

Cultural Impact Assessment

TITANIUM PARK NORTHERN PRECINCT PLAN
CHANGE

July 2022

Prepared by Te Hira Consultants Ltd

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1. Introduction

Waikato Regional Airport Ltd (WRAL) is the owner and operator of Hamilton Airport. The Airport and its surrounding land are a key regional transport hub. It is also an economic growth driver located on the southern corner of the golden triangle¹ that connects Auckland, Hamilton, and Tauranga.

WRAL have established Titanium Park Limited (TPL) to manage and develop the Airport Business zone that surrounds the Airport.

A Private Plan Change (PCC) and Assessment of Environmental Effects has been prepared to enable the co-ordinated expansion of the Northern Precinct within the Airport Zone.

Park Limited and Rukuhia Properties Limited seeks to rezone 130 ha of land to become suitable for a range of industrial and business types.

1.1 Purpose

The purpose of this Cultural Impact Assessment (CIA) is to ensure the significance of the traditional and cultural relationship of mana whenua to whenua, wai and taonga is articulated, acknowledged, and understood to ensure the proposed Northern Precinct development is approached in a manner that respects, acknowledges and maintains the integrity of this relationship.

It sets out the matters of interest to mana whenua that are to be considered and reaffirms the cultural values of the area and seeks to understand the actual and potential adverse effects on the cultural and environmental values in relation to the proposed Northern Precinct development.

This report also provides a list of recommendations that aim to avoid, remedy, or mitigate and/or improve outcomes for in the event that the Plan Change is granted.

Fundamentally mana whenua affirms the need to restore and protect a healthy environment and a flourishing community that takes pride in and looks after the land and waters on which it relies for cultural, social, and economic wellbeing.

1.2 Methods

The methodology used in the preparation of the CIA is broadly based on assessment of information provided by Harrison and Grierson, namely the Request for Private Plan Change, Titanium Park Limited and Rukuhia Properties Limited April 2022 and associated technical reports.

A responsibility in this process has been to provide communication of values, issues, and opportunities as outlined in Te Ture Whai Mana, Te Ture Whaimana o te Awa o Waikato, Tai Tumu, Tai Pari, Tai Ao – the Waikato Tainui Environmental Plan Te Rautaki Taamata Ao Turoa o Hauaa – Ngaati Hauaa Environmental Management Plan.

Mana Whenua consultation began in December 2019 and updated hui were held with Ngaa Iwi Toopu o Waipaa and Waikato Tainui in March 2022.

¹ Reflects the triangle between Auckland, Hamilton, and Tauranga. This region makes up 50% of New Zealand's population and generates most of New Zealand's GDP, and the New Zealand Government forecasts 35% population growth over the next 25 years

To assess the potential impact of the proposal the following sources were also researched or reviewed, namely:

- A literature review of information gathered in relation to mana whenua cultural history from cultural impact reports/resources and online resources, library resources, archaeological reports and hearing evidence.
- Skype conversations with wider tribal networks.

2. Description of the Project

2.1 Site and surroundings

The site is approximately 130ha of whenua west of Hamilton Airport and is within the northern extent of the Waipaa District, but borders Hamilton City (see figure 1).

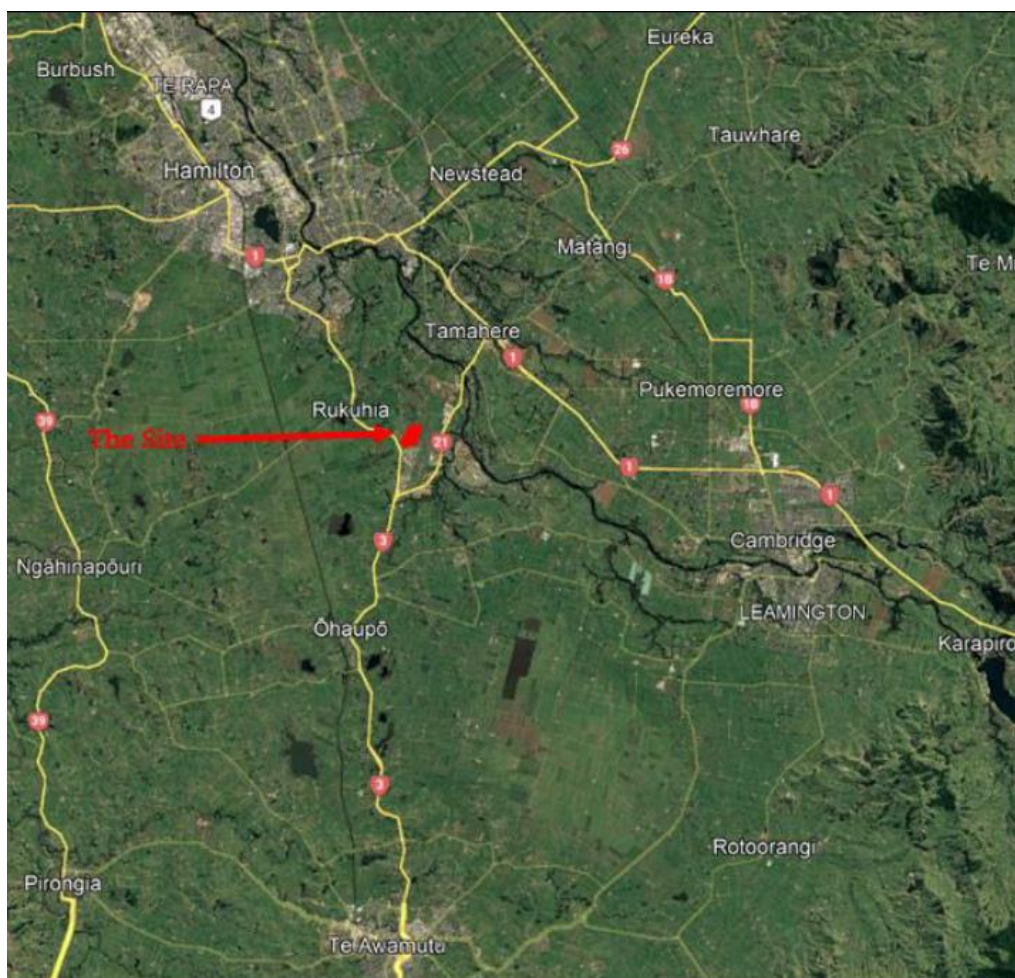


Figure 1: Project site near Rukuhia.

It is known as Titanium Park Northern Precinct and is located between Raynes Road and Narrows Road, Middle Road and Ohaupo Road. Hamilton Airport is borders the project site to the south.

It's generally flat land that has two small Hills in the east part of the site. There are no streams in the site, but a subsoil drain network in the north and west of the site. The site is being used for agriculture, horticulture and residential use.

The Waikato River is approximately 1.2km, to the east.

2.2 The proposal

Titanium Park Ltd and Rukuhia Properties Ltd seek a plan change from Waipaa District Council (WDC) for the expansion of the Northern Precinct Area as part of the Airport Business Zone. The objective is to achieve and enable it to be developed in line with the Northern Precinct Masterplan.

This involves the retention of the existing 41 ha within the Northern Precinct that is zoned Airport Business and rezoning approximately 89 ha of adjoining Rural zoned land to Airport Business zone. This will result in the Northern Precinct Area increasing to comprise approximately 130 ha.

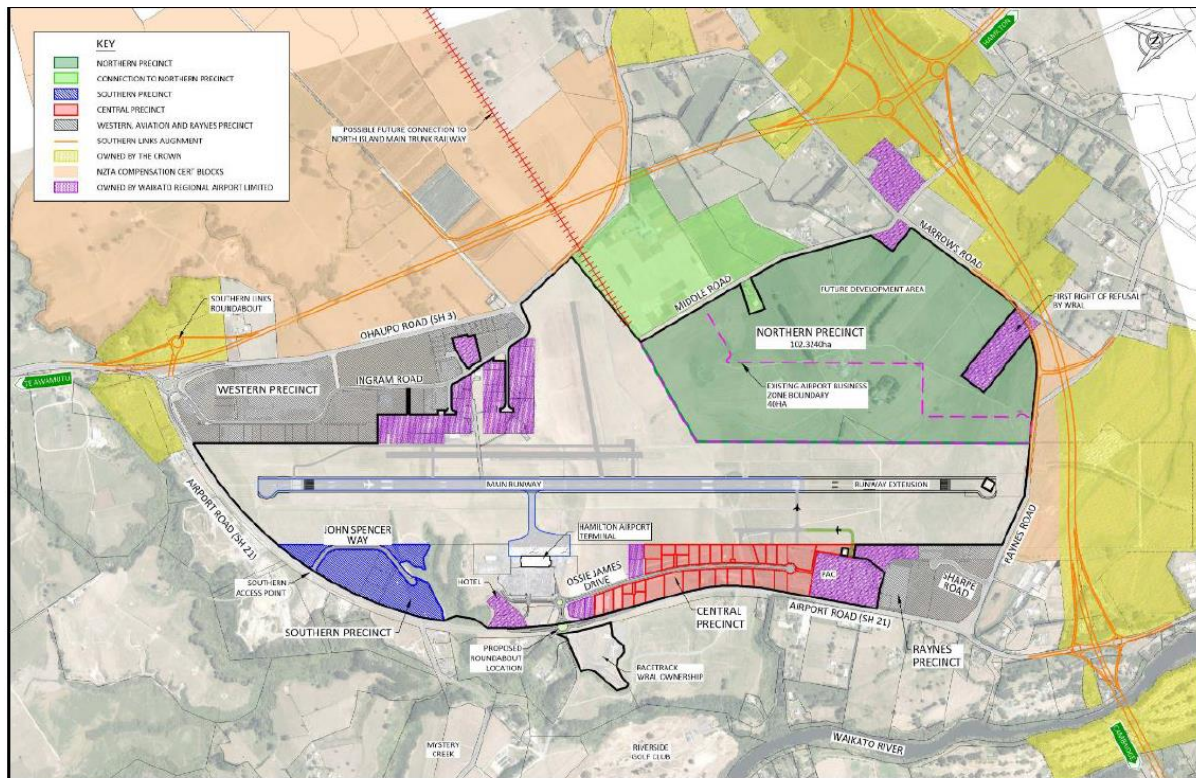


Figure 2 – Proposed Northern Precinct of the Airport Business Zone.

The proposed plan change will result in the change of the current land use to predominantly industrial with a retail business hub.

The Northern Precinct will be developed in accordance with the Airport Business Zone and supporting structure plan.

The Masterplan was developed over an 18-month period and was based on an integrated design method that involved urban designers, landscape architects, planners, civil engineers, traffic engineers, geotechnical engineers, acoustic engineers, ecologist, soil contamination experts, economists and logistics specialists.²

² Northern Precinct Request for PCC - Harrison and Grierson April 2022

3. Taangata Whenua/Mana whenua

Taangata Whenua is a term used to describe people of the land. It is often used as a generic term for Maaori who have cultural rights, interests or historical connection to a district (rohe).

Mana whenua refers to the mana or 'authority' held by an iwi, hapuu or whaanau over the land, territory and/or resources of a particular area. The Resource Management Act 1991 provides that 'mana whenua' means customary authority exercised by an iwi or hapuu in an identified 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, and who are also considered the kaitiaki (guardian/ caregiver, steward) of their area or takiwaa.

Within the proposed designation area there are Iwi who have confirmed their rights and interests. Their rights and interests within this space do not need to be proven to the decision-making authorities.

Te Whakakitenga o Waikato Tainui (Waikato-Tainui) is the Iwi Authority on behalf of the 68 Marae and its beneficiaries. Under the collective auspices of Ngaa Iwi Toopu o Waipaa, Ngaati Korokii-Kahukura and Ngaati Hauaa, Ngaati Maahanga on behalf of their beneficiaries are taangata whenua and share mana (power and authority derived from whakapapa, continued occupation, and use) for this area.

Membership of Ngaa Iwi Toopu o Waipaa, Ngaati Wairere and Ngaati Tamainupo continue to occupy and acknowledge their affiliation and interests to the Hamilton South.

Ngaati Korokii Kahukura and Ngaati Hauaa are also established Iwi authorities through Settlement, who are representative of their hapuu and whaanau in matters related to local and central Government, fisheries, aquaculture, farming, education, environmental, social, and other affairs.

Each of the iwi have a responsibility to protect the natural resources, mahinga kai, and other values of the rohe for the benefit and use of those tribal members.

3.1 Known history of the site and area

Whilst the whole of the Waikato region is the traditional lands of Waikato Tainui, each of the hapuu has their own traditional land areas within the region.

The Tainui people named an area on the west bank of the Waikato River (long stretch of gravel is Kirikiriroa), which is the Maaori name for Hamilton today. Many areas along the Waikato River were also believed to have been a maara kai (garden for cultivation) that supported many villages and paa.

The local area of Hamilton South was historically surrounded by wetlands, gully systems, waterways entering the Waikato River and peat lakes, making it a prized mahinga kai area where tuna, kooura (freshwater crayfish), inanga (whitebait), kookopu (galaxiids fish), kanakana (lamprey), waterfowl and bush birds were collected in abundance.

Numerous kaainga and paa were sited around the Waikato River but most of these sites is now disappeared from the naked eye due to land-use change and water way conversions for developments.

The Hamilton Airport acts as a gateway into the wider Waikato, where the importance for travelers entering the tribal boundaries includes visual connection to the natural formations and landscape of Waikato River, Mt Pirongia, Mt Kakepuku, Maungatautari, Pukemoremore, Maungakawa, Karioi, Te Tapui. Natural land markers were visual mechanisms to aid travelers.

Nukuhau Paa was the most important and significant Paa in the area. It was not only a place where people lived but was also a meeting place where waananga were held and Taua (warriors) from various hapuu congregated prior to going into battle.

The area surrounding the Paa was extensively cultivated. The narrowness of the Waikato River close to the Paa (now known as the Narrows) allowed the people of the Paa and the surrounding whenua easy access to the eastern bank of the river. This thereby expanded their horticultural (maara kai or food gardens) and trading area and activities. The maara kai in this wider zone were extensive and highly productive.

People from different hapuu lived at and lead the people of the Paa in times of war and peace. Tuhikitia was a Ngati Hauaa Chief who led the occupants of Nukuhau Paa in is time. Pouwhero Hiki, a descendant of Te Tipi (who Mahanga identify as the builder of the Pa) and Inuwai, was one of the last to occupy the Pa (Hayward 2017). Ngaati Wairere Chiefs Te Apipainga, Te Ironui, Iraia Patoto, and other hapuu Chiefs such as Porokoru and Tatangi Te Roore lead their respective Taua (warriors) in the defence of Nukuhau Pa during attacks by both Ngati Taukawa and Te Rauparaha prior to the 1820's.³

There were several canoe landings sites along the Waikato River including Tamahere. These were generally considered to be sacred places particularly when the bodies of slain warriors that had been transported by canoe were landed at one of these landings.

Tamahere means 'bound boy'. The cultural narrative acknowledges the event where Mahinarangi and her husband Turongo crossed the Waikato River at the Narrows, whilst travelling to Nukuhau Pa where Ngaati Koura and Ngaati Ruru were living. The name Tamahere is derived from the way Mahinarangi tied Raukawa, her infant son, to her back whilst she swam across the river - Tama (son) Here (to bind).

The canoe landing site and river crossing at the Narrows were very busy in pre-European times. Hence items such as stone talismans, discarded stone tools and other Taonga may well be buried in the riverbank or riverbed and hence may be unearthed during any earthworks that might be undertaken near the riverbanks and even further in land at the project site.

Further historical material pertaining to the site has been obtained in oral history and shared by kaumaatua of local hapuu, however the history is not captured in this report.

³ Extract from HCC Draft District Plan change: Maaori Heritage Section

3.2 Cultural principles and values

Cultural principles are a guide for an organisation or individual to dismantle systems that are not working and reconstruct a framework of shared values that provide equal equity in decision making.

3.2.1 Manaakitanga

Manaakitanga is the nurturing of a relationship of equal or greater responsibility and reciprocity of importance. This could be manifested through the expression of mutual respect, hospitality, generosity, support, and understanding shown to the recipient for those things considered of importance.

3.2.2 Mana

Mana, the authority of supremacy, command, domination. In people, it manifests itself in qualities such as altruism, humility, diplomacy, knowledge of benefit, and leadership. As an organisation, it demonstrates through commitment, integrity, honesty, and "walking the talk" Mana is reflected in the promotion of self-determination for mana whenua.

3.2.3 Whaanaungatanga

Whaanaungatanga. We are all part of a collective; interdependent on, rather than independent of each other. Co-existing rather than operating in isolation. A cultural respect for the connection of people. It is created through shared experiences and working together a sense of belonging. The principle of binding together through the rights and obligations to serve and strengthen a group affirms the values of the collective.

3.2.4 Wairuatanga

Wairuatanga (Spirituality) acknowledges the existence of the physical and esoteric world manifested through feelings, emotions, thoughts, and beliefs. An emphasis on the fostering of wairuatanga is a unique feature and is represented by Te Ao Maarama (the physical world) surrounded and connected to Rangituuahaa and Te Poo (the spiritual realms). Each of these realms possesses its own wairua that we access through our beliefs and understandings. In doing so, we construct a connection between the physical and spiritual realms. Wairuatanga is enhanced when there are opportunities to express and practice tikanga (culture), kawa (traditions), and maatauranga Maaori (traditional Maaori knowledge) in contexts such as marae and in Māori networks and interest groups.

3.2.5 Whenua

Whenua (land) narratives describe the land born from the womb of Papatuanuku and the connection to the placenta and its water. In today's world, the placenta connects a mother to her child within the womb and its water. Whenua today is defined by Iwi settlements and the authority invested in the settlements for the betterment of the people today and tomorrow. The land is being nurtured today to provide housing developments, mara kai and many other uses to support the people.

3.2.6 Tiakitanga

Tiakitanga, guardianship, stewardship processes, and systems that support wellbeing. The exercise of responsibility in a sustainable manner is beneficial to resources and the welfare of the people. Protecting, and guarding the natural resources.

3.2.7 Whakapapa

Whakapapa, genealogy, is the framework of Maaori identity. The layering of historical descent from land to land, birth to death and all that is provided by the inception of Papatuanuku. Whakapapa provides us with the framework for understanding historical descent, pattern and connections amongst all things living and non-living. It is the ‘family tree’ of the universe. All things have a whakapapa; they are all related. Everything living and non-living shares descent from the same ancestral and celestial force.

4. Statutory Assessments

Noting that the focus is purely on the Plan Change, it is recognized that the majority of works will occur at a later date. The activities associated with the development and future consents should be appropriately assessed against the following documents and captured in future resource consent assessment, alongside other matters of importance to Iwi/mana whenua.

4.1 Te Ture Whaimana o te Awa o Waikato

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

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

<https://waikatoriver.org.nz/wp-content/uploads/2019/03/Vision-and-Strategy-Reprint-2019web.pdf>

4.2 Tai Tumu, Tai Pari, Tai Ao

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.”

<https://waikatotainui.com/wp-content/uploads/2020/11/Tai-Tumu-Tai-Pari-Tai-Ao-PLAN-ENGLISH.pdf>

4.3 Te Rautaki Taamata Ao Turoa o Hauaa

The plan has statutory weight under sections 5-8, 35A, 61, 66, 74 and 108 of the Resource Management Act 1991. This means that Regional and District Councils must have regard to this plan when considering a resource consent application.

5. Mana Whenua Consultation

Iwi engagement has been captured in hui held with Ngaa Iwi Toopu o Waipaaa in person on 16 December 2019 and hui a iwi on 17 March 24th and 23rd May 2022. Hui a ipurangi (zoom) were held with Waikato Tainui on 24th March and 25th May.

Koorero and whakaaro/reflections of discussions are summarised as follows:

- Te Ture Whai Mana and our respective iwi environmental plans are tools that should be used to help guide a way forward in the statutory manner but also used to help guide tikanga.
- Reaffirmed identity, whakapapa and enduring relationship with the Hamilton South area and the significance of Nukuhau Pa site and its cultural landscape features that spread a wairua throughout the area. Many pa existed along the awa.
- Mahinga kai customary food-gathering places were abundant within the area, and Chinaman's Hill was a known area that fed the masses of people.
- Whakapapa is at the heart of Maori identity and embedded in the any landscape and is inherent in understanding the relationship between iwi and the natural world, including whenua and ngaa awa.
- The project area is of historic, cultural, and spiritual significance and important to iwi as reflected in the literature and Settlement records.
- Maatauranga Maaori is informed by puraaakau, karakia, mooteatea, whakataukii, whakapapa and many other acquired puna koorero. The state of the holistic wellbeing of people is the aspirational state and goal for the present generation
- NITOW want to acknowledge, celebrate, and educate people about traditional stories and whakapapa, connection through design, art and cultural markers.
- NITOW want to be future focused, aspirational with a sense of inter-generational benefit.
- All waterways are viewed as the lifeblood of the land, so their protection, enhancement and restoration are a central agenda and one that should be considered and enhanced wherever possible.
- The taonga value of indigenous ecosystems as natural capital should be increasingly valued in the rohe. The focus native restoration and planting is valued.
- Ecological issues being a focus of the bird-flight path from Kaimai Range to Maungatautari and Pirongia mountain ranges.
- The Hamilton South area is a gateway that aligns to key cultural values of manaaki, aroha and taangata.
- The overall master plan, including stormwater design, building designs need to be development in a sustainable manner.
- Dual naming within the Northern Precinct development

6. Overview of Cultural and Environmental Issues

Although mana whenua does not own any portion of the land, the area is still acknowledged as a waahi taonga area. Values associated with taonga, and heritage are important because it affirms identity and provides physical and emotional links to the past.

The story and connection of mana whenua to this area is intimate, longstanding and illustrates the intergenerational kaitiaki responsibility to manage and sustain resources for future generations.

There are several other issues that are unable to be addressed. These include:

- Whether landscape provisions sufficiently address/acknowledge mana whenua and the relationship of mana whenua with the awa tupuna, and tupuna maunga.
- Road naming, and the naming of the area, noting these have separate regulatory processes to be achieved (the Council's Road naming policy).
- On-going engagement of the mana whenua through the course of the development should the plan change be approved.

6.1 Heritage

The impacts on heritage values are hugely important to mana whenua because it affirms narratives, whakapapa and identity and it also provides physical and metaphysical connection past, present and future.

The Archaeological Assessment of effects prepared by Mathew Gainsford and Warren Gumbley 2021 reports that the proposed development works will modify the entire proposed area of works, however no archaeological sites within the proposed development area are recorded. The likelihood of finding artefacts because of physical works is low. However, the wider receiving environment includes areas that were previously heavily occupied by mana whenua and is of immense cultural importance.

Nukuhau is within cultural proximity to the development, and therefore there remains the potential for the development to impact on previously unrecorded sites within the project area.

Paa sites were also abundant along the Waikato River in the general area of Tamahere.

6.2 Ecological

With all native vegetation cleared for farming land use, the site lacks indigenous environments and has no formal protection. The vegetation and habitat of indigenous fauna onsite is considered to have a 'low' value regarding ecological representativeness.

The health of ngaa taonga taiao (natural resources) in its entirety (land, water and air) is paramount. Issues critical to mana whenua include avoidance and protection of pekapeka (bats).

During the consultation, issues were raised regarding the potential for biodiversity of flight corridors for manu (birds). The ecological assessment has identified that although the land has low quality habitat for birds currently (and it's unlikely that any at risk or threatened bird species inhabit the site), that the future landscape planting (required under the Structure Plan and supporting rules) will result in more trees than are on site currently. They have indicated that if these trees are native tree species and targeted at providing biodiversity value (as is required by the rules) then it's likely that positive effects and an overall net gain for bird species will result from the proposal.

Development also has the potential to adversely affect the health and well-being of the Waikato River. Potential impacts include earthworks, impervious surfaces, and waters infrastructure. Mana whenua support rainwater harvesting and a high standard of treatment of stormwater runoff (both during construction and from impervious surfaces) and wastewater. If a site-specific wastewater system is

required for the Northern Precinct then mana whenua support the Applicant's proposal for treated wastewater to be disposed of to land and for the site specific system to be connected to the Southern Hamilton Plant if/when it is built in future.

6.3 Earthworks – Landscape

The applicant has outlined that the plan change design has been to ensure minimal earthwork is required, and that the existing landform will be retained where practicable. Mana whenua support this, particularly the retention of the existing hillock landform where the "hub" is proposed.

Mana whenua would expect that the Construction Management Plan is certified by mana whenua prior to any site works commencing.

6.4 Socioeconomics

Construction and operation of the Northern Precinct would produce direct and economic benefits for the greater region.

No evidence of discussions to assist or partner with mana whenua aspirations with potential fiscal opportunities for iwi have occurred.

7. Cultural Statement Response and Position

Mana whenua wishes to establish and maintain a long-term relationship that has mutual benefits and outcomes for the rohe which includes working through any issues associated with Northern Precinct development and maintaining a kaitiakitanga or guardianship role over the wai and whenua.

Overall, it is considered that the proposed development will not be inconsistent with or have overly negative impacts on the environmental and cultural values associated with the area in a holistic manner.

Accordingly, Nga Iwi Toopu o Waipaa and Waikato Tainui **supports the Private Plan Change application to Waipaa District Council by Titanium Park Limited and Rukuhia Properties Limited**, conditional on agreement and execution of the following recommendations in Section 8.

Nga Iwi Toopu o Waipaa's support is recorded in the letter which is enclosed in Appendix 1 of this CIA. Waikato Tainui has confirmed their support for the position of Nga Iwi Toopu o Waipaa in this kaupapa.

8. Recommendations

The cultural, social and environmental considerations give rise to proposed mitigation, remedial or avoidance measures which should be captured appropriate consent conditions.

9.1 Kaitiakitanga – Guardianship

Recommendation 1. Development of a Memorandum of Understanding (MOU) between the Titanium Park Ltd/Rukuhia Properties Ltd and mana whenua, as a partner in the ongoing development of the Northern Precinct area.

The MOU aims to achieve and enhance the positive and effective relationship which has been achieved between the developer and mana whenua and reaffirm and further the mutual aspirations including but not limited to:

- a. **Rangatiratanga:** the active involvement of mana whenua in the future planning, engaging with landscape architecture firm to workshop and develop a Cultural Landscape Plan for the development.
- b. **Waahi Taonga:** the protection and enhancement of 'whakapapa' cultural connectivity and indigenous place-making, and sites of significance and specific earthworks provisions is created across the plan change site to ensure the retention of the existing land-form hillock, where the hub is proposed.
- c. **Koi Ora:** the protection and enhancement of springs and wetlands, customary food and resource species and biodiversity and:
- e. **Kotahitanga:** working to improve partnership outcomes with mana whenua and continuing to engage on any future resource consent applications where appropriate.

9.2 Whakapapa – Heritage

Recommendation 2: Ensure that cultural protocols are established not limited to: (a) observing tikanga before works commence. (b) Incorporating design interventions – such as artworks, cultural markers, landscape features that acknowledge and celebrates the history of the area, may also include:

- Intensifying the landscaping/indigenous biodiversity and habitat within the development to create a more welcoming environment that better reflects identity of place. Landscaping that strongly reflects the natural resources of the area.

Recommendation 3: That an Accidental Discovery Protocol (ADP) be implemented as part of any future consent granted/or work undertaken.

Recommendation 4: That any contractors involved in earthworks be given appropriate guidance on mana whenua tikanga and protocols including an understanding of the ADP which may be delivered by a mana whenua representative.

9.3 Sustainable Design - Water Use and Treatment:

Management of stormwater run-off that will result from the development is required, avoidance of contaminants from migrating into the Waikato River via tributaries needs to be achieved.

Recommendation 5: To ensure all future buildings are designed and constructed to achieve sustainable/best practice outcomes, particularly in relation to water use and treatment (stormwater and wastewater) to protect mana whenua values associated with any wetlands and streams including the Waikato River.

- This could include constructing and including appropriately vegetated and constructed raingardens, swales, and wetlands and/or other forms of treatment.
- Limiting stormwater runoff and contaminant generation at source by minimising the construction of impervious surfaces, such as roads and roofs.
- Maintain the function of natural drainage systems, rather than replacing stream networks

with piped systems.

- Maintain characteristics of catchment hydrology.
- The use of water sensitive or green technologies to better manage stormwater.
- Managing wastewater by treating it to a high standard and discharging treated wastewater to land; and
- Future proofing the wastewater network so that the Northern Precinct can be connected to the Southern Hamilton Plant if/when it is built in the future.

The protection of the whenua and the wai is essential. Assurances are required that wastewater discharge, storm water control, sediment control, culvert construction and associated impacts on fisheries, habitat is managed in accordance to best practice.

9.4 Indigenous Biodiversity

Recommendation 6: Provide for the extensive use of local native vegetation in streets, public open space, swales, wetlands, raingardens, as well as replacing existing vegetation where appropriate.

Species should be chosen to have a particular focus on mahinga kai as well as their potential to improve indigenous biodiversity.

9.5 Viewshafts

Recommendation 7: That the development protects and enhances view shafts to key maunga as well as access ways and wayfinding devices that point to and provide a tangible link to both the awa and pae maunga.

9.6 Mahi Toi/Creative Expression

Recommendation 8: That Northern Precinct development includes design elements that reflect key cultural values and context and draw inspiration from puurakau, art forms, taonga as well as involving mana whenua endorsed artists. This may include:

- Puurakau – narrative and stories.
- Whakairo – carving forms, pou, patterns, kaitiaki/tūpuna representations
- Kōwhaiwhai – traditional patterns and motifs, often providing connection to the natural world, particularly the awa and native taonga including pekapeka and mokomoko.

9.7 Naming Strategy

Recommendation 9: Mana whenua to work in partnership with the developer on a naming strategy, including opportunities for branding for the Northern Precinct area and development (or parts thereof), including names for specific spaces, buildings, features and areas and an overall commitment to bilingual signage and informed interpretation and wayfinding.

Mana whenua would expect any naming of significance to be adopted while recognising that any naming conventions will not necessarily apply to the entire development.

Appendix 1:

Letter of Support from Nga Iwi Toopu o Waipaa



Nga Iwi Toopu o Waipā
8 Crowden Place
Harrowfield
Hamilton 3210

Titanium Park Limited and Rukuhia Properties Ltd

19 July 2022|

Korooria ki te atua e manaaki e tiaki I a maatou e ngaa waa katoa
Me whakahonore te Kiingi Tuheitia, te pouhere o ngaa waka
Nгаа mate e takoto ana I ngaa marae maha huri noa o te motu,
Haere atu raa, haere atu raa, moe mai raa
Ka nui te mihi ki a koutou ngaa kanohi ora o raatou maa
E ngaa waewae e ngaa ringaringa e ngaa kaihoe o te waka o Ngaa Iwi Toopuu o Waipaa.
Teena koutou, teena koutou, teena taatou katoa.

Tēnā Koe Mark Morgan,

On behalf of NITOW, we thank Te Hira Consultants Ltd, Norman for his strong leadership in the completion of the Titanium Park Northern Precinct Plan change - Cultural Impact Assessment document.

The focus has always been on meeting the needs that were important to the tangible and intangible culture of the document. We have appreciated his due diligence in collating information from the respective entities to reflect the cultural importance of the area.

Furthermore, we have appreciated the demonstrated negotiation skills that have been shown while completing the document when in discussions with the more life-experienced group.

Ngaa mihi nui ki a koe huri noa ki a taatou katoa

Naaku noa
Naa Gaylene Roberts

Gaylene Roberts