

Appendix 13: Cultural Impact Assessment

Cambridge Growth Cell C5 Cultural Impact Assessment



Prepared by Te Hira Consultants Ltd on behalf of Ngāti Hauaā and Ngāti Korokii
Kahukura.

Rārangi Ūpoko / Table of Contents

1. He Kupu Whakataki / Introduction	3
1.1. Kaupapa / Purpose	3
1.2. Kā Kauneke / Methods	3
2. Mana whenua.....	4
2.1 Ngāti Korokii Kahukura	4
2.2 Ngāti Hauā	5
3. Kōrero Mana whenua / Site Visit Feedback.....	6
4. Kaupapa Taiao - Iwi Management Plan Policies	10
4.1 Proposed activities Tai Tumu, Tai Pari, Tai Ao – the Waikato-Tainui Environmental Plan	10
4.2 Tai Tumu, Tai Pari, Tai Ao – Waikato-Tainui Environmental Plan	12
4.3 Te Tāmata Ao Tūroa o Ngāti Hauā.....	~~13~~ 14
5. Te Whakaaro / Position Statement	14
6. Kā Tūtohu / Recommendations	15

1. He Kupu Whakataki / Introduction

Paul Roycroft is aiming to develop a future residential development in part of Growth Cell C5 at Leamington, Cambridge.

The site borders the Waikato River in the north and Maungatautari Road in the south.

The project site has significant heritage value for local iwi and must be acknowledged in a respected way to ensure the development meets statutory and regulatory requirements, whilst maintaining a partnership focus with mana whenua.

1.1. Kaupapa / Purpose

The purpose of this cultural impact assessment (CIA) is to ensure the significance of the relationship of Ngāti Hauā and Ngāti Korokii Kahukura (mana whenua) and the Cambridge area is articulated, acknowledged and understood. This is important to ensure any proposed works in the area are approached in a manner that respects, acknowledges, and maintains the integrity of this relationship.

The CIA provides for the cultural values of the site in relation to the proposed development. It also seeks to understand the actual and potential adverse effects on the heritage values in relation to the proposed residential development.

Also, it is important to ensure that any future resource consent applications apply a cultural, environmental and partnership approach to avoid, remedy, and mitigate issues and matters important to mana whenua.

1.2. Kā Kauneke / Methods

As part of the development of this CIA, the main concerns raised by mana whenua has been the continued desecration and loss of historical sites, features. There is an understanding of some history however some of the oral traditions of tūpuna, kaumatua and kuia have largely been lost or are not captured in a way that ensures the retention of these histories.

The methodology applied to inform this CIA includes:

- Researching and reviewing relevant background documentation, including:
 - The Ngāti Hauā Environmental Management Plan;
 - Tāngata Whenua Statement and Engagement Report – C1 and C2/3 Growth Cells prepared by Te Huia Natural Resources Ltd;
- Meeting and site visit with representatives Ngāti Korokii Kahukura and Ngāti Hauā;
- Identification and cultural assessments with cultural specialist Harry Wilson;
- Understanding issues and opportunities for the incorporation of iwi values through an analysis of objectives and policies outlined in the Waikato Tainui Environmental Plan Tai Timu, Tai Pari, Tai Ao;
- Preparation of a written report, and discussion with Poto Davies and Lisa Gardiner to gain feedback and approval for a final report.

2. Mana whenua

Mana whenua refers to the mana or ‘authority’ held by an iwi, hapū or whanau over the land, territory and/or resources of a particular area. This authority is passed down through whakapapa (genealogy) and is based on the settlement and occupation of, and continued use and control of natural resources within, an area. Mana whenua is also used to describe the people who hold this authority.

Ngāti Koroki-Kahukura and Ngāti Hauā are mana whenua of the Cambridge area and hold mana (authority) in decision making for this area. The two iwi actively uphold the principles of kaitiakitanga (guardianship) within their areas of responsibility which includes the area of Cambridge C5 development.

2.1 Ngāti Korokii Kahukura

Ko Maungatautari too maatou maunga	Our mountain is Maungatautari
Ko Waikato too maatou awa tuupuna	Our ancestral river is Waikato
Ko Ngāti Koroki-Kahukura maatou	We are Ngāti Koroki Kahukura
Ko Maungatautari, ko Poohara oou maatou marae	Our marae are Maungatautari and Poohara

Ngāti Koroki descends from the high chief Koroki, a descendant, 16 generations removed from Hoturoa, captain of the Tainui canoe. Ngāti Kahukura descends from the high chieftainess Kahukura, also a descendant 16 generations removed from Hoturoa. Joined together through common ancestry and lineage their descendants are Ngāti Koroki-Kahukura (Ngāti Koroki-Kahukura, 2017).

The ancestral tribal rohe of Ngāti Koroki-Kahukura spans from Southern Hamilton City, following the Waikato River to the northern end of Lake Arapuni, inland to western Te Awamutu and through again to southern Hamilton City encompassing Mount Maungatautari and many kaainga settlements. Koroki along with his allies conquered the Ngāti Kauwhata and Raukawa under Taowhakaio taking control of the Maungatautari region and the stretch of the Waikato River from Arapuni northward to Te Parapara.

Maungatautari is the tuupuna maunga and living taonga to the people of Ngāti Koroki-Kahukura. His forests offered shelter to the people in hard times and provided foods such as birdlife and native flora and fauna. Maungatautari is a symbol of mana for Ngāti Koroki-Kahukura. The Waikato River is the tuupuna awa and also a living taonga to Ngāti Koroki-Kahukura. The waters of Waikato had traditional healing powers; yielded aquatic foods such as fish and tuna and the Arapuni region was coined ‘te rohe o te tuna – the region of the plentiful eels’. The Waikato River was the principal highway of trade and transport taking Ngāti Koroki-Kahukura wheat, flax and potatoes as far as Auckland to be exported to Sydney and the Americas (Ngāti Koroki-Kahukura, 2017).

Ngāti Koroki-Kahukura has several hapuu: Ngāti Waihoru, Ngāti Ueroa, Ngāti Huakatoa, Ngāti Houruamua, Ngāti Werewere and Ngāti Poorangi. All of these hapuu lived around the base of Maungatautari and alongside various areas around the Waikato River. Ngāti Koroki-Kahukura exercised tikanga to manage, defend and develop their tribal area for the benefit of all its members.

2.2 Ngāti Hauā

Hauā is the eponymous ancestor of Ngāti Hauā. His father Koroki married Tumataura and had two sons, Hape through whom Ngāti Koroki descend; and Hauā from whom Ngāti Hauā descends. Whilst Ngāti Koroki remained in the Maungatautari area, Ngāti Hauā encompassed the lands and waters within the east and north of Maungatautari, in particular Tamahere, Tauwhare, parts of Hamilton City, Morrinsville up to Te Aroha across the kaimai ranges into Matamata and Hinuera.

The historical description of the Ngāti Hauā area of interest can generally be associated with the location of maunga. These maunga are Taupiri, Maungatautari and Te Aroha. The following tauparapara acknowledges their maunga and other Iwi and Hapuu who straddle the boundaries of Ngāti Hauā. Namely Ngāti Hinerangi, Ngāti Paoa, Ngāti Mahuta, Ngāti Wairere, Ngāti Raukawa, Tamatera and Ngāti Koroki. It is generally accepted that Ngāti Hauā occupies the space in between the maunga.

Ngāti Hauā Kaumatua Eru Kaukau describes the historical geography of Ngāti Hauā in the following tauparapara:

Titiro mai ngā kohatu o Ngāti Hauā
Mai Te Aroha Maunga mai i te raki, tera Tamatera nga kaitiaki
Titiro ki te rawhiti, Ngāti Maru tera
Tona kōrero mai Te Aroha ki Katikati ki Ngā Kuri a Whareī ki tikirau
Te hauauru mai Te Aroha ki Taupiri, tena a Ngāti Paoa me Wairere
Titiro mai ki te tonga Te Aroha ki Wairere, tena ā Ngāti Hauā e mihi mai nei
Titiro ki Wairere ki Maungatautari
Ka huri ahau ki te patetere ki Raukawa ki te Ihingarangi ki Ngāti Koroki ngā kaitiaki tena o tena
maunga
Engari, titiro ki Maungatautari ki te raki ki Taupiri e ngunguru e mihi mai nei
Ngāti Hauā i waenganui ko tona kōrero he piko, he taniwha te maunga o ngā Kīngi
Ka hoki mai i ngā kōrero ō Tawhiao
"Waihotia te kaumarua moku te kaua mohi ko hau ki roto
Ko te Atua toku piringa ka puta ka ora
Ngā kōrero o Rawiri noku roimata hei kai moku i te ao, i te po, i te ao, i te po.
Ko wai tou Atua"

Look to the mountain rocks from te Aroha to the north.
I see the hapū of Tamatera, tāngata whenua, tāngata kaitiaki.
Look to the beginning of the sun to the east, Ngāti Maru, Ngāti Pukenga from Te Aroha to Katikati as
tāngata whenua and kaitiaki, from the howling dogs of Te Arawa.
Te Arawa to the outskirts of Mataatua we humbly beseech thee.
Look from the west, from Te Aroha to Taupiri, Ngāti Paoa, Ngāti Wairere.

Look to the south Te Aroha ki Wairere. Ngāti Hauā we greet you within.

Look to the western side from Wairere to Maungatautari amongst our neighbours Te Arawa.,
Mataatua, Ngāti Raukawa Te Ihingarangi o Ngāti Koroki.

"We come back to the passing thoughts of Tawhiao.

Leave me the twelve prophecies. The Ten Commandments, eleven with me in it, there will be only
one God for me and my people.

I turn to Psalm 42.3 My tears are my food day and night, while all day long they ask me, where now is
your God."

3. Kōrero Mana whenua / Site Visit Feedback

In September 2021, mana whenua representatives and project consultants carried out a site visit starting at the Roycoft property. From the outset, the key discussion point was regarding a number of archaeological aspects in relation to the site. This included reference to the assessment of archaeological sites found in and around the project area.

The project area has high heritage value and many historical sites of significance. It borders the Waikato River to the north and there is a stream running to the west which branches into two streams just to the south of the pa site. Location of borrow pits and pa are referenced in the archaeological assessment prepared by Cogswell 2021, where many archaeological sites/features are located within the project area and outside the project footprint.

As reported in the archaeological assessment prepared for Cogswell Surveys Ltd 2021, there are four recorded archaeological sites in the project area and three recorded sites bordering the project area, and all are associated with Māori occupation.

The pa site, S15/24 is located on a promontory overlooking two streams with the Waikato River to the north and the remaining six are Māori horticulture sites consisting of borrow pits and gardening soils.

The area to the east of the pa site was found to contain evidence of around 20 borrow pits spread across a large area of paddocks and recorded as S15/466.

Discussions with the landowner outlined that a number of depressions that had been present on the property have been filled in and levelled off over the years to prevent stock from being injured.



Image 1. Mana whenua site visit in September 2021 overlooking the project area.

During the site visit, mana whenua reaffirmed the site being a wāhi taonga area and raised concerns about the destruction of waahi tapu / waahi tūpuna and cultural landscapes, and the impacts on any natural and physical resources also. Wetlands, streams, puna and native vegetation were obvious at the site.

As proclaimed by mana whenua leader Poto Davis, 'our heritage is important to us because it is our identity and provides physical and emotional links to our past. This makes protecting our heritage, cultural and traditions vital to our continued well-being'

The site consists of borrow pits and gardening soils. Four of these sites have been recorded along the southern side of the Waikato River.

Although the Pa site S15/24 lies outside of the project area, its features and associated connection to the cultural landscape features needs to be protected.

Seven recorded archaeological sites are located in or are likely to extend into the project area. These are S15/24, a pa site situated on a promontory projecting out from the western side of the Project Area and six borrow pit sites (S15/466, S15/467, S15/533, S15/534, S15/653 and S15/657) with associated gardening soils likely to be present.



Figure 2. Map of project area are shaded red, relative to location of pa site and borrow pits (source Archaeological Assessment 2021)

Based on radiocarbon dating, the tentative dates for the sites were placed in the 1700s and possibly into the early 1800s (NZAA Site Record).

Figure 4 below outlines the project area referenced against the geographical outlay and the proposed residential allotments.



Figure 4. Proposed residential plan. (source Archaeological Assessment 2021)

4. Kaupapa Taiao - Iwi Management Plan Policies

To support an assessment of the proposed C5 Cambridge development, Te Hira Ltd has assessed the proposed residential development against the following documents:

4.1 Proposed activities Tai Tumu, Tai Pari, Tai Ao – the Waikato-Tainui Environmental Plan

Te Hira Ltd provides the following comments and proposed recommendations (bullet pointed) in relation to the proposed future development activities, to achieve the objectives of the Vision and Strategy.

Te Ture Whaimana o te Awa o Waikato is the primary direction setting document for the Waikato River catchment from Te Taaheke Hukahuka (Huka Falls) to Te Puuaha o Waikato (the mouth) and all of the Waipaa River. Section 9(2) of the Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 (the Settlement Act) states that:

“The vision and strategy applies to the Waikato River and activities within its catchment affecting the Waikato River.” [emphasis added]

Objectives of Te Ture Whaimana	Comments/Recommendations
(a) The restoration and protection of the health and well being of the Waikato River.	The CIA recommends that: • and must demonstrate ‘betterment’ to restore and protect the Waikato River from activities related to stream entering the Waikato River. The CIA recommends the following: • The objectives and vision of Te Ture Whaimana, must be furthered.
(b) The restoration and protection of the relationship of Waikato-Tainui with the Waikato River, including their economic, social, cultural, and spiritual relationships.	Mana whenua continue to practice their relationships with the Waikato River and its resources. • Further explored discussions should be applied during all works in C5 Growth Cells.
(c) The restoration and protection of the relationship of Waikato River iwi according to their tikanga and kawa, with the Waikato River, including their economic, social, cultural, and spiritual relationships.	As above.
(d) The restoration and protection of the relationship of the Waikato region's communities with the Waikato River including their economic, social, cultural and spiritual relationships.	• Connectivity to the Waikato River should be provided for (if legally possible) for the community and mana whenua.

(e) The integrated, holistic and coordinated approach to management of the natural, physical, cultural and historic resources of the Waikato River.	Understanding the history and significance of the area can better improve work practices and care onsite. • Mana whenua to lead cultural induction and cultural safety training to onsite staff for the works undertaken. This will improve awareness of the area and its cultural importance to mana whenua. • Design of various sections should reflect expressions of cultural design, as determined by Ngāti Korokii-Kahukura and Ngāti Hauā.
(f) The adoption of a precautionary approach towards decision that may result in significant adverse effects on the Waikato river, and in particular those effects that threaten serious or irreversible damage to the Waikato River.	Ngāti Korokii-Kahukura and Ngāti Hauā do not support any activities that threaten serious or irreversible damage to the Waikato River. • As matters arise, where decisions may result in adverse effects, the developer will contact Ngāti Korokii-Kahukura and Ngāti Hauā immediately for direction.
(g) The recognition and avoidance of adverse cumulative effects, and potential cumulative effects, of activities undertaken both on the Waikato River and within its catchments on the health and wellbeing of the Waikato River.	• Restorative planting where possible, and at the completion of the development stages to improve stability in surrounding soils and minimise impacts to the Waikato River. • Where practicable plants required for wetlands and swales to manage stormwater should be sourced locally. Any future stormwater management plan requires water quality treatment (i.e. swales, soakage basins and wetland). This will ensure that treatment of stormwater will go through Papatuaanuku before being discharged into the Waikato River.
(h) The recognition that the Waikato River is degraded and should not be required to absorb further degradation as a result of human activities.	• All works and their impacts should be managed onsite to not contribute to further degradation to the Waikato River.
(i) The protection and enhancement of significant sites, fisheries, flora and fauna.	Future CIA outlines multiple opportunities to provide for this objective: • Restoring waterways to a state that can provide for mahinga kai (the gathering of food) such as Tuna (eels), Watakirahi (watercress) and other species historically found in this area. This work could take place at the stream connecting to the Waikato River (the C3 Stream)

	• Reiteration of support for the Vision, Goals and Actions of the Arikirua Management Plan. • Implementation of the Pre-Construction Protocols, Taonga Tuku Iho Discovery and Koiwi Discovery Protocols. • Ngāti Korokii-Kahukura and Ngāti Hauā would like to contribute to design, where possible, of the landscape design of the proposed residential subdivision, to reflect the surrounding environment and express cultural values. This includes providing for cultural visual corridors, pathway design, expression of history and the environment,
(j) The recognition that the strategic importance of the Waikato River to New Zealand's social, cultural, environmental and economic wellbeing is subject to the restoration and protection of the health and wellbeing of the Waikato River.	The support of Ngāti Korokii-Kahukura and Ngāti Hauā for the C5 development recognizes that the health and wellbeing for the Waikato River and its people have been considered.
(k) The restoration of water quality within the Waikato River so that it is safe for people to swim in and take food from over its entire length.	It is anticipated that any future stormwater discharge to the Waikato River will be of better and safer quality. The local wetlands and streams restoration plans will provide opportunity for watercress and also eel habitat.
(l) The promotion of improved access to the Waikato River to better enable sporting, recreational, and cultural opportunities.	Access to the Waikato River should be considered in the final designs.
(m) The application to the above of both maatauranga Maaori and latest scientific methods.	Engagement with mana should continue to ensure Mātauranga aa Iwi is reflected throughout the entire development.

4.2 Tai Tumu, Tai Pari, Tai Ao – Waikato-Tainui Environmental Plan

Te Hira Ltd provides the following comments and proposed recommendations (bullet pointed) in relation to the activities, to achieve the development policies and objectives of section 25 of the Tai Tumu, Tai Pari, Tai Ao – Waikato-Tainui Environmental Plan.

Section 40(2) of the Settlement Act also notes the following with regard to the Waikato-Tainui Environmental Plan:

“A consent authority considering an application for a resource consent under section 104 of the Resource Management Act 1991 must have regard to the Waikato-Tainui environmental plan, if it considers that section 104(1)(c) applies to the plan.”

Given the proximity of the proposed activities, an assessment against these two unique documents is appropriate.

Tai Tumu, Tai Pari, Tai Ao	Comments and Recommendations
25.3.1 - Development principles are applied to land use and developments (urban and rural) and, in particular, development in new growth cells, that enhance the environment.	The lands associated with the C5 growth cells have been previously modified. Currently, there are limited connectivity corridors for flora or fauna, except for native flora along the edges of the Waikato River. As noted in the Vision and Strategy table above, the following recommendations will achieve policy 25.3.1. • Restoring waterways to a state that can provide for mahinga kai (the gathering of food) such as Tuna (eels), Watakirahi (watercress) and other species historically found in this area where possible. This work could take place at the stream connecting to the Waikato River. • Planting should occur once development is completed and should reflect its surrounding environment. • Cultural expression to be provided for to acknowledge the uniqueness of the location and cultural corridors.
25.3.2 - Urban and rural development is well planned and the environment, cultural, spiritual, and social outcomes are positive.	The soils are not recognised as high quality, therefore the proposed development will not destroy high quality or versatile soils. • The proposed development will minimise soil disturbance with best practice methods and encourage better water use and harvesting methods, where appropriate. • The developer and mana whenua will work collaboratively and strategically to protect, manage and/or restore waahi tapu within our site.
25.3.3 - Land use and development has positive environmental and cultural effects.	The developer and mana whenua will work together to enable the revitalisation of our traditional knowledge and practices associated with this site.

4.3 Te Tāmata Ao Tūroa o Ngāti Hauā

Te Hira Ltd provides the following comments and proposed recommendations (bullet pointed) in relation to the activities, to achieve the development policies and objectives of Te Tāmata AO Tūroa o Ngāti Hauā.

Te Rautaki Tāmata Ao Turoa o Hauā (the Plan) provides an expression of Ngāti Hauā values, frustrations, aspirations and position statements in relation to the taiao. Many of these are common for all people (e.g. clean air and water) and many are specific to Ngāti Hauā (e.g. protection of our waahi tapu).

The Plan enables the trust to exercise its responsibilities as kaitiaki, in particular ensuring that iwi can:

- I. Restore the mauri of the taiao;
- II. Swim in, drink from and gather food from rivers and streams;
- III. Provide for the cultural, social and economic wellbeing of its people;
- IV. Revitalise our traditional knowledge and practices;
- V. Build the capability of our future kaitiaki

Tai Tumu, Tai Pari, Tai Ao	Comments and Recommendations
15.2 - Our sites and areas of cultural significance to be identified, mapped, protected and where possible, restored	The lands associated with the C5 growth cells have been previously modified by farm activity. The potential effects of land disturbance activities (e.g. earthworks) will significantly impact on our cultural heritage. The developer and mana whenua will work collaboratively and strategically to protect, manage and/or restore waahi taonga within our site. The developer and mana whenua will work together to enable the revitalisation of our traditional knowledge and practices associated with this site.
16.2 - Recognition of culture and traditions associated with our ancestral lands, water, sites, waahi tapu, and other taonga.	Manage the potential effects of land use and development on our customary activities. The developer will work with mana whenua to enable the revitalisation of our traditional knowledge and practices associated with customary activities at the project site.

5. Te Whakaaro / Position Statement

Mana whenua recognizes that relationships are key to achieving positive environmental outcomes. To meaningfully participate in these processes and to realise cultural and environmental values and aspirations it is important that relationships are established and maintained with an approach that is enduring and authentic.

The pa site has high heritage and cultural significance and should be avoided in future development plans. Provision of a buffer zone (reserve) around this site should also be considered.

As the Project Area is proposed for residential development and cannot avoid all impacts on the recorded borrow pit sites, which are spread over a relatively large area.

However, the proposed residential development provides an opportunity to acknowledge and affirm the heritage values and identity of the site by way of respecting and reflecting tikanga Māori (Māori protocols) and kaupapa Māori (Māori agenda), in accordance with āhuetanga Māori (Māori character, attributes and behavior).

At this stage, mana whenua support on the proposed development at C5 Cambridge, conditional of fulfilling the recommendations outlined below.

Mana whenua aspirations include the rebuild of cultural identity at the site whilst honoring the role of kaitiaki throughout all phases of development within the proposal.

To protect, restore and sustain our taiao inclusive.

6. Kā Tūtohu / Recommendations

Mana whenua welcomes opportunities to participate in all forms of design, development and construction in relation to the C5 Cambridge project.

1. Mana whenua Engagement:

- Development of a MOU between the developer and mana whenua for cultural, environmental and social opportunities.

Continue to engage with and involve mana whenua as a partner in the ongoing development of the C5 area, particularly through the:

- Prioritisation of the Archaeological Authority and its approval from Pouhere Taonga Heritage New Zealand;
- Engaging with landscape architecture firm to workshop and develop a Cultural Landscape Plan for the development; and
- Continuing to engage on any future resource consent applications where appropriate.

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2. Wāhi Tapu / Wāhi Taonga: The residential development appropriately acknowledges the pa and borrow pits byway of:

- Providing a covenant over the pa site and installing Pou or cultural symbolism within the design process.
- Limit destruction of middens, borrow pits and apply a revised land use plan whereby the pa and well-defined burrow pits to be subject to a protective land covenant.

3. Sustainable Design - Water Use and Treatment: To ensure all future buildings are designed and constructed to achieve sustainable/best practice outcomes, particularly in relation to water use and treatment (stormwater) to protect mana whenua values associated with any wetlands and streams including the Waikato River.

- This could include constructing and including appropriately vegetated and constructed raingardens, swales and wetlands and/or other forms of treatment.

4. Indigenous Biodiversity: Provide for the extensive use of local native vegetation in streets, public open space, swales, wetlands, raingardens, as well as replacing existing vegetation where appropriate.

- Species should be chosen to have a particular focus on mahinga kai as well as their potential to improve indigenous biodiversity.
5. **Viewshafts:** That the development protects and enhances view shafts to key maunga as well as access ways and wayfinding devices that point to and provide a tangible link to both the coast/ocean, as well as inland trails.
6. **Mahi Toi/Creative Expression:** That future development includes design elements that reflect key cultural values and context and draw inspiration from pūrakau, art forms, taonga as well as involving mana whenua endorsed artists. In particular this may include:
- Pūrakau – narrative and stories.
 - Whakairo – carving forms, pou, patterns, kaitiaki/tūpuna representations
 - Kōwhaiwhai – traditional patterns and motifs, often providing connection to the natural world, particularly the awa and native taonga including pekapeka and mokomoko.
7. **Naming Strategy:** Mana whenua to work in partnership with the developer on a naming strategy, including opportunities for branding for the C5 area and development (or parts thereof), including names for specific spaces, buildings, features and areas and an overall commitment to bilingual signage and informed interpretation and wayfinding. Mana whenua would expect any naming of significance to be adopted while recognising that any naming conventions will not necessarily apply to the entire development.