

CVA Matrix – Challenges, Opportunities and Response



The table below summarises the key values and associated features identified in the Cultural Value Assessment Reports (CVA) prepared by mana whenua of the area. Also identified are the challenges, opportunities and possible statutory and non-statutory responses identified.

CVA Reports have been prepared by the following mana whenua groups:

- Ngaati Whanaunga;
- Te Ākitai Waiohūa;
- Te Kawerau ā Maki;
- Ngāti Tamaoho; and
- Ngāti Te Ata Waiohūa.

*** Te Ahiwaru – Waiohūa’s CVA was presented as a ‘live CVA’ at Makaurau Marae at a later date.*

The ‘responses’ in the right-hand column fall into the following suggested categories:

- **Plan Change** = Statutory RMA response that includes identification on a precinct plan, with supporting objectives, policies and methods (rules, standards and assessment criteria).
- **Non-Statutory Opportunities** = Opportunity to establish ongoing relationship between Goodman and Mana Whenua to respond to challenges and opportunities identified within the CVA’s that are best dealt with outside of a statutory process. I.e., M.O.U, ongoing engagement through plan change process and through to development, access to the site, storytelling/ cultural narratives and interpretation.

Feature / Value	Description / Significance	Challenge /Opportunity	Response
Key Natural and Physical Features			
Moerangi Pā	<p>Moerangi Pā is associated with the three main puke and is part of the wider landscape. Cultural values are attributed to the following:</p> <ul style="list-style-type: none"> • Was a fortified pā with defensive strength; • Is a wāhi tapu because of historic battles that took place. • While physical surface is destroyed, it still holds metaphysical value as wāhi atua and wāhi tupuna. 	<p><u>Challenges:</u></p> <ul style="list-style-type: none"> • Moerangi is outside of development site. <p><u>Opportunities:</u></p> <ul style="list-style-type: none"> • Identify as part of wider landscape in Cultural Landscape and incorporate into Precinct Plan. 	Plan Change

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Feature / Value	Description / Significance	Challenge /Opportunity	Response
	<p>Current <u>issues</u> as result of historic and existing activities, including:</p> <ul style="list-style-type: none"> Quarrying, intensive development, farming, pollutants (land contaminates and wastewater discharges), poor council planning decisions and practices, cultural vandalism, corporate greed and developer cultural ignorance. 		
<p>Waitomokia Crater Rim / Tuff Ring</p>	<p>Waitomokia Crater/Tuff Rin holds cultural importance and significance to mana whenua because of historic, spiritual and aesthetical values as follows:</p> <ul style="list-style-type: none"> Ngā Tapuwāe o Mataoho (Waiohua Volcanic deity) - Maintain geological features of Mataoho, Rūamoko and Mahuika. Named in reference to the waters that collected here and flowed underground feeding the numerous springs around wider Ihu ā Mataoho. Matapuna or source of spring source and was important repo (wetland) for mahinga kai, textiles and burial of taonga. Relationship to aquifer and recharge of other watercourses/puna/repo in the surrounding area. Assessed as having ‘High’ cultural value – attributed to the following: <ul style="list-style-type: none"> Waters that flow underground (Matapuna); Wāhi atua or place associated with Mataoho; Mahinga kai (food gathering place); Repo (wetlands); Place for depositing taonga; Considered wāhi tapu and wāhi taonga. 	<p><u>Challenges:</u></p> <ul style="list-style-type: none"> Preservation of Waitomokia tuff ring. Implications of building form on Waitomokia crater rim / tuff ring. <p><u>Opportunities:</u></p> <ul style="list-style-type: none"> Enable vs restrict development in certain areas. Preservation of Tuff/Ring – Identify on precinct plan. Identification of key features, areas with specific development controls etc to inform Precinct Plan Visual connection / relationship to the wider landscape features - orientation to streets, pedestrian pathways.; Freshwater aspects: <ul style="list-style-type: none"> Highlight holistic approach - in the context of wider landscape i.e., connected aquifer -> streams -> tributaries - > ocean; Treatment methods = SW controls, including low impact design. SW controls to manage water recharge. Wetland restoration Earthworks controls in plan change to manage integrity of Waitomokia crater rim / tuff ring. 	<p>Plan Change / Non-Statutory Opportunities</p>

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		<ul style="list-style-type: none"> Retention of kohatu (rock or volcanic stones) onsite. Building controls such as height limits, setbacks etc. Building design guidelines (i.e., colour palettes, building materials and overall design). Cultural interpretation / storytelling. Naming of places/land/features. Enhancement planting to accentuate tuff ring. 	
Harbour View Site	<ul style="list-style-type: none"> Part of tuff ring outer slopes of Waitomokia. Currently undeveloped and vacant of any development. Adjacent to Ōruarangi Awa and in proximity to Pā and Oruru Pā and Papakāinga 	<p><u>Challenges:</u></p> <ul style="list-style-type: none"> Development of Harbour View Site. Mana Whenua collectively discourage development of the Harbour View Site. Proximity to waterbodies (Ōruarangi Awa and Te Manukanuka o Hoturoa). Proximity to Pā and Oruru Pā and Papakāinga. Building form in relation to Waitomokia tuff ring and Puketāpapa Papakāinga. <p><u>Opportunities:</u></p> <ul style="list-style-type: none"> Identify key features (i.e., existing Pā reserve and Oruru Pā and Papakāinga) to inform masterplan and plan change. Sensitive building design Building controls such as height limits, setbacks etc. Establish setback controls from the pā. Enhancement Planting. Provide access to the pā. 	Plan Change / Non-Statutory Opportunities
Puketāpapatanga Papakāinga	<ul style="list-style-type: none"> The village sits between Ōruarangi awa and Puketāpapatanga ō Hape, and was reserved as such 	<p><u>Challenges:</u></p>	Plan Change /

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	<p>following the end of hostilities between the Crown and the Kīngitanga in the late 1800s, it is the kāinga of Makaurau Marae, Te Ahiwaru and related whanau.</p> <ul style="list-style-type: none"> • Part of wider cultural landscape values. • Closely linked to the pā tauā of Waitomokia as this protected the strategic Tauranga waka of the foreshore and Waitomokia awa. • Ancient site of tupuna and remains an important papakāinga and settlement for whanau now. • Puketāpapatanga and Makaurau marae are thriving settlements for whanau and the mana whenua of the region. 	<ul style="list-style-type: none"> • Built form resulting in overlooking domination of development of Harbour View Site. • Traffic/heavy traffic on Ōruarangi Road – safety on the village as this is key access. • Views and outlook to Waitomokia crater rim / tuff ring. • Access to site to exercise kaitiakitanga and practice cultural practices. <p><u>Opportunities:</u></p> <ul style="list-style-type: none"> • Avoid overlooking of the Puketāpapatanga Papakāinga from Harbour View Site. Through the following: <ul style="list-style-type: none"> ○ Sensitive building design; ○ Setback controls; ○ Planting buffer along riparian margin on western banks of Ōruarangi awa. • Enhancement planting opportunities that recognise historic cultural practices, i.e., rongoa plant species, mahi toi species etc. • Provide access to ensure mana whenua can exercise kaitiakitanga. 	<p>Non-Statutory Opportunities</p>
<p>Te Manukanuka o Hoturoa (Manukau Harbour)</p>	<ul style="list-style-type: none"> • Te Manuka/Te Manukanukatanga o Hoturoa (Manukau Harbour) is of the highest importance (including foreshore) and attributed to the following cultural values: <ul style="list-style-type: none"> ○ Food gathering; ○ Transport routes (waka portages); ○ Taniwha; ○ Spiritual connections to the past. • Recognised as Tauranga Waka.; 	<p><u>Challenges:</u></p> <ul style="list-style-type: none"> • Proximity of site to CMA and foreshore. • Potential for water quality issues as a result of stormwater discharge. • Poor water quality outcomes as a result of historic activities (wastewater treatment ponds) and destruction of mahinga kai / mahinga mataitai. <p><u>Opportunities:</u></p>	<p>Plan Change / Non-Statutory Opportunities</p>

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Ōruarangi Awa / Waterbodies / Wetlands	<ul style="list-style-type: none"> Relationship to tributaries (watercourses that flow to harbour). Te Wai o Ruarangi (Ōruarangi Awa) and Waitomokia waterways, puna, wairepo and ultimately connection to Te Manukanuka o Hoturoa. Must take into account how runoff from site will be managed through masterplan. Mana whenua have a long-standing legal agreement with Watercare as part of the disestablishment of the Manukau Sewage Oxidisation Ponds in the 2000s for the tidal reaches of the Ōruarangi awa to be returned in ownership to mana whenua. Statutory Acknowledgement Area, including Te Akitai Waiohū. Discharge to waterways that eventually connect/discharge to Ōruarangi Awa. Relationship to Waitomokia crater and associations with waterways/courses including wetlands. Mahing kai. Recognised as a wāhi tapu. Recognised spawning ground. Importance for swimming and recreation for mana whenua. 	<ul style="list-style-type: none"> Incorporate stormwater treatment and discharge control = maintenance / improvement of water quality. Riparian planting along Ōruarangi Awa. <p><u>Challenges:</u></p> <ul style="list-style-type: none"> At the bottom on the catchment and natural fall for runoff. <p><u>Opportunities:</u></p> <ul style="list-style-type: none"> Fresh and coastal = integrated system i.e., aquifer -> streams -> tributaries -> ocean Riparian planting along Ōruarangi Awa. Repo/wetland restoration. Stormwater management controls to manage runoff. Including treatment and discharge methods to ensure water quality is maintained. Low impact design stormwater management where possible. Manage hydrology and groundwater recharge. 	Plan Change / Non-Statutory Opportunities
Cultural Landscape	<ul style="list-style-type: none"> The site is part of a wider cultural landscape, with relationships to other maunga and sites around the region. Maintenance of the views and sightlines from the site is of importance to mana whenua. 	<p><u>Challenge:</u></p> <ul style="list-style-type: none"> Cannot control development outside of plan change land. Moerangi, which was the high point and tupuna maunga has been quarried. This is also outside of the site. 	Plan Change

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	<ul style="list-style-type: none"> Represents relationship to surrounding area, region and features as these places are markers of historical events, occupation and tupuna. 	<ul style="list-style-type: none"> Identification of key high points within the site to establish baseline sightlines/viewshafts. <p><u>Opportunities:</u></p> <ul style="list-style-type: none"> Identify and map key views and/or view points as part of precinct plan. Building controls such as height limits to manage key viewshafts. 	
<p>Wāhi Tapu, Wāhi Taonga and Wāhi Tūpua</p>	<ul style="list-style-type: none"> It is recognised that all of the land within the Waitomokia plan change area is considered Wāhi Tapu, Wāhi Taonga and Wāhi Tūpua by mana whenua. This is because of the historic events, associations and practices that took place on the site. There is a high concentration of urupa, wāhi hahunga and rua-kiwi. Numerous burial areas that were selected for their traditional and spiritual importance within the area. 	<p><u>Challenges:</u></p> <ul style="list-style-type: none"> Balancing development aspirations with protecting the mauri, tikanga and other values associated with the site and wider landscape. <p><u>Opportunities:</u></p> <ul style="list-style-type: none"> Identification (where appropriate) key wāhi tapu. Clear induction and monitoring processes associated with development. Archaeological discovery protocols. Access to the site. Mana whenua = able to exercise kaitiakitanga. 	<p>Plan Change / Non-Statutory Opportunities</p>
<p>Key Māori Cultural Values</p>			
<p>Spiritual Values</p>	<ul style="list-style-type: none"> Ngā Tauwae o Mātaoho (Waiohua Volcanic deity) - Maintain geological features of Mataoho and Rūamoko (atua). Mataoho and Rūaumoko atua are tupuna and therefore this whakapapa is an important part of cultural identity. Connecting tangata whenua back to this place and tells the origins of people. Significance of Tangaroa and relationship to Te Manukanuka o Hoturoa and mana whenua. 	<p><u>Opportunities:</u></p> <ul style="list-style-type: none"> Opportunity to describe the spiritual values of the land and meaning to mana whenua Building design and guidelines. Cultural interpretation / storytelling / narrative of the site (and wider landscape). 	<p>Plan Change / Non-Statutory Opportunities</p>

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	<ul style="list-style-type: none"> • Spiritual entities and taniwha. These are: <ul style="list-style-type: none"> ◦ Papaka, Kaiwhare, Taramainuku and Haumia. • Kaiwhare most well known as the taniwha that carried the Tainui ancestor Rakataura (Hape) on its back in advance of the Tainui waka. • Kaiwhare is often the form of a <u>stingray</u> but can also take the form of a <u>whale</u> in Te Kawerau ā Maki traditions. • Cultural practices associated with site, including cultivation, storage and spiritual practices that went alongside this. Showing the importance of land and people. 		
Kaitiakitanga	<ul style="list-style-type: none"> • The mana whenua are the kaitiaki and ahi kā of this place, the sites, natural features within the wider cultural landscape. • The ability to exercise kaitiakitanga over the site has been restricted as a result of loss of land and access to the site as a result of colonisation. 	<p><u>Opportunities:</u></p> <ul style="list-style-type: none"> • Agreed access to enable exercise kaitiakitanga over resources, i.e., Wāhi tapu, taonga, mara kai (gardens). 	Plan Change / Non-Statutory Opportunities
Mauri	<ul style="list-style-type: none"> • Mauri (life force and life-supporting capacity) of the natural and physical resources (outlined above) sustained the people of the area. • Mana whenua are intimately connected to these features through whakapapa. 	<p><u>Challenge:</u></p> <ul style="list-style-type: none"> • Current and future uses have the potential to degrade the mauri of these natural and physical resources, relating directly to the wellbeing of tangata whenua and ecosystems within the area. <p><u>Opportunities:</u></p> <ul style="list-style-type: none"> • Identify key features within the precinct plan, with objectives and policies to protect and restore the mauri of these features. • Enhancement planting • Repo / wetland restoration etc. 	Plan Change

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Koorero Tuuturu	<ul style="list-style-type: none"> The area has special historical and cultural significance to mana whenua who are connected to the land and water via whakapapa. These strong linkages are represented through strong waka connections, mythology and place names. Place names are indicative of the valuable food sources and resources traditional to the area. Waitomokia’s relationship to the wider landscape features such a Maungataketake, Otuaataua Stonefields, Pukeiti / Puketāpapa papakāinga a Hape, Puketutu Island, Maungakiekie etc. 	<u>Opportunities:</u> <ul style="list-style-type: none"> Traditional names to be incorporated under the direction/guidance of mana whenua. Narratives of the area to be incorporated into interpretation boards and storytelling for the area; Input into planting plan. Key features identified on the precinct plan. 	Plan Change / Non-Statutory Opportunities
Rawa Tuuturu	<ul style="list-style-type: none"> The place provides important customary resources for Mana Whenua. Rawa tuuturu values relate to resource provisioning services (e.g., food, fibre, fuel, rongooa, and ornamental qualities); cultural values (including spiritual, education, aesthetic values and those that contribute to sense of place; and regulating services (e.g., resources that perform valuable ecosystem functions such as erosion control, dispersal, pollination, and water purification). 	<u>Opportunities:</u> <ul style="list-style-type: none"> Enhancement and restoration planting throughout. I.e., species selection. 	Non-Statutory Opportunities
Hiahiatanga Tuuturu	<ul style="list-style-type: none"> The place or resource is a repository for Mana Whenua cultural practices and spiritual values Low. Relationship between natural environment and oral traditions that connect mana whenua to a place, i.e., waita and whakatauki with specific reference to birds. Traditional methods for educating and telling oral traditions of a place and the mana whenua of the area. 	<u>Opportunities:</u> <ul style="list-style-type: none"> Recognise these through storytelling, interpretation boards, design and landscape planting. 	Non-Statutory Opportunities
Whakaaronui o te Wa	<ul style="list-style-type: none"> The place has special amenity, architectural or educational significance to Mana Whenua. 	<u>Opportunities:</u> <ul style="list-style-type: none"> Opportunities to partner with Mana Whenua, i.e., mentoring and education opportunities. 	Non-Statutory Opportunities

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	<ul style="list-style-type: none"> Acknowledgement of Villa Maria’s approach to development for the site. In particular, their focus on sustainability and initiatives to reduce their environmental impacts. 		