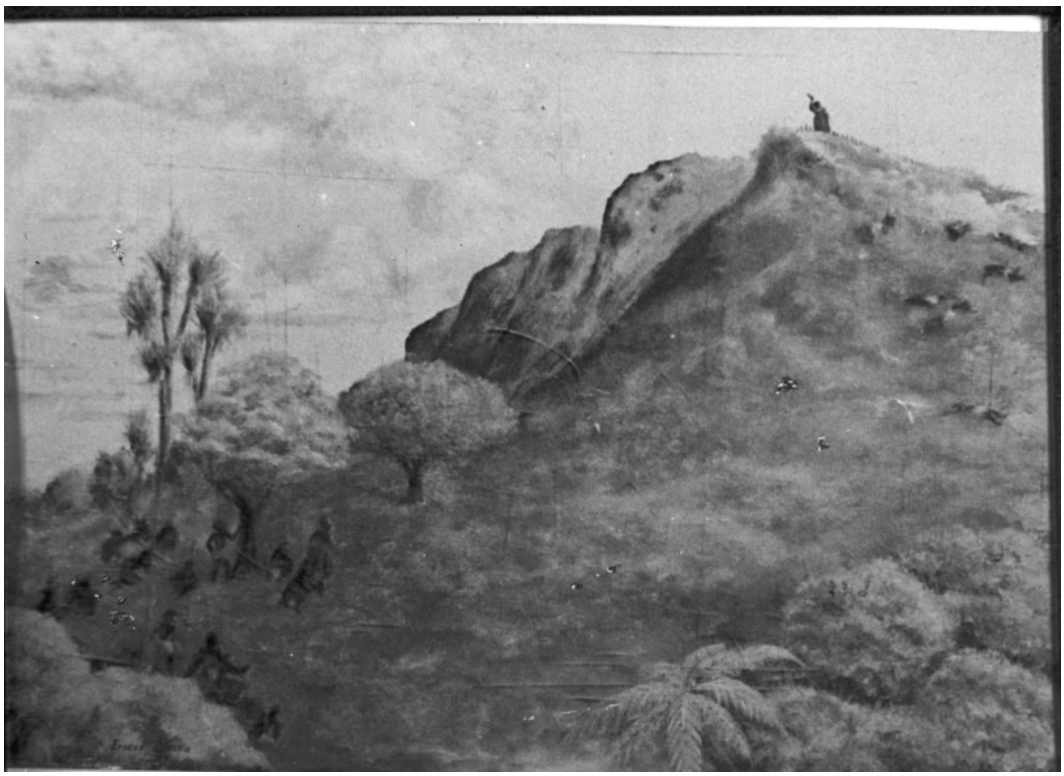
NGĀTI TE ATA WAIOHUA

CULTURAL VALUES ASSESSMENT REPORT

PROPOSED PLAN CHANGE



Pukekoiwiriki Paa Pre European

Crestview Rise Papakura

Prepared By: Ngāti Te Ata

Prepared For: Harbour View Heights LP

Date: September 2023

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1. Whakatauki

Mā te whakātu, ka mohio, mā te mohio ka marama, mā te marama ka matau, mā te matau ka ora.

With discussion comes knowledge, with knowledge comes light and understanding, with light and understanding comes wisdom, with wisdom comes wellness.

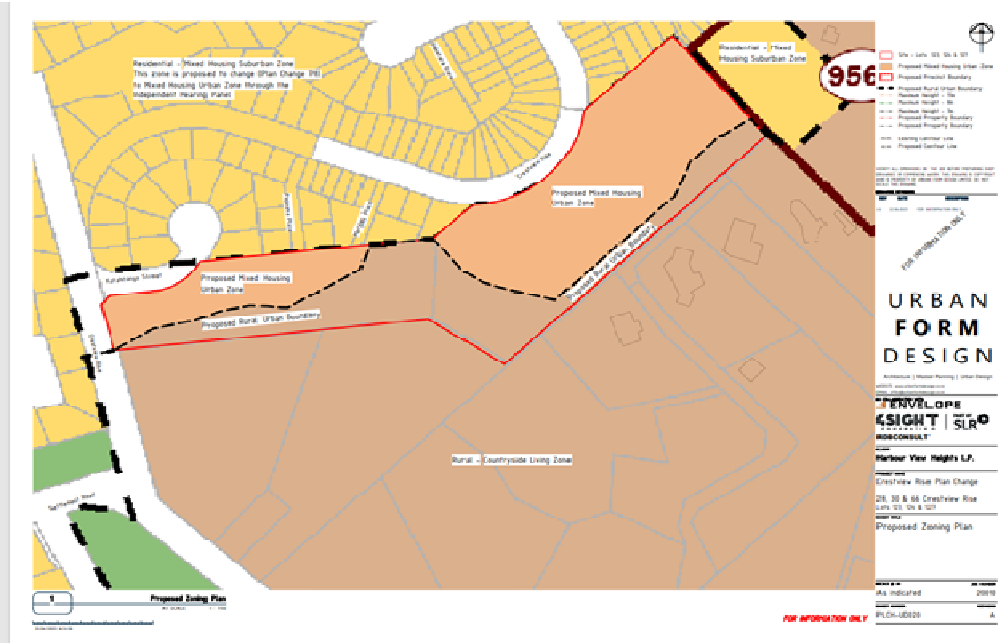
2. Foreward

As stated:

A proposed Private Plan Change and Rezoning of land at 28,30 and 66 Crestview Rise Papakura. Harbour View Heights LP is the landowner of the properties (approximately 3.0ha) and is preparing a private plan change application that seeks the rezoning of the land at the addresses above in essence from a Countryside Living zone to a Mixed Housing Urban zone over approx. 1.9ha of the combined sites.

The plan change will enable the following:

- *37 residential lots*
- *70 residential dwellings, mix of detached and duplex*
- *2 JOAL's (jointly owned access lots)*
- *Extensive landscape planning and vegetated buffer with legal protection*
- *Existing bush restored, enhanced and protected (eg consent notice or covenant)*
- *Appropriate on-site engineered stormwater management measures*



This cultural values assessment is but a starting point for further engagement and dialogue given the scale, scope and future implications of the proposed Harbour View Heights LP plan change. Initial discussions among Ngāti Te Ata have raised the following issues:

Will the proposed plan change process?

- conflict with our values and our traditional and spiritual relationship to the Papakura footprint, the pā maunga Pukekoiwiriki, Te Apārangi (Children Park) the Manukau Harbour and its many tributaries, and the receiving catchment – Otuwairoa, Waipokapū (Hays Stream), Mangapū (Symonds Stream.
- degrade or adversely impact upon wāhi taonga and mahinga kai areas?
- visually and physically compromise the integrity of maunga view shafts, landscapes and natural features including landforms, ridgelines, trees, bush, wetlands, waterways, and any other natural outstanding features?
- provide an opportunity for us to reinvest in cultural, environmental, social and economic wellbeing with the intention and commitment to developing and maintaining an interactive and positive, long-term working relationship with Harbour View Heights LP? Thereto establishing a process for working together for the purpose of achieving mutual and respective objectives.

The ultimate goal is the protection, preservation and appropriate management of natural and cultural resources in a manner that recognises and provides for our interests and values, and enables positive environmental, social and economic outcomes.

Ngāti Te Ata will not support any plan change that adversely impacts upon Pukekoiwiriki (Pukekiwiriki Pā) sightlines and viewshafts nor adversely impacts upon the Otuwairoa, Waipokapū (Hays Stream) and Mangapū (Symonds Stream). The proposal to restore and enhance planting and extend the bush area over the brow of the ridge and protect in perpetuity is supported.

Ngāti Te Ata supports engagement and involvement that respects and provides for our cultural and traditional relationship to these areas, its unique cultural identity, and input into shaping the physical, cultural, social and economic regeneration of the Papakura areas.

We also require our active input into any proposed precinct plans as a result of this plan change.

In principle, **we have no issue with this plan change proceeding** providing the matters raise din this report are addressed, considered and ideally provided for.

3. Introduction to cultural values for mana whenua

Ngāti Te Ata acknowledges that there are multiple mana whenua customary interests in Papakura, including across Manukau and Tāmaki Makaurau (Auckland). It is important to recognise that Ngāti Te Ata exercise their mana independently and each have their own tikanga unique to them (while there are some commonalities). It is important to respect the independent mana of each and it cannot be assumed that the tikanga of one on a particular matter will be the same as others.

Each one of us have our own traditions establishing their cultural and spiritual association to the Tāmaki isthmus, the spiritual maunga and the surrounding lands and harbours. These accounts are supported by whakapapa, ahi kā roa and iwi /hapū traditions.

3.1. Whakapapa

3.1.1. Ngāti Te Ata

Who Are We: Ko Wai Matou?

'We are Ngāti Te Ata'.

Ngāti Te Ata are one of the mana whenua groups in the Papakura area. Within the wider landscape of Tāmaki Makaurau (Auckland) lay the settlements of the Te Waiohua people (the original inhabitants). Members of the Tainui waka settled around the isthmus and began to intermarry with the ancestors of Te Waiohua. It was this intermarriage and the development of other bonds between the people that settlement established.

Ngāti Te Ata descend from both groups. As the descendants (current generation) we are kaitiaki and we have inherent responsibilities to ensure that we can protect and preserve our taonga for future generations.

Whakapapa/Genealogy

Te Huakaiwaka = Rauwhakiwhaki

(Origin of Te Waiohua)

|

Huatau

|

Te Ata i Rehia = Tapaue

(Origin of Ngāti Te Ata) (Waikato Tainui)

Our Ancestor Te Ata-i-Rehia

'Ka whiti te ra ki tua o rehua ka ara a Kaiwhare i te rua'

'As long as the sun shines over the west coast Ngāti te Ata will rise from the depths of the Manukau'

Ko Uenuku Te Atua

Ko Matukutureia, Ko Pukekoiwiriki nga Maunga Tapu

Te Manukatanga o Hoturoa Te Moananui

Ko Waipokapu (Hays Stream), Ko Papakura Te Awa

Ko Waiohua Hei Toi Ake No Te Whenua

4. Scope and role of this cultural values assessment

This cultural values assessment was commissioned by Harbour View Heights LP acknowledging that mana whenua are best placed to convey their customs and relationship with their ancestral rohe and taonga and have the expertise to do so.

4.1. Statement of purpose

This cultural values assessment will:

1. Inform the Harbour View Heights LP of Ngāti Te Ata historical heritage and traditional relationship to the Papakura area and wider environs.
2. Identify any issues, concerns or effects of the future development and urbanisation of the project areas on our cultural and natural heritage issues, interests and values.
3. Assist with the identification and formulation of methods to avoid, remedy or mitigate adverse effects on Māori values, or measures to recognise and provide for the relationship of Ngāti Te Ata with our ancestral lands and taonga. This may be through recommendations for the proposed plan change process moving forward.

This report is the product of a gathering of information by Ngāti Te Ata available at the time of completing this report. It is important to recognise that any methods suggested in this cultural values assessment are supported by Ngāti Te Ata in principle based on the information we currently have. The contents may therefore be subject to any further information that may be supplied throughout the process and preferred methods may change.

This cultural values assessment does not prejudice any outstanding Treaty of Waitangi claims relating to these areas.

Ngāti Te Ata have had a long history in resource management and environmental issues within each of their rohe. Many changes over the years have not always been in our best interests. Such change has often resulted in the continual degradation of many of our natural and physical resources, wāhi tapu sites, and other taonga.

We continue to have a spiritual and emotional relationship to these places. We never forget our connection to these places. They are our inheritance.

Our key objectives for this process:

1. Acknowledge the relationship Ngāti Te Ata has with the proposed plan change project area. This includes our relationships with our culture and traditions with our ancestral lands, water, sites, wāhi tapu, and other taonga.
2. Provide recommendations that will protect the natural and physical resources of the Papakura areas and our relationship with these resources.
3. Harbour View Heights LP to continue to work in conjunction with Ngāti Te Ata to protect and preserve traditional lands, taonga and its associated areas within the Papakura areas and wider area.

5. Statutory

5.1. Principles of Te Tiriti or Waitangi (Treaty of Waitangi)

Te Tiriti o Waitangi Article II acknowledges mana whenua rangatiratanga and self-determination. Mana whenua will determine how our resources and taonga are to be managed in accordance with our tikanga.

The 1991 Resource Management Act section 8 states that the principles of the Treaty of Waitangi shall be taken into account. Since the mid-1980s a set of principles have emerged from the findings of the Waitangi Tribunal, legal judgements and Crown reports, decisions and policies. These have emphasised tribal rangatiratanga, the active protection of Māori people in the use of their lands, waters and other taonga, and the duty to consult with Māori. Although there is no common agreement on what the status of the principles should be, there is some agreement on core principles and acknowledgement that principles will later evolve.

If the Harbour View Heights LP are to engage with the meaning of Te Tiriti o Waitangi in their work, then there must clearly be a need for guidelines. For Ngāti Te Ata those Te Tiriti o Waitangi principles include the following:

1. Rangatiratanga, the duty to recognise Māori rights of independence, autonomy and self-determination – this principle enables the empowerment of Māori to determine and manage matters of significance to them. Rangatiratanga was traditionally the personal authority that rangatira had over the assets of an iwi or tribe; hapū or sub tribe. Rangatiratanga is embodied within the concept of mana whenua and defines the ability to exercise and manage the relationship between tangata whenua, their culture, traditions and environment. Rangatiratanga incorporates the right to make, alter and/or enforce decisions pertaining to how the whenua is used and managed in accordance with the tikanga and kawa of the relevant iwi/hapū.
2. Shared decision-making, a balance of the kāwanatanga role in Article 1 and the protection of rangatiratanga in Article 2.
3. Partnership, the duty to interact in good faith and in the nature of a partnership. There is a sense of shared enterprise and mutual benefit where each partner must take account of the needs and interests of the other.
4. Active protection, the duty to proactively protect the rights and interests of Māori, including the need to proactively build the capacity and capability of Māori.
5. Ōritetanga to recognise that benefits should accrue to both Māori and non-Māori, that both would each participate in the prosperity of Aotearoa giving rise to mutual obligation and benefits.
6. The Right of Development, the Treaty right is not confined to customary uses or the state of knowledge as at 1840 but includes an active duty to assist Māori in the development of their properties and taonga.
7. Redress, the obligation to remedy past breaches of the Treaty. Redress is necessary to restore the honour and integrity of the Treaty partner, and the mana and status of Māori, as part of the reconciliation process. The provision of redress must also take account of its practical impact and the need to avoid the creation of fresh injustice. Noted, while the obligation of redress sits with the Crown and Auckland Council

(through Council) which has a role in the implementation of redress at the regional and local level, Harbour View Heights LP too have a role in a more collaborative approach with iwi in a mutually beneficial negotiated way.

5.2. Resource Management Act 1991

The purpose of the Resource Management Act 1991 (the Act) is to promote the sustainable management of natural and physical resources in New Zealand. Part 2 of the Act states:

> (2) In this Act, **sustainable management** means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural well-being and 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.

Part 2 of the Act includes 'Matters of national importance' (Section 6) and 'Other matters' (section7). These sections require that 'In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resource:

- '…shall recognise and provide for…' matters of national significance. These include:

  (e) the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga:

  (f) the protection of historic heritage from inappropriate plan change, use, and development:

  (g) the protection of protected customary rights:

- '…shall have particular regard to…' other matters. These include:

  (a) kaitiakitanga:

  (f) maintenance and enhancement of the quality of the environment:

Section 8 of the Act also requires that 'In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).'

When taking into account the principles of Te Tiriti o Waitangi, contemporary practical expressions of Rangatiratanga may include active involvement in resource management decision making, and in giving involvement and invested effect through Iwi Tribal Policy Statements, Cultural Values Assessments and the Auckland Council Operative Plans, moving forward. Various other sections of the Act provide some requirement for authorities, resource consent applicants and decision makers in relation to Māori and Māori values. For example, resource consent applications require an assessment of the effects of the activity on the environment. Notably, the assessment of effects must address amongst other matters:

> (d) any effect on natural and physical resources having aesthetic, recreational, scientific, historical, **spiritual, or cultural value**, or other special value, for present or future generations:[1] [emphasis added].

From a mana whenua perspective an on-going relationship with Auckland Council (formed as a partnership between council and the crown) also upholds the principles of Te Tiriti o Waitangi with regard to the relationship, and in carrying out activities on future development sites. This must also be incumbent on those that eventually develop the proposed plan change.

As kaitiaki in this day and age, we should not be boxed in the 'conversationalist' corner. We have to work within the New Zealand legal framework. More explicitly, Ngāti Te Ata may not have 'legal title' to the proposed plan change project site and therefore cannot express kaitiakitanga as we have traditionally done. The concept of kaitiakitanga (discussed in greater detail in section 8.1) has somewhat evolved. We now have to express kaitiakitanga in other ways conducive to a modern society.

There are two obvious ways that Ngāti Te Ata can express kaitiakitanga in its modern sense over the proposed plan change area:

- Form meaningful working and investment relationships with those who have 'legal title' to the land and those who lease/licence the land; and for those people to assist us in expressing kaitiakitanga over the land; and
- Ensure that those people involved in the implementation and build of a project (including contractors), while occupying that space, respect our tikanga of which we have kaitiaki obligations to a site.

5.3. Auckland Unitary Plan (Operative in part)

The Auckland Unitary Plan (Operative in part) is the first combined resource management plan for Auckland and replaces the former Regional Policy Statement and 13 district and regional plans, including the Auckland Council District Plan - Operative Franklin Section 2000 and the Auckland Council District Plan - Operative Papakura Section 1999. Chapter A of the unitary plan sets out the plans three key roles as:

[1] Resource Management Act 1991, Schedule 4(7)(1)(d)

- it describes how the people and communities of the Auckland region will manage Auckland's natural and physical resources while enabling growth and development and protecting the things people and communities' value;
- it provides the regulatory framework to help make Auckland a quality place to live, attractive to people and businesses and a place where environmental standards are respected and upheld; and
- it is a principal statutory planning document for Auckland. Other relevant planning documents include the Auckland Plan, the Auckland Long-Term Plan and the Auckland Regional Land Transport Plan.[2]

The regional policy statement contained within Chapter B of the unitary plan sets out an overview of the resource management issues facing Auckland, and the objectives, policies and methods to achieve integrated management of Auckland's natural and physical resources. The district and regional plan provisions within the unitary plan cascade down from the regional policy statement.

While the regional policy statement must be read as a whole, there are particular key aspects we want to highlight.

Issues of significance to Māori and iwi authorities are recognised and set out in Chapter B6.1 of the regional policy statement. These include:

(1) recognising the Treaty of Waitangi/Te Tiriti o Waitangi and enabling the outcomes that Treaty settlement redress is intended to achieve;

(2) protecting Mana Whenua culture, landscapes and historic heritage;

(3) enabling Mana Whenua economic, social and cultural development on Māori Land and Treaty Settlement Land;

(4) recognising the interests, values and customary rights of Mana Whenua in the sustainable management of natural and physical resources, including integration of mātauranga and tikanga in resource management processes;

(5) increasing opportunities for Mana Whenua to play a role in environmental decision-making, governance and partnerships; and

(6) enhancing the relationship between Mana Whenua and Auckland's natural environment, including customary uses.

These issues are supported by objectives and policies which are found in the following chapters:

[2] Auckland Unitary Plan (Operative in part), Chapter A1.1 Purposes of the Auckland Unitary Plan. Accessed 10 July 2018.

- B6.2. Recognition of Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation
- B6.3. Recognising Mana Whenua values
- B6.4. Māori economic, social and cultural development
- B6.5. Protection of Mana Whenua cultural heritage

In addition to Chapter B6 of the regional policy statement, other chapters also contain objectives and policies that relate to mana whenua. For example, the issues relating to urban growth and form in Chapter B2 states that growth needs to be provided for in a way that, amongst of matters, also '…enables Mana Whenua to participate and their culture and values to be recognised and provided for.'[3]

Notably, structure planning is also provided for in Chapter B2, as a method to enable rezoning of future urban zoned land for urbanisation, in accordance with the structure plan guidelines of the Auckland Unitary Plan (OP). states that when structure plans are prepared iwi planning documents and Treaty settlement legislation should be considered. This includes cultural values assessments such as this one.

This cultural values assessment does not specifically identify all the relevant provisions in the unitary plan. However, as the different elements of the environment are discussed in section 8.2 of this report the key sections of the regional policy statement are identified.

5.4. Auckland Plan 2050

The Auckland Plan 2050[4] sets Auckland's long-term strategy; outlining the major challenges facing Auckland and setting the direction for tackling these. It includes the Development Strategy and six outcomes. The six outcomes are:

1. **Belonging and participation**

   All Aucklanders will be part of and contribute to society, access opportunities, and have the chance to develop to their full potential.

2. **Māori identity and wellbeing**

   A thriving Māori identity is Auckland's point of difference in the world – it advances prosperity for Māori and benefits all Aucklanders.

[3] B2.1 Issues (8). Accessed 20 July 2018
[4] The Auckland Plan 2050. https://www.aucklandcouncil.govt.nz/plans-projects-policies-reports-bylaws/our-plans-strategies/auckland-plan/Pages/default.aspx Accessed 30 July 2018.

3. **Homes and places**

   Aucklanders live in secure, healthy, and affordable homes, and have access to a range of inclusive public places.

4. **Transport and access**

   Aucklanders will be able to get where they want to go more easily, safely and sustainably.

5. **Environment and cultural heritage**

   Aucklanders preserve, protect and care for the natural environment as our shared cultural heritage, for its intrinsic value and for the benefit of present and future generations.

6. **Opportunity and prosperity**

   Auckland is prosperous with many opportunities and delivers a better standard of living for everyone.

Under the Māori identity and wellbeing outcome are the following directions and focus areas.

Direction	**Focus Area**
Direction1: Advance Māori wellbeing	Focus Area 1: Meet the needs and support the aspirations of tamariki and their whānau
Direction 2: Promote Māori success, innovation and enterprise	Focus Area 2: Invest in marae to be self-sustaining and prosperous
Direction 3: Recognise and provide for te Tiriti o Waitangi outcomes	Focus Area 3: Strengthen rangatahi leadership, education and employment outcomes
Direction 4: Showcase Auckland's Māori identity and vibrant Māori culture	Focus Area 4: Grow Māori inter-generational wealth
	Focus Area 5: Advance mana whenua rangatiratanga in leadership and decision-making and provide for customary rights
	Focus Area 6: Celebrate Māori culture and support te reo Māori to flourish
	Focus Area 7: Reflect mana whenua

	mātauranga and Māori design principles throughout Auckland

It is our expectation that the proposed plan change aligns with, is consistent with, and supports the 2020 Papakura Local Board Plan's key initiatives, objectives and outcomes. We the manawhenua had a significant input into this Plan. In particular;

Outcome 4: Our environment is a source of pride and enjoyment for our community –

"We will consider Te Ao Māori in our planning and work closely with all our communities to ensure their goals and aspirations are realised".

"For mana whenua, cultural and spiritual wellbeing are inextricably linked to the quality of the water and land from which they draw sustenance. The board will work with our communities and organisations Trust to prioritise environmental projects in partnership with mana whenua as kaitiaki / guardians".

"Using the Manukau Harbour Forum, we will work with eight other local boards to restore and protect the harbour coastal environment. We will also continue work to improve the quality of water in our major streams - Puhinui and Papakura".

Outcome 5: Treasured for its environment and heritage –

"Papakura Local Board will seek to partner with local Māori in a joint commitment to ensure a sustainable future for our environment".

Outcome 5: Treasured for its environment and heritage

Objective	Key initiatives
The environment in and around our harbour and streams is enjoyed by increasing numbers of people.	Continue support for the Manukau Harbour Forum.
	Invest in mangrove and Pacific oyster removal and control.
	Implement initiatives to improve water quality in our streams and Manukau Harbour.
Programmes to reduce, reuse and recycle are successfully implemented in Papakura.	Establish a network of recycling centres in partnership with other agencies.
	Promote education and knowledge programmes about recycling.
Papakura's history and heritage is highlighted and celebrated.	Identify wāhi tapu (sacred places) and other taonga (treasures).
	Identify heritage buildings and areas.

6. Our Cultural Landscape: Traditional relationship, use and occupation and historic heritage values

6.1. Defining cultural landscapes

The term cultural landscaping was initially adopted by the Māori arm of the Ministry for the Environment / Manatū Mō Te Taiao. In this, they were acknowledging that in tikanga o te ao Māori all physical landscapes are inseparable from tupuna (ancestors), events, occupations and cultural practices. These dimensions remain critical to cultural identity and to the maintenance of a Māori sense of place. A critical point is that the term 'cultural landscapes' was preferred as it does not make a distinction between urban and rural areas, for the role of Iwi extend across urban and rural divides with all areas holding cultural and spiritual significance. (Rau Hoskins, June 2008).

For Ngāti Te Ata, we have a strong taha wairua with the land which provide our people with a sense of meaning, connection and purpose. There is no such thing as an isolated site of importance. All sites are connected under Ranginui and by Papatūānuku. Sites are treasured in their own right but also exist within a tightly connected web of association. Just as no person exists in isolation within their iwi or hapū, no site exists in isolation within our respective rohe.

Tribal landmarks and resources such as maunga and waterways that were present in the time of our ancestor's impact upon our descendants that exist today. If those landmarks and resources are damaged, contaminated or even destroyed the consequences can manifest themselves in the spiritual, physical and mental detachment of the people, leading to cultural disassociation, ill health and even death. These traditional associations are still expressed today in a modern context.

It is often the case that the lack of recorded archaeological sites in an area will lead the developers or planners to the erroneous view that the area has little historical significance or significance to tangata whenua. This is a false assumption.

The heritage and history of the area is a taonga, with the water, coast and landforms being interrelated. The physical and spiritual wellbeing of tangata whenua continues to be linked to their ancestral lands and waterways. There is an enduring physical and spiritual connection with ancestral lands and wāhi tapu and other taonga and those of their tupuna. We have long valued the rich, fertile soil from the volcanic ash and lava strewn across much of Tāmaki Makaurau, especially the Manukau, Papakura area. This was land in which crops flourished, beside wetlands, waterways and harbours which supported prolific fisheries. The reliance (if not over-reliance) of Pākehā writers on archaeological evidence of the occupation of the area by iwi reflects the enormous and rapid loss of land that occurred after 1840. This removed Ngāti te Ata iwi from most of their tribal lands, and many of the cultural practices associated with the land were ended.

It was only much later in the colonial period that pollution, drainage, reclamation and overfishing too began to devastate our traditional food sources in Te Mānukanuka o Hoturoa (Manukau Harbour) and its adjacent waterways.

6.2. Objectives relating to our cultural landscapes

Across Tāmaki Makaurau (Auckland) some cultural sites and landscapes have been successfully preserved in part because they also happen to share environmental, scientific or historic value. However, relying on the shared worth of a site to safeguard its cultural value is no longer sufficient in a growing metropolitan environment like Tāmaki Makaurau. The effects of urban modification or demolition on a site can be irreversible. Thus, the cultural and spiritual aspects of an area need to be given as much weighting and consideration as any other unique feature that deserves protection.

Our cultural landscapes of the Papakura areas have been irreversibly damaged by intensive development, urban pollutants and long-term quarrying. The extent of this damage is such that the best way to acknowledge and recognise our cultural landscapes is through new design possibilities that clearly exemplify our cultural associations.

The issue for us now is how does Ngāti Te Ata and Harbour View Heights LP make a valued contribution back to the whole area and uplift and enhance its cultural integrity? How do we secure real cultural, environmental and economic gains moving forward?

Within our cultural landscape, the key cultural resources of Papakura that we have a traditional and historic relationship to are:

- Tupuna maunga (Pukekoiiwiriki - Red Hill Pā, Te Maketu Pā, Karearea Pā
- Te Apārangi (Children Park)
- Nga Taonga i Tuku Iho (the many isolated wāhi tapu and wāhi taonga in the area that collectively exemplifies the networked pā occupation that existed)
- Te Mānukanuka o Hoturoa (Manukau Harbour)
- All the waterways (Papakura Stream and associated tributaries)
- Ara hīkoi (traditional walking tracks)
- Ara tapu (walking tracks of the spirits: the path that leads to Rerenga Wairua through the West Coast, or the walking tracks that leads to an urupā)

As well as their volcanic origins, the regional significance of the maunga of Tāmaki Makaurau stems from the cultural history and present-day importance of each site for iwi. With this in mind the challenge is to fully integrate the future planning and development of Papakura within the wider cultural landscape. To provide the context of cultural connection one must also have regard to the physical landscape as it was when the occupation took place.

6.3. Cultural resources within our cultural landscape

Ngāti Te Ata have a long history with and a traditional relationship to the Papakura areas. The following section is a generalised statement about our cultural landscapes in the Papakura areas. Ngāti Te Ata recognise that each iwi will have its own specific relationship to these areas and the cultural resources within them. The areas in and around Papakura have always been regarded by us as having a strategic position to Tāmaki Makaurau. Numerous iwi and hapū were mobile throughout the area, whether visiting, passing through or conquering. As a result, a number of complex inter-tribal relationships developed around the harbour shoreline.

From an archaeological perspective, pre-European Maori settlement patterns in Papakura district suggest the area was intensively settled by Maori. As with elsewhere in the Auckland region, Maori settlement was generally focused along the coast and navigable waterways, on the good agricultural soils and major land route-ways. Within the Papakura district the main concentration of settlement was along the shores of the Manukau Harbour and on the higher ground on the western slopes of the Drury-Papakura Hills to the east and south. Archaeological survey of the Manukau Harbour shoreline, creeks and inlets of Papakura district have consistently identified high numbers of archaeological sites, the majority being shell middens

Ngāti Te Ata, Ngāti Tamaoho, Te Ākitai Waiohua and Ngāi Tai Ki Tāmaki and were all living as neighbours and are related to each other. However, there was rivalry between the iwi over ownership of land and Ngāti Te Ata had built defenses in anticipation of conflict in close vicinity to Tamaoho. Members of the Tainui waka settled around the isthmus and began to intermarry with the ancestors of Te Waiohua. It was this intermarriage and the development of other bonds between the people that settlement established. Maori had their food production organised into gardening and fishing circuits themselves dictated by soils, fish stocks and the Maori calendar (maramataka). There were many fishing stations (waahi nohoanga) supported by gardens around the headlands of the Manukau harbour. These satellite-fishing stations supported the main Pa.

In pre-European times the landscape would have been more varied with swamps and bush. It was a well-travelled route and considered a ‘gateway’ into areas of settlement, resource use and occupation. Wāhi nohoanga are still known among iwi today on the many headlands and promontories around Te Mānukanuka o Hoturoa. Numerous creeks originating from deep swamps dissected Manukau making travel difficult and reducing the amount of firm and habitable land. However, the drainage and settlement of these places, the swamps and wetlands has caused immeasurable damage to the mauri (life force) of waterways, and the cultural offence due to practices such as sewage and farm effluent discharge, sediment intrusion from poor farming practices, and industrialised impacts.

Although large parts of the Tamaki Isthmus were cleared of bush, significant areas remained within our respective mana whenua rohe, particularly in Te Hunua – the forested Hunua range to the east – but also around Te Mānukanuka o Hoturoa and its lush wetlands. From vantage points, it was possible to observe waka movements and receive early warning of the approach of friend or foe. Signals could be sent between pā to warn of approaching hostilities.

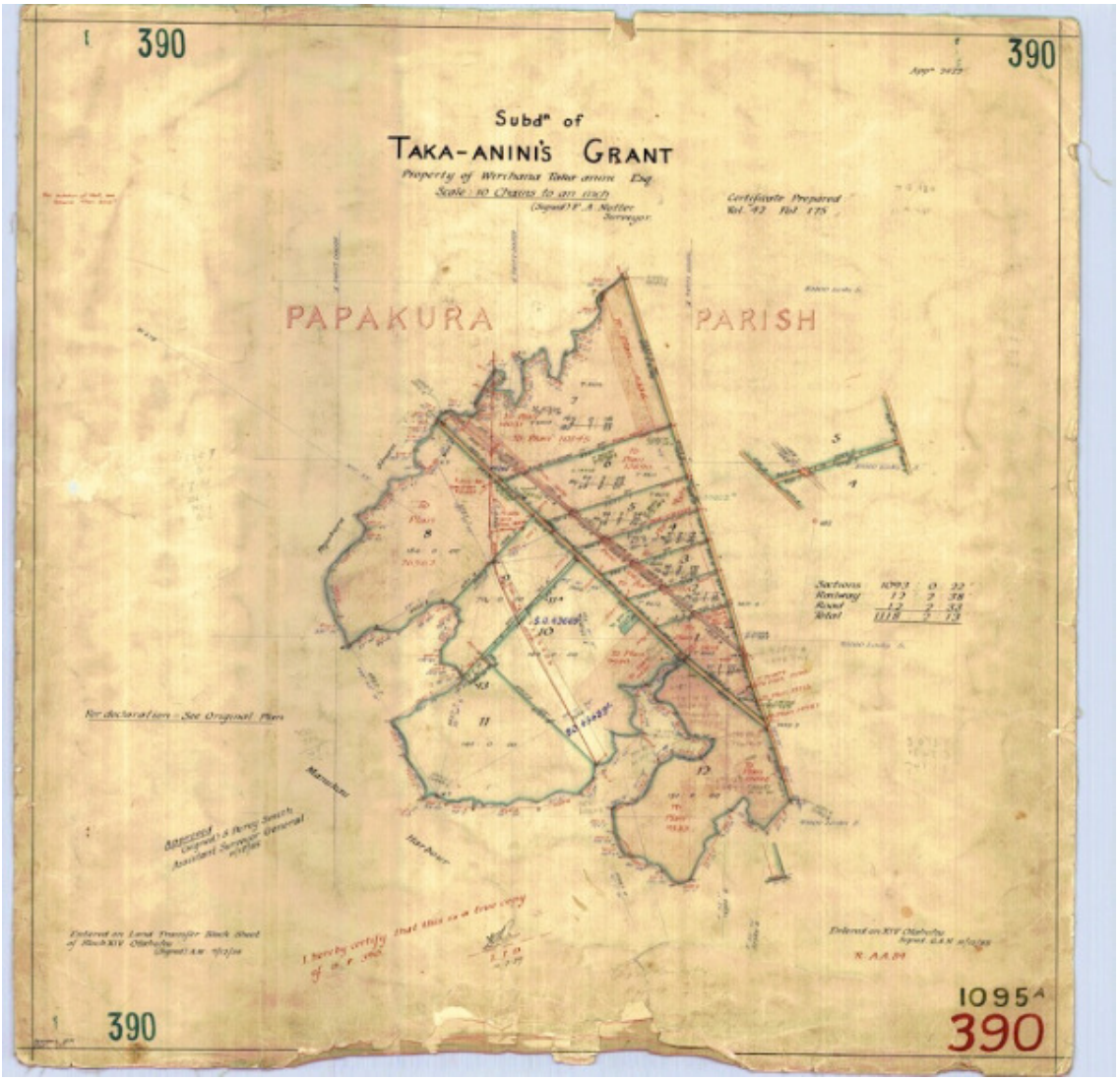
The tauihu [prow carving] of Te Toki a Tapiri, acquired by Kaihau and Te Katipa of Ngati Te Ata in c.1863. Sir George Grey Special Collections, Auckland Libraries, 121-A10815.

6.4 Our historic relationship to Papakura

Historically significant Maori settlements were recorded at Papakura and a village called Te Aparangi or Kirikiri on the lower slopes of Pukekiwiriki (Red Hill). The exact location of Te Aparangi has yet to be identified archaeologically. However, in the early 1860s the Waikato campaign of the New Zealand Wars created a military build-up in the wider Papakura area and Maori withdrew to the Hunuas. Two European garrisons or redoubt sites from this period are recorded in Papakura district - Papakura Redoubt and Drury Redoubt. The Drury Redoubt has been destroyed by development. The Papakura district became a central player in the build up to the Waikato Campaign with the Great South Road being the main land transport route to the Waikato, and Papakura and Drury becoming military garrisons.

The resulting land confiscation and subsequent land division that followed the New Zealand Wars played an important role in the historic European settlement of the lowlands of Papakura (Clough and Baquie Apr 2000). European settlement in the Papakura district began during the mid-late 1850s (Tonson 1966) and increased following the confiscation and subsequent sale of Maori land under the Waikato Immigration Scheme. One of the earlier settlements in the Auckland region was the village of Drury, which was established in 1855 as a provision centre and the site of a military camp, Commissariat and redoubt.

Timber extraction and milling was an early industry in the area followed by gum digging from Alfriston through Papakura to Papakura. Extensive tracts of land were cleared for this purpose and later the land was prepared for farming. In Papakura a variety of mills was constructed, particularly flax mills along the Papakura Stream. Early settlers initially resided in whares, often constructed by local Maori, until more substantial housing could be erected (Craig, 1982). Timber for construction, often heart kauri, was obtained either from local stands of native bush located throughout the Papakura District area or from swampy areas.



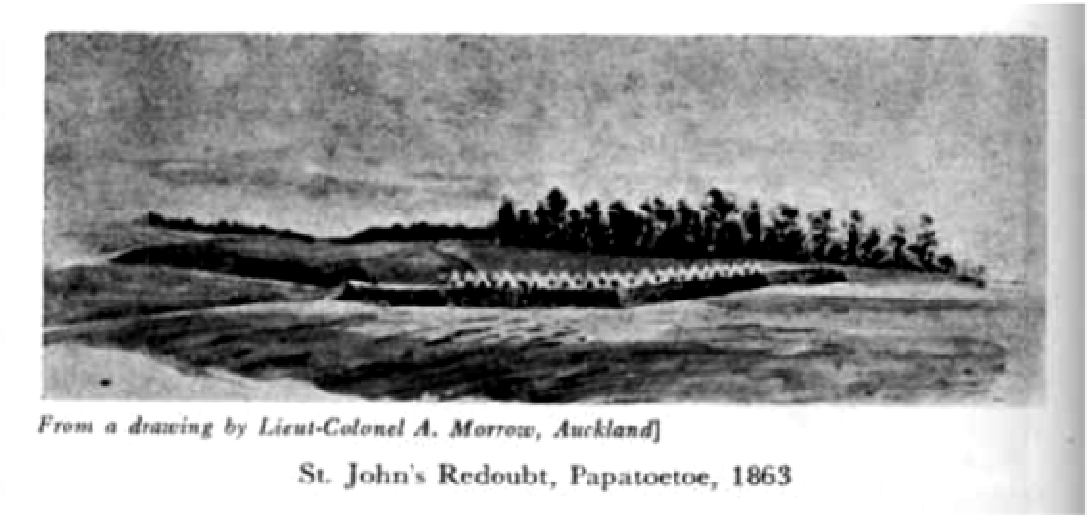
In April 1861 Ihaka Taka-anini Te Tihi of Pukaki was granted a 1379-acre (558 hectares) parcel of land, which had previously been identified as the Tikarangaranga Native Reserve. The Archaeological Report prepared for Harrison Grierson Consultants) February 2013) gives the name of the native reserve as Takirangaranga [see Shakles & Clough, pp. 14-15], however the report presented to the House of Representatives in 1862 gives the reserve as Tikarangaranga

Taka-anini's Crown Grant was issued on 26 February 1863. The land was bounded by the Manukau Harbour to the west and south, Papakura River to the north and a road, part of which is now Takanini School Road (rest unformed), to the east. Great South Road cut through the parcel and was excluded from the Crown Grant. Taka-anini's Grant now includes the North Island Main Trunk Line, the Manukau Golf Course, Conifer Grove and much of the suburb of Takanini. The map included with the Crown Grant indicated Maori place names around the shoreline, including Waimihia, Kerehaia, Kaiakea, Te Kauri and Te Awapu, and the main inlets of Opoka and Waitawa.

Taka-anini's Grant was part of the purchase claimed in the Old Land Claims Court by William Fairburn; the surrounding land was the grant to James Clendon, also allocated from the Fairburn claim. Taka-anini leased out his land in February 1863 to George Michy; after three years he assigned the lease to Andrew Rooney and Andrew Scott.

Moving forward to the early 1860s some 30 waka berthed in the Papakura Creek were reported as having been destroyed by Naval Volunteers within a three day period in July 1863 (*Daily Southern Cross* 24 July 1863, p. 2). This figure provides an indication of the scale of Maori maritime activity in the Pahurehure Inlet at this time, even as the destruction of so many waka also marked a turning point in iwi's relationship with their traditional lands.

The destruction of waka in the Papakura Stream took place in the first month of the Waikato War. At the same time (1863-64) military redoubts were built along the Great South Road to provide security for both local settlers and colonial forces (see Figure 4). An atmosphere of colonial fear and distrust prevailed as iwi were marginalised within and alienated from their ancestral lands.



From a drawing by Lieut-Colonel A. Morrow, Auckland]

St. John's Redoubt, Papatoetoe, 1863

Figure 5. 'St John's Redoubt, Papatoetoe, 1863' drawn by Lieutenant-Colonel A Morrow and reproduced in James Cowan's *The New Zealand Wars: A History of the Maori Campaigns and the Pioneering Period: Vol. 1: 1845-1864* p. 246.

Even before the Waikato War, south Auckland was being developed as farmland by colonial settlers. According to Harlow, Low & Bickler, the Great South Road was metalled as far south as Papakura by 1855, suggesting the extent to which southern settlement had already taken place (Papakura Cultural Heritage Investigation, available online). As can be seen in Morrow's drawing of St John's Redoubt (see Figure 5 above) bush clearance had transformed the appearance of the local landscape by the early 1860s. In addition to extensive timber milling in the vicinity, colonial settlers also built flour and flax mills on the Papakura Stream (Papakura Cultural Heritage Investigation; also Papakura Stream Assessment and Management Study, p. 67).

In the past our key economic drivers were the trade of kai like root crops; supplemented by seafood, fish and birds; and land and other resources. The main modes of transport for trade were waka and by foot. The economic objectives in those days are the same objectives sought today albeit in a slightly different context - to provide for the movement of people, goods and services, the connectivity between iwi whanaunga, and to promote and engage in sustainable economic trade for the social wellbeing of the people. This is no different today in a modern context. The strategic goals of the proposed plan change should be to support and create employment for residents, strengthen the local economy and unlock its potential, creating safe and connected neighbourhoods, and optimising the use of land and existing housing stock.

Historically however, such intensive projects alienated us from the Papakura areas, divorced from the heart of our cultural nexus. In the twentieth century, a large influx of Māori moved to urban Auckland, including many of our people. Compelled by central and local government policies and financial inducements, our people moved from their wā kāinga and fragmented uneconomic agricultural holdings into industrialised urban centres. This was the experience for many of our people who moved into urban Auckland. Generations of our people continue to reside in and contribute to the development and profile of Auckland city.

As the Māori urban migration accelerated, there was a struggle to adapt to the urban environment, and it was soon apparent that urban areas had failed to keep pace with the growing population of Tāmaki Makaurau and our cultural needs. Our communities developed a number of initiatives to overcome the experience of social, economic, spiritual and political deprivation. We strived to preserve and transpose the values of our traditional culture, to city life. Despite previous challenges our traditional relationship to the Papakura areas was never forgotten and can never be extinguished.

That is why it is imperative for us that we have an active and invested role in planning for this proposed plan change. In the past our traditional relationship to our wāhi taonga has suffered as a result of major development, infrastructure and intensive settlement. We have been systematically deprived of the economic gains that have come for so many others but not iwi, the people of the land. That is why it is so critical that the ‘four well beings’ - cultural, environmental, social and economic well-being, are provided for our people.

7. Te Kaitiakitanga o Te Taiao

7.1. Principles and kaitiaki approach

One must understand what is of cultural and environmental significance to our people, our underlying beliefs, values and principles, and therefore what motivates our decisions and responses – our worldview.

In tikanga o te ao Māori (Māori customs and lore), Māori share a strong belief in Ranginui and Papatūānuku. Resources belong to Papatūānuku who is the nurturer, the giver of life. Therefore, everything born of the mother is alive and has its own life force. All elements of the natural environment possess mauri and all life is related. Humankind, just like birds, fish and other beings, has only user rights with respect to these resources, not ownership.

The relationship between mana whenua and the environment is a symbiotic one of equality and mutual benefit. We are all inter-connected, and therefore have a duty to protect and enhance our natural surroundings, not only for ourselves, but our future generations. Our environment must be looked after so that it sustains our communities.

This knowledge of the workings of the environment and the perceptions of humanity as part of the natural and spiritual world is expressed in the concepts of mauri and kaitiaki. Mauri is a critical aspect of the spiritual relationship of Māori with their environment and specific features (such as maunga and waterways) within it. The condition of these reflects our ability as kaitiaki and predicts our own wellbeing.

As Kaitiaki it is our responsibility to speak for and protect those who cannot speak for themselves the earth, the trees, water, fish, birds, the crabs, every single element on this earth which man has not created, is alive. Every element has wairua and mauri.

Mauri can be described as the life force that is present in all things. Mauri generates, regenerates and upholds creation, binding physical and spiritual elements of all things together. Without mauri things cannot survive. Practices have been developed over many centuries to maintain the mauri of all parts of the world. Observing these practices involves the ethic and exercise of kaitiakitanga.

Kaitiakitanga underpins everything we as iwi do in ‘our’ world. Kaitiakitanga or guardianship is inextricably linked to **tino rangatiratanga** and is a diverse set of tikanga or practices which result in sustainable management of a resource. Kaitiakitanga involves a broad set of practices based on a world and environmental view and is about healing and restoring the land and water. The root word is tiaki, to guard or protect, which includes a holistic environmental management approach which provides for the following:

- restore mana of the Iwi (e.g. Protect sensitive cultural and natural features of the environment)
- restoration of damaged ecological systems
- restoration of ecological harmony
- ensuring that resources and their usefulness increases i.e. plan for the provision for and the restoration of traditional resource areas for future generations (e.g. kaimoana, fish, tuna)

- reducing risk to present and future generations (i.e. plan long term management and use of taonga)
- providing for the needs of present and future generations.

The kaitiaki principle also emanates from the kaupapa. It denotes obligations or responsibilities incumbent on the Iwi, its members and appointed kaumātua and/or kuia or tohunga to carry out functions, be custodians, protectors, and guardians of iwi interests, its taonga and the various resources it owns. Kaitiaki have prescribed methods for carrying out their functions and attempting to meet their stated objectives. Kaitiaki are directly accountable to their iwi, and only mana whenua can be kaitiaki.

The mana of our respective iwi is represented in our manaakitanga and kaitiakitanga over the environment. Each whānau or hapū are kaitiaki for the area over which they hold mana whenua, that is, their ancestral lands and seas. Thus, a whānau or a hapū who still hold mana in a particular area take their kaitiaki responsibilities very seriously. The penalties for not doing so can be particularly harsh. Apart from depriving the whānau or hapū of the life sustaining capacities of the land and sea, failure to carry out kaitiakitanga roles adequately may result in the premature death of members of that whānau or hapū. Kaitiaki is a right, but it is also a responsibility for tangata whenua.

Kaitiakitanga is about managing resources in a sustainable way to provide for future generations and, protecting and enhancing the few remaining remnants of what used to be. Natural resources of land and water are not seen as a commercial resource but a treasured taonga.

The goal is to ensure that the needs of present and future generations are provided for in a manner that goes beyond sustainability towards an approach that enhances the environment. For some iwi, the aspirational desire is to provide a pathway that will return the rōhe to the modern-day equivalent of the environmental state that it was in when Pākehā arrived.

An ‘enhancement’ approach requires the consideration of, not only individual resource use, activities, buildings, or elements, but also a holistic approach to the whole environment. It aims for positive ecological and social outcomes where the resource use and activities effecting the environment becomes a conduit for producing resources and energy, improving physical and psychological health, remedying past pollution, and transforming and filtering waste into new resources.

Sustainability requires the resource to be maintained at a specified level so that future generations can enjoy the same quality use of the land, air, and water resources that we do currently. The ‘enhancement’ approach aims not to maintain but, through our actions, to improve the quality of the environment for future generations.

This approach recognises that those that utilise an environmental resource for some type of benefit (whether economic, social, cultural, spiritual and/or environmental) have a responsibility to show a reciprocal benefit back to the environment. This reciprocal approach is not intended to undermine the benefit from using environmental resources but rather to ensure that the use or depletion of environmental resources does not create a burden for

future generations. This may include measures such as having a strategic approach to land development and ensuring there is efficient urban development form.

Māori have been and continue to be part of the development of our towns and cities. Developments of the landscape are a part of Māori history now also; roading, grazing, reserves, buildings, reservoirs, construction, quarrying, wastewater/stormwater disposal. However, some developments have not always been supported by mana whenua. In many cases these developments have damaged or destroyed significant sites and failed to recognise the values held by their kaitiaki. Despite this mana whenua have never ceased visiting these places or appreciating their cultural significance and we still share an interest in the on-going sustainable management of them.

The capacity to exercise kaitiakitanga is dependent upon prudent sustainable management and the protection of natural resources which requires the careful monitoring and safeguarding of the environment. Ngāti Te Ata welcome any opportunity to fulfil its role as kaitiaki in a relationship that also provides for future progression and development.

7.1.1. Managing effects

In managing the effects of a resource use or activity, regardless of the magnitude, frequency, or duration of the effect, mana whenua considers that it is necessary to provide a net benefit when considering social, economic, environmental, spiritual and cultural impacts – to strive for environmental enhancement. Therefore, it is necessary to suitably manage any effects so that effects are avoided, remedied, minimised, mitigated, or balanced. Only mana whenua can determine the effects and the degree of those effects on themselves and their values.

This is essentially a hierarchy where the first way to manage an effect is to avoid the effect, the second way is to remedy the effect, and so on through to suitably balancing the effect, what some may call offset mitigation. In managing effects consideration needs to be given to:

- **Avoid:** is there any way to manage the effects to a point where they can be avoided (i.e. no effect occurs)?
- **Remedy**: can the effect be managed to the point that it is eliminated (e.g. cleaning discharges to water so that the water discharge is of a suitable quality)?
- **Minimise:** is there a way to minimise the effect so that the effect is no longer of sufficient frequency or magnitude to cause any concern?
- **Mitigate:** if the effects cannot be adequately avoided, remedied, or minimised, is there something that can be done to mitigate or offset the effect to create a benefit not directly linked to the proposed resource use or activity. (e.g. an effect of discharge to water being offset by additional riparian planting or wetland restoration).
- **Balance:** when taking all the effects into consideration, and considering the relative weight of the effects, do the positive effects adequately balance out the negative effects, and provide environmental enhancement?

7.1.2. The highest target or measure in planning rules and regulations

Specific targets and measures will generally be contained in the methods and rules of any amendments to the Auckland Unitary Plan (Operative in Part), once adopted.

The 'highest target or measure' could be a target or measure applied by Iwi, a community, a local authority, the resource user or activity owner, or central government. Regardless, Iwi are generally supportive of the highest target or measure being applied to best achieve the objectives outlined in **Sections 6, 7, and 8** of the Resource Management Act. Iwi encourage the ongoing use of the best practicable option being applied when considering targets or measures.

All Districts/Regions within New Zealand must have a 'Plan'. Within these plans are the visions, objectives, policies and rules for each Region/District. In the case of Auckland, this is the Auckland Unitary Plan.

Rules in a plan are a method for achieving the 'desired' outcome of the plan i.e. the objectives and policies. All rules within these plans are a 'minimum requirement'. Unfortunately, the bare minimum does not give an adequate outcome for the environment.

Mana whenua believe that the minimum requirement is a **starting point**, not an **aspiration** and promotes that more than the minimum be applied to development and outcomes. The 'minimum requirement' is just that, a very bottom line, and in order to enhance and maintain our current base line of slowly declining air, land and water quality, more than the minimum needs to be provided for.

We believe that current rules in the Auckland Unitary Plan allow for some adverse environmental impact to land and waterways, but the cumulative effects of this over many different projects in the same area results in pollution that is not sustainable in a city with an ever-increasing population. We strongly recommend that any project minimises all adverse environmental effects to land or waterways now and in the future through prudent project design. Where possible, the environment must be rehabilitated to negate the impact of historical damage or any effects the project may have had or yet have on the area.

7.2. Elements of the environment

All things in the Māori world can be traced and explained through whakapapa. The whakapapa of the natural world – animals, plants, mountains, rivers, lakes, air, and coasts - is linked to that of Māori. Mana whenua have an obligation to ensure that these taonga are protected and managed when passed on to the next generation.

Māori are natural scientists who use environmental indicators as guides to the waiora of an eco-system. In doing so, they complement but do not replace the work of technical scientists. The reverse is also true.

A major natural indicator for Māori includes the life sustaining properties of an eco-system. Does a forest or bush area produce food and shelter that sustains bird and animal life? Does a waterway have sufficient bio-diversity and health that it can provide sustainable harvests of kaimoana of a standard fit for human consumption? Shellfish, berries, fish, medicinal herbs, flax and birdlife are all important indicators for Māori that reveal the strength and health of an eco-system.

As with certain other cultures, Māori holistically view human beings as an integral part of the eco-system and not as a separate entity. All living things share a natural balance, an 'interconnectedness and oneness' akin to a web of which humanity is only a part of. An imbalance in this complex network has a flow on effect that impacts the entire eco-system and ultimately humanity.

These values, passed from generation to generation, are a significant part of the intangible heritage of Māori and overall culture of New Zealand. Like the haka, these values help to make the country a place that is unique internationally.

Ngāti Te Ata adheres to these core principles in relation to the environment and apply the philosophies contained within when examining any issues that involve natural resources and eco-systems. We believe it is essential that spiritual and cultural concepts are recognised as key factors in the management of the environment with programmes that actively enhance and facilitate these concepts.

The following sections outline our key issues and concerns for the various elements of our environment. Our recommendations for the future development of Papakura are based on our knowledge and tikanga of these areas.

7.2.1. Heritage protection and recognition

7.2.1.1. Physical landscapes

Physical landscapes are of particular value to mana whenua. They form part of our cultural landscape and are part of who we are and define our history. It is imperative that our landscapes are identified and preserved. This includes but is not limited to view shafts, hilltops, tuff rings, ridgelines, streams, floodplains, estuaries and coastlines.

Future urban development of Papakura will potentially significantly change the physical landscape. For us, protection of the physical landscape will be essential otherwise our cultural landscape will be adversely affected.

Flood plains and reclaimed swamps are also an integral part of our landscape. They all at one time were wetlands/swamps that not only performed great ecological benefit but were also a valuable source of food. As development 'progresses' these areas are drained, built up and modified. These areas should be retained and returned to their natural state. This not only benefits the environment by creating habitat for our declining native species, but also adds huge well-being benefits to the people living around the area. Visual amenity has been

recognised as being necessary for the physical, emotional and spiritual well-being of humans.

Streams, tributaries, estuaries, coastlines and fresh water springs also form part of our cultural landscape and their preservation, protection and enhancement is paramount. A 20-metre setback is promoted for all stream, estuarine and coastal edges. As these areas usually provide for pedestrian/cycle paths a 20-metre riparian setback is necessary to provide for proper riparian enhancement. Cultural heritage is also less likely to be impacted on if there is a 20-metre riparian margin.

Another way to protect streams and coastal/estuarine environments is the use of 'park edge roads'. This leaves the amenity visually available to the public and increases safety and surveillance. This discourages the dumping of rubbish and garden refuse over back fences.

Table 28. – Issues, concerns and opportunities for Ngāti Te Ata (referred to in the tables as Mana Whenua) to be addressed, and possible mechanisms to do so in relation to physical landscapes.

Issues	• Physical landscapes are an integral part of our cultural landscape and urban development may have a significant adverse effect on these physical landscapes. • Identification and preservation of landscapes is required.
Mana whenua recommendations and aspirations	• Identify and protect physical landscapes including but not limited to view shafts, hilltops, tuff rings, ridgelines, streams, floodplains, estuaries and coastlines. • Protection methods supported include: - Building setbacks and height restrictions to achieve protection of sightlines to ridgelines and hilltops. - 20m setback for all stream, estuarine and coastal edges to provide for pedestrian/ cycle paths. - 'Park edge roads' should be used for residential and commercial areas that back on to streams and coastal/estuarine edges. • Wetlands/swamps should be retained and returned to their natural state.
Relevant planning policy Note: For the Auckland Unitary	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B2. Tāhuhu whakaruruhau ā-taone - Urban growth and form**

Plan this section only identifies the key Regional Policy Statement provisions.	B2.1. Issues B2.2. Urban growth and form B2.3. A quality built environment B2.4. Residential growth B2.5. Commercial and industrial growth B2.7. Open space and recreation facilities B2.9. Explanation and principal reasons for adoption **B4. Te tiaki taonga tuku iho - Natural heritage** B4.1 Issues B4.2. Outstanding natural features and landscapes B4.3. Viewshafts B4.5. Notable trees B4.6. Explanation and principal reasons for adoption **B5. Ngā rawa hanganga tuku iho me te āhua - Built heritage and** character B5.1. Issues B5.2. Historic heritage B5.4. Explanation and principal reasons for adoption **B6. Mana whenua** B6.1 Issues B6.2 Recognition of Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3 Recognising Mana Whenua values B6.4. Māori economic, social and cultural development B6.5. Protection of Mana Whenua cultural heritage B6.6. Explanation and principal reasons for adoption **B7. Toitū te whenua, toitū te taiao – Natural resources** B7.1. Issues B7.2. Indigenous biodiversity B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water B7.7. Explanation and principal reasons for adoption **B8. Toitū te taiwhenua - Coastal environment** B8.1. Issues B8.2. Natural character B8.3. Plan change, use and development B8.4. Public access and open space B8.6. Explanation and principal reasons for adoption

7.2.1.2. Cultural heritage

Our cultural heritage includes archaeological sites, wāhi tapu and other sites of significance to mana whenua. These sites may have tangible and intangible values, and no one can identify sites of significance but us. The Sites of Significance to Mana Whenua Overlay in the Auckland Unitary Plan is only one method to identify and protect our cultural heritage. There are currently no sites of significance within the proposed plan change project site that are formally recognised and protected through planning provisions, but this does not mean that they do not exist.

The management of our cultural heritage should be consistent with our respective tikanga and kawa. Development can have an adverse effect on our cultural heritage. This could be inappropriate activities being undertaken and/or inappropriate physical developments such as buildings/structures. The use of buffers around our cultural heritage sites is one method that can be used to protect our cultural heritage.

Table 29. – Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to cultural heritage.

Issues	• A need to protect and preserve our remaining cultural heritage from intensification of development within the Southern area. • Reliance on scheduled items (e.g. NZAA/CHI places) • Incomplete cultural heritage surveys.
Mana whenua recommendations and aspirations	• Wāhi tapu and other sites of significance are identified and protected. • Protection and management of wāhi tapu and other sites of significance (including lands that are no longer in Māori hands) should be in a manner that is consistent with the tikanga and kawa of the appropriate iwi. • Wāhi tapu and other sites of significance should be restored in partnership, where required or desired, with the community, industry, local and central government. • Only iwi should have the right to modify wāhi tapu. • Complete cultural heritage surveys as a priority, including the Manukau, Papakura including Papakura and Drury Hills. • Reinstate traditional Māori place names to recognise our cultural heritage. • Iwi should have the first right to name any new roads and

	access ways to ensure the old names are retained and that the history is relevant to the proposed plan change. • Risk assessment and protection mechanisms (accidental discovery protocols). • Buffers should be used around our cultural heritage sites to protect them from inappropriate development. • A 20-metre riparian margin should be used to reduce adverse effects on our cultural heritage.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B3. Ngā pūnaha hanganga, kawekawe me ngā pūngao - Infrastructure, transport and energy** **B3.2 Infrastructure** **B5. Ngā rawa hanganga tuku iho me te āhua - Built heritage and character** B5.1. Issues B5.2. Historic heritage B5.4. Explanation and principal reasons for adoption **B6. Mana whenua** B6.1 Issues B6.2 Recognition of Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3 Recognising Mana Whenua values B6.4. Māori economic, social and cultural development B6.5. Protection of Mana Whenua cultural heritage B6.6. Explanation and principal reasons for adoption **<u>Road naming policies</u>** Auckland Council has road naming guidelines that set out the requirements and criteria of the council for proposed road names. The Auckland Council Road Naming Guidelines allow that where a new road needs to be named as a result of a plan change or development, the sub divider/developer shall be given the opportunity of suggesting their preferred new road name/s for the local board's approval.

	Local iwi are consulted on proposed names for roads in the Papakura and Papakura areas. Auckland Council's road naming criteria typically require that road names reflect: • A historical or ancestral linkage to an area; • A particular landscape, environment or biodiversity theme or feature; or • An existing (or introduced) thematic identity in the area. **Auckland Design Manual** **Te Aranga Principles** http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te_aranga_principles

7.2.2. Whenua

Mana whenua descend from the land. The word whenua also refers to the placenta. At birth, this is traditionally buried in the land of the hapū, strengthening relationships with the land and with whānau. Land, water, air, flora and fauna are nga taonga i tuku iho, treasures handed down to our descendants.

Without a relationship with the land, mana whenua are dispossessed and have no place to stand. The land gives identity and also tūrangawaewae, a place to stand. Mana whenua have strong spiritual bonds to the land. Papatūānuku our Earth Mother provides unity and identity to the people and sustains us. Papatūānuku is seen as a living organism, sustained by species that facilitate the processes of ingestion, digestion and excretion. Pou whenua, the prestige of the land, relies on marae and human activity for its visible expression and the environment also provides sustenance. In return, mankind as the consciousness of Papatūānuku has a duty to sustain and enhance her life support systems.

Reduction in native ecosystems and changing land use has consequently affected the natural ecosystem balance. This is particularly the case where current land use is not ideal for the area, such as farming on marginal, hilly lands. Attempts to control natural processes have further impacted on the natural ecosystem balance. For example, attempts to control flooding, which occurs naturally and contributes to ecosystem balance, has exacerbated habitat decline, particularly when waters are further contaminated from other land use activities or have a higher than natural sediment loading. Habitats for indigenous flora and fauna are in decline or have been destroyed.

The ability to access and effectively utilise land is intrinsically linked to the ability of iwi to provide for their environmental, social, spiritual, cultural, and economic health and wellbeing.

The mauri of much of the land within our respective rohe has been adversely affected by its historical and current use. Ngāti Te Ata seek to restore the mauri of the land in balance with achieving our environmental, social, cultural, spiritual, and economic aspirations. We recognise that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users.

Any future development within the Papakura areas should demonstrate how it has considered and applied development principles that enhance the environment. Some of these principles are set out below. These principles include, but are not limited to:

- Development should restore the capacity of ecosystems and create or maintain ecosystems that function without human intervention.
- The natural hydrologic functions of a site should be preserved and preferably enhanced. In particular sensitive areas that affect the hydrology should to identified and preserved. This includes streams and their buffers, aquifers, floodplains, wetlands, steep slopes, high-permeability soils and areas of indigenous vegetation.
- Development should ensure clean groundwater recharge. The existing topography of the area should be maintained, and natural hazards should be effectively managed.
- The impacts of stormwater should be minimised to the greatest extent practicable by reducing imperviousness, conserving natural resources and ecosystems, maintaining natural drainage courses, reducing use of pipes, and minimising clearing and

grading. Impervious areas can be minimised by reducing the total area of paved surfaces. Where impervious areas are unavoidable, attempts should be made to break these up by installing infiltration devices, drainage swales, and providing retention areas.

- Mechanisms such as rainwater harvesting, rain gardens, roof gardens, and onsite storage and retention should be encouraged. Runoff storage measures should be dispersed through a site's landscape with a variety of detention, retention, and runoff practices.
- The use of stormwater treatment devices should be encouraged including on-site treatment systems, allowing for emergency storage and retention structures.
- Development should minimise pollution and waste and promote efficient and effective energy conservation and use. Water conservation should also be considered, including beneficial re-use on-site of stormwater and wastewater.
- Development should avoid the risk of cumulative adverse effects across the whole area.
- The diversity and uniqueness of a place should be fully understood and acknowledged (socially, culturally, spiritually, economically, and environmentally). The design of any development should incorporate this diversity and uniqueness, such as culturally appropriate design, interpretive panels, and commemorative pou whenua.
- The visual amenity of a development should be consistent with the surrounding environment.

7.2.2.1. Urban development

The future development and urbanisation of Papakura should not be at the expense of our natural and cultural environment and any new land use and development, should have positive environmental and cultural effects.

The Resource Management Act requires councils to monitor resource consents and compliance. However, our past experiences have been that this is not always carried out or that mana whenua are not kept informed. For us it is critical that future development of Papakura is monitored and that appropriate resource consent conditions are applied and carried out. Resource consent conditions should ensure that adverse effects on mana whenua cultural values are avoided, remedied, or at the least mitigated. It is also essential that future development is compliant with the Building Act 2004.

Ngāti Te Ata are also concerned that the future development and urbanisation of these areas could have an adverse effect on food production, especially for future generations. The southern areas have long been important horticultural areas due to the quality of the soil. There is a risk that future development and urbanisation will increase the pressure for yet more rural land to become urbanised, especially land just outside the rural urban boundary. This could result in the expansion of the rural urban boundary or removal of it altogether.

There is also a risk that reserve sensitivity concerns from new urban activities could make it more difficult for rural activities to be carried out. Future urban development needs to ensure it does not affect the viability of rural activities.

Table 1. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to urban development.

Issues	• Inappropriate form, location and scale of urban development. • Increased risk of cumulative adverse effects as land uses change and development intensifies. • Repeated strategies of planning have been implemented in this area over the last 20 years. Concerns on the stability of the current rural urban boundary and on-going pressures to expand it or remove it all together. • Loss of important horticultural land affecting future food production.
Mana whenua recommendations and aspirations	• Future planning and development of the areas should have a clear vision that recognises the diversity and uniqueness of the areas. This includes the role the areas have played as the 'food

	bowl of the south'. • The southern areas continue to play a vital role in food production for future generations. Future urban development needs to recognise that rural activities such as horticulture will continue throughout the wider area.. • Existing and future residents of Papakura and subsequent beneficiaries of the development of these areas gain a greater understanding of our history, connection to these places and our values. • Gateways to new town centres should appropriately reflect the character of the areas. • New development should use land efficiently, especially since urban expansion has reduced the extent of rural production land. • Mana whenua have already contributed to previous planning documents and outcomes for the wider southern area. This work should be drawn upon. • Future planning and development should be cohesive and integrated with existing urban areas. • New development should have positive environmental and cultural effects. Future planning should determine where and what are 'no-go areas'; then within those areas determine areas worthy of protection and saving and the corresponding management approach. • When making decisions on future development projects, cumulative effects must be considered. • Require resource consent conditions to be imposed that allow Iwi access to culturally and/or spiritually significant sites and sites of customary activities through the imposition of caveats on titles or providing for the registration of right-of-way servitudes. • Ensure in all development proposals that access is retained and improved to water bodies and cultural and/ or spiritual sites. • Management plans will be required as conditions of resource consent to ensure that critical environmental and cultural considerations are taken into account and that on-going

	monitoring and review occurs.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B2. Tāhuhu whakaruruhau ā-taone - Urban growth and form** B2.1. Issues B2.2. Urban growth and form B2.3. A quality-built environment B2.4. Residential growth B2.5. Commercial and industrial growth B2.7 Open space and recreation facilities B2.9 Explanation and principal reasons for adoption **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.4. Māori economic, social and cultural development B6.5. Protection of Mana Whenua cultural heritage B6.6. Explanation and principal reasons for adoption

7.2.2.2. Soil and earthworks

Soil is an important cultural resource and was used for various activities, such as plant cultivation and dye for garments. In the past iwi modified large areas of land for food production, such as kumara gardens. Kumara were an important source of food and our tupuna would add stone chippings and sand to the soil used for growing kumara. Many of these borrow/excavation pits are still visible today.

Taonga such as carvings and whāriki were stored in peat soils in wetlands to both hide and preserve them during times of trouble. Soil also has an important cleansing role. Only by passing treated waste through Papatūānuku can the mauri of water be restored.

Earthworks/land modification can significantly affect our cultural heritage, especially wāhi tapu or sites of significance. Earthworks can also affect land stability and water sources and result in the release of sediment. Ngāti Te Ata have concerns with the large-scale number of earthworks expected as Papakura are developed, and the implications that this may have. It is therefore imperative that cultural monitoring is undertaken by our kaitiaki (alongside the project archaeologist) and monitoring agreements with Ngāti Te Ata are in place as cultural remnants and taonga will undoubtedly be exposed during future development.

We are also concerned about the source of the large amounts of fill that will be needed for future development. Will it be locally sourced or brought in from outside the areas? If outside the areas, where from and will it be assessed for contaminants? Contaminants, while they can become inert over time, are activated when disturbed. It is our assumption that most of the fill will be overburden from other development and infrastructure projects in Papakura currently underway.

Table 2. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to soil and earthworks.

Issues	• Future development of these areas is expected to result in a significant number of large-scale earthworks. This includes 'cut and fill' used to create roads and various plan changes to accommodate building platforms. The thresholds for earthworks are problematic i.e. too high. • Earthworks may have an adverse effect on cultural heritage, land stability, and the mauri of water. • Sediment may be released into the environment, including that from contaminated soils. Potentially contaminated soil may be used as fill. • Loss of productive capacity/value of land in the south. • Degradation of soil from intensification of agricultural practices.

	• Removal of indigenous vegetation can cause erosion. • Soil erosion can cause sedimentation. • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Cultural monitoring agreements should be established, and must be undertaken by iwi kaitiaki (alongside the project archaeologist) during any development • Review the Auckland Unitary Plan for provisions on volume of earthworks triggers for mana whenua oversight. • Minimise earthworks and make maximum use of natural ground levels. • Ensure sufficient erosion and sediment control measures are in place for earthworks. Earthworks that have the potential to impact on waterways must have sufficient measures in place to ensure that adverse effects on water bodies are managed. • Riparian planting of appropriate, preferably indigenous, species must be promoted and increased to stabilise riverbanks and reduce erosion in the region. Plants should be 'eco-sourced / whakapapa plants' and consistent with local biodiversity. • Riparian vegetation must only be removed from river, lake and coastal/estuarine margins using methods that do not result in increased soil erosion in the long term. Any short-term effects must be managed to minimise any adverse effects. • When making decisions on future development projects, cumulative effects must be considered.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B6. Mana Whenua** B6.1 Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3 Recognising Mana Whenua values B6.6 Explanation and principal reasons for adoption **B7. Toitū te whenua, toitū te taiao – Natural resources**

	B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water B7.7 Explanation and principal reasons for adoption **B9. Toitū te tuawhenua - Rural environment** B9.1. Issues B9.2. Rural activities B9.3. Land with high productive potential B9.4. Rural plan change B9.5. Explanation and principal reasons for adoption **B10. Ngā tūpono ki te taiao - Environmental risk** B10.1. Issues B10.4. Land – contaminated B10.6. Explanation and principal reasons for adoption **National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health** This has established soil contaminant standards that protect human health for a range of land uses. It aims to identify and assess land affected by contaminants in soil when the land use changes, or the land is being subdivided, and, if necessary, require the remediation of the site or the containment of the contaminants to make the land safe for human use.

7.2.2.3. Erosion and sediment control

Soil erosion and inappropriate or a lack of sediment control can compromise the mauri of the land, rivers, lakes, and marine environments. It can be caused by activities such as intensive farming and forestry, vegetation clearance, and the development of urban areas (e.g. earthworks). It can also result in the contamination of land and waterways and the loss of important soil nutrients. Activities that accelerate soil erosion must be managed effectively.

It is vital that the significant urban development expected in Papakura follows best practice erosion and sediment controls. Current best practise is set out in Auckland Council's Earthworks Erosion and Sediment Control guidance (GD05). This will replace the legacy technical publication TP90.

While the effects of contaminants are most noticeable on water bodies, the sources and causes lie on the land and with how the land is managed. For example, the intensification of agricultural practices throughout our respective rohe increases the nitrogen and phosphorus loads and levels of faecal pathogens entering rivers, lakes, wetlands and estuaries. It also increases the risk of soil degradation, soil compaction, surface water runoff, and sediment loss from hill and flat land areas. The use of flocculants as part of sediment control can also be a contaminant. Flocculants are used when it rains and are generally a chemical poly aluminium chloride (PAC). They can have a devastating effect on the receiving environment if accidental over-dosing occurs.

The removal of indigenous vegetation in favour of pastoral farming, production forestry and roading has caused, and continues to cause, accelerated soil erosion, particularly on hill country. This is delivering inflated loads of sediment to rivers, lakes, estuaries and coastal marine areas and causing significant negative impact on water quality and aquatic biodiversity. The removal of vegetation for urban development, such as roads, plan change and building platforms, will also have a similar effect.

Clear-felling harvesting practices create the potential for soil erosion which causes sedimentation of receiving waterways and the coastal environment and smothers in-stream habitat and ecological values. This applies both within the context of forestry but can also apply to riparian management particularly invasive/pest plant removal along waterbodies.

Fluctuations in water levels (volume/quantity), accretion (gradual build-up of sediment or other natural material), wave action and water flow can all influence erosion potential, particularly along river and lake banks, around river islands and along the coast.

Iwi kaitiaki must be involved in the monitoring of sediment and silt control management, fencing and mitigation plans during any future development.

Table 4. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to erosion and sediment control.

Issues	• Amount of sediment being released into the receiving

	environment. • Use of flocculants and potential for accidental overdosing. • Intensification of agricultural practices and levels of contaminants entering waterways or put onto/into land. • Activities that accelerate erosion (e.g. clearance of indigenous vegetation). • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Effectively manage activities that accelerate soil erosion e.g. vegetation removal and intensive agricultural practises. • Effectively manage the impact of contaminated land on the surrounding environment. Ensure contaminated land is not used as fill. • When making decisions on future development projects, cumulative effects must be considered. • Restore and protect highly erodible lands e.g. retire highly erodible land from farming, prohibit the clearance of indigenous vegetation and soil disturbance on highly erodible land that could cause further erosion and use locally sourced indigenous vegetation during restoration. • Promote the direction of funds to support local reforestation initiatives on marginal lands. • Promote the adoption of best practice land and soil management that minimises soil erosion, nutrient leaching, and sediment and nutrient runoff. • Encourage research directed at developing technology and management practices that will minimise nutrient leaching and runoff. • When undertaking earthworks 'applicants' must strive to achieve a much higher percentage of sediment retention onsite i.e. strive to meet best practice such as GD05, rather than just meeting 'bottom line' minimum requirements such as TP90. There are proven ways to reduce the amount of sediment entering the ecosystem and those which are supported are: - create a series of sediment pools instead of just one fore bay silt pond - use of filter/compost socks around cesspits and drains

	- use of an organic flocculent rather than chemical, when a flocculent is necessary. There are a variety of organic flocculent available currently on the market e.g. HaloKlear. - use of super silt fences in conjunction with silt ponds as a 'treatment train approach' - in the absence of silt fences use silt ponds, hay bales
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional policy statement** **B6. Mana Whenua** B6.1 Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3 Recognising Mana Whenua values B6.6 Explanation and principal reasons for adoption **B7. Toitū te whenua, toitū te taiao – Natural resources** B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water B7.7 Explanation and principal reasons for adoption **<u>Erosion and Sediment Control guidelines (GD05)</u>** Auckland Council has worked with industry experts and mana whenua to produce the **GD05 document**, which provides guidance for regulators and developers to safely and effectively incorporate sediment control practices into all scales of land development. **A2.0 Fundamental principles of erosion and sediment control** The following ten fundamental principles of erosion and sediment control provide best practice guidance for minimising the adverse effects of erosion and sedimentation through the planning, construction and maintenance phases of a project. These should be followed when preparing and implementing an erosion and sediment control plan: 1. Minimise disturbance 2. Stage construction 3. Protect slopes 4. Protect watercourses 5. Rapidly stabilise exposed areas 6. Install perimeter controls and diversions 7. Employ sediment retention devices 8. Get trained and develop experience 9. Adjust the ESC Plan as needed 10. Assess and adjust your ESC measures *Note: GD05 will replace TP90 – Erosion and Sediment Control*

	Guidelines for Land Disturbing Activities in the Auckland Region (1999, and 2007 update), and supersedes that guideline. http://content.aucklanddesignmanual.co.nz/project-type/infrastructure/technical-guidance/Documents/GD05%20Erosion%20and%20Sediment%20Control.pdf **NZ Transport Agency's 'Erosion and sediment control standard for State highway infrastructure'.** The guidelines have been developed to assist roading practitioners with the selection and design of erosion and sediment control practices. The guidelines demonstrate our commitment to lowering environmental impacts, social and environmental responsibility, and improving the contributions of state highways to the wellbeing of New Zealand. The inspection forms are designed to provide guidance on how to implement erosion and sediment control practices on the ground. https://www.nzta.govt.nz/assets/resources/erosion-sediment-control/docs/erosion-and-sediment-control-guidelines.pdf

7.2.3. Wai (Water)

Ko te wai te ora o nga mea katoa

Water is the life giver of all things

Ngāti Te Ata have strong cultural, traditional and historic links with wai. Water is the life giver; it represents the blood of Papatūānuku, the Earth Mother, and the tears of Ranginui, the Sky Father. Streams, rivers, lakes, puna, wetlands and coastal waters are our taonga. These taonga are spiritually significant and closely linked to our identity, and it is the responsibility of our kaitiaki that they protect and manage these taonga for present and future generations. We continue to advocate the importance of healthy uncontaminated water throughout Tāmaki Makaurau.

Waterways are home to our many taniwha that look after our people and ensure their physical and spiritual protection. The wider Manukau and Papakura, Papakura, Drury and Opaheke areas have many significant waterways such as Te Mānukanuka o Hoturoa, Papakura Stream, Waipokapū (Hays Stream), Mangapū (Symonds Stream), Ngakaroa Stream, Whangamaire Stream, Hingaia Stream, Te Maketu Stream. These continue to be under threat and our traditional activities, fisheries and access to them are compromised. They are not managed in accordance with our tikanga preferences.

Natural waterways should not be altered (e.g. moved or piped). Nor should a degraded state of a waterway become the 'baseline' when considering future development.

Ngāti Te Ata aspire to have waters that are drinkable, swimmable, and fishable. However this is limited by a number of factors such as the concentrations of E.coli, eutrophication, suspended sediments, arsenic and mercury and stormwater runoff contaminants. Iwi have the right to drink clean water at any of our marae throughout Tāmaki Makaurau. It is also our right to eat the kai from our land and waterways without fear of being poisoned or suffering some other aspect of ill health.

Water is highly valued for its spiritual qualities as well as for drinking, transport, irrigation and as a source of kai. Bodies of water that our iwi include in our different whakapapa have mana as ancestors, the Waikato River as an example. Their physical and spiritual qualities are key elements in the mana and identity of iwi, hapū and whānau.

Water is defined in terms of its spiritual or physical state as shown in the table below.

Table 1: Categories of Water

Waiora	Purest form of water, with potential to give and sustain life and to counteract evil.
Waimāori	Water that has come into unprotected contact with humans, and so is ordinary and no longer sacred. Has mauri.

Waikino	Water that has been debased or corrupted. Its mauri has been altered so that the supernatural forces are non-selective and can cause harm.
Waipiro	Slow moving, typical of swamps, providing a range of resources such as rongoa for medicinal purposes, dyes for weaving, eels and birds.
Waimate	Water which has lost its mauri. It is dead, damaged or polluted, with no regenerative power. It can cause ill-fortune and can contaminate the mauri of other living or spiritual things.
Waitai	The sea, surf or tide. Also used to distinguish seawater from fresh water.
Waitapu	When an incident has occurred in association with water, for example a drowning, an area of that waterway is deemed tapu and no resources can be gathered or activities take place there until the tapu is lifted.

Source: E M K Douglas, 1984[5]

Mauri is the binding force between spiritual and physical; when mauri is extinguished, death results. Mauri is the life force, passed down in the genealogy through the atua to provide life. It is also strongly present in water; the mauri of a water body or other ecosystem is a measure of its life-giving ability (or its spiritual and physical health). Where mauri is strong, flora and fauna will flourish. Where it is weak, there will be sickness and decay.

It is therefore imperative that nothing adversely impacts upon its integrity. Such an action detrimentally affects the mauri of the resource and consequently the mana, wellbeing and health of the people. The key here is the importance of not altering the mauri to the extent that it is no longer recognisable as a healthy component, waiora.

Mixing water of different types is a serious concern because the mauri of a water body can be destroyed by an inappropriate discharge, with serious consequences for the ecosystem concerned. For example, the discharge of wastewater or stormwater into natural water (fresh or salt water). Our reliance on the spiritual and physical well-being of the water body will also be affected. The diversion or combining of waters from different sources or catchments is considered inappropriate.

The quality of water determines the relationship that the tribe has with its waters. Environmental degradation, at a national level, has occurred at a large cost and the physical, chemical, and biological quality of water has deteriorated because of both point source pollution (discharges into a body of water at a single location), and non- point source pollution (contamination from diffuse sources).

Mana whenua hold on to the belief that water is pure when it leaves the heavens, and with

[5] E M K Douglas; New Zealand. Commission for the Environment.; University of Waikato. Centre for Māori Studies and Research. 'Waiora, waimaori, waikino, waimate, waitai: Māori perceptions of water and the environment: proceedings of a seminar; Hamilton, NZ: The Centre, 1984

today's technology and in the ever-increasing pollution created by man that there should be a natural treatment train approach to retain the cleanliness of the water from the skies to the sea.

The waters of the Auckland region have been modified to support economic gains, and the impacts of previous poor management practices are increasingly being seen. As a result, human impacts from such uses as farming/agriculture, wastewater discharges, damming, horticulture, urban development, alterations to the natural hydrology (straightening/piping) of rivers and streams, and forestry conversions have modified natural water flows and increased the degree of contaminants that a water body receives resulting in a decrease in water quality of rivers and streams.

Water is a fundamental component for all dimensions of life. Water not only sustains life, but also serves an economic, social, cultural, spiritual, and political purpose. Regardless of the significance of water, the increase in water contamination by cities, industries, and agriculture/horticulture has led to the deterioration of the mauri of water.

7.2.3.1. Waterways

In the past waterways provided travel, trade and communication for the tribes, as well as a resource for food. The waterways were the life blood connecting tissue between kāinga, pā, cultivations and traditional collecting resource areas. As such they are a significant part of our cultural landscape.

It is crucial that future urban development of Papakura recognises and respects the importance of our coastal and inland waterways; in particular Te Mānukanuka o Hoturoa and the waterways that flow into it.

Ngāti Te Ata does not accept the altering of a natural waterway; this alters its natural state. Nor do we accept that because a natural waterway has been previously 'straightened' by previous landowners, that it becomes a 'drain', it still has water flowing within it, water that still has mauri.

Also, we do not accept that because an area of swamp, wetland or stream has become degraded through past land use (e.g. dairy farming, horticulture etc.) that it becomes the 'base line' if the intent is to redevelop it. It is always possible to restore and enhance any degraded waterway through the development process. It is usually only a matter of willingness from Harbour View Heights LP and Auckland Council to achieve this.

The wider Papakura Stream, Waipokapū (Hays Stream) and Mangapū (Symonds Stream) Catchments have come under increasing pressures from intensifying land-use (particularly agricultural) and residential development. For instance, continuous forest cover now only occurs in the upper headwaters of the catchment, with the extent of forest vegetation cover reducing through the course of the Papakura Stream. This is evidenced by the diminishment of the stream corridor and natural habitat within the residential and industrial urban environments of Papakura.

Table 9. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to waterways.

Issues	• Past land uses and practices have altered and degraded waterways. • Future urban development could adversely affect waterways e.g. loss of streams, wetlands or floodplains; reduced water quality etc. • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Future urban development should protect, rehabilitate and enhance waterways, especially where previous land use has

	degraded it. • Preserve the physical integrity of receiving streams. • Streams are well integrated with town centres with use of stream management plans and special policy requirements (green space, infrastructure, wider riparian margins). • Development around streams/awa is limited to maintain access, preserve amenity, retain views and protect water quality e.g. use of 20m setbacks, use of park edge roads, lower density housing. • Address existing use rights e.g. Industrial land discharges. • Transport network planning across the wider southern area must consider stormwater treatment infrastructure. • Involvement in stormwater management planning and kept informed of the processing of the network discharge consent for the area. • Council to provide watercourse assessment reports which provide baseline information on the existing condition of waterways. • Decisions on use of reserves or similar provision in plan change applications shall give priority to protecting the water body health regardless of the water body or plan change size. • When making decisions on future development projects, cumulative effects must be considered. Proposed developments shall demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to how the development: • Preserves and preferably enhances the natural hydrologic functions of the site • Identifies and preserves sensitive areas that affect the hydrology, including streams and their buffers, floodplains, wetlands, steep slopes, high-permeability soils and areas of indigenous vegetation • Maintains recharge of aquifers with clean uncontaminated water • Effectively manages natural hazards

	• Considers beneficial re-use on-site of stormwater and wastewater • Considers water conservation • Provides for visual amenity consistent with the surrounding environment • Minimising stormwater impacts to the greatest extent practicable by reducing imperviousness, conserving natural resources and ecosystems, maintaining natural drainage courses, reducing use of pipes, and minimising clearing and grading • Providing runoff storage measures dispersed through the site's landscape with a variety of detention, retention, and runoff practices • Where they will be of benefit, encouraging the use of mechanisms such as rainwater harvesting, rain gardens, roof gardens, and onsite storage and retention • Where they will be of benefit, encouraging the use of stormwater treatment devices including on-site treatment systems, allowing for emergency storage and retention structures • Such areas that have unavoidable impervious areas, attempt to break up these impervious areas by installing infiltration devices, drainage swales, and providing retention areas • Minimise imperviousness by reducing the total area of paved surfaces • Maintain existing topography and pre-development hydrological processes.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional policy statement** **B6. Mana Whenua** B6.1 Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3 Recognising Mana Whenua values B6.4. Protection of Mana Whenua cultural heritage B6.6 Explanation and principal reasons for adoption **B7. Toitū te whenua, toitū te taiao – Natural resources** B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water

	B7.7. Explanation and principal reasons for adoption **B8. Toitū te taiwhenua - Coastal environment** B8.1. Issues B8.2. Natural character B8.3. Plan change, use and development B8.4. Public access and open space B8.6 Explanation and principal reasons for adoption **The New Zealand Coastal Policy Statement** **National Policy Statement for Freshwater Management 2014 (amended 2017)**

7.2.3.2. Water Quality

Ngāti Te Ata aspire to have waters that are drinkable, swimmable, and fishable with the water quality at least at the level it was before the impact of European settlement.

For Ngāti Te Ata the quality of water determines our relationship we have with it. The waters of the region have been modified for economic gains, and the effects of poor management practices relating to activities such as farming, horticulture, forestry, damming, wastewater, and urban development are increasingly being seen. These practices have altered the natural hydrology of rivers and streams (e.g. straightening, decreased water flow) and increased pollution. Point source and non-point source pollution has resulted in significant environment degradation, effecting the physical, chemical, and biological quality of water.

Water quality is often poor in areas where high levels of agricultural activity leach pollutants into groundwater. The nature of non-point source pollution, non-compliant discharges of urban run-off, and sewage effluent make it difficult to manage water quality, resulting in the accumulation of contaminants in sensitive environments. Point source discharges, such as those from wastewater treatment plants, can be highly organic and cause a reduction in water oxygen levels. This can stress fish life.

By-products of the previously mentioned activities contribute to the increase in nutrient levels and accumulation of key contaminants in water. Presence of metals such as iron, manganese, boron, mercury, and arsenic can have harmful effects on human health. Likewise, the use of herbicides, pesticides, insecticides, and fungicides are also recognised as potential contaminants of water. Water clarity can be altered by activities such as sand dredging/mining and soil erosion that increases the risk of sedimentation. Increased suspended sediment in waterways can have an adverse effect on ecosystems such as through smothering aquatic life in estuaries.

Contributing contaminants in water degradation are the levels of nitrogen and phosphorous. Nitrogen is found in groundwater (in the form of nitrate) and is monitored for health and environmental reasons. Elevated levels of nitrogen indicate the presence of other pollutants in freshwater and can pollute surface water. A key issue is that, with increasing nitrogen and phosphorous levels, the risk of harmful algal blooms also increases threats to human and animal health. Increasing nutrients also increases nuisance aquatic weed growth and, with increasing algae, reduces water clarity. Elevated pathogen (bacteria, such as E. coli, and viruses) levels in water are a risk to human and animal health.

Another major contributor to the quality of water is the introduction and poor management of pest species. The quality of water and its role in the natural biodiversity of waterways has been greatly altered because of transporting and holding pest fish and plant species. Pest fish (e.g. koi carp, catfish, perch, and tench) have stripped water channels of vegetation as well as excluded or out-competed native fish species. Similarly, pest plants (e.g. hornwort, yellow flag, and alligator weed) are also being transported by water and deposited on lands, where they have dominated and crowded out native flora.

Table 5. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to water quality.

Issues	• Degradation of water quality has happened at a national and local level. Adverse effects are becoming more evident. • Adverse effects caused by past land uses and practices such as farming, horticulture, urban development, point and non-point source discharges, modified waterways and decreased water flow, pest species, erosion and sedimentation, increased nutrient levels • Increased nutrient levels and contaminants in waters are a risk to human and animal health • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Ngāti Te Ata aspire to have waters that are drinkable, swimmable, and fishable with the water quality at least at the level it was before European arrival. • When making decisions on future development projects, cumulative effects must be considered.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**Auckland Unitary Plan (operative in part)** **Chapter B Regional Policy Statement** **B6. Mana Whenua** B6.1 Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3 Recognising Mana Whenua values B6.6 Explanation and principal reasons for adoption **B7 Toitū te whenua, toitū te taiao – Natural resources** B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water B7.7. Explanation and principal reasons for adoption **National Policy Statement for Freshwater Management 2014 (amended 2017)** **The New Zealand Coastal Policy Statement 2010**

7.2.3.3. Groundwater, recharge and water allocation

Ngāti Te Ata anticipate the future urban development of Papakura will have a significant adverse effect on groundwater in the long-term, especially if the lowering of groundwater levels is permanent. The key issue is to ensure the aquifers do not get contaminated. That's why it is vital to identify puna and the potential impact on these resources.

Groundwater recharge is vital to retain base flows within streams, and to keep aquifers recharged. In some areas (depending on soil type) rainwater can take between 1-100 years to seep down into aquifer. Stream base recharge does not take so long. Piping of any water flow lowers the base flow of a stream and causes higher peak flows. Impervious cover also has a devastating effect on stream base flow health. Up to 10 percent impervious cover of any site reduces base flow by 50 percent. Up to 50 percent and over of impervious cover of an area totally negates the ability for stream base flow recharge (Dr Tom Schueller).[6]

Our maunga and tuff rings are a direct avenue for groundwater recharge because of their porous nature and it is therefore imperative that they are not built upon or modified so they can continue to function as they are intended. Our aquifers are being constantly relied upon as a source of water supply. Aquifer water can take between two and 100 years to regenerate depending on soil type. Some of our aquifer in the Auckland Region are already fully allocated. Others are over allocated and already have saline intrusion. This is not sustainable, and ground water recharge must be applied in all instances. Water allocation must be consistent with restoring and protecting the health and well-being of water bodies within our rohe, including aquifers.

Our aquifer and groundwater resources are slowly depleting and becoming polluted at a fastening rate as our population continues to grow. While not necessarily 'taking groundwater' new houses continuing to be built are taking away the earth's natural way of recharge by way of impervious surfaces. Each new dwelling, road, cycle/pedestrian way prevents rainwater from naturally permeating through the ground

The practice of using soak pits for contaminated road runoff with no prior treatment also adds to the pollution of groundwater. Ngāti Te Ata are concerned that contaminant levels measured in groundwater will exceed the permitted activity criteria and will not be consistent with water quality in the receiving environment. On-going discharge of low levels of contaminants into the groundwater, will generate levels of risk to the environment and human health.

Before any future development of Papakura is carried out, further information is required to better understand the current state of groundwater and the effects future development may have. For example, what effects will the lowering of groundwater have on aquifers with possible long-term saline intrusion? What are the effects on ground settlement? Our past experiences with large scale housing and industrial plan changes is that they can cause ground settlement, which is a major concern to us.

[6] Dr. Tom Schueller is a leading expert in groundwater recharge, and his evidence was taken into account at an Environment Court hearing regarding the Long Bay marine reserve area during a proposed development.

Table 8. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to groundwater, recharge and water allocation.

Issues	• Disruption to natural recharge of groundwater and stream base flow due to increased urban development. • Adverse effects of lowering groundwater e.g. ground settlement, saline intrusion. • Increased risk of cumulative adverse effects as land uses change and development intensifies. • Ongoing discharge of low levels of contaminants into groundwater which will adversely affect the environment and human health. • Protection of maunga and tuff rings as an avenue for direct groundwater recharge.
Mana whenua recommendations and aspirations	• Ensure groundwater recharge to retain base flows within streams, and to keep aquifers recharged. • Commissioned reports are undertaken to carry out an initial groundwater study based on information and results from previous studies. Ngāti Te Ata request to be updated and informed, as these reports become available. • Support the promotion of innovative green business initiatives and practices. For example, the use of low-impact building materials, packed gravel or permeable concrete instead of conventional concrete or asphalt, to enhance replenishment of ground water. • When making decisions on future development projects, cumulative effects must be considered. • The water allocation framework must be underpinned by the following principles: - Recognition that mana whenua iwi have rights and interests in water. - Unauthorised water takes are subject to immediate enforcement action to ensure a level playing field for all water users. - All water takes (excluding those required for civil or general emergency) should be accounted for within the allowable

	limit. - The framework for allocating water to users should focus primarily on ensuring the health and well-being of waterways and secondly on contributing to the long-term economic, cultural, spiritual, environmental, and social well-being. • The water allocation framework must cater for all catchments and particularly consider catchments: - that have no significant current or foreseeable demand pressure - that continue to have water available for use and a trend of increasing demand towards full allocation - that are fully allocated - Where water is over allocated and all or any of that over allocation needs to be phased out
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B6. Mana Whenua** B6.1 Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3 Recognising Mana Whenua values B6.6 Explanation and principal reasons for adoption **B7 Toitū te whenua, toitū te taiao – Natural resources** B7.4. Coastal water, freshwater and geothermal water B7.7. Explanation and principal reasons for adoption **B10. Ngā tūpono ki te taiao - Environmental risk** B10.1. Issues B10.4. Land - contaminated **<u>National Policy Statement for Freshwater Management 2014 (amended 2017)</u>** **<u>The Resource Management (National Environmental Standard for Sources of Human Drinking Water) Regulation 2007</u>**

	Auckland Code of Practice for Land Development and Plan change[7] **Chapter 4. Guidance for Stormwater Code of Practice (2015)** In particular section 3.20 Groundwater Recharge Pits in Recharge Areas Groundwater recharge is necessary in areas with peat soils to maintain underlying aquifer water levels and geotechnical stability. Dewatered peat soils are subject to shrinking and ground surface settlement. The requirement for groundwater recharge is to be considered and specific design and council approval is required for any development in an area where peat soils can be anticipated. In particular, there is a significant area of peat and soils with high organic content in the Papakura area. Refer to Auckland Council technical report TR2013/040 (Stormwater Disposal via Soakage in the Auckland Region) for design guidance for all soakage systems. TR2013/040 also defines the likely extent of peat soils within the legacy Papakura District. However, the presence or absence of peat shall be confirmed by geotechnical investigation. Refer to the Proposed Auckland Unitary Plan (PAUP) and operative district plans for other requirements regarding groundwater recharge in peat areas. (http://www.aucklanddesignmanual.co.nz/project-type/infrastructure/codes-of-practice/stormwatercodeofpractice/guidance/design/GroundwaterRechargePitsinRechargeAreas)

[7] This relates to assets that will be transferred to Auckland Council.

7.2.3.4. Stormwater

Stormwater is a term commonly used in today's climate as referring to all water run-off, both clean (i.e. from roof tops) and contaminated (from roads, access ways, silt etc.). Past stormwater practice has been to get it all into a pipe and out of the way as fast as possible, usually draining into curb and channel, a cesspit then piped into the nearest waterway. This practice results in mixing stormwater with freshwater. This not only wastes water but also degrades the mauri of the water and is a culturally provocative act in the same vein as discharging treated effluent or waste directly into water.

There has always has been a strong argument within New Zealand society regarding economic gain versus environmental and cultural gain. Because money talks, the gains more often than not are weighted on behalf of the economic argument. However, Ngāti Te Ata will always advocate the highest level of treatment of stormwater before it is discharged into our waterways, and that the protection of the mauri of all-natural waterways and the food producing capacity of natural waterways is protected and enhanced, as is their life supporting capacity. Our cultural position is that we advocate water conservation and efficient use of water, oppose the direct disposal of any waste into waterways and require that waste pass through the soils, or through other innovative means, before discharge. Iwi living both on the Waitemata and Manukau despair at the despoiling of our harbours, long treasured for their fisheries.

Ngāti Te Ata also promote the regeneration of any wetland (even if degraded) as wetlands featured prominently in the past as nature's natural filters. Natural wetlands should not be used as a stormwater filter device, or they will become a source of pollution. Natural wetlands should only be used to filter stormwater once it has passed through at least two forms of treatment.

The mixing of clean roof water runoff and contaminated road water is now considered a wasted resource, and often the cause of stormwater devices becoming 'inundated' during heavy rainfall, leading to further pollution and erosion of natural waterways. Often in the common 'stormwater pond' the sediments that have 'dropped out' during the 'settlement' phase within the ponds are 're-suspended' during heavy rain fall and inundation, and so all those contaminants become 'mobile' again and are flushed out of the pond and into the water ways, making the pond in-effective, and a source of contaminants.

New approaches to treating contaminated road runoff and stormwater in general are constantly being investigated and methods are becoming more 'natural'. Ngāti Te Ata currently promote the 'treatment train' approach as current best practice. This promotes at source retention, provides quality contaminant removal, less inundation at the final stage, ensures the cost is more evenly spread, and is easier to maintain.

The treatment train approach includes methods such as roof water detention on site via rain tanks and or soakage pits, where clean rainwater can be reused or used to recharge the underground water systems as first treatment; then road water to vegetated swale and/or rain-garden; and then to a wetland for a final 'polish'. Natural stream greenways are being designed into natural waterways instead of piping to produce a more natural look, and

further treatment. This is particularly important when creating a 'coastal or stream outfall', natural vegetated, semi rocked outfall/flow structures also add additional treatment and are more natural.

Rain gardens/swales for contaminated road water retention/detention, underground Stormwater 360 or Hynds Up-Flo devices can be used where a site is already developed if space is available and then a wetland or attenuation device (large vegetated dry swale system) for a final 'polish'. This system is currently best International practice; it serves to reduce initial runoff by infiltrating the first 10mm back into source, while containing contaminants, and adding to the recharge of the ground water. This also lessens volumes to device, which improves the function of the treatment device.

It is important to note that as time goes by technologies change and monitoring has time to gather data and gain understandings of how stormwater is best treated. At the very least we expect all cesspits to be fitted with a 'stormwater 360 litter trap' or 'enviro-pod'. These devices fit easily into a cesspit and have been designed to fit under the grate for easy convenient installation and cleaning. The reference to and addition of the GD01 stormwater guidelines is promoted.[8] Mana Whenua have had input into these designs and if used in a treatment train approach they an effective guideline to encouraging better stormwater quality outcomes.

Green roofs are also becoming popular mainly in overseas countries, and where pollution is a problem. The green roof concept not only adds to more oxygen being produced but to the health and well-being of people who can grow their own vegetables, fruit trees etc.

The separation of clean roof water from contaminated road runoff must become a priority for all new development, both 'brown fields' and 'greenfield' development e.g. development of Papakura. This is easy enough to do. The provision of roof tanks to capture clean water, which is then reused for outdoor, and some indoor use is important, if we (citizens and residents) are to retain enough available water for future generations. Excess water can then be directed to groundwater recharge via soakage pits, and any additional can then be slowly released into the rest of the infrastructure.

Table 10. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to stormwater.

Issues	• Mixing of waters, especially clean roof water with contaminated run off. • Treatment of contaminated stormwater – follow best practice. • Efficient use of water. • Increased risk of cumulative adverse effects as land uses

[8] This document was produced by Auckland Council to provide guidance on stormwater management devices. Cunningham, A., Colibaba, A., Hellberg, B., Silyn Roberts, G.., Symcock, R., Vigar, N and Woortman, W (2017*) Stormwater management devices in the Auckland region.* Auckland Council guideline document, GD2017/001.

	change and development intensifies.
Mana whenua recommendations and aspirations	• When making decisions on future development projects, cumulative effects must be considered. • 'Clean' and 'contaminated' waters are not mixed i.e. no direct disposal of any waste into waterways, including wetlands. • Highest level of stormwater treatment should be used before it is discharged into waterways. This includes, but is not limited to: - use of 'treatment train' approach - use of raingardens/swales and green roofs - all cesspits to be fitted with a 'stormwater 360 litter trap' or 'enviro-pod' - use of the new GD01 stormwater management devices guideline as an appropriate means to support the mitigation of stormwater issues.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B3. Ngā pūnaha hanganga, kawekawe me ngā pūngao - Infrastructure, transport and energy** B3.1. Issues B3.2. Infrastructure B3.5. Explanation and principal reasons for adoption **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.6. Explanation and principal reasons for adoption **B7. Toitū te whenua, toitū te taiao – Natural resources** B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water B7.7. Explanation and principal reasons for adoption **<u>The New Zealand Coastal Policy Statement 2010</u>** **<u>Auckland Code of Practice for Land Development and Plan change</u>**

	Chapter 4. Guidance for Stormwater Code of Practice (2015) The purpose of this is provide minimum standards for the design and construction of new public stormwater assets and of new assets which are to be vested in council ownership. This is to be used in conjunction with GD01 and GD04. **<u>Stormwater Management Devices in the Auckland Region (GD01)</u>** This guideline document '…provides detailed design considerations aligned with the Auckland Council philosophy of stormwater management – where cultural values, social needs and natural features are considered as part of the functional design of the stormwater network – to achieve a resilient and sustainable outcome under the principles of water sensitive design.'[9] This will replace TP10. **<u>Water Sensitive Design for Stormwater in the Auckland Region (GD04)</u>** This guideline document provides overall guidance on the principles and process of water sensitive design.

[9] Cunningham, A., Colibaba, A., Hellberg, B., Silyn Roberts, G.., Symcock, R., Vigar, N and Woortman, W (2017) Stormwater management devices in the Auckland region. Auckland Council guideline document, GD2017/001. Page iii

7.2.3.5. Wastewater

The discharge of human effluent into natural water bodies is culturally offensive and unacceptable. Only land-based treatment through Papatūānuku can cleanse this type of waste. Our preference is for land-based disposal or at least a significant percentage of it.

New ideas and innovative technologies need to be explored for the treatment of wastewater. For example, using power free natural aerating processes, instead of mechanical pumps etc. to treat wastewater to advanced secondary levels. Nature is one huge recycling mechanism. It harnesses these forces that have been quietly working together for thousands of years to break down and decompose waste all around us. It then positions them in an enclosed eco-system that simulates the forest floor, to treat and break down your wastewater until it is perfectly safe to be re-introduced into the environment, via the soil.

Moving up the chain of life-forms capable of digesting solid matter from human and food wastes, early conclusions form the opinion that early vermiculture and biological processes offered by far the best means of treatment for solid waste, without using mechanical or electronic means. It has been shown, through extensive trialling worldwide, these vermiculture processes which reduce the solids by up to 95 percent, are unmatched by any other process. There are no mechanically moving parts in these processes and nature's power is free.

Ngāti Te Ata assume all future urban development in Papakura will be reticulated i.e. no on-site waste disposal. We are concerned what the effects of both residential and industrial trade wastes will be on existing infrastructure.

Table 11. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to wastewater.

Issues	• Discharge of effluent into natural water bodies is culturally offensive, land-based treatment is required instead. • Effects of new urban development on existing wastewater infrastructure including increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Land-based treatment of effluent is preferred. • Exploration of natural processes rather than mechanical to treat wastewater, including vermiculture. • When making decisions on future development projects, cumulative effects must be considered.

Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B3. Ngā pūnaha hanganga, kawekawe me ngā pūngao - Infrastructure, transport and energy** B3.1. Issues B3.2. Infrastructure B3.5. Explanation and principal reasons for adoption **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.6. Explanation and principal reasons for adoption **B7. Toitū te whenua, toitū te taiao – Natural resources** B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water B7.7. Explanation and principal reasons for adoption **<u>On-site Wastewater Management in the Auckland Region (GD06)</u>** This is currently a draft document but aims to provide 'technical guidance for the design, installation, and management of on-site wastewater systems, in accordance with site and soil conditions encountered in Auckland.'[10] It will eventually replace TP58.

[10] Z, Chen and G Silyn Roberts. (2018) On-site Wastewater Management in the Auckland Region. Auckland Council guideline document, GD2018/006. Draft for consultation. Page i.

7.2.4. Biodiversity

Biodiversity is integral to Ngāti Te Ata. We are not separated from it; rather it is part of us and our conception of health and wellbeing. Biodiversity continues to be under threat despite successive plans to turn the tide. Its value cannot be over-estimated, and it is interwoven with many of our traditional values and practices. As kaitiaki Ngāti Te Ata take an ecosystem view and we have a responsibility to manage and protect healthy ecosystems and the biodiversity that they support.

Increasing biodiversity can positively affect three realms:

- **Ecosystem:** Diverse ecosystems are better able to maintain high levels of productivity during periods of environmental variation than those with fewer species.
- **Economic:** Stabilised ecosystems ensure the delivery of ecological goods (e.g. food, construction materials, and medicinal plants) and services (e.g. maintain hydrological cycles, cleanse water and air, and store and cycle nutrients).
- **Social:** Visual and environmental diversity can have positive impacts on community and psychological well-being.

Indigenous vegetation is a significant element of biodiversity. Post-1840, much of the indigenous vegetation in Tāmaki Makaurau has been removed, and most indigenous flora and fauna are threatened by a lack of adequate legal protection, incompatible adjacent land uses and human-related impacts within their catchments.

The loss of habitat and introduced pests have been a major reason for the decline and extinction of many indigenous plant and animal species. Losing an indigenous species impacts on the whakapapa of the landscape and threatens the viability of Māori culture and traditional activities. Extinction or decline of a species or habitat has an impact on mātauranga about the ecosystem and environment and the information that can usefully be passed on to future generations. To promote the return of native birds and insects back into the surrounding environment, waterways and streams such as Slippery Creek need to be cleared of all rubbish and planted out with indigenous vegetation.

The introduction of foreign species into New Zealand ecosystems has also had devastating effects on indigenous species and their habitats. Many of these introduced species are invasive pests (plants, animals, and micro-organisms) that have caused harm to the environment, economy, and/or human health. Weed species such as wattle, privet, woolly night shade, agapanthus and others should be removed, and other exotic species should be replaced with indigenous species that are ‘eco-sourced / whakapapa plants’.

The loss of indigenous trees and plants from the productive and human-occupied landscape continues to compromise the health of the natural environment by lessening the area of suitable habitat for taonga species, severing the vegetation corridors that are essential for the dispersal of indigenous species, and reducing the contaminant buffering and cleansing function that indigenous vegetation can perform. Ngāti Te Ata are concerned that inefficient resource development, use, associated activities and infrastructure risks are compromising

and depleting the remnants of natural vegetation that remain in the region and serve as a reminder of the original natural character of the landscape.

Existing pockets of native planting must be protected, enhanced and actively managed. Ecological corridors can provide important links between larger areas of high value indigenous habitats. These corridors should include, but are not limited to appropriate riparian margins, gully systems, esplanade reserves, and vegetation planted alongside road corridors.

Any loss of native vegetation must be offset by the planting of other native varieties, replacing 'like for like' wherever possible. However, the indiscriminate use of indigenous plant material not sourced from local plant material (i.e. not 'eco-sourced / whakapapa plants') for restoration and development rehabilitation projects continues to alter the natural character of the region and the genetic composition of the remaining natural plant and animal populations. Such use needs to give consideration to strengthening the genetic pool of indigenous species.

An example of area specific provisions in the Auckland Unitary Plan that seek to enhance the ecology of the area can be found in the Precinct provisions require riparian margins to be planted either side to a minimum width of 10m measured from bank of the stream. Planting is also required to be native vegetation that are 'eco-sourced / whakapapa plants' and consistent with local biodiversity.

Ngāti Te Ata support the use of these area specific provisions, such as these in precinct to achieve improved ecological and biodiversity outcomes.

Table 14. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to biodiversity.

Issues	• Biodiversity is integral to mana whenua. • Biodiversity is under continued threat, through a lack of inadequate legal protection, incompatible adjacent land uses and human-related impacts within their catchments. • Significant loss of indigenous flora and fauna is a primary risk to biodiversity.
Mana whenua recommendations and aspirations sought	• Embrace and empower kaitiakitanga and rehabilitate and heal the natural systems that support us all. • Restore iwi capacity to manage our natural and physical resources according to our own preferences. • Support iwi monitoring of the effectiveness of environmental regulation in the protection of our cultural resources, biodiversity, wāhi tapu and other taonga within our respective

	rohe. • Policies, planning, and best practice must ensure no further net losses of valuable ecosystems, and a measurable expansion of areas of regionally and culturally significant vegetation. • Support area specific planning provisions such as riparian planting requirements. • Promote the use of 'eco-sourced / whakapapa plants' that are indigenous plants and trees from within the Papakura areas. • Establish new and enhance existing ecological corridors as a high priority. • Implement programmes such as riparian planting and protect sensitive receiving environments and protect and enhance water quality e.g. all permanent waterways to be fenced from livestock and planted, where appropriate, with indigenous vegetation to minimise the effects of land use practices and enhance biodiversity. • Remove or reduce pest species (plant and animal) from existing locations and prevent establishment in new locations. • Proposed developments must demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to how the development: - restores the capacity of ecosystems - creates or maintains ecosystems that function without human intervention. • Encourage landowners to take out protective covenants to protect remnant stands of indigenous vegetation.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.6. Explanation and principal reasons for adoption

	B7 Toitū te whenua, toitū te taiao – Natural resources B7.1 Issues B7.2. Indigenous biodiversity B7.7. Explanation and principal reasons for adoption

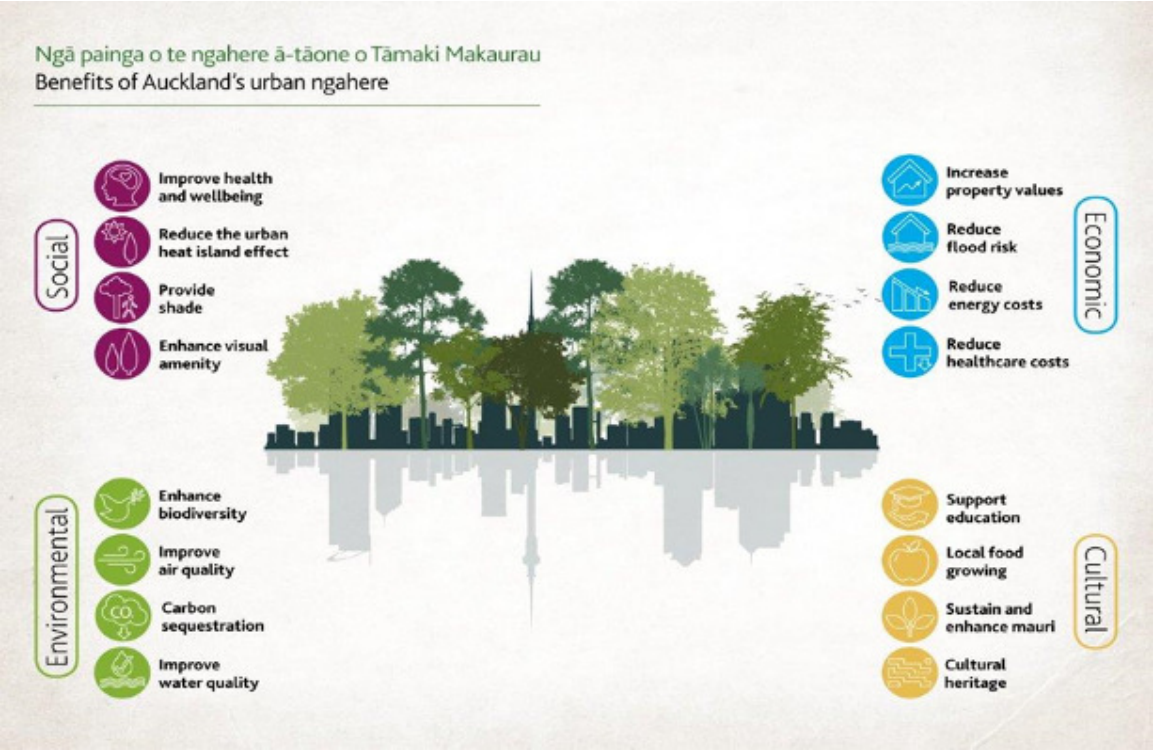
7.2.4.1. Indigenous vegetation

Native trees and biodiversity are what make Aotearoa unique. Prior to the arrival of Europeans, native trees were abundant, and used only following karakia and for specific purposes. To mana whenua these old trees were tupuna taonga, living entities that commanded respect. Following the arrival of Europeans, entire regions were 'clear-felled' then burnt, before being turned into farmland. Profit was made from the trees, either used for building houses within the country, or exported by the ship full. Imagine the greed of being able to destroy thousands of hectares of forest, hundreds and thousands of years old, there for 'the taking'. Unfortunately, our current Auckland Council Unitary plan does not offer blanket protection to these remaining old trees. Each tree has to be individually protected if not within a covenant. Ngāti Te Ata believe that all trees over 200 years old should be automatically protected.

There are so many exotic plants and trees within our society today, and not all of them are welcome. Some have proven to be pests, while others drop their leaves in the autumn and block stormwater infrastructure, while adding to the nitrate content within the waterways. There are also a lot of 'hybrid' trees and plants around, as people meddle with nature to achieve 'better looking' or 'better producing' trees/plants. It is distressing to see areas denuded of original flora. Some areas were specifically named because of a particular tree species that thrived there, only today to find not even one still flourishing.

Ngāti Te Ata would like to collaborate with the Harbour View Heights LP, Auckland Council and other stakeholders to initiate a 15-year planting programme for the Papakura areas. We also support and promote the use of eco-sourced / whakapapa plants and trees and would like input into the selection of plant species planted. This will enable original species to be returned to the areas from locally sourced seed. This in turn promotes the return of the native bird and insect species back into the immediate and surrounding environment. Using native species in key locations that express seasonal change and variety is also encouraged. This will reinforce associations with the wider and former landscape of the areas, as well as respect the importance of these seasonal changes in life. Many native species demonstrate clear seasonal variations through their flowers, seeds and foliage.

An example of provision for the use of eco-sourced / whakapapa plants is in these precinct provisions which require riparian planting to be eco-sourced / whakapapa native vegetation and consistent with local biodiversity.



The nine principles of Auckland's Urban Ngahere (Forest) Strategy - Right tree in the right place, Preference for native species, Ensure urban forest diversity, Protect mature, healthy trees, Create ecological corridors and connections, Access for all residents, Manage urban forest on public and private land, Deploy regulatory and non-regulatory tools, Manage the whole lifecycle of urban trees.

Table 15. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to indigenous vegetation.

Issues	• Lack of blanket tree protection to old trees. • Use of inappropriate trees/plants, especially exotics. • Loss of traditional trees/plants has affected our cultural landscape. • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations	• Tree surveys should be undertaken to identify all native trees. • All trees over 200 years should be protected (without the need

and aspirations sought	to individually identify them). • Collaboration between Ngāti Te Ata and Harbour View Heights LP, Auckland Council and other stakeholders to undertake a 15-year planting programme. • Ngāti Te Ata to have input in the selection of appropriate indigenous trees and plants, and involvement in the design of wetland planting. A preferred planting list is included in Appendix D. • Promote the use of eco-sourced / whakapapa plants and trees from within the Papakura areas. Eco-sourced / whakapapa plants must be used where adjacent to areas of high ecological and conservation value and should be encouraged for all landscape plantings elsewhere. • When making decisions on future development projects, cumulative effects must be considered.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B4. Te tiaki taonga tuku iho - Natural heritage** B4.1. Issues B4.5. Notable trees B4.6. Explanation and principal reasons for adoption **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.6. Explanation and principal reasons for adoption **B7 Toitū te whenua, toitū te taiao - Natural resources** B7.1 Issues B7.2. Indigenous biodiversity B7.7 Explanation and principal reasons for adoption

7.2.4.2. Wetlands (Repo)

Wetlands are an integral component within the whakapapa of rivers and lakes and they provide an important habitat for fish and other taonga species. They also provide important ecosystem services such as reducing peak flood flows, increasing low flows, and trapping and removing sediments and nutrients.

The continued decline in healthy wetland state and function has resulted in losses of important hauanga kai and habitat for natural materials used for cultural purposes and practices (flora and fauna). In turn, this has diminished the ability of our iwi to maintain conservation practices of whakatupua and rāhui.

Many of the region's wetlands and floodplains are no longer in a suitable state to perform their functions, in particular as a spawning ground for indigenous fish. This is coupled by a reduction in the connectivity between freshwater systems and habitat due to infrastructure such as culverts, weirs and/or dams. In planning for the future urban development in Papakura we expect both Harbour View Heights LP and Auckland Council to encourage improvements to local hydrology (where possible) to support healthy wetland function, and the restoration of locally appropriate wetland biodiversity.

Water takes from wetlands are to be restricted to promote healthy wetland function. Planning rules and policies must prevent any further reduction in wetland area or wetland condition.

Table 16. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to Wetlands.

Issues	• The health, function and extent of wetlands continues to decline. • The health, function and extent of wetlands should be restored and enhanced. • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Support the establishment of programmes to restore and expand wetland habitat. These programmes should be developed and implemented to achieve a measurable increase in the quality of wetlands, and should ideally include, but not be limited to: - restoring existing wetlands - removing and/or controlling plant and animal pests - using technology such as constructed wetlands where this

	is feasible - expanding the size of those wetlands where this is feasible - re-establishing wetlands adjacent to lakes and rivers where land is available, and conditions remain suitable for wetlands - identifying and setting aside government and local authority owned land for the creation and enhancement of wetlands. • When making decisions on future development projects, cumulative effects must be considered. • Water levels of all significant wetlands shall be maintained and stabilised to prevent further deterioration in wetland ecological condition and, where possible, wetland water levels shall be restored to enhance habitat and expand wetland area. Where necessary, this shall be achieved by placing restrictions on the amount of surface and subsurface drainage installed adjacent to wetlands. • Ensure that all land use practices that have the potential to impact on wetlands have efficient sediment, drainage, discharge, fertiliser application, and riparian buffer control practices in place to ensure that adverse impacts on wetlands are prevented. • No discharges of point or non-point source wastewater to ecologically or culturally significant wetlands. • All stormwater discharged to ecologically or culturally significant wetlands shall be treated in such a way that ensures the ecological condition and cultural use of the wetland is not compromised. • Establish or maintain 'buffer zones' of appropriate indigenous plant species around all significant wetlands to protect them from the effects of land use and to help reduce fluctuations in wetland water levels. • Where appropriate land is available, and it is feasible, flood plains shall be restored to function as natural overflow areas along rivers and streams and to link more naturally with adjacent wetlands.
Relevant planning policy	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement**

Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.6. Explanation and principal reasons for adoption **B7 Toitū te whenua, toitū te taiao - Natural resources** B7.1 Issues B7.3. Freshwater systems B7.7 Explanation and principal reasons for adoption **B8. Toitū te taiwhenua - Coastal environment** B8.1. Issues B8.2. Natural character B8.3. Plan change, use and development B8.6 Explanation and principal reasons for adoption

7.2.5. Open Space and greenways plans

Ngāti Te Ata advocates that more open space is needed in urban environments. It is our expectation that a fundamental aim of both Harbour View Heights LP and Auckland Council would be to maintain and encourage kaitiaki responsibility of mana whenua by implementing a partnership approach to the sustainable management of physical resources, including parks and open spaces in Papakura. We acknowledge that there will be issues for mana whenua, relating to wāhi tapu, protection and restoration of the mauri of natural eco-systems of land, water and air, the harvesting of kai and cultural materials, as well as the future management of significant open spaces.

We support the development of internal neighbourhood parks and open space buffer zones. Internal neighbourhood parks are for passive and active recreation and open space buffer zones help to 'soften the edge' of new urban development. Where possible the natural and cultural landscape should be preserved in the design and long-term maintenance of open space.

Ngāti Te Ata also support the use of 'park edge roads' along open space zones and esplanade or recreation reserves, rather than private property backing onto these spaces. This encourages a sense of public responsibility for these spaces and can help to reduce instances of illegal dumping.

Ngāti Te Ata support the use of greenways plans. Greenways plans should provide cycling and walking connections that are safe and enjoyable, while also improving local ecology and access to recreational opportunities. We support walkways that connect people to place and in particular access to the coastal margin. The objective being the long-term improvement of walking, cycling and ecological connections across the Auckland region. The primary reasons we support this are that the network typically follows natural landforms such as streams and coastlines, crosses existing parkland as well as man-made features such as streets and motorways. If people have access to the coastal margin and the lowland streams catchment then attention will start to focus on the restoration and healthy upkeep of these waterways and Te Mānukanuka o Hoturoa. We need to find innovative connectivity solutions to connect Papakura residents and users within the wider Papakura and Manukau communities.

Ngāti Te Ata want the waterways in the Papakura areas to be waterways to be proud of. They will hopefully be clean and have local walking and cycling paths connecting our neighbourhoods from one side of the Papakura stream to the other and re-establish a new portage from one harbour to the other. This is why it is so crucial to re-establish these connections through landscape, cultural, heritage, geological, environmental and water linkages.

Table 17. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to open space.

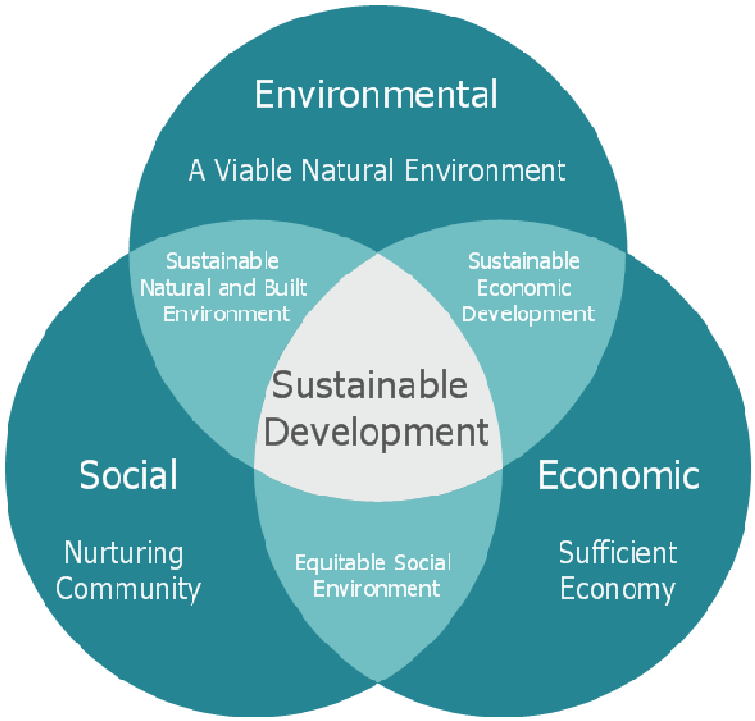
Issues	• Urban development in Papakura should provide open spaces that protect and enhance our cultural and natural landscapes.
Mana whenua recommendations and aspirations	• Harbour View Heights LP and Auckland Council should implement a partnership approach to the sustainable management of Papakura's natural and physical resources, including parks and open spaces. • Cultural values and mana whenua associations should be known and understood before the type and location of open spaces are decided. • Tikanga Māori and customary activities should influence how parks and open spaces are planned, developed and managed. • The focus should be on visually and physically connecting Papakura's network of parks, open spaces and streets to create opportunities for residents to move around their neighbourhoods and to enhance native biodiversity. • Manawhenua should have First Rights of Naming reserves and open spaces. • Require plan change and new development to provide open space/reserves next to oceans, lakes and rivers. This will protect the water body, allow access, increase biodiversity, and enhance ecosystems. • Open space buffer zones and internal neighbourhood parks should be encouraged. • Encourage the use of 'park edge roads' along open space zones and esplanade or recreation reserves. • Develop greenways plans that provide cycling and walking connections that are safe and enjoyable, while also improving local ecology and access to recreational opportunities. • Ngāti Te Ata wish to continue to be involved in the development of a Blue-Green network for the Papakura areas.
Relevant planning policy Note: For the Auckland Unitary Plan this section only	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B2 Tāhuhu whakaruruhau ā-taone - Urban growth and form** B2.1 Issues B2.2. Urban growth and form

identifies the key Regional Policy Statement provisions.	B2.7. Open space and recreation facilities B2.9. Explanation and principal reasons for adoption **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.6. Explanation and principal reasons for adoption **B8. Coastal environment** B8.4. Public access and open space B8.6. Explanation and principal reasons for adoption **Auckland Design Manual** **Te Aranga Principles** http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te_aranga_principles

7.2.6. Sustainability

Sustainable development for Ngāti Te Ata means all new development (like Crestview proposed plan change) should mostly, if not totally, be self-reliant and self-sustainable. Sustainable development is the organising principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend. The desired result is a state of society where living conditions and resource use continue to meet human needs without undermining the integrity and stability of the natural system. This means that sustainable development can meet the needs of the present without compromising the ability of future generations.

There are many options for sustainability, with solar panels and green roofs to roof water capture for re-use and groundwater recharge being among a few. Each new development should be considering '*Where is my generated power coming from*?' and *'How can we not waste any of the good clean water that falls from the sky?'*. Sustainability also includes the retention of landscapes, cultural, visual and archaeological features, and enhancement of streams, bush areas, flora and fauna. Sustainable development also needs to consider the potential or actual effects of climate change and the risks associated with natural hazards. Natural hazards can pose a risk to human health, property and the environment, and development that ignores these risks is not sustainable in the long term.



7.2.6.1. Sustainable Development

All mana whenua of Tāmaki Makaurau are having to 'culturally accommodate' another million people in our respective rohe by 2040. Our challenge is to reduce and manage our ecological footprint. Ngāti Te Ata support proposals for energy efficiency and transition away from fossil fuels. We support zero waste minimisation initiatives and proposals to reduce, reuse and recycle.

Ngāti Te Ata promotes sustainable development and believe that all new development should in some form, if not in most ways, be self-reliant and sustainable. There are many options for sustainability to be built into the build design, e.g. solar panels, green roofs, and water recycling. Ideally all houses should achieve at least a 6-star level from New Zealand Green Building Council 'Homestar' or an equivalent standard. Achieving this would ensure new houses are typically better quality than a house built to just the building code i.e. warmer, drier, healthier and cost less to run.[11]

Solar power is a renewable energy source, and unlike many other energy sources it does not disrupt the local environment or annoy people. Solar panels are inexpensive to maintain (after initial costs of installation) and can be an efficient energy source for households and street lighting.

Green roofs can provide insulation, noise attenuation and reduce energy use. They can also sustain a variety of plants and invertebrates and provide a habitat for various bird species. By acting as a stepping stone habitat for migrating species they can link species together that would otherwise be fragmented.

Current stormwater and wastewater management practices often contravene our principles. Water recycling is a major opportunity that should be pursued, and primary stormwater retention and treatment methods should be universally applied. Rainwater can also be collected and used by households.

Developments are not sustainable if their waste products and wastewater cannot be managed consistently with our cultural values. Discharging hazardous, toxic, wastewater into our waterways and water bodies remains a cultural and spiritual offence. It is one of the greatest contributors to Māori ill health. Others may not understand that but our wairua does. The use of potentially contaminated fill during development is also an unsustainable practice that should be avoid. Any contaminated land should be remediated.

Consistent use of sustainable practices can, over time, have cumulative positive effects and help to enhance the state of the environment.

Table 12. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to sustainable development.

Issues	• Significant growth in Tāmaki Makaurau (including the Papakura areas) requires mana whenua to 'culturally accommodate' a

[11] https://www.nzgbc.org.nz/homestar accessed 9 October 2018.

	significant amount of people. • Ecological footprint needs to be reduced and managed. This includes reducing greenhouse gas emissions, restricting urban sprawl, and using more sensitive urban design. • Unsustainable development is inconsistent with our cultural values, especially when does not manage wastewater and waste products appropriately. • New development should be sustainable and self-reliant. • Operational costs can be a barrier to trying new methods to achieve better environmental outcomes e.g. stormwater infrastructure.
Mana whenua recommendations and aspirations	• Support energy efficiency, transition away from fossil fuels and zero waste minimisation initiatives. • New development should incorporate sustainable options and housing should achieve at least a 6-star level from New Zealand Green Building Council 'Homestar' (or equivalent). This includes but is not limited to green roofs, solar panels and recycling of water and other resources. • New development should have positive impacts on the environment e.g. enhance water quality, increase biodiversity connections, and remediate contaminated land. • Significantly improve stormwater and wastewater management and treatment to acknowledge our cultural values. • Support the use of LID (Low impact design) principles in all new plan changes and developments.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B2. Tāhuhu whakaruruhau ā-taone - Urban growth and form** B2.1 Issues B2.3. A quality built environment B2.4. Residential growth **B3 Ngā pūnaha hanganga, kawekawe me ngā pūngao - Infrastructure, transport and energy** B3.1. Issues B3.2. Infrastructure B3.4. Energy

	B3.5. Explanation and principal reasons for adoption **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.6. Explanation and principal reasons for adoption **B7 Toitū te whenua, toitū te taiao - Natural resources** B7.1. Issues B7.2. Indigenous biodiversity B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water B7.7. Explanation and principal reasons for adoption

7.2.6.2. Natural hazards

Natural hazards are environmental events that are not caused by human interference with the environment but occur because of nature's activities. However, the magnitude or the consequences of these events can be exacerbated by human activity, such as increased frequency and severity of landslips through poor land management practices. Natural hazards are a concern, as they have the potential to affect human health, property, and the environment, yet they cannot necessarily be managed in the same manner as natural resources.

Global warming and climate change are likely to result in a rise in sea levels; more extreme weather events; changes to rainfall patterns; increased erosion; changes in the population density and distribution of fish and wildlife; and changes in the viability of cultural and/or spiritual resources and activities. They could also increase droughts, which in turn effects water bodies. For example, a reduction of 'summer low flows' could create greater stress for aquatic life. Increases in storm flows can increase the potential to scour life and habitats out of water ways (particularly smaller more open streams).

The region is prone to flooding particularly as it is susceptible to tropical storms. There are steep river catchments that receive intense and localised rainfall, there are low lying areas of flood plain that are intensively farmed, and some land management practices allow or have allowed extensive land clearance resulting in increased runoff and erosion. Flooding in coastal areas may arise from tsunamis, or from high tides coupled with storm events.

Natural hazard risk management is very important to ensuring the safety of people, communities, marae, and areas of cultural and spiritual significance. Activities and resource use practices should occur in a way that does not increase the risk of a natural disaster occurring or increase the magnitude of the effects from a natural event should it.

Inappropriate plan change, land use, or development can increase the risk of some natural hazards occurring and the magnitude of any effects when hazardous events do occur. For example, building houses in an area prone to flood or tsunami creates a risk that residents or buildings are endangered if a flood or tsunami was to occur. There are parts of Papakura and Papakura that are subject to flooding, especially the Papakura Stream catchment. Consideration should be given to turning low-lying flood prone areas back into wetlands rather than using for urban development such as housing.

Coastal erosion and land instability cause environmental as well as cultural and/or spiritual impacts particularly on wāhi tapu and sites of significance (e.g. human remains being exposed through coastal erosion and land use creating landslips.

Property owners may have an expectation that properties already developed in hazard zones should be permitted to erect protection structures. The erection of these structures may enable the well-being of an individual or particular group, but may have an adverse effect on landscape, indigenous fauna and flora, and culturally and/or spiritually sensitive sites. Balance is required between utilising hazard management protection mechanisms, such as groynes, walls, and stop banks to protect property, and protecting areas of significance to Māori and avoiding adverse effects on the environment.

Table 13. Issues, concerns and opportunities for mana whenua to be addressed, and possible mechanisms to do so in relation to natural hazards.

Issues	• Natural hazards, climate change and global warming can have a negative effect on human health, property, natural environment, and areas of cultural and spiritual significance e.g. sea level rise and increase in coastal inundation and flooding, increase in erosion and droughts, reduced viability of cultural and/or spiritual resources and activities. • Natural hazards cannot necessarily be managed in the same manner as natural resources. Appropriate natural hazard risk management is required. • The effects of natural hazards can be exacerbated by inappropriate plan change, land use or development e.g. increased frequency or severity of landslips caused by poor land management practices. • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• New land use and structures shall avoid creating actual or potential adverse effects, including an increase to the risk or magnitude of a natural hazard event. • Preference is given to any new or changing land use, plan change or development avoiding, rather than mitigating, any natural hazard. • Existing land use, activities, and structures in areas where natural hazards occur are encouraged to change land use or activities and shift, abandon or suitably modify structures to withstand the potential effect of a natural hazard event. • Encourage low-lying areas prone to flooding to be turned back into wetlands rather than using for urban development such as housing. • Risk of adverse effects on human, cultural, spiritual, or environmental well-being shall be prioritised over risks to individual properties when assessing natural hazard risks and/or the need for hazard protection structures. • Where it is practical, and environmentally, culturally, and/or spiritually preferable, a 'soft' engineering solution should be utilised over a 'hard' solution (e.g. the use of swales rather than

	concrete channels). • If an existing or proposed natural hazard protection structure adversely affects human, cultural, spiritual, or environmental well-being then alternative solutions are encouraged and expected. • Hazard management structures, activities, and schemes and their ongoing function should strive to maintain and restore ecosystem function and habitat, and cultural and/or spiritual well-being. • Where there is existing development and the effects on cultural and/or spiritual values and the environment are adverse, the concept of 'managed retreat' should be applied. This means existing structures are not replaced or maintained, and no new structures are allowed to be erected. • Where culturally and/or spiritually sensitive sites or sites of significance are subject to natural hazards, in which human intervention has played no role, then we should be advised to enable our correct protocols and procedures to be adopted to address the situation. • The cumulative adverse effect of land use and structures on natural hazards shall be avoided or managed consistent with the above recommendations, such that there is no increased risk to human life, structures, cultural, spiritual or environmental well-being.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B2. Tāhuhu whakaruruhau ā-taone - Urban growth and form** B2.4. Residential growth **B10. Ngā tūpono ki te taiao - Environmental risk** B10.1. Issues B10.2. Natural hazards and climate change

7.2.7. Infrastructure

Planning for the future urban development of Papakura needs to ensure new and/or upgraded infrastructure will be provided to meet the demands of growth. Currently inadequate and outmoded infrastructure is not keeping up with the rate of growth and is contributing to environmental degradation. For example, we are concerned with leaking and deteriorating stormwater and wastewater pipes and wastewater overflows. Non-compliant and unconsented Wastewater Treatment Plants do not meet acceptable environmental standards and many need to be upgraded. There are better alternatives out there in treating wastewater.

Transport is a vital part of creating healthy and connected communities. This is as true today as it was in our past - our old transport routes are an important part of our cultural landscape. Transport options will need to be improved within Papakura with a focus on creating environments for people not cars and de-emphasising road building. Pedestrian and cycling options are an important part of this. More roads just equal more vehicles. Accessible and affordable public transport is also essential. For example, our kaumātua need to be able to conduct tribal duties, often at night, throughout their rohe. Broadband supports our intent to live locally but be global players. Fast broadband is required for rural and urban areas. This will support our people and help us deliver services to them more efficiently and effectively.

Like other development within the Papakura areas, it is important that future and existing infrastructure also uses a water sensitive design approach.

Table 19. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to infrastructure.

Issues	• Provision of infrastructure is not matching the pace of urban growth. • Inadequate and deteriorating infrastructure such as wastewater and stormwater pipes are causing adverse environmental effects. • Wastewater Treatment Plants are problematic and better options exist. • Transport options need improving to create healthy and connected communities. • Fast broadband is needed. • Provision of infrastructure should use a water sensitive design approach.
Mana whenua	• Actively explore alternative wastewater treatment and disposal

recommendations and aspirations	options including removal of trade wastes, recycling of grey water, disposal to land (or other innovative methods) and not using water as a waste transport system. • De-emphasise road building and car parking and create people-friendly environments, including pedestrian and cycling networks. • Reduce current transport congestion levels. • Support fast broadband rollout including to rural areas. • Support and encourage the use of water sensitive design in the provision of infrastructure.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B2. Tāhuhu whakaruruhau ā-taone - Urban growth and form** B2.1 Issues B2.2 Urban growth and form B2.3. A quality-built environment B2.9. Explanation and principal reasons for adoption **B3 Ngā pūnaha hanganga, kawekawe me ngā pūngao - Infrastructure, transport and energy** B3.1. Issues B3.2. Infrastructure B3.3. Transport B3.5. Explanation and principal reasons for adoption **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.6. Explanation and principal reasons for adoption **B7. Toitū te whenua, toitū te taiao – Natural resources** B7.1. Issues B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water

	Draft Auckland Regional Land Transport Plan 2018-2028 Māori Outcomes – five strategic pou for Māori aspirations include: cultural identity, economic well-being, leadership and influence, infrastructure and property, and natural environment.[12] **National Code of Practice for Utility Operators' Access to Transport Corridors** **National Environmental Standards for Electricity Transmission Activities 'NESETA'** **National Environmental Standards for Telecommunication Facilities 'NESTF'** **Compliance with NZECP 34:2001 under Electricity Act 1992**

[12] Draft Auckland Regional Land Transport Plan 2018-2028, Auckland Transport, pages 10-11. Accessed 27 July 2018.

7.2.8. Urban Design

When it comes to urban design, mana whenua are often frustrated that our culture is rarely reflected in the urban built environment, particularly across Auckland, which Ngāti Te Ata identify as a unique cultural landscape featuring significant historical pa on volcanic cones. Indigenous, local character is a vital ingredient in good urban design, in contrast to the increasingly homogenised urban environments that arise out of globalisation. Urban design that responds to cultural-specific values and features will foster healthy expressions of different cultural identities and realities within our urban environments.

Te Aranga Māori Design Principles are a set of outcome-based principles founded on intrinsic Māori cultural values and designed to provide practical guidance for enhancing outcomes for the design environment. These principals have been adopted by Auckland Council and are being applied to all projects with iwi involvement within the Auckland region. Ngāti Te Ata have been involved since the inception of these principles and believe that planning for the future development of the Papakura areas provides an opportunity to incorporate and activate Te Aranga design principles.

Ngāti Te Ata believe that incorporating our history of early Māori occupation into the design enhances an appreciation for sites of significance and assists the wider community in understanding the uniqueness of its environment and the people who lived in it. Our cultural design narrative can be expressed though artworks, storyboards and pou whenua, and the use of colours, building materials and Māori symbols where appropriate.

During future consultation on this project we expect these principles to be fundamental and to be applied wherever possible to underpin our relationship to these significant areas.

The principals are summarised below. You will also see the essence of these principles reflected throughout this cultural values assessment.

- **Mana:** Treaty based relationships. We require a high-level Treaty based relationships with all key stakeholders which recognise our status as mana whenua in Tāmaki Makaurau so that we can better fulfil our roles as kaitiaki in an engaging way. Such relationships can then inform our participation in collaborative design and the development processes. Such relationships are a precursor to actualising the other six principles.
- **Whakapapa:** Names/Naming. Ancestral or historical events. Names provide entry points for exploring historical narratives, tupuna and critical events relating to development sites.
- **Tohu:** The wider cultural landscape acknowledges wider significant iwi land marks and the ability to inform the design of projects. Such tohu can include wāhi tapu, maunga, awa, puna and ancestral kāinga.
- **Taiao:** Natural environments, exploring opportunities to bring natural landscape elements back into urban modified areas – trees, water, insects, birds, aquatic life, mahinga kai allow for active kaitiakitanga.
- **Mauri Tu**: Environmental health, ensuring emphasis on maintaining or enhancing environmental health and life essence of the wider site – in particular focussing on the quality of wai, puna (fresh water springs), whenua and soil and air.

- **Mahi Toi:** Creative endeavour drawing on names, local tohu and appropriate plant species to develop strategies to creatively re-inscribe iwi narratives into architecture, interior design, landscape, urban design and public art. Iwi designers and artists are readily available to assist in such collaborative projects.
- **Ahi Ka:** Visibility and living presence, we need to explore opportunities to facilitate living presences for iwi and hapū to resume ahi-ka and kaitiaki roles.

In addition to Te Aranga Principles, Ngāti Te Ata expect the development of Papakura should also reflect other important urban design values. For example, quality urban places should invoke emotion, feelings and experience when entering and leaving an area, it should feel like you are arriving at a destination. A place should be welcoming, non-threatening, whānau ora; a place of spiritual well-being. People should have a strong sense of place, and strong cultural values should be evident. This includes linkages between ranginui, whenua and moana, and recognition of the life-giving element of wai.

Places should reflect diversity and be a place of gathering (people from the four winds of all cultures). Public spaces should not be corporate spaces (i.e. no advertising) and they should be simplistic in design, not over whelmed with art and sculpture. A mix of appropriate lighting should be used dependant on the situation e.g. ambient, bright, strong. Public spaces should be designed to encourage a sense of ownership by everyone.

Urban places should be designed to be self-contained using sustainable resources. Strong geological and conservational values should be evident and views to other significant places should be utilised.

Table 27. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to urban design.

Issue	• Māori culture is rarely reflected in the urban built environment of Tāmaki Makaurau (Auckland).
Mana whenua recommendations and aspirations	• Te Aranga Principles should be incorporated and activated into the proposed plan change development and design process. • Future development should show how Te Aranga Principles have been considered and applied. This includes but is not limited to how the development understands, acknowledges and incorporates the diversity and uniqueness of the development location (socially, culturally, spiritually, economically, and environmentally), and whether it provides for visual amenity consistent with the surrounding environment. • Other urban design values should also be incorporated. For example, we support the use of 'park edge development/park edge roads' as a design feature. These can help foster a sense of ownership, increase safety and surveillance (e.g. deterrent to

	illegal dumping), increase visual and landscape amenity, and a higher likelihood or better opportunity to protect our cultural values.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B2. Tāhuhu whakaruruhau ā-taone - Urban growth and form** B2.1 Issues B2.3. A quality-built environment B2.5. Commercial and industrial growth B2.7. Open space and recreation facilities **B4. Te tiaki taonga tuku iho - Natural heritage** B4.1 Issues B4.2. Outstanding natural features and landscapes B4.3. Viewshafts B4.6. Explanation and principal reasons for adoption **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.5. Protection of Mana Whenua cultural heritage B6.6. Explanation and principal reasons for adoption **B7 Toitū te whenua, toitū te taiao – Natural resources** B7.1. Issues B7.2. Indigenous biodiversity B7.3. Freshwater systems B7.4. Coastal water, freshwater and geothermal water B7.5. Air B7.7. Explanation and principal reasons **<u>Auckland Design Manual</u>** **Te Aranga Principles** http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te_aranga_principles

7.2.9. Hauora

7.2.9.1. Health and well-being of our people

Ngāti Te Ata actively supports the health and welfare of our respective iwi. We have a primary responsibility for the good health and well-being of all our people, but especially our kaumātua and rangatahi. We support and advocate for healthy lifestyles, healthy communities and healthy neighbourhoods, and we also extend our manaakitanga to the wider communities.

Ngāti Te Ata promote longevity and meaningful lives, and respect and care for our kaumātua. We recognise their importance in maintaining our cultural traditions and passing on our cultural knowledge. With age, our roles and responsibilities change including a greater role on the paepae and responsibilities for our mokopuna. Mobility is a key issue for our kaumātua, so they can conduct tribal duties throughout our rohe. Therefore, access to safe and affordable transport (including public transport) is important, especially at night. Access to healthcare facilities is also important. Rates remission is another opportunity for Council to provide support to our kaumātua.

We have our rangatahi and mokopuna foremost in our aspirations, they are our future and must be supported. We have a youthful population and they are over represented in statistics for unemployment, low education attainment, crime, substance abuse and preventable health problems.

Ngāti Te Ata note that some of the existing urban areas of Papakura are currently areas of the highest deprivation, including some areas that have a higher percentage of Māori population.[13] We do not want to see future development continue this trend for our people. Instead we want to maximise the potential of our next generation of whānau to support our own autonomy, and to contribute within the wider Papakura communities.

Ngāti Te Ata have initiatives to support and improve the health and well-being of our people. These need to be explained, explored and extended, to provide good background and foundation for our people to form and develop sound and healthy lifestyles and choices. For example, whare oranga have made a significant contribution to health by supporting physical activity and weight loss, diabetes prevention and smoke-free programmes. By being situated on marae, whare oranga have been able to bring a focus on the health and healthy lifestyles of both haukāinga and manuwhiri.

Our marae are an intrinsic part of our health and wellbeing and it is essential we are able to carry out our cultural activities as we see fit. However, our marae can be subject to reverse sensitivity issues, especially as urban development encroaches around them.

[13] As measured by the New Zealand Index of Multiple Deprivation (IMD). This measures seven domains of deprivation: employment, income, crime, housing, health, education and access to services. http://www.imd.ac.nz/NZIMD_Single_animation_w_logos/atlas.html accessed 29 August 2018.

Access to healthy and affordable housing is a fundamental requirement to ensure the health and welfare of mana whenua. Adequate housing is a key contributor to our spiritual, cultural, social, and economic welfare. However, there is a lack of access to this and there are barriers to establishing papakāinga. Barriers should be removed through the Unitary Plan process to support and ensure that we are able to provide accommodation to mana whenua in locations of our choosing and in accordance with our own preferences. Raising capital on collectively-owned land or in the face of financial hardship are major challenges.

Quality housing needs to be built on ancestral land, land where we have a traditional relationship to and/or on land adjacent to our marae papakāinga. Ngāti Te Ata are a tribal people and it should be acknowledged and supported that we may choose to live communally and, in a manner, consistent with our own cultural values and preferences.

Ngāti Te Ata recognises that other southern iwi groups are at varying stages of their respective Treaty Settlements and that every Treaty settlement is specific to each iwi alone. How each iwi chooses to implement and use its Treaty settlement can only be determined by that iwi. However, we recognise that one method to reoccupy our respective traditional lands is through plan change rights. For example, Ngāti Te Ata could purchase a larger block of land and then subdivide to create land packages for its whānau. This would provide an opportunity for Ngāti Te Ata to reoccupy its traditional lands and contribute towards addressing our housing needs.

Papakāinga options should be actively supported. These options will provide for the needs of Ngāti Te Ata and be consistent with our values in support of our health and wellbeing. They will include leading-edge innovative and sustainable design solutions such as use of grey water recycling, rainwater retention tanks, stormwater swales, innovative wastewater initiatives, and passive solar design. Regulatory and financial constraints on the development of Māori Land or other suitable land should be removed in deference to decision-making processes driven by mana whenua.

We note that the Proposed Waikato District Plan[14] includes new and amended provisions relating to Māori freehold land which we support. These rules for the development of Māori land are aligned with Te Ture Whenua Māori Act 1993. One of the methods proposed in the plan is the use of concept management plans that have been approved by the Māori Land Court.

The future urban development of Papakura provides an opportunity for us to reoccupy and develop at least some ancestral land within our respective rohe.

Table 22. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to the health and wellbeing of our people.

Issues	• Our rangatahi are over represented in statistics for unemployment, low education attainment, crime, substance abuse and preventable health problems.

[14] Notified 18 July 2018

	• Our kaumātua need access to safe, accessible and affordable transport, particularly to enable them to carry out their tribal responsibilities. They also need financial support e.g. opportunities for rates remission. • Support is required for various Ngāti Te Ata health and well-being initiatives including those focussed on health and rangatahi. • There is a lack of quality, affordable and healthy housing, especially on ancestral land. • There are financial and regulatory barriers to developing Māori Land, including establishing papakāinga. • Support for mana whenua in the physical reoccupation of our ancestral rohe such as on marae. • Marae can face reverse sensitivity issues especially as urban development encroaches around them. • Mana whenua seek to reoccupy their lands. • Create land packages for whānau and ensure benefit from Treaty Claims settlement. • Address housing needs in the context of a high growth population.
Mana whenua recommendations and aspirations	• Harbour View Heights LP can offer support to: - our various health and well-being initiatives - healthy lifestyles, recreation and sport for our people - our whare oranga associated with marae through collaboration and funding - upskilling and training of our rangatahi - reducing beneficiary dependency and the attainment of meaningful employment - our rangatahi as first home buyers - the safe transport of our kaumātua in support of their tribal duties and their mobility - assistance in the provision of healthy and affordable

	accommodation including review of rates relief options - our access to quality affordable housing - Ngāti Te Ata (iwi) housing including their location, design quality, funding, and removal of regulatory compliance costs. • Harbour View Heights LP and Auckland Council support mana whenua reoccupying their tribal lands inter alia through the right to subdivide their lands within the rohe. • Harbour View Heights LP and Auckland Council provides infrastructure support where possible for plan change purposes.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B2. Tāhuhu whakaruruhau ā-taone - Urban growth and form** B2.1. Issues B2.2. Urban growth and form B2.3. A quality-built environment B2.4. Residential growth B2.5. Commercial and industrial growth B2.7. Open space and recreation facilities B2.8. Social facilities B2.9. Explanation and principal reasons for adoption **B3 Ngā pūnaha hanganga, kawekawe me ngā pūngao - Infrastructure, transport and energy** B3.3. Transport **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of the Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.3. Recognising Mana Whenua values B6.4. Māori economic, social and cultural development B6.6. Explanation and principal reasons for adoption

7.2.9.2. Air

Discharges to air from development and land-use activities can cause poor air quality. This may impact adversely on the health and well-being of our people, as well as on the environment, hauanga kai, and our cultural values and/or activities. Impacts on human health can be specific to an individual and linked to their overall holistic health profile

Discharges include but are not limited to industrial discharge, domestic discharge (e.g. home fires), the spraying of farm effluent, dust and noise, coal dust emitted during transport (this applies to other material that can emit particles or dust during transport), fertiliser application (top dressing), vehicle emissions, and volatile organic compounds that can present through vehicle emissions in urban areas.

Fine particles from industrial processes, smoke from fires and vehicle emissions are the most significant activities impacting on air quality in the region and are particularly a problem in winter. Poor air quality that can affect human health can occur inside homes due to inadequate heating and/or ventilation, and the use of some heating appliances. Human and animal health can be affected by poor air quality from individual and cumulative discharges. Increased population and urban development contribute to increased emissions.

Air pollution can cause a reduction in visibility and impede views of maunga, landmarks, the sea, the awa, etc. Noise pollution from traffic, trains, planes and industry disrupt proceedings on marae and cultural and/or spiritual practices. Light pollution from developments impact on celestial darkness and the ability to learn and give effect to mātauranga Māori around cosmology and astronomy.

Controls must ensure that any discharge to air does not compromise the life supporting capacity and quality of air within our rohe so that our health, amenity values, or property are not adversely affected.

Table 21. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to air.

Issues	• Discharges to air can reduce air quality and cause noise pollution and light pollution. • Discharges to air can have a significant adverse effect on human health, the environment and cultural values and practises. Effects can be cumulative.
Mana whenua recommendations and aspirations	• Encourage industry to implement industry best practice or best practicable option for improving air quality. • Promote public transport to reduce vehicle emissions. • Manage the effects on amenity values of an area due to contaminants, dust, odour, light, or noise.

	• When making decisions on future development projects, cumulative effects must be considered.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B7. Toitū te whenua, toitū te taiao – Natural resources** B7.1. Issues B7.5. Air B7.7. Explanation and principal reasons for adoption

7.2.10. Economic Development

Breaking barriers to achieve our economic independence Ngāti Te Ata seek that the Harbour View Heights LP support to help develop a sustainable economic base that will nurture our iwi. We first need to fund and produce our own economic development reports which characterises our current status and proposes actions which will realise our economic aspirations. We do not believe that the Auckland Council Economic Development Strategy done back in 2011 went far enough to acknowledge us and our contribution and give substance to facilitating our respective iwi as major economic investors and contributors. Nor did it adequately consider our positioning in a global economy.

Ngāti Te Ata are interested in innovation, new ideas, research and development, technological advancement, entrepreneurship and sustainable housing, and eco-businesses including tourism. We intend to create jobs for our people. We support business and are interested in joint venture opportunities which benefit us and the wider community. We are interested in working with both Harbour View Heights LP and Auckland Council to actively pursue these interests.

Ngāti Te Ata want to help improve the fiscal savings record of our people. In this regard, we are interested in initiating and supporting options to establish a financial institution that caters for Māori savings needs. It would include improving access and advice to Māori and providing mechanisms which better meet our financial management needs.

Ngāti Te Ata are living in a time of change. We must strategise now to provide for our future and that of our mokopuna and not be left behind. Ngāti Te Ata believe that we are disadvantaged in most of the key economic indicators including employment, saving, housing and education. These trends need to be reversed which will require commitment and innovation and support from Auckland Council.

Our respective Treaty settlements will contribute towards providing an economic base for each iwi.[15] Our economic welfare is part of our sustainability as iwi and is a major factor influencing our health and welfare. Each iwi has their own economic strategies and policies and run various other initiatives in support of the education, training, employment and the health and welfare of our iwi.

Table 20. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to economic development.

Issues	• Lack of acknowledgement in the 2011 Auckland Council Economic Development Strategy. • Mana whenua are disadvantaged in most of the key economic indicators. This significantly effects our health and well-being. • Breaking barriers to achieve economic independence that will

[15] Some iwi within the southern group have completed their Treaty settlement, while other iwi are still engaged in the process.

	support iwi. • It is a time of change and need to ensure iwi are not left behind.
Mana whenua recommendations and aspirations	• Harbour View Heights LP and Auckland Council support for the achievement of our economic independence including through provision of expertise and funding. • Planning and policy provisions that allow us to realise value and sustainable income from our asset holdings and future economic opportunities. • Harbour View Heights LP and Auckland Council support for a housing and economic report for each iwi.
Relevant planning policy Note: For the Auckland Unitary Plan this section only identifies the key Regional Policy Statement provisions.	**<u>Auckland Unitary Plan (Operative in part)</u>** **Chapter B Regional Policy Statement** **B2 Tāhuhu whakaruruhau ā-taone - Urban growth and form** B2.1 Issues B2.2. Urban growth and form B2.5. Commercial and industrial growth B2.8. Social facilities B2.9. Explanation and principal reasons for adoption **B6. Mana Whenua** B6.1. Issues B6.2. Recognition of Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation B6.4. Māori economic, social and cultural development B6.6. Explanation and principal reasons for adoption

8. Conclusions and recommendations

The ultimate goal for Ngāti Te Ata is the protection, preservation and appropriate management of our natural and cultural resources in a manner that recognises and provides for our interests and values, and enables positive environmental, social and economic outcomes. We support engagement and involvement that respects and provides for our cultural and traditional relationships to Papakura, its unique cultural identity, and input into shaping the physical, cultural, social and economic regeneration of these areas.

This cultural values assessment provides a generalised statement about our cultural landscapes in the Papakura areas, we have our own specific relationship to these areas and the cultural resources within them. As such this cultural values assessment does not offer a complete view of our respective cultural landscapes.

Ngāti Te Ata seeks to have meaningful relationship with Harbour View Heights LP 'rangatira to rangatira' and with Auckland Council, including the Franklin and Papakura Local Boards. We have a lot to offer and contribute to the development of Papakura and this can be best realised if we are at the decision-making table. We are forward looking, optimistic, creative and purposeful and our mokopuna (future generations) are foremost in our mind as we endeavour to design a healthy and prosperous future. We seek to mitigate past wrongdoings which occurred through breaches of our rights under Ti Tiriti o Waitangi. The provision of eventual settlement and redress will provide a foundation for mana whenua, a foundation which will allow us to support the aspirations of our people and their social and economic needs and to reoccupy our traditional rohe.

This cultural values assessment represents only a starting point for initial engagement and will require further consultation and dialogue between Ngāti Te Ata, Harbour View Heights LP and Auckland Council. Further discussion will be needed around the implications of the future development of this proposed plan change to identify information gaps in our thinking, raise issues or opportunities we had not foreseen, and clarify and reach agreement of those issues as identified in this assessment. It is intended that this assessment will assist with ongoing decision making from all relevant parties involved and ensure that mana whenua issues, concerns, interests and values are provided for, including resource consent requirements.

This cultural values assessment sets out our aspirations for Ngāti Te Ata and the future development of this proposed plan change, and wider developments within Papakura. In doing so it identifies issues and areas of concern for us, including some effects, that may be caused by the future development and urbanisation of Papakura and the surrounding areas. Only Ngāti Te Ata can identify effects on our respective iwi and cultural values and they may be actual, potential or cumulative effects. In order to identify ways to avoid, remedy, mitigate or balance these effects it is important to recognise these issues and potential effects early during the planning stages.

As a meaningful partnership between Ngāti Te Ata and Harbour View Heights LP we expect Harbour View Heights LP to clearly show how they have responded to this cultural values

assessment, including our recommendations. This is also relevant to other parties involved in the future development of Papakura.

For Ngāti Te Ata it is vital that the following key outcomes are provided for during the early planning stages and the subsequent development of this proposed plan change:

- The mana of our respective iwi is upheld, acknowledged and respected.
- Our iwi can assert their rangatiratanga over their ancestral taonga.
- As kaitiaki, our iwi may fulfil their obligations and responsibilities to their people and future generations as custodians, protectors and guardians of the iwi interests, its taonga and the various resources it owns.
- Tikanga Māori is observed throughout the planning processes and development of Papakura. This will support the wellbeing of our iwi, and the existing and future residents of these areas and acknowledges the special ancestral, cultural and spiritual association that our iwi have to these areas.
- The natural and cultural landscapes in and around Papakura are **enhanced** through good management and design, and the provision and long-term operation of appropriate infrastructure. This includes remedying adverse effects cumulatively caused by past activities and development and avoiding cumulative adverse effects in the future. This may mean that achieving the rules in the Auckland Unitary Plan as a 'bare minimum' are not sufficient and a higher best practice will be needed.
- The existing and future residents of Papakura and subsequent beneficiaries of the development of these areas gain a greater understanding of our history, connection to these places and our values.
- Ngāti Te Ata are able to access and undertake customary activities and resource use in these areas especially including along the margins of waterways.
- Culturally and/or spiritually significant sites are restored in partnership, where required or desired, with the community, industry, local and central government.
- Protect the integrity of Right of First Refusal on Crown lands. Those preparing plans or activities on land owned by a Crown Body being the Crown, a Crown Entity, State Owned Enterprise or company wholly owned by these bodies, and including local authority land derived from the Crown, must consider that Crown lands may be available to Iwi under existing and future settlement agreements. Arrangements for crown land administered by or transferred to local authorities are to be tested to see if the right of First refusal process is affected.

This cultural values assessment also contains a wide range of recommendations and they are set out comprehensively at the end of each topic under *8.2 Elements of the Environment*. These recommendations vary from broad to the very specific and will need to be implemented at the various stages of planning and development. They are relevant to everyone who has an interest in the Papakura areas including: Ngāti Te Ata; Harbour View Heights LP, Auckland Council and its council-controlled organisations; infrastructure providers; landowners and the public (i.e. the existing and future residents and workers of the area).

Any methods suggested in this cultural values assessment to help realise our aspirations and recommendations are supported in principle based on the information we currently have. It should be recognised that this support may change as our knowledge and understanding changes and as 'best practice' techniques develop and evolve. As with any development, as plans become more detailed and specific, our preferred methods may change and as such each development should always be considered on a case-by-case basis.

While this cultural values assessment should be read in full, the recommendations have also been compiled into a single list and are set out below.

8.1. List of recommendations and aspirations

Heritage protection and recognition

Physical landscapes

- Identify and protect physical landscapes including but not limited to view shafts, hilltops, tuff rings, ridgelines, streams, floodplains, estuaries and coastlines.
- Protection methods supported include:
  - Building setbacks and height restrictions to achieve protection of sightlines to ridgelines and hilltops.
  - 20m setback for all stream, estuarine and coastal edges to provide for pedestrian/ cycle paths.
  - 'Park edge roads' should be used for residential and commercial areas that back on to streams and coastal/estuarine edges.
- Wetlands/swamps should be retained and returned to their natural state.

Cultural heritage

- Wāhi tapu and other sites of significance are identified and protected.
- Protection and management of wāhi tapu and other sites of significance (including lands that are no longer in Māori hands) should be in a manner that is consistent with the tikanga and kawa of the appropriate iwi.
- Wāhi tapu and other sites of significance should be restored in partnership, where required or desired, with the community, industry, local and central government.
- Only iwi should have the right to modify wāhi tapu.
- Complete cultural heritage surveys as a priority, including the Papakura, Papakura, Manukau, Drury to Bombay, Drury to Paerata, Drury to Tuhimata, and Pukekohe to Bombay.
- Reinstate traditional Māori place names to recognise our cultural heritage.
- Risk assessment and protection mechanisms (accidental discovery protocols)
- Cultural heritage is less likely to be impacted on if there is a 20-metre riparian margin.

Whenua

Urban development

- Future planning and development of the areas should have a clear vision that recognises the diversity and uniqueness of the areas. This includes the role the areas have played as the 'food bowl of the south'.
- Existing and future residents of Papakura and subsequent beneficiaries of the development of these areas gain a greater understanding of our history, connection to these places and our values.
- Gateways to new town centres should appropriately reflect the character of the areas.
- New development should use land efficiently, especially since urban expansion has reduced the extent of rural production land.
- Mana whenua have already contributed to previous planning documents and outcomes for the wider southern area. This work should be drawn upon.
- Future planning and development should be cohesive and integrated with existing urban areas.
- New development should have positive environmental and cultural effects. Future planning should determine where and what are 'no-go areas'; then within those areas determine areas worthy of protection and saving and the corresponding management approach.
- When making decisions on future development projects, cumulative effects must be considered.
- Require resource consent conditions to be imposed that allow Iwi access to culturally and/or spiritually significant sites and sites of customary activities through the imposition of caveats on titles or providing for the registration of right-of-way servitudes.
- Ensure in all development proposals that access is retained and improved to water bodies and cultural and/ or spiritual sites.
- Management plans will be required as conditions of resource consent to ensure that critical environmental and cultural considerations are taken into account and that on-going monitoring and review occurs.

Soil and earthworks

- Cultural monitoring agreements should be established, and must be undertaken by iwi kaitiaki (alongside the project archaeologist) during any development
- Review the Auckland Unitary Plan for provisions on volume of earthworks triggers for mana whenua oversight.
- Minimise earthworks and make maximum use of natural ground levels.
- The rural productive value of the area, as 'the food bowl of the south' must be recognised.
- Ensure sufficient erosion and sediment control measures are in place for earthworks. Earthworks that have the potential to impact on waterways must have sufficient measures in place to ensure that adverse effects on water bodies are managed.

- Riparian planting of appropriate, preferably indigenous, species must be promoted and increased to stabilise riverbanks and reduce erosion in the region. Plants should be ‘eco-sourced / whakapapa plants’ and consistent with local biodiversity.
- Riparian vegetation must only be removed from river, lake and coastal/estuarine margins using methods that do not result in increased soil erosion in the long term. Any short-term effects must be managed to minimise any adverse effects.
- When making decisions on future development projects, cumulative effects must be considered.

Erosion and sediment control

- Effectively manage activities that accelerate soil erosion e.g. vegetation removal and intensive agricultural practises.
- Effectively manage the impact of contaminated land on the surrounding environment. Ensure contaminated land is not used as fill.
- When making decisions on future development projects, cumulative effects must be considered.
- Restore and protect highly erodible lands e.g. retire highly erodible land from farming, prohibit the clearance of indigenous vegetation and soil disturbance on highly erodible land that could cause further erosion and use locally sourced indigenous vegetation during restoration.
- Promote the direction of funds to support local reforestation initiatives on marginal lands.
- Promote the adoption of best practice land and soil management that minimises soil erosion, nutrient leaching, and sediment and nutrient runoff.
- Encourage research directed at developing technology and management practices that will minimise nutrient leaching and runoff.
- When undertaking earthworks ‘applicants’ must strive to achieve a much higher percentage of sediment retention onsite i.e. strive to meet best practice such as GD05, rather than just meeting ‘bottom line’ minimum requirements such as TP90. There are proven ways to reduce the amount of sediment entering the ecosystem and those which are supported are:
    - create a series of sediment pools instead of just one fore bay silt pond
    - use of filter/compost socks around cesspits and drains
    - use of an organic flocculent rather than chemical, when a flocculent is necessary. There are a variety of organic flocculent available currently on the market e.g. HaloKlear.
    - use of super silt fences in conjunction with silt ponds as a ‘treatment train approach’
    - in the absence of silt fences use silt ponds, hay bales

Wai

Waterways

- Future urban development should protect, rehabilitate and enhance waterways, especially where previous land use has degraded it.
- Preserve the physical integrity of receiving streams.
- Streams are well integrated with town centres with use of stream management plans and special policy requirements (green space, infrastructure, wider riparian margins).
- Development around streams/awa is limited to maintain access, preserve amenity, retain views and protect water quality e.g. use of 20m setbacks, use of park edge roads, lower density housing.
- Address existing use rights e.g. Industrial land discharges.
- Transport network planning across the wider southern area must consider stormwater treatment infrastructure.
- Involvement in stormwater management planning and kept informed of the processing of the network discharge consent for the area.
- Council to provide watercourse assessment reports which provide baseline information on the existing condition of waterways.
- Decisions on use of reserves or similar provision in plan change applications shall give priority to protecting the water body health regardless of the water body or plan change size.
- When making decisions on future development projects, cumulative effects must be considered.

Proposed developments shall demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to how the development:

- Preserves and preferably enhances the natural hydrologic functions of the site
- Identifies and preserves sensitive areas that affect the hydrology, including streams and their buffers, floodplains, wetlands, steep slopes, high-permeability soils and areas of indigenous vegetation
- Maintains recharge of aquifers with clean uncontaminated water
- Effectively manages natural hazards
- Considers beneficial re-use on-site of stormwater and wastewater
- Considers water conservation
- Provides for visual amenity consistent with the surrounding environment
- Minimising stormwater impacts to the greatest extent practicable by reducing imperviousness, conserving natural resources and ecosystems, maintaining natural drainage courses, reducing use of pipes, and minimising clearing and grading
- Providing runoff storage measures dispersed through the site's landscape with a variety of detention, retention, and runoff practices
- Where they will be of benefit, encouraging the use of mechanisms such as rainwater harvesting, rain gardens, roof gardens, and onsite storage and retention
- Where they will be of benefit, encouraging the use of stormwater treatment devices including on-site treatment systems, allowing for emergency storage and retention structures

- Such areas that have unavoidable impervious areas, attempt to break up these impervious areas by installing infiltration devices, drainage swales, and providing retention areas
- Minimise imperviousness by reducing the total area of paved surfaces
- Maintain existing topography and pre-development hydrological processes.

Water Quality

- Ngāti Te Ata aspire to have waters that are drinkable, swimmable, and fishable with the water quality at least at the level it was before the European settlers arrival.
- When making decisions on future development projects, cumulative effects must be considered.

Groundwater, recharge and water allocation

- Ensure groundwater recharge to retain base flows within streams, and to keep aquifers recharged.
- Commissioned reports are undertaken to carry out an initial groundwater study based on information and results from previous studies. Ngāti Te Ata request to be updated and informed, as these reports become available.
- Support the promotion of innovative green business initiatives and practices. For example, the use of low-impact building materials, packed gravel or permeable concrete instead of conventional concrete or asphalt, to enhance replenishment of ground water.
- When making decisions on future development projects, cumulative effects must be considered.
- The water allocation framework must be underpinned by the following principles:
  - Recognition that mana whenua iwi have rights and interests in water.
  - Unauthorised water takes are subject to immediate enforcement action to ensure a level playing field for all water users.
  - All water takes (excluding those required for civil or general emergency) should be accounted for within the allowable limit.
  - The framework for allocating water to users should focus primarily on ensuring the health and well-being of waterways and secondly on contributing to the long-term economic, cultural, spiritual, environmental, and social well-being.
- The water allocation framework must cater for all catchments and particularly consider catchments:
  - that have no significant current or foreseeable demand pressure
  - that continue to have water available for use and a trend of increasing demand towards full allocation
  - that are fully allocated
  - Where water is over allocated and all or any of that over allocation needs to be phased out

Stormwater

- When making decisions on future development projects, cumulative effects must be considered.

- ‘Clean’ and ‘contaminated’ waters are not mixed i.e. no direct disposal of any waste into waterways, including wetlands.
- Highest level of stormwater treatment should be used before it is discharged into waterways. This includes, but is not limited to:
  - use of ‘treatment train’ approach
  - use of raingardens/swales and green roofs
  - all cesspits to be fitted with a ‘stormwater 360 litter trap’ or ‘enviro-pod’
  - use of the new GD01 stormwater management devices guideline as an appropriate means to support the mitigation of stormwater issues.

Wastewater

- Land-based treatment of effluent is preferred.
- Exploration of natural processes rather than mechanical to treat wastewater, including vermiculture.
- When making decisions on future development projects, cumulative effects must be considered.

Biodiversity

- Embrace and empower kaitiakitanga and rehabilitate and heal the natural systems that support us all.
- Restore iwi capacity to manage our natural and physical resources according to our own preferences.
- Support iwi monitoring of the effectiveness of environmental regulation in the protection of our cultural resources, biodiversity, wāhi tapu and other taonga within our respective rohe.
- Policies, planning, and best practice must ensure no further net losses of valuable ecosystems, and a measurable expansion of areas of regionally and culturally significant vegetation.
- Support area specific planning provisions such as riparian planting requirements.
- Promote the use of ‘eco-sourced / whakapapa plants’ that are indigenous plants and trees from within the Papakura areas.
- Establish new and enhance existing ecological corridors as a high priority.
- Implement programmes such as riparian planting and protect sensitive receiving environments and protect and enhance water quality e.g. all permanent waterways to be fenced from livestock and planted, where appropriate, with indigenous vegetation to minimise the effects of land use practices and enhance biodiversity.
- Remove or reduce pest species (plant and animal) from existing locations and prevent establishment in new locations.
- Proposed developments must demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to how the development:
  - restores the capacity of ecosystems
  - creates or maintains ecosystems that function without human intervention.
- Encourage landowners to take out protective covenants to protect remnant stands of indigenous vegetation.

Indigenous vegetation

- Tree surveys should be undertaken to identify all native trees.
- All trees over 200 years should be protected (without the need to individually identify them).
- Collaboration between Ngāti Te Ata, Harbour View Heights LP, Auckland Council and other stakeholders to undertake a 15-year planting programme.
- Ngāti Te Ata to have input in the selection of appropriate indigenous trees and plants, and involvement in the design of wetland planting. A preferred planting list is included in Appendix D.
- Promote the use of eco-sourced / whakapapa plants and trees from within the Papakura areas. Eco-sourced / whakapapa plants must be used where adjacent to areas of high ecological and conservation value and should be encouraged for all landscape plantings elsewhere.
- When making decisions on future development projects, cumulative effects must be considered.

Wetlands

- Support the establishment of programmes to restore and expand wetland habitat. These programmes should be developed and implemented to achieve a measurable increase in the quality of wetlands, and should ideally include, but not be limited to:
  - restoring existing wetlands
  - removing and/or controlling plant and animal pests
  - using technology such as constructed wetlands where this is feasible
  - expanding the size of those wetlands where this is feasible
  - re-establishing wetlands adjacent to lakes and rivers where land is available, and conditions remain suitable for wetlands
  - identifying and setting aside government and local authority owned land for the creation and enhancement of wetlands.
- When making decisions on future development projects, cumulative effects must be considered.
- Water levels of all significant wetlands shall be maintained and stabilised to prevent further deterioration in wetland ecological condition and, where possible, wetland water levels shall be restored to enhance habitat and expand wetland area. Where necessary, this shall be achieved by placing restrictions on the amount of surface and subsurface drainage installed adjacent to wetlands.
- Ensure that all land use practices that have the potential to impact on wetlands have efficient sediment, drainage, discharge, fertiliser application, and riparian buffer control practices in place to ensure that adverse impacts on wetlands are prevented.
- No discharges of point or non-point source wastewater to ecologically or culturally significant wetlands.
- All stormwater discharged to ecologically or culturally significant wetlands shall be treated in such a way that ensures the ecological condition and cultural use of the wetland is not compromised.
- Establish or maintain ’buffer zones’ of appropriate indigenous plant species around all significant wetlands to protect them from the effects of land use and to help reduce fluctuations in wetland water levels.

- Where appropriate land is available, and it is feasible, flood plains shall be restored to function as natural overflow areas along rivers and streams and to link more naturally with adjacent wetlands.

Open Space and greenways plans

- Harbour View Heights LP should implement a partnership approach with Ngāti Te Ata and other southern Iwi to the sustainable management of Papakura's natural and physical resources, including parks and open spaces.
- Cultural values and mana whenua associations should be known and understood before the type and location of open spaces are decided.
- Tikanga Māori and customary activities should influence how parks and open spaces are planned, developed and managed.
- The focus should be on visually and physically connecting Papakura network of parks, open spaces and streets to create opportunities for residents to move around their neighbourhoods and to enhance native biodiversity.
- We should have First Rights of Naming reserves and open spaces.
- Require plan change and new development to provide open space/reserves next to oceans, lakes and rivers. This will protect the water body, allow access, increase biodiversity, and enhance ecosystems.
- Open space buffer zones and internal neighbourhood parks should be encouraged.
- Encourage the use of 'park edge roads' along open space zones and esplanade or recreation reserves.
- Develop greenways plans that provide cycling and walking connections that are safe and enjoyable, while also improving local ecology and access to recreational opportunities.
- We should continue to be involved in the development of a Blue-Green network for the Papakura areas.

Sustainability

Sustainable Development

- Support energy efficiency, transition away from fossil fuels and zero waste minimisation initiatives.
- New development should incorporate sustainable options and housing should achieve at least a 6-star level from New Zealand Green Building Council 'Homestar' (or equivalent). This includes but is not limited to green roofs, solar panels and recycling of water and other resources.
- New development should have positive impacts on the environment e.g. enhance water quality, increase biodiversity connections, and remediate contaminated land.
- Significantly improve stormwater and wastewater management and treatment to acknowledge our cultural values.
- Support the use of LID (Low impact design) principles in all new plan changes and developments.

Natural hazards

- New land use and structures shall avoid creating actual or potential adverse effects, including an increase to the risk or magnitude of a natural hazard event.
- Preference is given to any new or changing land use, plan change or development avoiding, rather than mitigating, any natural hazard.
- Existing land use, activities, and structures in areas where natural hazards occur are encouraged to change land use or activities and shift, abandon or suitably modify structures to withstand the potential effect of a natural hazard event.
- Encourage low-lying areas prone to flooding to be turned back into wetlands rather than using for urban development such as housing.
- Risk of adverse effects on human, cultural, spiritual, or environmental well-being shall be prioritised over risks to individual properties when assessing natural hazard risks and/or the need for hazard protection structures.
- Where it is practical, and environmentally, culturally, and/or spiritually preferable, a 'soft' engineering solution should be utilised over a 'hard' solution (e.g. the use of swales rather than concrete channels).
- If an existing or proposed natural hazard protection structure adversely affects human, cultural, spiritual, or environmental well-being then alternative solutions are encouraged and expected.
- Hazard management structures, activities, and schemes and their ongoing function should strive to maintain and restore ecosystem function and habitat, and cultural and/or spiritual well-being.
- Where there is existing development and the effects on cultural and/or spiritual values and the environment are adverse, the concept of 'managed retreat' should be applied. This means existing structures are not replaced or maintained, and no new structures are allowed to be erected.
- Where culturally and/or spiritually sensitive sites or sites of significance are subject to natural hazards, in which human intervention has played no role, then we should be advised to enable our correct protocols and procedures to be adopted to address the situation.
- The cumulative adverse effect of land use and structures on natural hazards shall be avoided or managed consistent with the above recommendations, such that there is no increased risk to human life, structures, cultural, spiritual or environmental well-being.

Infrastructure

- Actively explore alternative wastewater treatment and disposal options including removal of trade wastes, recycling of grey water, disposal to land (or other innovative methods) and not using water as a waste transport system.
- De-emphasise road building and car parking and create people-friendly environments, including pedestrian and cycling networks.
- Reduce current transport congestion levels.
- Support fast broadband rollout including to rural areas.

- Support and encourage the use of water sensitive design in the provision of infrastructure.

Urban Design

- Te Aranga Principles should be incorporated and activated into the proposed plan change process.
- Future development should show how Te Aranga Principles have been considered and applied. This includes but is not limited to how the development understands, acknowledges and incorporates the diversity and uniqueness of the development location (socially, culturally, spiritually, economically, and environmentally), and whether it provides for visual amenity consistent with the surrounding environment.
- Other urban design values should also be incorporated. For example, Ngāti Te Ata support the use of 'park edge development/park edge roads' as a design feature. These can help foster a sense of ownership, increase safety and surveillance (e.g. deterrent to illegal dumping), increase visual and landscape amenity, and a higher likelihood or better opportunity to protect our cultural values.

Hauora

Health and well-being of our people

- Auckland Council to support:

    - our various health and well-being initiatives
    - healthy lifestyles, recreation and sport for our people
    - our whare oranga associated with marae through collaboration and funding
    - upskilling and training of our rangatahi
    - reducing beneficiary dependency and the attainment of meaningful employment
    - our rangatahi as first home buyers
    - the safe transport of our kaumātua in support of their tribal duties and their mobility
    - Harbour View Heights LP and Auckland Council assistance in the provision of healthy and affordable accommodation including review of rates relief options
    - our access to quality affordable housing
    - iwi housing including their location, design quality, funding, and removal of regulatory compliance costs

- Harbour View Heights LP and Auckland Council support mana whenua reoccupying their tribal lands inter alia through the right to subdivide their lands within the rohe.
- Harbour View Heights LP and Auckland Council provides infrastructure support where possible for plan change purposes.

Air

- Encourage industry to implement industry best practice or best practicable option for improving air quality.
- Promote public transport to reduce vehicle emissions.
- Manage the effects on amenity values of an area due to contaminants, dust, odour, light, or noise.
- When making decisions on future development projects, cumulative effects must be considered.

Economic Development

- Harbour View Heights LP and Auckland Council support for the achievement of our economic independence including through provision of expertise and funding.
- Planning and policy provisions that allow us to realise value and sustainable income from our asset holdings and future economic opportunities.
- Harbour View Heights LP and Auckland Council support for a housing and economic report for each iwi.

9. Appendices

9.1. Appendix A: List of preferred plants

Species	Common name	Depth range
Urban: Scree Garden Plants		
Sedges, Knobby club rush, Silver and other tussock grasses, tussock sedge and swamp kiokio (fern), Rengarenga, Pohuehue, NZ Iris, NZ linen flax and reeds in swales		
Korokio, Pohuehue, Mikimiki, NZ flax, Lancewood and cotulas in the lawn		
Large scale formal native garden with totara, matai and miro hedges, kahikatea avenue, copses of different tree types and a diverse native NZ border of trees and shrubs.		
Esplanade reserve: Coastal Bank Revegetation		
Astelia banksii	coastal astelia	
Coprosma robusta	karamu	
Cordyline australis	cabbage tree / ti kouka	
Hebe stricta	koromiko	
Sophora microphylla	kowhai	
Macropiper excelsum	kawakawa	
Vitex lucens	puriri	
Phormium tenax	NZ flax/ harakeke	
Myoporum laetum	ngaio/ mousehole tree	
Pseudopanax lessonii	houpara/ coastal five finger	
Metrosideros excelsa	pohutukawa	
Entelea arborescens	whau	
Cyathea dealbata	silver fern	
Dicksonia fibrosa	wheki-ponga	
Pittosporum crassifolium	karo	
Blechnum novae-zelandiae	kiokio	

Coprosma sp.		
Pittosporum eugenioides	tarata/ lemonwood	
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	
Wetland and stream: Bank planting		
Sophora microphylla	kowhai	
Macropiper excelsum	kawakawa	
Vitex lucens	puriri	
Hebe stricta	koromiko	
Phormium tenax	NZ flax	
Carex lessoniana	ruatahi	
Phormium cookianum	whararikí/ mountain flax	
Cyathea dealbata	silver fern	
Dicksonia fibrosa	wheki-ponga	
Pittosporum crassifolium	karo	
Coprosma robusta	karamu	
Blechnum novae-zelandiae	kiokio	
Myoporum laetum	ngaio	
Coprosma sp.		
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	
Wetland: Margin moist soil planting		
Cortaderia fulvida	toetoe	
Phormium tenax	NZ flax/ harakeke	
Cordyline australis	cabbage tree / ti kouka	

Blechnum novae-zelandiae	swamp kiokio	
Carex virgata	small samp sedge	
Carex secta	makura/ purei	
Sophora microphylla	kowhai	
Macropiper excelsum	kawakawa	
Carex flagellifera		
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	
Wetland: Shallow bench (0-0.3m)		
Apodasmia similis	oioi/ jointed wire rush	0-0.3m
Baumea arthrophylla		0-0.1m
Carex secta	makura/ purei	0-0.4m
Carex ustulatus	giant umbrella sedge	0-.1m
Eleocharis acuta	sharp spike sedge/ spike rush	0-.1m
Bolboschoenus fluviatilis	march clubrush/ river bulrush	0-.15
Wetland: Shallow pond slopes (0.3-1.1m)		
Baumea articulata	jointed twig rush	0-0.36m
Eleocharis sphacelata	kuta	0-01.5m
Schoenoplectus tabernaemontani	lake clubrush/ softstem bulrush	0-1.2m
Typha orientalis	raupo/ bulrush	0-1m
Wetland: Open water (1.1-2m)		
Myriophyllum propinquum	water milfoil	0-3.5m
Nitella hookeri	stonewart	0.3-10m
Ruppia polycarpa	horses mane weed	0.1-3m
Stream: Edge planting		
Carex dissita	purei/flat leaved sedge	

Carex secta	makura/ purei	
Carex lessoniana	spreading swamp sedge	
Carex virgata	small swamp sedge	
Dacrycarpus dacrydioides	kahikatea/ white pine	
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	
Stream: Marginal planting		
Carex lambertiana	forest sedge	
Carex virgata	small swamp sedge	
Cordyline australis	cabbage tree / ti kouka	
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	
Carex secta	makura/ purei	
Cortaderia fulvida	toe toe	
Carex lessoniana	ruatahi	

Appendix B:

FIELD REPORT

From: David <lasaiya@gmail.com>
Sent: Monday, 31 July 2023, 5:08 pm
Subject: 28, 30 & 66 Crestview Rise report

Hui date
2:30pm, 27/07/23

People present
Edith & Beau (Tamaoho), Jeff (Te Akitai).
Jimmy Zhuang (Architectural and Urban designer, Urban Form Design). Russell Baikie (Planner, rdbconsult), Fred (owner), Dee Isaacs (Matauranga Maori and Planning, 4Sight Consulting), Megan Tongue (Landscape Architect, 4Sight Consulting), Laurent Marechal (Engineer, Envelope Engineering).

Kaupapa
The proposal is to build an additional 70 dwellings into the existing Crestview Rise development.

The big change though is the proposal to shift the Rural Urban Boundary (RUB) slightly in order to accommodate this. Currently all of 28, 30 & 66 are zoned Countryside Living. The proposal is to shift the RUB to use the natural boundary of the ridgeline, making the northern slopes part of the development and the southern slopes outside it. and development generally keeping away from the crest also. They are also putting in precinct provisions to restrict the height of buildings on the hill.

While this does seem like a logical place for the RUB to go, a sweetener in the form of a covenant on the native bush on the southern side of the ridge is being proposed, as well as a buffer with it. While it doesn't cover all of the bush in the immediate area, it covers over half of it, following the developing 28, 30 & 66 as well as Countryside Living zoned 76 Crestview and 170 Settlement Rd that the owner Fred also possesses.

Regarding the bush itself, Megan stated a lot of it was only around 10+ years old. A lot of it appears to be naturally regenerating native bush, presumably from the more extensive stands immediately to the east, in the run up to the Hunua Ranges. You can see in the GeoMaps aerials how the bush has expanded since 2001.

The stream that flows through the bush is a natural tributary of Otuwairoa before it becomes piped for 1km or so.

The stormwater plan is largely going to emulate the existing development, with swales and raingardens. Attenuation tanks are listed, as well as stormfilter devices.

When we arrived the existing raingardens from the previous stage of development Jeff noted were in a bit of a state, with the rocks not being placed and instead bunched up, blocking them. They were also quite full with sediment and a lot of rubbish. Russell assured that there would be an immediate cleanup, which was reinforced in an email.

It was stated there'd be around a 4-5m cut in the hill for some of the buildings.

There was not expected to be any trails in the bush currently due to only some of it being under Freds control, and the steep drop from the northern entrance to it. Although I do wonder if something can be done coming from the western side of it.

If all goes smoothly it is expected development may start in 2025. They intend to lodge this plan change by the end of September.

Heritage & Overlays
There's no ONF, Mana Whenua, or SEA overlays on the property, including the covenanted property outside of the development.

There's no recorded archaeological sites nearby, and some earthworks were done at a previous stage over some of the proposed development area, making discovery in the future less likely.

Pukekooiwiriki Paa is visible from the ridgeline, according to Edith.

Conclusion & Recommendations
Overall, I don't oppose a slight realignment of the RUB to the natural boundary of the ridgeline for the development. My recommendations include:

- The stormwater filter devices listed in the plan are at least stormwater 360 filters in quality.
- The possibility of trails in the covenanted part of the bush is seriously looked into, perhaps from the western side of the bush if the northern side is too steep.
- A pest control plan is created for the bush, to rid it of pest plants and animals.

Photos
Image 1 - Looking across the proposed development site
Images 2 & 3 - Looking over the bush to the south, with Pukekooiwiriki visible in the middle of image
Image 4 - The Otuwairoa tributary flowing down from the bush

Nga mihi,
David

Photo Gallery

Image 1

Image 2 and 3

Image 4