

# Mangaone Precinct

## Bardowie Plan Change 14

Cultural Impact Assessment



Prepared for Fonterra by Ngāti Hauā Iwi Trust  
and Ngāti Korokī Kahukura

## He Mihi Whakatau

*Ki te pupuri i ngā taonga tuku iho a o tātou tūpuna mo ngaa uri whakatupu ake”*

*“To hold fast to the treasures handed down by our tupuna for the benefit of the present and future generations’.*

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# 1. Introduction

## 1.1 Project and Purpose

Fonterra possesses and manages a milk processing plant located in Hautapu. After obtaining resource consents for enhancing the Wastewater Treatment Facility (WWTF), Fonterra is actively investigating opportunities to optimize its land use on the Hautapu farmland holdings. The wastewater irrigation network serving the Hautapu Factory includes four Fonterra-owned farms: Bardowie, Bruntwood, Buxton, and Fencourt.

In 2022, a resource consent was approved, allowing the discharge of treated wastewater to both land and the Waikato River. This increased flexibility is attributed to the upgraded Wastewater Treatment Facility (WWTF), which provides a higher standard of nutrient removal treatment. The consent now allows for a greater discharge of treated wastewater into the Waikato River during the usual 'wet season' (May to October) and permits irrigation on a reduced land area during dry periods. Consequently, with the anticipated completion of the WWTF upgrade in late 2026, there will be an excess of land available for irrigation.

The Bardowie Farm is 71 hectares and features the Mangaone Stream flowing through its northern area. Historically, Bardowie has functioned as a dairy farm utilizing treated wastewater from the Hautapu Factory for irrigation. In the last five years, it has transitioned to operating as a 'cut carry' unit.

Fonterra Co-operative Group Ltd (Fonterra) is preparing a Private Plan Change (PCC; PC14) application for a block of land located between Zig Zag Road and the Waikato Expressway at Hautapu, north of Cambridge, referred to as the Mangaone Precinct (made up of the Bardowie Farm and a block of land referred to as the Kiwifruit Block).

The Mangaone Precinct is located north of Cambridge in Hautapu, adjacent to the Bardowie Industrial Precinct which forms part of the C10 Growth Cell.

The Mangaone Stream flows west through the site and continues via natural and modified watercourses, leading to the Mangaonua Stream and the Waikato River.

The Mangaone Precinct Structure Plan has been developed to identify the key elements that are required to enable industrial development.

137 Swayne Road was included to ensure that all relevant areas are accounted for or addressed. In this context, since the area had already been granted consent for industrial development, including it ensures that the entire scope of the project or assessment is comprehensive and covers all relevant locations.

The Cultural Impact Assessment sets out the matters of interest to mana whenua<sup>1</sup> that are to be considered, reaffirms the cultural values of the area and seeks to understand the actual and potential adverse and positive effects on the cultural and environmental values in relation to PC14 and identifies mitigation measures to address any adverse effects.

The relevant iwi authorities (mana whenua) in the Hautapu area addressed in this CIA comprise:

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<sup>1</sup> Mana Whenua refers to Ngāti Hauā Iwi Trust and Ngāti Korokī Kahukura.

- Ngāti Hauā Iwi Trust; and
- Ngāti Korokī Kahukura.

Comments on the report that were received from mana whenua were then addressed in the final CIA report which was provided again to representatives for endorsement. That said, the CIA shall be treated as a working document where further contributions by mana whenua will be incorporated, as information becomes available for the project.

## 2. Methodology

The methodology used in the preparation of the CIA is broadly based on the technical information contained in the consenting document prepared for the PC14 by relevant consultants, as well as information conveyed at mana whenua hui.

To assess the potential adverse and positive impacts/opportunities of PC14 the following approach and sources were included:

- Researching and reviewing relevant background documentation, including:
  - The Ngāti Hauā Environmental Management Plan;
  - Te Ture Whai Mana;
  - Tāngata Whenua Statement and Engagement Report – C1 and C2/3 Growth Cells prepared by Te Huia Natural Resources Ltd;
- Meetings and site visits with representatives Ngāti Korokī 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 Tumu, Tai Pari, Tai Ao;
- Preparation of a written report, and discussion with Beth Tauroa, Poto Davies and Lisa Gardiner to gain feedback and approval for a final report.

## 3. 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 Korokī-Kahukura and Ngāti Hauā Iwi Trust 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 Fonterra Hautapu.

### 3.1 Ngāti Korokī Kahukura

Ko Maungatautari too maatou maunga

Our mountain is Maungatautari

Ko Waikato too maatou awa tuupuna

Our ancestral river is Waikato

Ko Ngāti Korokī-Kahukura maatou

We are Ngāti Korokī Kahukura

Ko Maungatautari, ko Poohara oou maatou marae      Our marae are Maungatautari and Poohara

Ngāti Korokī descends from the high chief Korokī, 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 Korokī-Kahukura (Ngāti Korokī-Kahukura, 2017).

The ancestral tribal rohe of Ngāti Korokī-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. Korokī 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 Korokī-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 Korokī-Kahukura. The Waikato River is the tuupuna awa and also a living taonga to Ngāti Korokī-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 Korokī-Kahukura wheat, flax and potatoes as far as Auckland to be exported to Sydney and the Americas (Ngāti Korokī-Kahukura, 2017).

Ngāti Korokī-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 Korokī-Kahukura exercised tikanga to manage, defend and develop their tribal area for the benefit of all its members.

### 3.2 Ngāti Hauā

Hauā is the eponymous ancestor of Ngāti Hauā. His father Korokī married Tumataura and had two sons, Hape through whom Ngāti Korokī descend; and Hauā from whom Ngāti Hauā descends. Whilst Ngāti Korokī 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 Korokī. 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 Korokī 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 o Tawhiao

"Waihotia te kaumarua moku te kua 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 Korokī.

"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."

### 3.3 Kōrero Mana whenua / Site Visit Feedback

Between 2022 and 2023, representatives from mana whenua and project consultants conducted a site visits at the project site. The on-site visits proved to be beneficial in offering a sense of scale and perspective to the location and helped mana whenua members see the site's actual size and understand what the future industrial development involves. It revealed how the development affects mana whenua and deepened understanding of how the project aligns with Te Ao Māori values. This

hands-on experience contributes to a more informed and culturally sensitive approach to the upcoming PC14 and industrial development.

Throughout the site visits and workshops conducted with Fonterra, comments/remarks were consistently expressed.

- I. The relationship between mana whenua and whenua and wai is founded within tribal traditions, knowledge handed through generations, and a world view that understands waimāori (freshwater) as flowing in a perpetual spiritual and physical cycle between Ranginui (the sky father) and Papatūānuku (the Earth mother). The health and wellbeing of water resources and whenua, in all forms, is inextricably linked to the health of the iwi, hapū and marae.
- II. The project area of Hautapu holds significant heritage value, housing numerous historically significant sites. The location of the Waikato River, and its connection to the Mangaone Stream that divides the site, underscores the rich historical and cultural importance of the area.
- III. When industrial development occurs on sacred lands, it raises concerns about the potential impact on cultural heritage, traditional practices, and the overall spiritual connection of the mana whenua has with their ancestral lands.
- IV. A cultural reserve should be integrated into the overall master plan of the future industrial development, ensuring that cultural values and traditions are not only acknowledged but also protected amidst economic and industrial activities.
- V. Water quality is a significant measure of the mauri (life essence) of the Waikato and its streams, or its health and wellbeing. Therefore, the need to give effect to the overarching purpose of the Vision and Strategy to restore and protect the health and well-being of the Waikato River for present and future generations.
- VI. Matauranga Māori should be available for our mokopuna to access and grow a cultural connection to place and space within Hautapu. We need to share and grow our mana matauranga in our rohe.
- VII. There are two levels of knowledge, that being kawau runga and kawau raro. A Connection doesn't exist without each other. Therefore, Fonterra can use this opportunity to explore, understand whakapapa to design key cultural principles to connect to whenua, awa, landscapes.
- VIII. Te tika, me te pono – we all act with integrity and as a collective group, we share responsibilities of Mana Whakahaere.
- IX. The biodiversity is sustained by the waters. If the biodiversity is healthy, then people are healthy reaffirming - Ko au te awa, ko te awa ko au' values.
- X. The importance of puna and streams for drinking, food sources and healing and the need for support in monitoring and restoring the health and wellbeing of puna and streams.
- XI. The management and sustainable use of quality traditional food and other cultural resources maintains and enhances the rangatiratanga and kaitiaki role of in recognition of this tribal taonga.
- XII. Our waahi tapu are an integral part of our cultural heritage. In our rohe of Hautapu, there are many waahi tapu. Some surveyed, some registered and recorded in the Historic Places



Inventory and others not. That all wāhi tapu within Hautapu shall be protected from modification or destruction

- XIII. Mana whenua is well aware of the likely impact of climate change on the Waikato Catchment. Overall, it is expected that the area will enjoy less rain and become more drought prone. Mana whenua are determined to participate in a pro-active manner in all water related decisions.
- XIV. Sustainability is a normal part of the interaction with the environment. The environment is of us as a people; it provides for us and nourishes us. We in turn respect our environment and provide for its enduring protection for the benefit of all.
- XV. Iwi concerns regarding land management stem primarily from the effects of developments/human activities. Land use has been severely marginalised through alienation, intensification of land use and various pieces of legislation. This has resulted in the mismanagement of land resources which has potential implications for water quality, aquatic biodiversity, habitat loss, heritage protection.
- XVI. Mana whenua are mindful of the importance of statutory plans and policy and the processing of plan changes and future resource consents.

Safeguarding, revitalizing, and improving the environmental, cultural, and spiritual vitality of the Hautapu region for both present and upcoming generations is of most importance. Cultural principles underlying these aspirations are:

- Kaitiakitanga
- Heritage Sites and Significant Sites
- Freshwater
- Customary Food and Resource Species and Biodiversity
- Sustainable Development and Infrastructure
- Natural Character, Landforms and Landscapes
- Recreation and tourism activities
- Biodiversity and biosecurity

### 3.4 MOU Partnership

Fonterra and Mana whenua have formally established a Memorandum of Understanding (MOU) that outlines the specific partnership outcomes. This agreement serves as a framework, setting the terms and conditions that both parties commit to achieve defined goals and objectives within the scope of their collaboration. The MOU acts as a guide for the partnership's direction, with a particular emphasis on the successful implementation and realization of outcomes associated with the PC 14 project.

## 4. Statutory Context

### 4.1 Waikato Regional Policy Statement and RMA 1991

The Waikato Regional Policy Statement provides specific direction on Maaori or Tangata Whenua cultural heritage which acknowledges the significance of Maaori heritage resources and has policy for the protection of heritage resources of significance to Tangata Whenua. The implementation methods for achieving protection are primarily through the district plan provisions, resource consent processes and potential transfers of functions.

The RMA is the primary statute which governs the use and development of natural and physical resources in New Zealand. It applies to all resources within New Zealand (including the coast), and to all people seeking to exercise rights, obligations, or powers in relation to those resources. Maaori values and world views are a feature of New Zealand's environmental regulatory regime and have an influential role in the management of New Zealand's natural and physical resources.

The primary Part 2 provisions expressly addressing Maaori values require persons exercising functions under the RMA to:

- Recognise and provide for the relationship of Maaori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga as a matter of national importance (section 6(e)).
- Recognise and provide for the protection of protected customary rights as a matter of national importance (section 6(g)).
- Have particular regard to kaitiakitanga (section 7(a)).
- Take into account the principles of the Treaty (section 8).

The RMA provisions require substantive and procedural recognition of Maaori values. The substantive provisions (such as Part 2) recognise that Maaori values and world views will influence the outcome of RMA decisions and are to be given practical effect in policy and planning instruments and consenting processes.

The RMA recognises the role of iwi management plans in the preparation of regional policy statements, regional plans, and district plans. Iwi management plans are an important tool in informing the preparation and assessment of applications for resource consent and designations.

Section 5 of the RMA states the purpose of the Act is “to promote the sustainable management of natural and physical resources.” Sustainable management is defined by the RMA as “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 for their health and safety while—

- a) sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and
- b) safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and
- c) avoiding, remedying, or mitigating any adverse effects of activities on the environment.”

Accordingly, this assessment is necessary to assist the determination of whether the proposed proposal will enable people and communities to provide for their social well-being while avoiding remedying or mitigating any adverse social effects on the people and communities surrounding the site.

## 4.2 Te Ture Whaimana o Te Awa o Waikato

The Waikato Tainui Raupatu Claims (Waikato River) Settlement Act 2010 heralded a new era of co-management and co-governance of the Waikato River. This is underpinned by Te Ture Whaimana o te Awa o Waikato (Waikato Tainui’s Vision and Strategy for the Waikato River). This vision 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.”

The Vision and Strategy includes commentary on industrial development, water use and discharge. Every project must comply with the terms of Te Ture Whaimana and contribute to the restoration and protection of the health and well-being of the Waikato River including its tributaries such as the Mangaone. The key objectives and strategies are captured in the following table.

Objectives for the Waikato River	Strategies for the Waikato River
<b>In order to realise the Vision, the following Objectives will be pursued:</b>	<b>To achieve the Objectives, the following Strategies will be implemented:</b>
<b>A. The restoration and protection of the health and wellbeing of the Waikato River.</b>	1. Ensure that the highest level of recognition is given to the restoration and protection of the Waikato River.
<b>B. The restoration and protection of the relationship of Waikato-Tainui with the Waikato River, including their economic, social, cultural, and spiritual relationships.</b>	2. Establish what the current health status of the Waikato River is by utilising maatauranga Maaori and the latest available scientific methods.
<b>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.</b>	3. Develop targets for improving the health and wellbeing of the Waikato River by utilising maatauranga Maaori and the latest available scientific methods.
<b>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.</b>	4. Develop and implement a programme of action to achieve the targets for improving the health and wellbeing of the Waikato River.
<b>E. The integrated, holistic and coordinated approach to management of the natural, physical, cultural and historic resources of the Waikato River.</b>	5. Develop and share local, national and international expertise, including indigenous expertise, on rivers and activities within their catchments that may be applied to the restoration and protection of the health and wellbeing of the Waikato River.

<b>F. The adoption of a precautionary approach towards decisions 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.</b>	6. Recognise and protect waahi tapu and sites of significance to Waikato-Tainui and other Waikato River iwi (where they so decide) to promote their cultural, spiritual and historic relationship with the Waikato River.
<b>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.</b>	7. Recognise and protect appropriate sites associated with the Waikato River that are of significance to the Waikato regional community.
<b>H. The recognition that the Waikato River is degraded and should not be required to absorb further degradation as a result of human activities.</b>	8. Actively promote and foster public knowledge and understanding of the health and wellbeing of the Waikato River among all sectors of the Waikato regional community.
<b>I. The protection and enhancement of significant sites, fisheries, flora and fauna.</b>	9. Encourage and foster a ‘whole of river’ approach to the restoration and protection of the Waikato River, including the development, recognition and promotion of best practice methods for restoring and protection the health and wellbeing of the Waikato River.
<b>J. The recognition that the strategic importance of the Waikato River to New Zealand’s social, cultural, environmental and economic wellbeing requires the restoration and protection of the health and wellbeing of the Waikato River.</b>	10. Establish new, and enhance existing, relationships between Waikato-Tainui, other Waikato River iwi (where they so decide), and stakeholders with an interest in advancing, restoring and protecting the health and wellbeing of the Waikato River.
<b>K. The restoration of water quality within the Waikato River so that it is safe for people to swim and take food from over its entire length.</b>	11. Ensure that cumulative adverse effects on the Waikato River of activities are appropriately managed in statutory planning documents at the time of their review.
<b>L. The promotion of improved access to the Waikato River to better enable sporting, recreational, and cultural opportunities.</b>	12. Ensure appropriate public access to the Waikato River while protecting and enhancing the health and wellbeing of the Waikato River.
<b>M. The application to the above of both maatauranga Maaori and latest available scientific methods.</b>	

As the direction setting document, Te Ture Whaimana o te Awa o Waikato remains at the forefront of mana whenua, with a specific targeted approach to achieve all objectives A – M.

Assessment of Te Ture Whaimana o Te Awa o Waikato – the Vision and Strategy for the Waikato River objectives.

Objective	Comments
<i>b. The restoration and protection of the relationship of Waikato-Tainui with the Waikato River, including their economic, social, cultural, and spiritual relationships.</i>	<p>The site is located within the rohe of Hautapu which is part of the wider catchment of the Waikato River. In recognising the relationships of local mana whenua (which includes Waikato-Tainui and Waikato River iwi) to this area, engagement has been undertaken and this CIA consequently prepared in consultation with mana whenua.</p> <p>Upholding, recognising and providing for Te Ture Whaimana o Te Awa o Waikato is fundamental to mana whenua.</p> <p>The recommendations in this CIA and the MOU between mana whenua and Fonterra, strive toward improving economic, social, cultural and spiritual relationships based on principle of kotahitanga.</p>
<i>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.</i>	
<i>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.</i>	
<i>m. The application to the above of both maatauranga Maaori and latest available scientific methods.</i>	
<i>a. The restoration and protection of the health and wellbeing of the Waikato River.</i>	<p>The CIA also notes that freshwater and indigenous fauna and flora have high spiritual, social and cultural value to mana whenua.</p> <p>Understanding the history and significance of the area can better improve work practices and care onsite.</p> <p>A workshop to be facilitated with mana whenua to determine cultural monitoring indicators and oversight for earthworks and of discharge locations at Mangaone stream founded on mātauranga Māori.</p> <p>Mana whenua to lead cultural induction and cultural safety training to onsite staff for the works undertaken. This will improve</p>
<i>e. The integrated, holistic and coordinated approach to management of the natural, physical, cultural and historic resources of the Waikato River.</i>	
<i>f. The adoption of a precautionary approach towards decisions 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.</i>	
<i>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</i>	

Objective	Comments
<i>the health and wellbeing of the Waikato River.</i>	awareness of the area and its cultural importance to mana whenua.
<i>h. The recognition that the Waikato River is degraded and should not be required to absorb further degradation as a result of human activities.</i>	Design of various sections should reflect expressions of cultural design, as determined by Ngāti Korokī-Kahukura and Ngāti Hauā.
<i>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.</i>	Ngāti Korokī-Kahukura and Ngāti Hauā do not support any activities that threaten serious or irreversible damage to the Waikato River.
<i>i. The protection and enhancement of significant sites, fisheries, flora and fauna</i>	As matters arise, where decisions may result in adverse effects, developers will contact Ngāti Korokī-Kahukura and Ngāti Hauā immediately for direction.
<i>j. The recognition that the strategic importance of the Waikato River to New Zealand’s social, cultural, environmental and economic wellbeing requires the restoration and protection of the health and wellbeing of the Waikato River.</i>	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 Papatuuānuku before being discharged into the Waikato River
<i>l. The promotion of improved access to the Waikato River to better enable sporting, recreational, and cultural opportunities.</i>	The Project does not have direct implications for access to the Waikato River.

## 5. Overview of Cultural and Environmental Issues

Mana whenua considers all land within Cambridge/Hautapu is ancestral land, and responsibilities and obligations as kaitiaki need to be upheld. Therefore, inappropriate activities that have adverse impacts on whenua, wai ora and heritage are not acceptable.

Mana whenua once owned all lands within Waikato, and through the deeds of colonial forces and confiscation, mana whenua remains alienated from the very resource that provide protection, livelihood, and wellbeing through generations of mana whenua. The physical and metaphysical mamae (pain) continues to be felt to this very day.

### 5.1 Heritage

Relocation of Māori from their traditional ancestral lands has had detrimental effects on the traditional way of life, well-being, self-identity, and the foundation for the future.

Land holds spiritual, historical, and resourceful significance. This is central to their sense of identity. This is reaffirmed through their whakapapa, tongikura, waiata, whakatauaki and pūrakau. The ownership of land was not considered held within an individual but within a collective, held within trusts for future generations.

An Archaeological Assessment prepared by Sian Keith, identifies that while the site is located within a wider landscape that contains evidence of pre-1900 settlement, there are no known Māori archaeological sites directly within the Project footprint.

The project is located within a wider landscape that contains evidence of Māori occupation and use prior to 1864, which includes large tracks of traditional horticultural sites, characterised as borrow pits and garden soils, which are mainly recorded to the south of the subject site. One such site S15/480, investigated as part of the Waikato Expressway, may continue into the Project footprint.

There are several recorded archaeological sites within 1000m of the Project with site S15/480 likely encroaching within it. Figure 1 identifies the archaeological sites, and Table 1 summarises some of the site details. The database is dominated by extensive horticultural sites, most identified to the south of the subject site.

There is a minor risk that other archaeological features or deposits will be encountered during any earthworks within the subject site. Such material is likely to include evidence for horticultural practice (i.e. gardening and tools), fire-features, storage pits, European farming evidence, and further unreported dwellings and/or farm buildings.

Based on the available published information, and the results of recent fieldwork, it is concluded that there are likely to be archaeological deposits within the Project Site.

Although the project site does not have designated heritage sites, the area holds historical evidence and value that demands respect, recognition, and cultural protection.

The presence of historical significance signifies the importance of acknowledging and preserving the cultural identity of the region. This recognition should be reflected through cultural symbolism, emphasizing the need to integrate elements that represent and safeguard the cultural heritage.

A cultural reserve should be integrated into the overall master plan of the future industrial development, ensuring that cultural values and traditions are not only acknowledged but also protected amidst economic and industrial activities.

The Archaeological Assessment recommends that all earthworks associated with forming the Project should be undertaken under the provisions of an Accidental Discovery Protocol (ADP) to manage the risks of uncovering archaeological sites during the construction phase are key recommendations.

Ngāti Hauā and Ngāti Korokī Kahukura have developed an iwi-specific discovery protocol that needs to be applied – see Appendix 1.

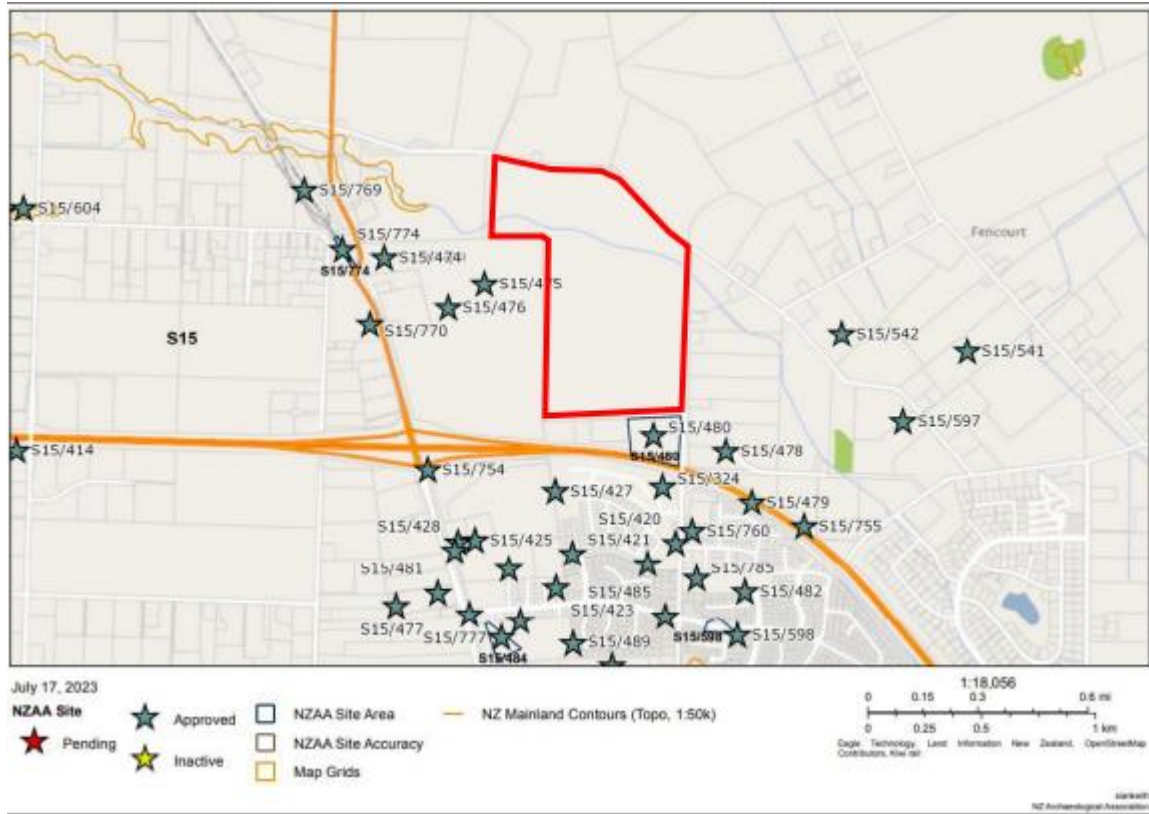


Figure 1: Archaeological sites within 1500 of the project footprints.



NZAA Site #	Site Type	Description
S15/324	Horticulture	Borrow pits and associated modified garden soil. Obsidian flakes were found along with four oven scoops during investigation of part of the site ahead of construction of the Waikato Expressway.
S15/420	Horticulture	Borrow pit less than 6 m in diameter.
S15/427	Horticulture	Two borrow pits and associated garden soil.
S15/474	Horticulture	3 borrow pits in an area of 120 x 20 m, visible on aerial photo SN266/834/62.
S15/475	Horticulture	8 borrow pits in an area of 180 x 70 m, visible on aerial photo SN266/834/63.
S15/476	Horticulture	4 borrow pits in an area of 90 x 20 m, visible on aerial photo SN266/834/63. Could not be relocated 2018.
S15/478	Horticulture	7 borrow pits in an area of 180 x 110 m, visible on aerial photo SN266/834/64.
S15/479	Horticulture	4 borrow pits in an area of 90 x 60 m, visible on aerial photo SN266/834/64.
S15/480	Horticulture	3 borrow pits in an area of 70 x 50 m, visible on aerial photo SN266/834/64. Several pits and fire scoops were also found during investigations.
S15/754	Horticulture	Single borrow pit.
S15/760	Horticulture	Two borrow pits are visible in the 1943 aerial photograph SN266-834/63 25 m and 50 m east from the Swayne Road boundary. Neither pit is visible on the surface today.
S15/769	Hautapu Station	Site of the Hautapu Train Station recorded on historic plan SO 3508/10 dated 1884, the year the station opened.
S15/770	Hautapu Cemetery	Hautapu cemetery holds a number of pre-1900 burials. The earliest death identified on a gravestone was that of Dougald Fisher in 1859
S15/774	Cambridge Branch	Cambridge Branch rail line

Table 1: Arch sites within 1500m of project footprint.

## 5.2 Ecological

Ecological Values and Effects Assessment was prepared by RMA Ecology Ltd (March 2024). The report will be used to identify issues that may be critical to determining a design and is to classify and map areas of important ecological values –ecosystems or species that may have relevance to the Structure Plan design.

The PC14 area includes a kiwifruit block to the south; that block was not assessed for ecological values. Desktop and field assessments were used to identify and classify ecological features and determine their ecological value and significance.

Areas mapped as Significant Natural Areas (SNAs) under the Waipa District Plan were identified. The National Policy Statement – Indigenous Biodiversity (NPS-IB) and Waikato Regional Policy Statement Criteria for determining significance of indigenous biodiversity were also applied.

The area would have once been covered in various lowland native forests, and wetlands, providing habitat for native flora and fauna. The landscape has since been extensively cleared by early settlers, therefore highly modified for pastoral and farming.

With native vegetation cleared for farming land use, the site lacks indigenous environments.

Bluewattle Ecology conducted a bat survey at Swayne Road, Hautapu, as part of the preparation of PC14.

They found evidence to suggest that long-tailed bats are using the proposed plan change area at Swayne Road as foraging or commuting habitat.

Mana whenua recognizes the significance of waterways and gully systems as areas where bats thrive. Enhancing ecological values in these areas will contribute positively to bat conservation and overall ecosystem health.

Mana whenua support to requirement to identify appropriate locations within the designated riparian zone along the Mangaone Stream for the natural or assisted restoration of indigenous vegetation and habitat. This strategy aims to enhance ecological corridors, foster the growth of native biodiversity, and provide vital support for various insect and bird populations.

Furthermore, integrate larger-growing native trees, acknowledged as rākau rangatira (chiefly trees) within the region, to enhance the ongoing restoration and conservation of the natural environment.

- Re-establishment of local biodiversity
- Creating and connecting ecological corridors
- Planting of appropriate indigenous flora in public places, strategies to encourage native planting in private spaces
- Selection of plant and tree species as seasonal markers and attractors of native bird life
- Establishment and management of traditional food and cultural resource areas allowing for active kaitiakitanga
- Seeds and plants for restoration projects within the area should be sourced from Waikato ecological area. Future reserves should be named to commemorate the original names of the land and features of the area. Map of desirable vegetation and future development.

### 5.3 Cultural Design

The Mangaone Precinct is located north of Cambridge in Hautapu, adjacent to the Bardowie Industrial Precinct which form part of the C10 Growth Cell.

The Mangaone Stream flows west through the site and continues via natural and modified watercourses, leading to Mangaonua Stream and the Waikato River.

The Mangaone Precinct Structure Plan has been developed to identify the key elements that are required to enable industrial development.

Mana whenua key principle for whenua remains “Whatungarongaro te tangata, toitū te whenua” “People come and go, the land is forever”.

Te Ao Māori, or the Māori world view, recognizes the intricate connections and relationships among all living and non-living entities. At its core, this principle emphasizes the importance of establishing meaningful engagement and connections with Ngāti Hauā and Ngāti Korokī Kahukura from the project's initiation to its completion.

To align with this worldview, it is imperative to institute a Cultural Design Framework for the development. This framework aims to harmonize the physical landscape with the cultural terrain, incorporating the mana whenua history and the flow of wai (water) throughout the site. In the industrial development context, the creation of such a framework becomes indispensable in cultivating a culturally sustainable and harmonious environment.

This integration of cultural considerations into the Design Principles for this industrial development process ensures that economic growth does not come at the expense of cultural well-being. The following cultural principles guide this approach:

**Interconnectedness:** Recognizing and honouring the intricate connections among all elements, fostering a holistic and integrated approach to development.

**Tūhonohono:** Establishing and maintaining meaningful relationships with Ngāti Hauā and Ngāti Korokī Kahukura throughout the entire development process.

**Ahi kaa:** Ensuring that the physical landscape seamlessly integrates with the cultural landscape, reflecting the rich history and significance of the mana whenua.

**Wai Ora:** Acknowledging and respecting the flow of wai (water) throughout the site, incorporating responsible and sustainable water management practices.

**Taiao:** Prioritizing the long-term cultural well-being of the community alongside economic growth, fostering a sustainable and harmonious environment.

The following principles apply:

- Acknowledge and respect the traditional landowners and their cultural contributions through visible and meaningful recognition.
- Ensure that any new structures within the Hautapu area are designed and built-in sympathy with the landscape values and ensure preservation of significant cultural sites, artifacts, and historical landmarks within the development area.

- The industrial development needs to blend harmoniously with the natural landscape, incorporating elements that respect and reflect local cultural aesthetics.
- Advocate of wide-open vistas of ‘and view shafts’ from the surrounding area to Maungatauri Maunga.
- Mana whenua assist in establishing design consortia which are equipped to translate iwi/hapū cultural narratives into the design environment.
- Civic / shared landscapes are created to reflect local iwi/hapu identity and contribute to sense of place.
- Recognition of tohu, including wāhi tapu, maunga, awa, puna, mahinga kai and ancestral kainga.
- Wider cultural landmarks and associated narratives able to inform building / spatial orientation and general design responses.
- Mana whenua narratives are reinscribed in the environment through public art and design.
- Recognises themes as entry points for exploring and honouring tūpuna, historical narratives and customary practises associated with the site and their ability to enhance sense of place connections.

#### 5.4 Stormwater

The PC14 area is zoned as Rural, featuring a greenfield site predominantly covered in pasture. The Mangaone Stream traverses the area from east to west, with several natural wetlands in existence.

The natural slope of the terrain is inclined towards the northwest. Farm drains within the site have been adjusted to redirect flows towards the wetlands adjacent to the Mangaone Stream which is the only natural surface course through the site.

Stormwater ponds at Bardowie Industrial Precinct function by managing stormwater through soakage. Instead of allowing stormwater to accumulate and potentially cause flooding or erosion, stormwater ponds facilitate the gradual release of water into the ground.

The proposed rezone of the PC14 area to Industrial encompasses the entire site. As a result, the Mangaone Stream has been pinpointed as the most suitable portion for handling and treating stormwater runoff from the prospective industrial site. The runoff from this area will be directed through a swale along the roads towards the planned constructed wetlands near the Mangaone Stream, incorporating natural wetlands in the process.

The objective of the Stormwater Management Plan (SMP) is to achieve sustainable outcomes in relation to the management of stormwater for the Industrial Development.

From a mana whenua perspective, the SMP does not expressly set targets or limits as modern stormwater consents for this industrialised area and does not have these hard limits because it is difficult to control all contaminants that make its way into the stormwater system. The ecological technical report notes that it has been challenging to distinguish the water quality effects of the stormwater discharge from the wider water quality impacts in the catchment.

There are multiple specific names for water in different states and having different characteristics, for example:

**Wai Ora** – Life giving and sustaining. These waters are generally regarded as pristine, sanctified water, primarily used for “higher” purposes such as ceremonial use, blessings, cleansing of chiefs etc. These waters are generally spring waters (puna), or in areas specifically designated for higher purposes. These waters must be protected.

**Wai Māori** – Useable for general purposes. These are waters that can be used for general purposes such as drinking, recreation, sustenance, economic use and provision for food gathering. Waters used to sustain the marae functions should be protected for marae use. Waters used for general purpose should be managed in a way that ensures the future of the tribe can be sustained.

**Wai Kino** – Waters of limited use. These waters can still be used generally but may have limited ability to sustain life or to be safely used due to poor water quality, accessibility, or other limiting factors. These waters require greater management to ensure safe and optimal use.

**Wai Mate** – Waters that have exceeded the ability to properly sustain life. These waters are regarded as not fit for human or certain productive use. To some they are identified as ‘dead’ waters, but to mana whenua, no water is regarded as being ‘dead’, as all things, including water, have mauri. Therefore, these waters must be better managed and restored to a higher quality. The Waikato-Tainui Environmental Plan provides a summary of water states and anticipated uses which could be considered as part of the stormwater monitoring programme.

To mana whenua, any construction penetrating the bed or banks of the Waikato River and its tributaries, such as the Mangaone Stream, is comparable to piercing the veins of an ancestor. If discharge structures can be either removed or restricted in a project, it will be considered an enhancement to the activity and advantageous for the rivers. The preference of mana whenua is for no structures in the river or its tributaries' bed or banks. However, if structures are necessary and already exist, they should exert minimal impact on the relationship between mana whenua and the rivers and streams, allowing them to function naturally. This entails minimizing effects on the river and stream channel, deposition and erosion of the bed and banks, habitat and movement of taonga species, as well as access to significant sites, customary fisheries, and food gathering.

The biggest risk of the stormwater infrastructure systems for mana whenua are:

- Contamination of stormwater through system failures and/or uncontrolled and/or intentional contaminant discharges to stormwater.
- Flooding of the stormwater system.

Both risks potentially impact the health and wellbeing of the receiving environment and possible activities undertaken by mana whenua within the catchment. Whilst risks can be contained and managed as much as possible, nonetheless it is anticipated that flooding and contamination may occur.

To protect the Mangone Stream from adverse impacts of PC14 and industrial development, iwi need to implement a comprehensive set of recommendations aimed at preserving the mauri, ecological integrity, and water quality of the stream.

## 6. Mitigation and Enhancement Measures

Mitigation recommendations are classified into three primary domains.

1. **Waahi Taonga:** the protection and enhancement of ‘whakapapa’ cultural connectivity and indigenous place-making, and sites of significance.
2. **Ngā Koi Ora:** the protection and enhancement of freshwater, waterways, resource species and biodiversity.
3. **Kotahitanga:** working to improve partnership outcomes with mana whenua including economic, social, cultural, and spiritual relationships with PC 14 and future industrial developments.

### 6.1 Waahi Taonga - Heritage Issues and Significant Sites

Values associated with taonga, and heritage are important to mana whenua because it affirms identity and provides physical and emotional links to the past.

To reaffirm ‘whakapapa’ the traditional cultural narrative to support the cultural indigenous place-making, the focus on opportunities to recognise and provide for the enhancement and tangible reflection of mana whenua cultural values as a key element to the future land use of the project site.

While the archaeological assessments have indicated the absence of significant archaeological features within the project site, it is crucial to recognize and acknowledge the rich cultural history that may extend beyond literature desk top analysis or visible artifacts. Even in the absence of tangible archaeological evidence, the land will hold cultural significance and historical importance.

By incorporating cultural elements into the master plan, we not only fulfil our heritage obligations but also contribute to the enrichment of the local community and the broader cultural landscape. This approach aligns with the principles of sustainable development and fosters a harmonious coexistence between the future industrial progress and cultural preservation also.

**Recommendation 1:** That a cultural reserve be master planned with PC14, the Hautapu Industrial development to recognize and preserve the Māori significance of the area. Designate areas within the reserve for cultural interpretation, storytelling, and educational displays that highlight the historical and spiritual significance of the site.

**Recommendation 2:** Incorporate traditional Māori cultural design principles into the design guidelines outlined in section 5.3 for both the reserve area and road areas.

**Recommendation 3:** Engage local Māori artists to produce artworks that depict the cultural legacy of the site. Install commemorative markers to highlight important cultural landmarks, features and events. These installations should incorporate design elements that resonate with essential cultural values and contexts, drawing inspiration from traditional narratives (pūrakau), artistic expressions, cherished treasures (taonga), and should involve artists endorsed by mana whenua. This initiative will be focused within the reserve area. 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 fisheries.

**Recommendation 4:** Cultural monitoring for topsoil removal during the construction phase must be conducted, particularly regarding archaeological sites, with a specific emphasis on Tamahere soils to identify any archaeological material. Preservation and investigation only when agreed and approved by mana whenua. Mitigation of archaeological sites and features should involve investigation, documentation, sampling, and analysis, adhering to the current best practices and standards.

There is a significant chance that archaeological evidence could be disturbed during earthworks of future works.

**Recommendation 5:** The name Mangaone Precinct is gifted to the project. Mangaone Precinct is derived from cultural narratives that connect to the land, its history, and its significance to the whakapapa of the area.

**Recommendation 6:** Organize a collaborative workshop with mana whenua to establish cultural monitoring criteria and oversight protocols for earthworks and discharge points around Mangaone Stream, guided by mātauranga Māori (traditional knowledge). Mana whenua will take the lead in developing and delivering cultural induction and safety training for onsite personnel involved in the reserve's activities.

## 6.2 Ngā Koi Ora

The spiritual, social, and cultural significance of Waikato River and Mangaone Stream and indigenous fauna and flora to mana whenua is profound. Due to the inadequate habitat quality within the project site to support native biodiversity, there is a need to actively restore the intrinsic value and biodiversity of indigenous species.

Mana whenua support restoration efforts that seek to reinstate the fullest adorning of Papatūānuku. To achieve that state would greatly improve the mauri of the whenua inclusive of waahi tapu and waterways.

**Recommendation 7:** Conserving wetlands, including the restoration of the Mangaone Stream, while ensuring the protection of riparian margins, is crucial. This recognizes their crucial functions in purifying water, improving, and safeguarding mauri, reinstating water flows, upholding water quality, and safeguarding freshwater habitats. There is a need to improve and expand wetlands within the area.

**Recommendation 8:** Enhancements of the Mangaone Stream for cultural purposes, waahi taonga, and the habitat requirements of taonga and other important species. Riparian protection and management of indigenous riparian vegetation. Encourage use of Te Reo Te Repo Wetland Handbook in delivering joint biodiversity and cultural outcomes for any riparian, wetland, or reserve planting.

**Recommendation 9:** Ensure that there is no discharge of any pollutants into Mangaone Stream associated with the management and discharge of stormwater to the stream.

- Utilising plants from within the Waikato basin for riparian restoration activities and ensuring species that reflect history of the area.

**Recommendation 10:** Where stormwater discharges are regarded as Waikino or Waimate, the SMP should establish targets to achieve a state of Waimāori with agreed timeframes and a restorative programme.

**Recommendation 11:** Stormwater, where possible, should be included in open space networks to provide for multiple uses e.g. recreation, habitat, customary use, mahinga kai.

**Recommendation 12;** To ensure all 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 Waikato River.

Degradation of Mangaone Stream may be compounded by the drainage of local wetlands, spread of exotic species like alligator weed, the removal of native vegetation from stream banks, sedimentation, erosion, and other contaminants entering the waterways.

**Recommendation 13:** Enhance/restore up to three large wetlands of significance to mana whenua. These wetlands, which were a vibrant habitat and pātaka (food store), rich with water life and native fauna, weka in the drier tracts, and other birds. Create a wetland inventory for the PC14 area.

**Recommendation 14:** Commission mana whenua to undertake their own cultural monitoring to assess how effectively environmental regulations protect biodiversity, wai, groundwater, water quality, and the ecology of the Mangaone Stream. This involves identifying mahinga kai sites and species for protection, enhancement, or restoration within the reserve area.

**Recommendation 15:** Within the reserve area, continue to undertake surveys to establish and reconfirm the status of indigenous plants and endangered animals like pekapeka, mokomoko and to identify management requirements for their long-term protection.

- Advise that indigenous birds, lizards found dead, should be placed in a cultural materials bank to be distributed to those requiring materials for cultural use.
- Restoration of paa hārakeke and other important plants for raranga, rongoa, whakairo
- Promote the Te Ture Whai Mana - Vision and Strategy for the Waikato River and how infrastructure development and operations can work sensitively to uphold the objectives of Te Ture Whai Mana

Continued support waste minimisation initiatives and proposals to reduce, reuse and recycle within the new industrial development.

The current management of stormwater and wastewater is in contravention of cultural principles. Water recycling is a major opportunity that should be pursued, and primary stormwater retention and treatment methods should be applied. All storm water discharges to be treated before entering natural waterways.

### 6.3 Kotahitanga

Promote strategies for integrating mana whenua into various sectors such as business, social and educational enterprises, and commercial projects. Enact the MOU partnerships outcomes or joint ventures with mana whenua entities in business and commercial projects.

Support and initiate social initiatives that address the needs and aspirations of the local mana whenua community.



Foster mutually beneficial relationships that contribute to the economic well-being of both parties. This includes, but is not restricted to:

- Supplying plants, engaging in landscaping, riparian planting, and maintaining plants.
- Strengthening the capabilities of kaitiaki for monitoring and conducting archaeological surveys.
- Create employment and construction opportunities specifically for contractors from the local mana whenua.

## 7. Mana Whenua Position Statement

Given that the PC 14 is earmarked for industrial development, it's important to note that it lies within a significant heritage area that spans a relatively large geographic area. This means that the industrial development plans should be approached with sensitivity and consideration for the historical and cultural significance of the surrounding heritage area.

For mana whenua, balancing the objectives of industrial progress with the preservation of the heritage elements distributed across this extensive region is a crucial aspect that requires careful planning and thoughtful execution.

The Mangaone Stream holds significant importance, and its connection to the Waikato River has implications for the provisions outlined in Te Ture Whai Mana. This connection underscores the need for a comprehensive understanding and integration of cultural and environmental considerations within the provisions to ensure the preservation and respectful treatment of the Mangaone and its association with the Waikato River.

Ngāti Hauā Iwi Trust and Ngāti Korokī Kahukura as mana whenua **provide a neutral stance** for the Bardowie Plan Change 14 on the condition that Fonterra agrees and adopts the recommendations outlined in this report.

## Appendix 1

### Accidental Discovery Protocol –

Where, during works for PC14 is required under an accidental discovery protocol the following Accidental Protocol shall be used:

Any Taonga tuuturu, archaeological feature, artefact or human remains of Māori origin are discovered or are suspected to have been discovered, the following protocol shall be followed:

#### 1. The applicant shall:

- (i) *immediately cease all works within 20m of the discovery.*
- (ii) *secure/tape off the discovery area (including a buffer area) to ensure sensitive material remains undisturbed.*
- (iii) *advise Mana Whenua in the first instance if the discovery relates to taonga tuuturu, an archaeological site of Māori origin, or kōiwi (or human remains), and*
- (iv) *advise New Zealand Police if the discovery is kōiwi or human remains, and*
- (v) *advise Heritage New Zealand Pouhere Taonga Trust if the discovery is an archaeological site, or kōiwi (or human remains).*
- (vi) *attend and enable the site to be inspected by the relevant authorities outlined in (iii)-(v) (above).*
- (vii) *Ngāti Koroki-Kahukura and Ngāti Hauā are registered Temporary Custodians of Taonga Tuuturu under the Protected Objects Act 1975. At the point of discovery of any taonga tuuturu within the project site, Ngāti Koroki-Kahukura and Ngāti Hauā are custodians of the taonga and are responsible for safely and appropriately housing the taonga until such time as ownership is determined and transfer of ownership is processed to a jointly agreed owner.*

2. *Work may recommence if Mana Whenua, and Heritage New Pouhere Taonga Trust provides a statement in writing to the applicant, that appropriate action has been undertaken in relation to any Taonga tuuturu or Māori cultural heritage material, and archaeological site respectively. Waipa District Council shall advise the applicant on written receipt from Mana Whenua, and Heritage New Zealand that work can recommence.*

### Meanings and contact details

*In this document **Taonga Tuuturu** has the same meaning as used in the Protected Objects Act 1975:*

*taonga tūturu means an object that—*

- (a) *relates to Māori culture, history, or society; and*
- (b) *was, or appears to have been, —*
  - (i) *manufactured or modified in New Zealand by Māori; or*
  - (ii) *brought into New Zealand by Māori; or*
  - (iii) *used by Māori; and*
  - (iv) *is more than 50 years old*

In this document **Mana Whenua** refers to Ngāti Korokī Kahukura and Ngāti Hauā.

<b>Mana Whenua</b>	<b>Contact Person/s</b>	<b>Contact email address</b>
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