



APPENDIX D

Cultural Impact Assessment

Ryburn & Ōhaupō Road

Private Plan Change

Cultural Impact Assessment

November 2025

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Honeycomb Developments

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1.0 Introduction

This Cultural Impact Assessment (CIA) was prepared by Te Hira using information from Michell Daysh, gathered through discussions with Honeycomb Developments. The CIA looks at the potential cultural effects of the proposed Private Plan Change (PPC) for the property at 4336 Ōhaupō Road, Ōhaupō. It outlines the cultural importance of the site, including its history, iwi values, and mana whenua perspectives, to help identify and manage any effects on cultural heritage and environment that may arise from the proposed development.

The intention is to future-proof cultural and environmental values by working in partnership with the developer to ensure outcomes that respect both the wai, whenua and mana whenua.

2.0 Purpose of this Report

The purpose of this CIA is to reaffirm the key cultural and environmental values of mana whenua in relation to the proposed PPC. It provides cultural recommendations and environmental mitigation measures to guide the rezoning of the site.

This CIA also serves as a record of the consultation undertaken and the feedback received from mana whenua. It includes background information on the site, outlines the methods used to prepare the report, provides an overview of cultural values, and presents recommendations and opportunities connected to the PPC. These measures aim to ensure that the proposal delivers positive outcomes for the social, cultural, and environmental wellbeing of current and future generations.

2.1 Mana Whenua

Three Settlement iwi have rights and interests within the proposed Ōhaupō PPC area. These rights and interests are inherent and do not need to be proven to decision-making authorities.

Te Whakakitenga o Waikato-Tainui (Waikato-Tainui) is the recognised Iwi Authority, representing 68 marae and more than 77,000 tribal members. In addition, Ngāti Korokī-Kahukura and Ngāti Hauā, as mana whenua, hold authority (mana) over this area through whakapapa, continued occupation, and use.

Mana whenua are the people of the land, with long-standing historic, spiritual, and cultural connections to its lands, waters, and taonga. Ngāti Korokī-Kahukura and Ngāti Hauā continue to live in and uphold their relationship with Ōhaupō and the wider rohe. Both mana whenua are established iwi authorities, representing their hapū and whānau in matters relating to local and central government, fisheries, farming, education, environmental, social, and other affairs.

Support for this CIA has been confirmed by Ngāti Hauā and Ngāti Korokī Kahukura, with Waikato Tainui providing endorsement of the mana whenua position. Engagement has also taken place with Ngā Iwi Tōpū o Waipā (NITOW) to ensure that the views of iwi and hapū across the district are recognised and reflected in the Private Plan Change process. Accordingly, NITOW provided endorsement for Ngāti Hauā and Ngāti Korokī Kahukura to lead and respond to this project.

The following sections outline the responsibilities, rights, and interests of Ngāti Korokī-Kahukura and Ngāti Hauā in relation to the PPC.

2.1.1 Ngāti Korokii-Kahukura

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

Ngāti Korokī-Kahukura ancestral lands extend across southern Hamilton, along the Waikato River to Lake Arapuni, through western Te Awamutu, and back to southern Hamilton, encompassing Maungatautari and surrounding settlements. The area around Ōhaupō sits within this rohe, forming part of the broader landscape where Ngāti Korokī-Kahukura lived, cultivated, and managed resources. Ōhaupō and its surrounding lands were traditionally connected to Maungatautari and the Waikato River, providing access to food, trade routes, and waterways, and forming an integral part of the tribal territory where tikanga was exercised to safeguard the wellbeing of all hapū members.

2.1.2 Ngāti Hauā

Hauā is the ancestor of Ngāti Hauā. His father, Korokī, and mother, Tumataura, had two sons: Hape, ancestor of Ngāti Korokī, and Hauā, ancestor of Ngāti Hauā. While Ngāti Korokī remained around Maungatautari, Ngāti Hauā's lands extended east and north of Maungatautari, including Tamahere, Tauwhare, parts of Hamilton City, Morrinsville, up to Te Aroha, across the Kaimai Ranges into Matamata and Hinuera, including Ōhaupō.

Ngāti Hauā's area is traditionally associated with the maunga — Taupiri, Maungatautari, and Te Aroha — and the iwi and hapū who share boundaries with them, including Ngāti Hinerangi, Ngāti Paoa, Ngāti Mahuta, Ngāti Wairere, Ngāti Raukawa, Tamatera, and Ngāti Korokī. Ōhaupō sits within this space, forming part of the lands between these maunga where Ngāti Hauā exercised tikanga and maintained connections to the land and waterways.

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

Titiro mai nga kohatu o Ngaati Hauaa

Mai Te Aroha Maunga mai i te raki, tera Tamatera nga kaitiaki

Titiro ki te rawhiti, Ngaati Maru tera

Tona korero mai Te Aroha ki Katikati ki Ngaa Kuri a Wharei ki tikirau

Te hauauru mai Te Aroha ki Taupiri, tena a Ngaati Paoa me Wairere

Titiro mai ki te tonga Te Aroha ki Wairere, tena a Ngaati Hauaa e mihi mai nei

Titiro ki Wairere ki Maungatautari

Ka huri ahau ki te patetere ki Raukawa ki te Ihingarangi ki Ngaati Koroki nga kaitiaki tena o tena maunga

Engari, titiro ki Maungatautari ki te raki ki Taupiri e ngunguru e mihi mai nei

Ngaati Hauaa i waenganui ko tona korero he piko, he taniwha te maunga o nga Kiingi

Ka hoki mai i nga korero o Tawhiao

"Waihotia te kaumarua moku te kaua mohi ko hau ki roto

Ko te Atua toku piringa ka puta ka ora

Nga korero o Rawiri noku roimata hei kai moku i te ao i te po it te ao i te po.

Ko wai tou Atua"

Look to the mountain rocks from te Aroha to the north.

I see the hapu of Tamatera taangata whenua, taangata kaitiaki.

Look to the beginning of the sun to the east, Ngaati Maru, Ngaati Pukenga from Te Aroha to Katikati as taangata 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, Ngaati Paoa, Ngaati Wairere.

Look to the south Te Aroha ki Wairere. Ngaati Hauaa we greet you within.

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

3.0 The PPC Proposal

3.1 Site and Locality

The site at 4336 Ōhaupō Road is around 21.5 hectares of rural land, lying just south of Ōhaupō township in the Waipā District. It is located within Ryburn Road to the north, State Highway 3 to the east, and the North Island railway trunk to the west. The surrounding areas are farmlands, a new subdivision, and the existing residential area of Ōhaupō.

Nearby taonga include Lake Rotomanuka, approximately 260 metres from the site, and a Significant Natural Area along the lake margins. These areas are important both ecologically and culturally, forming part of the wider wetland and peat lake system.

The land has been heavily modified over time. It is now predominantly open pasture with scattered exotic trees, shelterbelts, and farm buildings. Three small wetland areas remain, along with ponds, hedgerows, and a drainage channel along the western boundary. These features reflect historical land use, including clearing, drainage, and farming, which have significantly reduced the native vegetation and wetlands that once existed.

From a mana whenua perspective, the site is part of the broader cultural landscape of Ōhaupō and Waipā. Its ridgelines, terraces, waterways, and nearby peat lakes carry the history of connection, occupation, and use. Despite changes to the land, the whenua continues to retain its mauri—the life force of the land, waters, and remaining wetlands which remains significant for mana whenua.

The current development proposal, prepared by Cogswell Surveyors, seeks to establish 40 (and maybe increased), residential lots ranging from approximately 2,526 m² to 9,300 m², with an access road from Ryburn Road and several smaller accessway lots. A central reserve is proposed, which is designated as a stormwater overland flow path or swale.



Figure 1: PPC Area Ōhaupō.

4.0 Methodology

This section provides an overview of the main activities and work carried out to prepare this CIA. It outlines the steps taken to engage with mana whenua, gather information, and ensure that the process followed recognised best practices for meaningful and respectful consultation.

Review of the PPC in relation to relevant iwi management and planning documents, including:

- o Tai Tumu, Tai Pari, Tai Ao – Waikato-Tainui Environmental Plan
- o Te Ture Whaimana o Te Awa o Waikato – Vision and Strategy for the Waikato River
- o Te Tāmata Ao Tūroa o Ngāti Hauā – Rautaki Taiao o Ngāti Hauā
- o Ecological Values and Effects Assessment (RMA Ecology Ltd)
- o Three Waters Assessment (Te Miro Water)
- o Landscape Effects Assessment (Boffa Miskell)
- o Geotechnical Investigation Report (CMW Geosciences)

Engagement and hui with mana whenua and iwi authorities, including:

- o Ngāti Hauā
- o Ngāti Korokī-Kahukura
- o Waikato-Tainui
- o Ngā Iwi Tōpū o Waipā (NITOW)

Hui were held with Ngāti Hauā and Ngāti Korokī-Kahukura, and a site visit in October 2025 was conducted with Harry Wilson (Ngāti Korokī-Kahukura) and Norm Hill (Ngāti Hauā). Engagement with Ngā Iwi Tōpū o Waipā was carried out via email, and confirmation was received from NITOW that iwi engagement with Ngāti Hauā and Ngāti Korokī-Kahukura was endorsed. This process ensures that cultural and environmental matters are appropriately considered within this CIA. Waikato-Tainui also endorsed active engagement with mana whenua and supports relevant CIAs prepared by mana whenua.

During the site visit, Harry Wilson provided input on the cultural overlays and spiritual landscape values, which were carefully considered in this assessment

Accordingly, the report was provided to Waikato-Tainui for their endorsement, which was received as per standard practice.

5.0 Traditional Lands

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

Ko Mookau ki runga

Ko Taamaki ki raro

Ko Mangatoatoa ki waenganui

Pare Hauraki, Pare Waikato

Te Kaokaoroa o Paatetere

Mookau is above

Taamaki is below

Mangatoatoa is between

The boundaries of Hauraki, the boundaries of Waikato

To the place call 'the long armpit of Paatetere'.

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

Mangatoatoa is a small village south of Te Awamutu.

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

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

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

6.0 Kiingitanga

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

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

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

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

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

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

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

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

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

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

On the death of King Te Rata in 1933, his 24-year-old son King Koroki came to power and Turongo House was built to be his official residence. King Koroki passed away on May 18 1966 and five days later his daughter was crowned. The late Queen Te Atairangikaahu became the first New Zealand woman to become a Monarch and

celebration of her 20th anniversary was held on the 18th May 1985. Kiingitanga is a support network to and for the people as the people support Kiingitanga.

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

7.0 Waikato-Tainui Treaty Settlement Claims

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

Money alone will not pay for the injustices Maaori endured.

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

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

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

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

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

8.0 Waikato Raupatu Claims Settlement Act 1995

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

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

9.0 Waikato Raupatu Claims (Waikato River) Settlement Act 2010

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

The preparation and compilation of the stories and historical accounts that Waikato-Tainui tribal elders provided over 30 years to support the intrinsic value and integrity of the Waikato River was evident when the Office of Treaty Settlements (OTS) and Judge for Treaty Settlements ruled in favour of Waikato-Tainui treaty claim for the Waikato River. Without prejudice, the historical accounts from Kaumaatua have ensured the return of the Waikato River back to Waikato-Tainui and its tribal benefactors who have fought tirelessly for many years, with many sacrificing their own lives and families to fulfil their roles and responsibilities of kaitiakitanga and stewardship over the domain of Papatuanuku and Ranginui.

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

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

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

It is therefore the view of the mana whenua to inform all stakeholders, who have some involvement with any development that we are consistent in upholding the legislation which enables the Waikato-Tainui governance and administration bodies to advocate on behalf of all Waikato-Tainui marae and tribal members.

10.0 Te Ture Whaimana o Te Awa o Waikato

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

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

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

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

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

The lakes in the Ōhaupō rohe connect with the Waikato River. This means that everyone with a direct or indirect connection to the river has a responsibility to uphold the Vision and Strategy for the Waikato River, aiming to restore it to a state of abundance for future generations.

This responsibility applies to all activities, including urban and rural development, water use, discharges, water takes, and recreational activities. This PPC must align with Te Ture Whaimana and support the ongoing restoration and protection of the Waikato River's health and wellbeing in a holistic way.

11.0 Waikato-Tainui Environmental Plan

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

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

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

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

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

12.0 Resource Management Act 1991

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

- Preparation of PPCs
- Preparation of an Assessment of Environmental Effects (AEE) in accordance with section 88(2)(b) and Schedule 4 of the Resource Management Act 1991. Requests for further information under section 92 of the Act in order to assess the application

- Providing information to assist the council in determining notification status under sections 95 to 95G of the RMA
- Providing information to enable appropriate consideration of the relevant Part 2 matters when making a decision on an application for resource consent under section 104 of the RMA.
- Consideration of appropriate conditions of resource consent under section 108 of the RMA.
- Informing Councils of an applications implications in relation to any relevant Iwi Management Plans
- Meeting any specific requirements for councils arising from particular Treaty of Waitangi Settlement legislation

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

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

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

Part 2 section 8 of the RMA outlines that all persons exercising the functions and powers of the RMA in relation to managing the use, development and protection of natural and physical resources, shall take into account the principles of the Tiriti o Waitangi (Treaty of Waitangi). The Tiriti is what binds taangata whenua and pakeha to work collectively within Aotearoa, New Zealand. Failure to recognise, provide for and give effect to the Tiriti o Waitangi often results in miscommunication and poor relationship development

Effects on the environment are specifically defined in Section 3 of the RMA as including: any positive or adverse effect; and any temporary or permanent effect; and any past, present or future effect; and any cumulative effect that arises over time or in combination with other effects regardless of scale, intensity, duration or frequency; and any potential effect of high probability and any potential effects of low probability which has a high potential impact.

For the Ōhaupō area, effects on the environment, as defined in Section 3 of the RMA, include any positive or adverse effects, whether temporary or permanent, and whether they have occurred in the past, are occurring now, or may occur in the future. This also includes cumulative effects that develop over time or in combination with other activities, regardless of their scale, intensity, duration, or frequency. Additionally, it covers potential effects that are likely to occur, as well as less likely effects that could have a significant

impact. All of these considerations are relevant to the Proposed Plan Change (PPC) in Ōhaupō, particularly in relation to land use, water management, and ecological and cultural values.

13.0 Kaupapa Taiao - Iwi Management Plan Policies

Te Hira Ltd provides the following comments and proposed recommendations (bullet pointed) in relation to the proposed future residential 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 Puaha 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 wellbeing of the Waikato River.	The CIA recommends that: - Any activities affecting the Ōhaupō lakes and wetlands should demonstrate ‘betterment’, helping to restore and protect the river. - The objectives and vision of Te Ture Whaimana should be actively supported and advanced within the PPC.
(b) The restoration and protection of the relationship of Waikato-Tainui with the Waikato River, including their economic, social, cultural, and spiritual relationships.	Best-practice engagement with mana whenua should continue throughout this project. Mana whenua values, guidance, and advice should be applied and considered in all aspects of the residential development.
(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.	Where possible, connectivity between the Ōhaupō lakes and the Waikato River should be maintained or enhanced, ensuring access and use for both the local 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 cultural significance of the Ōhaupō site is essential to guiding responsible development and care during construction. - Prior to construction activities commencing mana whenua will lead cultural induction and cultural safety training for all onsite staff involved in the PPC, to raise awareness of the area and its importance to Ngāti Korokī-Kahukura and Ngāti Hauā.

Objectives of Te Ture Whaimana	Comments/Recommendations
	- During the resource consenting stage, cultural design for the landscape will be developed in partnership with Ngāti Korokī-Kahukura and Ngāti Hauā, ensuring that the project reflects and respects mana whenua values. This could include native plantings to reinforce traditional ecology and whakapapa. This would support biodiversity and the ecological corridor across the landscape. Developing an area that has cultural connection and view line to the maunga. A Pou whenua or sculpture.
(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 Korokī-Kahukura, Ngāti Hauā do not support any activities that threaten serious or irreversible damage to the lakes and Waikato River. If any issues arise where decisions could lead to adverse effects, Honeycomb will immediately consult with Ngāti Korokī-Kahukura and Ngāti Hauā to seek guidance and 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 should be undertaken wherever possible, including at the completion of each stage of the Ōhaupō PPC, to improve soil stability and reduce impacts on the wider catchment, including nearby Lake Rotomanuka and the Waikato River. - Where practicable, plants for wetlands, swales, and stormwater management areas should be sourced locally, including from nurseries, Ngāti Hauā Mahi Trust, or Tupu Panuku. - Stormwater management plan should include water quality treatment through swales, soakage basins, and constructed wetlands. This will ensure that stormwater passes through Papatuaanuku before being discharged into the Waikato River, maintaining the mauri and ecological health of the waterways.
(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:

Objectives of Te Ture Whaimana	Comments/Recommendations
	- Implementation of the Pre-Construction Protocols, Taonga Tuku Iho Discovery and Koiwi Discovery Protocols. - During the construction and design phase, a partnership with Ngāti Korokī-Kahukura and Ngāti Hauā is essential for the landscape design of the Ōhaupō PPC and the future residential subdivision. The design should reflect the surrounding environment and express cultural values, including the creation of cultural visual corridors, pathway layouts, and features that convey the history and natural character of the area.
(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.	Ngāti Korokī-Kahukura and Ngāti Hauā acknowledge that the Honeycomb PPC development has taken into account the health and wellbeing of the Waikato River and its people.
(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 expected that stormwater from the Ōhaupō PPC will be managed onsite to a high standard, ensuring that any discharge to the relevant waterway is of improved quality compared with current conditions.
(l) The promotion of improved access to the Waikato River to better enable sporting, recreational, and cultural opportunities.	-
(m) The application to the above of both maatauranga Maaori and latest scientific methods.	Ongoing engagement with mana whenua.

13.1 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 about 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 of 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 development in new growth cells, that enhance the environment.	Currently, connectivity corridors for native flora and fauna on the Ōhaupō site are limited, apart from native vegetation along nearby waterways. To support the objectives of the Vision and Strategy, the following recommendations are proposed: • Contribute to restore wetlands around the Ōhaupō lakes to support mahinga kai, including tuna (eels), watakirahi (watercress), and other species historically found in the area, especially along waterways connecting to the Waikato River. • Undertake planting after development, using native species and layouts that reflect the local character of Ōhaupō.
25.3.2 - Urban and rural development is well planned and the environment, cultural, spiritual, and social outcomes are positive.	The proposed Ōhaupō PPC development will avoid unnecessary disturbance and will provide positive environmental, cultural and social outcomes.
25.3.3 - Land use and development has positive environmental and cultural effects.	Honeycomb and mana whenua will work together to enable the revitalisation of our traditional knowledge and practices associated with this site.

13.2 Te Rautaki Tāmata Ao Tūroa o Ngāti Hauā – Rautaki Taiao o Ngāti Hauā

Te Hira Ltd provides the following comments and recommendations regarding the Ōhaupō PPC, aimed at supporting the objectives and policies of Te Rautaki Tāmata Ao Tūroa o Ngāti Hauā.

Te Rautaki Tāmata Ao Tūroa o Ngāti Hauā reflects Ngāti Hauā values, aspirations, concerns, and positions in relation to the environment (taiao). Many of these priorities are shared widely, such as clean air and water, while others are specific to Ngāti Hauā, including the protection of wāhi tapu and sacred sites.

The Plan provides a framework for Ngāti Hauā to exercise their role as kaitiaki, including the ability to:

- i. Restore and maintain the mauri of the taiao.
- ii. Access waterways safely for swimming, drinking, and gathering food.
- iii. Support the cultural, social, and economic wellbeing of Ngāti Hauā people
- iv. Revive and sustain traditional knowledge and practices.
- v. Build the skills and capability of future kaitiaki.

The recommendations for the Ōhaupō PPC are guided by these principles to ensure the development aligns with cultural values, protects the mauri of the whenua and waterways, and supports long-term stewardship and community benefit.

Policy- Objective	Comments and Recommendations
15.2 - Our sites and areas of cultural significance to be identified, mapped, protected and where possible, restored	- Honeycomb and mana whenua will work together to protect, manage, and restore wāhi taonga and tūpuna sites within the development area. - They will also collaborate to preserve and maintain traditional knowledge and practices, ensuring cultural values are upheld throughout the project.
16.2 - Recognition of culture and traditions associated with our ancestral lands, water, sites, waahi tapu, and other taonga.	- Manage potential impacts of land use and development on customary activities. - Honeycomb will collaborate with mana whenua to support the revitalisation and continuation of traditional knowledge and practices connected to customary activities on the site.
Kaitiakitanga – Guardianship of the land and waterways	- Minimise soil disturbance; implement best-practice stormwater and erosion management; restore wetlands, and pond areas where possible. - Carry out earthworks carefully to avoid culturally sensitive areas, include cultural design elements, and protect wetlands and streams. - Use swales, soakage basins, and constructed wetlands to treat stormwater, allowing it to pass through Papatuuānuku and improve water quality before reaching streams or nearby lakes.
Mana whenua engagement and partnership	Establish ongoing engagement with mana whenua, including cultural induction and training; co-develop landscape and environmental management plans.

14.0 Cultural and Environmental Considerations

14.1 Heritage

Ōhaupō sits within a landscape of deep cultural, historical, and environmental significance. The area has long been connected to mana whenua through whakapapa, occupation, and use of the land, waterways, and surrounding resources. Its streams, wetlands, and peat lakes form part of a living cultural landscape, carrying stories, practices, and heritage that are valued by generations of Ngāti Hauā, Ngāti Korokī-Kahukura, and Waikato-Tainui.

The Ōhaupō site does not currently contain identified wāhi tapu or other significant cultural sites and does not impede on known cultural values. However, a precautionary approach should be followed during any

earthworks or development to ensure that any unexpected cultural or archaeological materials are appropriately managed. This includes implementing accidental discovery protocols, engaging mana whenua if anything is uncovered, and ensuring works respect broader cultural and environmental values.

14.2 Environmental

The 21.5-hectare site is mostly farmland with three houses, a few trees, hedges, a maize crop, one stream, and four ponds. It has a small river terrace in the middle, is mainly used for grazing animals.

Based on the RMA Ecology Report, the site is a highly modified pastoral landscape with almost all original ecological features lost. Vegetation consists of maize, exotic pasture, and scattered exotic trees and scrub, with no threatened plants. Birds include 8 native and 15 exotic species, mostly common to the area, and long-tailed bats may use the site despite no direct records. Lizard habitat is poor, and none were observed.

Even though the site has one low-value wetland, a degraded 500 m permanent stream, and 1,900 m of farm drains, there is an opportunity to enhance and restore these areas. Native eels and common smelt are present, and efforts should focus on improving habitat and ecological health, even though no black mudfish were found.

Although Lake Rotomanuka sits on the other side of the railway line, it remains connected through the wider water system. Because of this, the nearby lakes should be protected from any potential effects of housing development, and the underlying groundwater and hydrological connections must be carefully managed to prevent future harm.

15.0 Recommendations

15.1 Taiao Oranga

The site offers an excellent opportunity to restore and enhance local wetlands, ponds, and, where applicable, the nearby lake. The low-value wetland and degraded stream can be improved through the establishment of native vegetation and the creation of more complex habitats to support both aquatic and terrestrial species by:

- Improve the ecological function of the farm drain system not affected by the PPC by adding riparian planting, creating naturalised channels, and controlling erosion.
- Locally sourced plants should be used to create habitat for native wildlife and to reflect the area's cultural and natural heritage. These help maintain the ecological balance and strengthen connections between the whenua, wai, and whakapapa of taonga.
- Use locally sourced native plants in open spaces, along stream edges, and within swales to provide habitat, improve water quality, and reflect local heritage.
- Provide habitat for native birds, eels, and bats by planting vegetation, creating shelter areas, and maintaining connectivity between natural features.
- Manage stormwater and runoff carefully to prevent negative effects on nearby lakes, streams, and wetlands, especially considering the hydrological connection to Lake Rotomanuka.

- Maintain or restore ecological corridors to allow wildlife movement between the site, wetlands, streams, and nearby lakes.
- Assume the site may be used by long-tailed bats or other sensitive species and manage construction and landscaping activities accordingly.
- Use the wetland to create ecological corridors to connect to Maungatautari, promoting wildlife movement.

15.2 Papa Whenua

To ensure that the land is suitable for large-lot residential development, including roads and a stormwater soakage/detention basin. Geotechnical assessments should confirm that the land can support these developments and that long-term stability is maintained.

Given the hilly nature, proper planning of the land's contours and drainage needs to reduce risks to both infrastructure and the environment.

15.3 Cultural Elements

Incorporate elements that communicate the cultural significance of the site. This can include street names, signage, or other installations that tell the stories of the land, its history, and the values of mana whenua.

15.4 Implement Accidental Discovery Protocols

Application for an Archaeological Discovery Protocol provided by mana whenua.

15.5 Partnership

Honeycomb adopts a partnership approach with mana whenua across all aspects of design, development, and construction, particularly in relation to future resource consenting post PPC approval.

Mana whenua to work in partnership with Honeycomb on a naming strategy.

16.0 Position Statement

The PPC is the first step for large-lot development in Ōhaupō and provides an opportunity to respect the site's heritage and cultural values. Strong, lasting relationships with mana whenua are essential to achieve positive environmental and cultural outcomes.

A main goal is to recognise and strengthen cultural identity across the site while acting as kaitiaki, protecting and caring for the environment throughout all stages of the Ōhaupō. By including cultural and environmental enhancements, the development can be more than just functional infrastructure—it can also reflect the identity and wellbeing of local mana whenua, past, present, and future.

Mana whenua **support the Ōhaupō PPC proposed by Honeycomb**, provided that the recommendations are implemented.