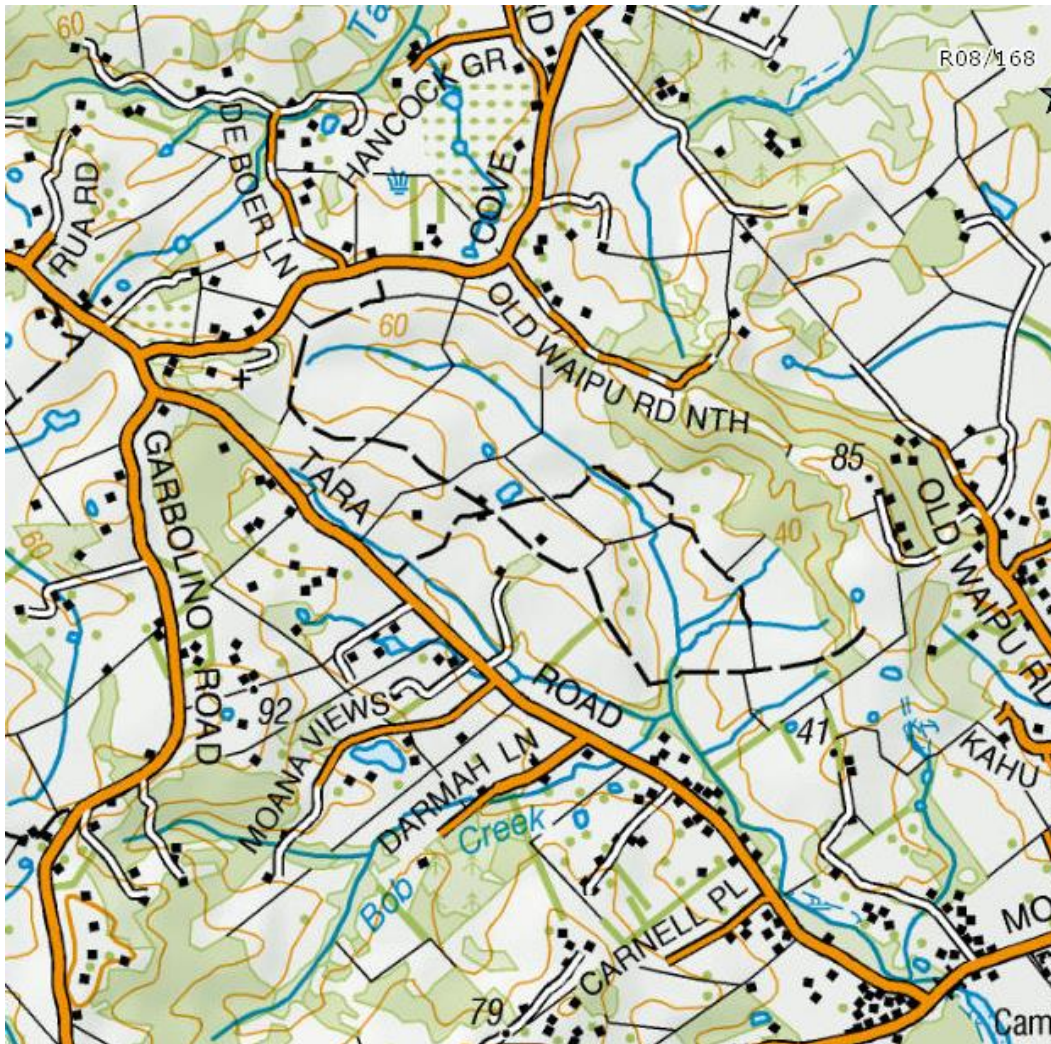


Figure 12: ArchSite map of the PPC area

#### Comments

The subject site is situated along Tara Road. Tara is the volcanic valley in Mangawhai that joins the Mangawhai and Kaipara Harbours. The soil is rich, making it a food bowl for agricultural growing for Māori and European settlers.

Tangata Whenua called the area “Te Raurau” in reference to the undulating landscape. There are recorded archaeological pits; terraces, pā, and agricultural fields listed near the northern side of Tara and as far inland as the Brynderwyns Ranges. It is an area of significant cultural landscapes with a range of cultural sites and features in an area of historic heritage.



An Archaeological Assessment report was prepared by Geometria Ltd. The report confirms there are no archaeological or historic heritage impediments to the proposed Private Plan Change and the proposal will have only minor or less than minor effects on historic heritage. It has indicated there are likely to be archaeological effects but stipulates these are likely to be of low to moderate significance, and largely on unrecorded subsurface features on archaeological sites that will not be visible prior to topsoil stripping.

Although likely dependant on staging of any development, the report confirms an archaeological Authority/Authorities, an archaeological management plan and research strategy and monitoring and investigation is required.

- I. There are no previously recorded archaeological sites on the PPC area.
- II. The PPC will result in future works and the requirement of resource consents from KDC and likely NRC.
- III. Te Uri o Hau shall be consulted with regarding to the Authority application/s.
- IV. Te Uri o Hau kaitiaki cultural monitoring and investigation will be required, the scale of which is yet to be determined between MHL and Environs.

#### 10.5. Biodiversity

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, Te Uri o Hau is responsible for maintaining healthy indigenous ecosystems which in turn sustain indigenous biodiversity and therefore sustain the people.

Native birds, plants, and animals are of iconic and cultural significance and are taonga to Te Uri o Hau. 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, Te Uri o Hau is responsible for maintaining taonga species to sustain the people, our cultural practices, connections, and identity.

#### Issues

- Loss of indigenous biodiversity and habitats, especially wetlands, compounded by increasing pest plant and animal numbers.
- The lack of recognition of Te Uri o Hau special association with indigenous species, fish, flora, and fauna within the Te Uri o Hau Area of Interest.
- Intellectual property rights to indigenous forests, flora and fauna is an issue under WAI 262 e.g. bioprospecting.
- On-going disregard for the mauri of indigenous forests, flora, and fauna within the statutory area of Te Uri o Hau.
- Introduced pests and the effects of bush clearing has meant that there has been almost total destruction of native forests within the statutory area of Te Uri o Hau .

A report by Bioresearches recognises that the PPC is able to:

- Enhance and protect the ecological corridors from the hills to the sea.
- Improve connectivity and public access to the local natural environment.
- Provide blue-green infrastructure to enhance biodiversity, environmental health, and provisions for adequate stormwater management.

#### Comments

- I. The protection and enhancement of the natural features constitute a significant net ecological benefits to the values of Wai (water), Ngahere (native bush), manu (birdlife), flora and fauna.
- II. A large native bush remanent within the northern portion of the site, with a total area of approximately 14.7ha has been identified in the Ecologists report to have high ecological value. There will be provisions included under the PPC that will ensure protection of this feature.
- III. Te Uri o Hau Native Nursery can be used as an option for eco-sourcing native plants suitable for the area. Refer to the following link for more information: <https://www.tearainative.com>

#### 10.6. Growth and Development

Ensuring sustainable growth through the development of subdivisions is pivotal in the development of any lands within the statutory area of Te Uri o Hau. There are many ways in which mitigation or remediation might be undertaken. The challenge for Te Uri o Hau, resource consent applicants, developers, and landholders, will be finding practical solutions for creating sustainable development.

#### Issues:

- Inappropriate development and uncontrolled growth is having adverse effects on Te Uri o Hau environment, taonga and relationships.
- The mitigation and remediation of adverse effects to natural resources in the development of subdivisions and the associated infrastructure within the statutory area of Te Uri o Hau.

#### Comments:

Given the scale of the project, the proposed area for development will ensure that urban growth is integrated with the protection and enhancement of ecological features, management of provision of infrastructure and mitigation of landscape effects.

MHL proposes bespoke controls for subdivision, urban design, protection and enhancement of ecological features, provision of open space and reverse sensitivity.

#### 10.7. Māori Toi – Cultural Wayfinding - Iwi concepts, designs, naming

Heritage and art are embedded in Māori culture which captures a sense of community, language, ethnicity, sports, recreation, places, and space (such as built environment and landscapes). It encompasses all the multiple interactions of emotion, spiritual, historical, and physical aspects of human life within local contexts such as, seeing the surf at Mangawhai Heads or the smell of Pohutukawa trees blossoming.

Wayfinding is about all of the ways in which people (and animals) orient themselves in physical space and navigate from place to place. Cultural Wayfinding can include elements from a particular cultural or heritage which are included to express:

- a) urban development, the creative industries, tourism, and recreation;
- b) aspects of economic development and leisure activities (including sport);
- c) diversity, participation, partnership, and innovation;
- d) impact on the individual, the neighbourhood, and the community; and
- e) vitality, health, and inclusion.

Comments:

The opportunity to include Mahi Toi as a creative and engaging way to share our stories, celebrate our journey and reinvigorate the area by incorporating into future design concepts ancestral names, local tohu and iwi narratives included in landscape and architecture plans; interior design, street and development naming and public art.

#### 11. Recommendations/ Consent Notices/ Conditions of Consent

The following recommendations for avoidance or mitigation of cultural impacts have been provided. Environs Te Uri o Hau supports the Mangawhai Hills Ltd Private Plan Change **in principle** subject to the following recommendations being considered and/or implemented.

1. The Consent Holder/their agent shall forward a copy of the granted consent conditions and approved plans to Environs at [rma@uriohau.co.nz](mailto:rma@uriohau.co.nz) within five working days of the consent being granted.

#### **Future Construction and Development:**

2. Mana whenua values and Mātauranga shall be incorporated into concepts, planning and designs for the PPC area.
3. Provision for open space within sub zones to break up large tranches of dense housing shall be considered.

#### **Archaeological:**

All archaeological sites, whether these are known (or recorded) or unknown are protected under the Heritage New Zealand Pouhere Taonga Act (HNZPTA 2014). The potential for sub-surface taonga to be discovered during works is a distinct possibility.

4. Te Uri o Hau shall be consulted where an Authority application/s is required.
5. Te Uri o Hau kaitiaki cultural monitoring and investigation will be required, the scale of which is yet to be determined between MHL and Environs.

#### **Earthworks**

6. All earthworks shall comply with the applicable sediment control standards or Councils regulations.
7. Sediment Reduction Plan shall be implemented that will ensure high water quality standards will be met.
8. Implementation of rain gardens into development design where possible to assist with silt and sediment reduction.
9. Soil is retained on the site during any development process.

### **Wai**

10. The values and principles of Te Mana o Te Wai are incorporated into developing the PPC area.
11. All watercourses including areas that have an underground wai source shall be formally protected.
12. Storm water management controls shall be implemented to avoid mixing of contaminated water with fresh water.
13. The use of raingardens to mitigate against the effects of stormwater runoff and disposal.
14. On-going protection of the mauri of the wai and watercourses that are recognised as wāhi taonga to Te Uri o Hau.
15. Wetlands shall be formally protected and enhanced with additional native planting.
16. Wastewater systems are connected to public reticulation for each future household.

### **Ecological**

17. The natural ecological features within the PPC area are formally and physically protected and enhanced.
18. Te Uri o Hau is involved in the planting plan for the PPC area.
19. A buffer zone of native planting to screen the existing residential lots to the south is incorporated into the design plan.
20. A low density of housing located near to the significant natural areas.
21. Low density housing near existing residential Lots.
22. Provision for fish passage is implemented into design plans where possible.
23. Te Uri o Hau Native Nursery can be used as an option for eco-sourcing native plants suitable for the area. Refer to the following link for more information: <https://www.tearainative.com>

### **Cultural Footprint**

Te Uri o Hau welcomes the opportunity for input into development of Cove Road North Precinct by including:

24. Discussions with the client to incorporate cultural design concepts ancestral names, local tohu and iwi narratives included in landscape and architecture plans; interior design, street, road and development naming and public art.
25. Opportunities for Te Uri o Hau to advise and provide input into the proposed walkway for the PPC area.

26. Such opportunities would support Kaipara Councils Mangawhai Spatial Plan 2020 and Spatial Plan themes for iwi and culture.

### **Cultural Monitoring and Advice**

Kaitiakitanga is the application of indigenous planning of resource management. Te Uri o Hau are able to offer environmental services as kaitiaki of our rōhe that may add value to this development and assist in better environmental outcomes. Cultural monitoring can apply to this development in future, which may include (but is not limited) the following areas:

- Wai (surface) water monitoring,
- Earthworks monitoring,
- Consultation on indigenous planting,
- Incorporating mātauranga concepts,
- Additional site inspections.

### **Climate Change**

27. Use of sustainable, energy-efficient materials and sustainably sourced materials in future construction methods proposed within the PPC area.

### **Additional Engagement**

28. Where resource consents are required to develop the plan change area, additional engagement with Environs will be required.

### **Costs**

29. All costs associated with any ceremonies, inductions, monitoring, reporting, site visits and/or meetings attended by Te Uri o Hau representatives shall be met by MHL.

## **Appendix 1: Accidental Discovery Protocols**

The **Accidental Discovery Protocols** for Archaeological Sites shall be included in with PPC83 provisions.

1. All earthworks shall cease in the immediate vicinity (at least 10m from the site of the discovery).
2. The Contractors/ Works Supervisor/Consent Holder shall shut down all equipment and activities and ensure archaeological remains are undisturbed and the site is safe. Work may continue outside the site area.
3. The Contractors/ Works Supervisor/Consent Holder shall notify Heritage NZ (HNZ) – Pouhere Taonga (Northland Office), Environs Holdings Ltd, Council and any required statutory agencies (e.g., NZ Police for human skeletal remains).
4. An archaeological survey and assessment are commissioned and undertaken by a reputable and fully qualified Archaeologist (if not completed prior to lodging consent).
5. If the material or materials are confirmed to be Taonga tūturu of Māori origin, additional engagement between Te Uri o Hau, the commissioned Archaeologist (representing HNZ) to discuss Manatū Taonga - Ministry for Culture and Heritage Taonga Tūturu protocols and the expenditure process for the return of Taonga Tūturu to Te Uri o Hau.
6. Works in the area shall not commence until all cultural and HNZ statutory requirements have been met.
7. All parties will work together towards the recommencement of site works in the shortest possible timeframe while ensuring that archaeological and cultural requirements have been complied with.

## Appendix 2: Glossary

Battle of Te Ika a Ranganui	1825 Battle between Ngāpuhi and Ngāti Whātua at Hākaru, Mangawhai
Hapū	Sub-tribe
Haumoewaarangi	Eponymous ancestor of Te Uri o Hau
Iwi	Tribe
Iwi authority	The authority that represents an iwi or hapū
Kaitiaki	To guard; to keep guardian over
Kaitiakitanga	Exercise of guardianship; and in relation to a resource includes the ethic of stewardship based on the nature of the resource itself
Kai Moana	Seafood
Karakia	Prayer
Kōiwi	Human skeletal remains
Mahinga kai	Customary food /resources
Marae	Meeting house
Pā	Fortified settlement /village/site
Papatūānuku	Earth Mother
Tino Rāngātiratanga	Sovereignty, chieftainship, right to exercise authority, chiefly autonomy, self-determination, self-management, ownership
Ranginui	Sky Father
Rōhe	Region of Interest
Mana whenua	People belonging to any particular place – Indigenous people
Tāne Māhuta	Guardian spirit of the forest
Tangaroa	Guardian of the sea
Te Uri o Hau	The descendants of Haumoewaarangi
Tūpuna	Ancestor(s)
Wāhi Tapu	Sacred areas/Reserved ground/cemetery
Wāhi Taonga	Sacred treasures
Wairoa	Water body

### Appendix 3: References

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