

Appendix M – Cultural Values Report prepared on behalf of Ngāti Hauā Iwi Trust and Ngāti Hinerangi Trust

Cultural Values Report

Prepared for Calcutta Farms Limited
on behalf of
Ngāti Hauā Iwi Trust and Ngāti Hinerangi Trust



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1. He Kupu Whakataki / Introduction

Calcutta Farms Ltd (CFL) have developed a master plan for a 230ha pocket of land spanning from Tauranga Road (State Highway 24) on the North East Boundary to Banks Road on the south west boundary in Matamata.

The vision for CFL is to extend Matamata to the east in a truly sustainable manner through bringing together a connected, engaged and resilient community in partnership with the Matamata-Piako District Council. Essentially this is about the need and location for additional residential and industrial zones and areas for future residential growth and employment development in Matamata.

CFL owners Kevin and Rosemary Balle have a strong presence and commitment in Matamata as a large-scale vegetable grower, employer of local people and provider of work to small businesses in Matamata.

Veros Property Service Ltd made contact with Ngāti Hauā Iwi Trust and Ngāti Hinerangi Trust (referred to as Ngā Iwi) for the purposes of consultation and engagement in regard to the master plan, relevant resource consents and future planning and development of this landholding. This engagement approach aligns to consultation as per provisions of the Resource Management Act 1991 (RMA).

Following a site visit in the March 2020, this Cultural Values Assessment (CVA) is prepared in response to the master plan, future plan changes, future land use consents, and future subdivision consents being lodged made pursuant to Section 88 of the RMA.

To-date CFL has developed a master plan and concept layout plan as in order to demonstrate how the development outcome will integrate with the natural environment and infrastructure requirements.

1.1 Kaupapa / Purpose

This purpose of this Cultural Values Assessment (CVA) is to ensure the principles, significant values and issues of Ngā Iwi are articulated, acknowledged and understood in response to the CFL development in Matamata, and to ensure any future structure plans and resource consent applications applies a cultural, environmental and partnership approach to avoid, remedy and mitigate matters important to Ngā Iwi.

The report specifically deals with the site in relation to environmental and heritage values within the area.

Furthermore, this CVA aims to:

- Provide a description of the history cultural values, interests and associations of Ngā Iwi;
- Reaffirm statutory obligations;
- Ensure that aspirations, potential issues, and values are identified and documented in relation to future consenting processes;
- Identify issues and opportunities for the incorporation of iwi values through an analysis of objectives and policies outlined in the Ngāti Hauā Environmental Management Plan;
- Understand the actual and potential adverse effects on the cultural and environmental values in relation to future consenting processes;
- Identify how relationships between Ngā iwi, their culture, ancestral land, water, sites, waahi tapu and other tāonga might be affected by development;
- Outline recommendations to mitigate cultural and environmental concerns; and

- To assess whether the principles of the Treaty of Waitangi and relevant settlement acts are affected by the Calcutta Farms Ltd proposal.

1.2 Nga Whakaritenga / Methods

The preparation of this report primarily involved a review of existing CFL information complimented with communications with members of Ngā Iwi. This CVA report has been prepared therefore in accordance with the information researched and the feedback received from the aforementioned sources.

Further detail of process for preparing this CVA includes:

1. A review of background information regarding the CFL Master Plan;
2. A review of the background information regarding the Plan Change 47 Court Appeal;
3. Meetings with Veros Property Services Ltd through phone conversations;
4. Site visit of the CFL lands;
5. A review of sources of information regarding the Ngāti Hauā and Ngāti Hinerangi history;
6. A review of the Waikato Tainui Iwi Environmental Management Plan;
7. Understanding issues and opportunities for the incorporation of iwi values through an analysis of objectives and policies outlined in the Waikato Tainui and Ngāti Hauā and environmental management plans and other relevant documents;
8. Phone Interviews with kaumatua; and
9. CVA is completed and sent to General Manager of both Iwi.

1.3 He Whakaaturanga / Description of the Project

Calcutta Farms Ltd (CFL) have developed a master plan for a 230ha pocket of land spanning from Tauranga Road on the North East Boundary to Banks Road on the south west boundary in Matamata. This plan is conceptual in nature and creates the spatial framework from which future development of the site will be progressively undertaken in an integrated manner.

CFL intends to develop this land holding in a staged manner, refining the 230ha master plan concept as more detailed development plans for each stage are prepared and the associated plan changes and resource consents sought.

At the time of this report being written, CFL is in the process of preparing a subdivision consent and concurrent land use consent application to undertake a two stage residential subdivision to create 89 lots in total. This represents the first phase of development of the wider 230ha land holding.

The subdivision is located within the eastern periphery of the Matamata Residential Zone within the Banks Road to Mangawhero Road Structure Plan area. In addition to the above, earthworks and stormwater discharge consents are also being sought under the Waikato Regional Plan.

2. Mana Whenua

This section provides an important reference to who mana whenua are in relation to the CFL and wider Matamata District area. It reiterates the inextricable link of Ngāti Hauā and Ngāti Hinerangi to the rohe.

Mana whenua refers to the mana or 'authority' held by an iwi, hapū or whanau over the land, territory and/or resources of a particular area. The Resource Management Act 1991 provides that 'mana whenua' means customary authority exercised by an iwi or hapu in an identified area. This authority is passed down through whakapapa (genealogy) and is based on the settlement and occupation of, and continued use and control of natural resources within, an area. Mana whenua is also used to describe the people who hold this authority, and who are also considered the kaitiaki (guardian/caregiver, steward) of their area or takiwā.

In that regard, we are mindful of the importance of relevant settlement statutory plans and policy and the processing of resource consents. Iwi must have an integral and governance level role. We must see our values expressed in the Ngāti Hauā Environmental Plan and we must have a seat at the decision-making table as the rightful Kaitiaki.

2.1 Values of Ngāti Hauā Iwi Trust and Ngāti Hinerangi

The following kaupapa here and tikanga, help define and maintain the focus and structure of Ngā Iwi. These kaupapa form the objectives of the organisation, with various tikanga covering policies, operations and organisational structures emanating from these kaupapa.

2.1.1 Manaakitanga

Manaakitanga acknowledges the mana of people, of things tangible or intangible; it elevates the wellbeing or importance of those things to an equal or greater status of importance than one's own, whereby that mana is enhanced, improved or maintained. This could be manifested through the expression of one's aroha, hospitality, generosity, mutual respect, reciprocity, support and understanding shown to the recipient or those things considered of importance.

2.1.2 Mana

Mana is the celestial strength given to all living and non-living things. In people it manifests itself in qualities such as altruism, humility, diplomacy, knowledge of benefit to the people, and leadership. As an organisation, it is demonstrated through, commitment, integrity, honesty and 'walking the talk'. As a people, mana is reflected in the promotion of self-determination for mana whenua and as an expression of the rights defined by mana atua, mana tupuna and mana whenua.

2.1.3 Whānaungatanga

It is the close relationship developed and generated between members of a whānau group through working together. It is the principle that binds individuals to the wider group and affirms the values of the collective. It connects a person to selected family groups from immediate to the wider whānau, on to hapū and into the Iwi. Whānaungatanga is inter-dependence with each other and recognition that the people are our wealth.

2.1.4 Wairuatanga

Wairuatanga is the belief of an unseen sanctum, the spiritual essence of the unseen domain that is co-exists alongside the physical world. It is the pathway that has been paved to the unknown by our old people. It is expressed through the intimate connection of the people to their maunga, awa, moana and marae, and to tūpuna and atua. These connections are affirmed through knowledge and understanding of atua Māori and must be maintained and nourished towards the achievement of wellness. It is central to the everyday lives of ngā iwi people and is integral to the cultural world view.

2.1.5 Whenua

Whenua is the principle that defines Māori by the land occupied by right of ancestral claim. It defines tūrangawaewae and ūkaipoo, the places where you belong, where you count, where you are important and where you can contribute. It is essential for Māori well-being. The places Māori find themselves, their strength, and their energy are where Māori have mana whenua. Once grounded to the land and home, Māori can participate in society in general in a positive, productive manner.

2.1.6 Tiakitanga

Tiakitanga embraces the spiritual and cultural guardianship of Te Ao Mārama, it is a responsibility derived from whakapapa. Tiakitanga entails an active exercise of responsibility in a sustainable manner beneficial to resources and the welfare of the people. It promotes the growth and development of Ngāti Hauā and Ngāti Hinerangi in all spheres of livelihood so that we can participate in a future of living in good health and in reasonable prosperity. Protecting, guarding, and taking care of all that is ngā iwi so we can continue to fulfil our functions and duties is implicit within this kaupapa.

2.1.7 Whakapapa

Whakapapa provides us with the framework for understanding historical descent, pattern and connections amongst all things living and non-living. It is the 'family tree' of the universe. All things have a whakapapa; they are all related. Everything living and non-living shares descent from the same ancestral and celestial force. It is the bridge that links us to our ancestors, defines our heritage and gives us the stories that define our place in the world. It helps us know who we are, from whom we descend, and what our obligations are to those who come after us. Whakapapa confirms an individual's membership within the kin groups that constitute our society and provides the means for learning about the history of our tuupuna. It is also a tool utilised in analysing and synthesising information and knowledge. If you want to draw inspiration from, and articulate whakapapa, history and identity, it is imperative you engage with mana whenua.

2.1.8 Te Reo

Te Reo Māori is the cornerstone and language of our tūpuna. It is the voice of the people during communication and decision making. Accelerating the revival of te reo is a central focus of both Ngāti Hauā and Ngāti Hinerangi. Te reo is the medium through which Māori explains the world. The survival and the uniqueness of ngā iwi as a people will be enhanced through the revival and maintenance of te reo Māori.

2.1.9 Mātauranga

Mātauranga is the way in which we can understand the explanations and ideas of the development of the world as introduced and integrated into the worldview. It is the acquired external knowledge of all visible or invisible things that exists across the universe. Mātauranga is seen as an integral component of the muka that make up and help the continual revival, retention, and maintenance of Ngā Iwi as a vibrant people.

Ngā Iwi both bound by its cultural rules or cultural responsibilities to protect and safeguard the spiritual and physical aspects of the environment. In this respect Ngā Iwi has publicly stated its mana whenua status over the whenua rivers and waterways within its tribal boundary, as confirmed in statute, Regional Policy Statement and RMA.

3. Ngāti Hinerangi and Ngāti Hauā Iwi Whakapapa

3.1 Ngāti Hinerangi Iwi

Ngāti Hinerangi today comprises the descendants of Kōperu, the founding ancestor of Ngāti Hinerangi. Other important descent line from Kōperu come through primary Ngāti Hinerangi hapū which include Ngāti Tokotoko, Ngāti Te Riha, Ngāti Tangata, Ngāti Whakamaungārangi, Ngāti Kura, Ngāti Tamapango, Ngāti Tāwhaki and Ngāti Rangī¹

The main marae of Ngāti Hinerangi are Te Ohākī, Hinerangi Tāwhaki, Tangata and Tamapango.

According to Ngāti Hinerangi oral tradition, Koperu was a 10th generation direct descendant of Hoturoa, the commander of the Tainui waka. The father of Koperu was Tamapango. The father of Tamapango was Uenukuterangihoka who was the son of Whatihua. The father of Whatihua was Tawhao, the paramount chief of Tainui. Koperu was born in Whaingaroa (Raglan) and grew up in the Kawhia region in about the mid- 1500s. Koperu and his people were part of the Tainui eastward expansion into the eastern Waikato and Tauranga Moana regions. Koperu married Moanawaiwai and they had three children: a daughter, Tūwaewae, and two sons, Tuakere and Pūtangimaru.

Tūwaewae married Tamure, the son of Taunga-ki-te-Marangai, a Tainui chief and a Te Arawa chieftainess, known as Hinerangimarino. The tribe shortened the name of Hinerangimarino calling themselves Ngāti Hinerangi, to establish their separate and unique cultural identity from other neighbouring tribes.

Tokotoko, Te Riha and Tangata, were the sons of Tūwaewae and Tamure. Ngāti Hinerangi oral history records they completed the expansion of the tribe in Tauranga and the eastern Waikato including the Kaimai Range started by their grandfather Koperu. The three grandsons consolidated the expansion by Koperu with the occupation of the land.

Ngāti Hinerangi tradition states that Koperu and his descendants occupied lands in Matamata and Tauranga Moana. This resulted in the establishment of the Ngāti Hinerangi customary tribal territory known as Te Rohe o Koperu. It extends from the Matamata region in the west, north to Manawaru then to Waipuna, from Waipuna eastward to Waiorongomai south of Te Aroha then to the Tauranga Moana, following the coastline south to the Wairoa River in the south-east, then west to Hinuera, from Hinuera to Te Tapui in the south west and north to Peria near Matamata. The sacred maunga of Ngāti Hinerangi include Pukekohatu, Wahine Rock (which Ngāti Hinerangi call Nga Tamahine e Rua), Motutapere, Mount Eliza, Te Hanga, Waianuanu, Te Weraiti, Whenua a-Kura, Te Ara Pohatu and Te Tapui. The major ancestral rivers are Waihou, and Te Wairoa. The sacred waterfalls are Te Wairere and Te Ariki.

From the deed of settlement and whakapapa connections to the area, Ngāti Hinerangi maintains that it has an unbroken link with the whenua, wai and environment within its boundaries including Matamata area in which the proposed development will occur.

3.2 Ngāti Hauā Iwi

Hauā is the eponymous ancestor of Ngāti Hauā. His father Koroki married Tumataura, daughter of Wairere, and had two sons, Hape through whom Ngāti Koroki Kahukura descend; and Hauā from whom Ngāti Hauā descends. Whilst Ngāti Koroki Kahukura remained in the Maungatautari area, Ngāti

¹ Ngāti Hinerangi Deed of Settlement 2019

Hauā encompassed the lands and waters within the east and north of Maungatautari, in particular Tamahere, Tauwhare, parts of Hamilton City, Morrinsville up to Te Aroha across the Kaimai ranges into Matamata and Hinuera.²

The historical description of the Ngāti Hauā area of interest can generally be associated with the location of maunga. These maunga are Taupiri, Maungatautari and Te Aroha. The following tauparapara acknowledges our maunga and other iwi and hapū who straddle the boundaries of Ngāti Hauā. Namely Ngāti Hinerangi, Ngāti Paoa, Ngāti Mahuta, Ngāti Wairere, Ngāti Raukawa, Ngāti Tamaterā and Ngāti Koroki Kahukura. It is generally accepted that Ngāti Hauā occupies the space in between the maunga.

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

Titiro mai ngā kohatu o Ngāti Hauā

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

Titiro ki te rawhiti, Ngāti Maru tera

Tona korero mai Te Aroha ki Katikati ki Ngā Kuri a Whareī ki tikirau

Te Hauāuru mai Te Aroha ki Taupiri, tena a Ngāti Paoa me Wairere

Titiro mai ki te tonga Te Aroha ki Wairere, tena a Ngāti Hauā e mihi mai nei

Titiro ki Wairere ki Maungatautari

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

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

gāti Hauā i waenganui ko tona korero he piko, he taniwha te maunga o nga KiingiKo wai tou Atua"

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

I see the hapu of Tamaterā tangata whenua, tangata kaitiaki.

Look to the beginning of the sun to the east, Ngāti Maru, Ngāti Pukenga from Te Aroha to Katikati as

tangata whenua and kaitiaki, from the howling dogs of Te Arawa.

Look from the west, from Te Aroha to Taupiri, Ngāti Paoa, Ngāti Wairere.

Look to the south Te Aroha ki Wairere. Ngāti Hauā we greet you within.

Look to the western side from Wairere to Maungatautari amongst our neighbours Te Arawa,

Mataatua, Ngāti Raukawa Te Ihingarangi o Ngāti Koroki.

² Ngāti Hauā Deed of Settlement 2013

The Ngāti Hauā Area of Interest spans from Te Aroha, southeast along the Kaimai Range to Te Weraiti; southwest to Maungatautari; northwest to Te Rapa, eastward to Mangateparu and then back to Te Aroha. Five marae are located within the heart of our rohe.

The rohe is largely defined by our significant landmarks, predominantly our maunga (mountains). These are also referred to as ‘nga kohatu whakatu mai te rohe o Ngāti Hauā’ or ‘the rocks that establish the territory of Ngāti Hauā’. Ngāti Hauā kaumātua Eru Kaukau described the historical geography of Ngāti Hauā in this tauparapara which acknowledges our maunga and whanaunga iwi and hapū with whom we border:

Ngāti Hauā descend from Hoturoa, the captain of the Tainui waka. Hauā is the eponymous ancestor of Ngāti Hauā. His father Koroki married Tumataura (daughter of Wairere) and had two sons, Hape and Hauā, from whom Ngāti Koroki Kahukura and Ngāti Hauā respectively descend.

Ngāti Hauā maintains that it has an unbroken link with the whenua, wai and environment within its boundaries including Matamata area in which the proposed development will occur.

3.2.1 Ngāti Hauā Environmental Management Plan

Te Tāmata Ao Turoa o Ngāti Hauā is a living document and will continue to evolve to meet changing circumstances. It is a process to ensure environmental values, aspirations and concerns are incorporated into local and national decision-making processes. An assessment of the cultural values and issues of the area surrounding the proposal is well summarised by Te Tāama Aoi Tura states that:

“Ngāti Hauā seeks to actively participate in resource management policy development, decision making and implementation at the local, regional and national levels.”

Mana motuhake, RaNgātiratanga and Ngaa Raurutanga are key concepts underpinning how Ngāti Hauā exercises ‘kaitiakitanga’. Through these concepts we demonstrate our authority of kaitiakitanga over the environment and its resources. They enable us to protect, enhance, restore and utilise natural and physical resources appropriately. An explanation of Kaitiakitanga is given below.

The term ‘tiaki’, whilst its basic meaning is ‘to guard’ has other closely related meanings depending upon the context. Tiaki may therefore also mean, to keep, to preserve, to conserve, to foster, to protect, to shelter, to keep watch over.

The prefix ‘kai’ with a verb denotes the agent of the act. A ‘kaitiaki’ is a guardian, keeper, preserver, conservator, foster-parent, protector. The suffix ‘tanga’ added to the noun (ie kaitiakitanga) means guardianship, preservation, conservation, fostering, protecting, sheltering.

‘Kaitiakitanga’ is defined in the RMA as guardianship and/or stewardship. Stewardship is not an appropriate definition since the original English meaning of stewardship.

4. Raupatu – Land Confiscation

A sense of grievance still exists today with the loss of land and culture. The loss of lands resulted in many local iwi having to leave their traditional homelands in order to keep their families alive. There have been many impacts on Ngā iwi including the loss of a communal way of life, the loss of traditional practices relating to every aspect of life and death, the loss of our language, the loss of numerous waterways and the loss of the kai that is connected to the land, streams, rivers and oceans. The damage which has been caused to the mauri of waterways, the cultural offence caused by practices such as sewage and effluent discharge, the damage to and loss of mahinga kai, rongoā

(remedies/medicine), and building resources has resulted in damage to the physical, mental and spiritual health and well being of the people.

Much "ill feeling" underlies the sentiment from iwi regarding the large-scale drainage of the swamps and wetlands and the accelerated settlement of these places. Often these areas were places of healing or wāhi tapu and they became "reclaimed lands" for the general public, rubbish tips or playgrounds. The careless disregard of Ngā Iwi core values and principles is culturally offensive.

5. The Crowns Acknowledgement

5.1 Deed of Settlement of the Historical Claims of Ngāti Hauā and Ngāti Hinerangi

The DOS and its Schedules records agreements and acknowledgements between Ngā Iwi and The Crown including the view of Ngā Iwi of its whakapapa (geneology) and cultural responsibilities. These agreements are further entrenched in the Ngāti Hinerangi Claims Settlement Act 2019 and Ngāti Hauā Deed of Settlement signed on 18 July 2013.

5.2 Cultural Redress

Cultural Redress provides certain responsibilities on the Minister for Conservation and The Commissioner of Crown Lands when undertaking certain activities to consult and have regard for the view of Ngā Iwi.

Legislation demonstrates that the Crown acknowledges Ngā Iwi cultural responsibility to the environment in the proposed development area.

6. Consent Authority Responsibilities

The Consent Authority, in this case the Matamata Piako District Council (MPDC) and Waikato Regional Council (WRC) has responsibilities to Tangata Whenua under the Resource Management Act. Furthermore, both Councils have responsibilities to take into account/have regard to Ngāa Hapu (and thereby Ngāa Marae) when an activity being applied for is in a Statutory Area with associated Statutory Acknowledgements.

Ngā Iwi are fully aware of the Consent Authority responsibilities and will be keen to ensure that the Consent Authority upholds those responsibilities in the future development by CFL.

Obligations to the Regional Policy Statement is provided at Appendix 1.

6.1. Te Mana o Te Wai

Te Mana o Te Wai is a matter of national significance within the National Policy Statement for Freshwater Management. Regional Council must consider Te Mana o Te Wai when preparing or changing regional policy statements and plans. This policy requires councils to make or change plans to achieve the objective, noting the connection between fresh water and the broader environment; and the role of community values when setting freshwater objectives and limits.³

³ MFE Changes to Freshwater NPS

8. Overview of Cultural and Environmental Issues

This section provides an overview of the cultural and environmental issues in relation to the CFL development in its entirety. It is important to look at the environmental issues and concerns to interconnected wider rohe. While cultural/ archaeological sites that have been destroyed or damaged by land use change/agricultural development and are not easily recognisable, this does not diminish the historical or cultural importance of the Matamata location.

No cultural factors have been considered within the future planning of CFL.

8.1 Tūhono Kaitiakitanga

Ngā Iwi have the right to determine what is significant in terms of respect of natural and physical resources and other taonga within its tribal boundaries.

Primary agricultural production is a significant source of nutrient discharges that ultimately reach Mangawhero. Ngā iwi encourage land use change from high nutrient output agricultural production activities to much lower nutrient output activities as provided in subdivision developments.

Ngā iwi emphasises the importance of healthy uncontaminated water throughout the Matamata rohe. Waiora is the water of life, the purest form of freshwater that gives and sustains life and can rejuvenate damaged mauri. Mauri is the life force that regenerates and binds the physical and spiritual elements of resources together.

Biodiversity is integral to Ngā Iwi. Its value cannot be over-estimated, and it is interwoven with many of our traditional values and practices.

Recommendations and outcomes sought:

- A Memorandum of Understanding be established between the Parties;
- Restore rehabilitate and heal Mangawhero Stream in partnership with Ngā Iwi. Protect the natural values of Mangawhero and providing Ngā Iwi access to Mangawhero esplanade reserves and esplanade strips;
- Ensure that the future resource consent applications provide an appropriate summary of the engagement undertaken Ngā Iwi as well as the issues (and potential remedies) identified in this cultural values assessment.

8.3 Heritage

The site contains large scale market gardens, that in the past could have contained middens /rua or pits and sand borrow.

During discussions with kaumatua, it was noted that many of the pits may have long been ploughed. However, there may be sub-surface archaeological evidence to include likelihood of culturally significant artefacts or finds in the future growth cells of Calcutta. Ngā iwi consider the site is significant, given its potential to inform and educate present and future generations of Ngā Iwi heritage.

Kaumatua raised the landscape provisions that CFL may insufficiently address/acknowledge and the relationship of Ngā Iwi with Mamuku Ranges, Te Miro and Sanctuary Mountain.

Recommendations and outcomes sought

- Appropriate karakia or other cultural protocols to be implemented when appropriate;

- That an accidental discovery protocol (ADP) be implemented, with appropriate identification of Ngāa Marae representatives, as part of any consent granted/or work undertaken;
- That any contractors involved in earthworks be given appropriate guidance on Ngā Iwi tikanga and protocols including an understanding of the ADP which may be delivered by a mana whenua representative or designate;
- That cultural monitors be involved at the project inception / construction phase of the project;
- That further discussion and involvement of Ngā Iwi representatives be undertaken in relation to the protection, re-vegetation and/or detailed design of any landscaping or opportunities to protect the 230ha Calcutta Property;
- CFL work in-conjunction with Ngā Iwi to develop a naming strategy, including branding for the Calcutta area and development, including names for specific spaces, buildings, features and areas and an overall commitment to bilingual signage and informed interpretation and wayfinding;
- That future development within CFL includes design elements that reflect key cultural values and context and draw inspiration from Ngāti Hauā, Ngāti Hinerangi pūrakau, art forms, taonga as well as involving Ngā Iwi endorsed artists;
- Ensure landscape views of the Kaimai Ranges, Mamuku Ranges, Te Miro and Sanctuary Mountain are maintained: and

8.5 Biodiversity

Biodiversity continues to be under threat despite successive plans to restore and revive native habitats and species. The natural environment is a taonga.

Recommendations and outcomes sought

- Work in partnership with Waikato Regional Council and CFL to develop and execute and Kaitiaki Restoration Plan which includes a Cultural Health Indicator (CHI) Monitoring Framework for CFL development;
- The CHI is a tool that Ngā Iwi will use to assess and manage Mangawhero Stream. It is an index that allows Ngā Iwi to assess the cultural and biological health of the stream and the wider connected catchment;
- Where appropriate, that a landscape plan is developed in conjunction with Ngā Iwi to include valued food gathering species or those that support habitat for mahinga kai species for both reserves and roads/streets; and
- Strengthen ecological corridors and native biodiversity through the use of a wide range of native species that support a variety of insects and birds and the use of larger-growing native trees that are considered rākau rangatira (chiefly trees) within the 230ha development.

9. Conclusion

CFL have a vision to rezone and develop a sustainable master planned community in stages within its 230ha property located in Matamata.

The values of Ngā Iwi have been not been applied to the Master Plan and information available to date. The site and receiving environment are a landscape of cultural significance and is likely to contain several significant cultural features, albeit destroyed due to agricultural activities. The proposal has the potential to adversely affect this cultural landscape and the Mangawhero Stream through the construction and development of residential zone and living. CFL also has the potential to protect, acknowledge and remediate the environment, and respond to cultural values present in this location.

To meaningfully participate in these processes and to realise cultural environmental values and aspirations it is important that relationships are established and maintained with an approach that enduring and authentic.

Ngā Iwi welcomes opportunities to participate in partnership in all form's development in relation to the CFL. To this point, recommendation sought center around the development of a Memorandum of Partnership between the three parties.

Ngā Iwi are interested in all stages of the Calcutta Farms Ltd development and future resource consent applications across the 230ha and is particularly interested in potential cultural and environmental adverse effects (direct, indirect, and cumulative).

The findings of this CVA indicate that Ngā Iwi have no significant opposition to the CFL proposal, short and long term, and that it is unlikely that there will be concerns with the current Master Plan proposal, provided that the recommendations in this report are addressed to the satisfaction of Ngā Iwi.

Engagement with Ngā iwi is not consultation, but more a partnership approach based on authentic, value based kanohi ki te kanohi korero. As a reflection of goodwill and trust, Ngāti Hauā Iwi Trust, Ngāti Hinerangi Trust and Calcutta Farms Ltd recognised that good faith consultation has taken place in this initial stage of the structural plan, rezoning and staged development, but will continue through further negotiation and discussion to achieve mutual satisfied short and long-term mitigation and development outcomes.

Ngā Iwi reaffirm high level of influence over future decisions to grant or decline consents for CFL as obligated by statute, and therefore look forward to executing partnership in future consenting processes.

Mehemea kāre ano,

he whakakitenga, ka mate te Iwi

Where there is no vision

the people will perish

References

Te Whakakitenga o Waikato Inc (2015). Iwi Management Plan.

Wai Māori Cultural Health Assessment (2017).

Te Aranga Design Principles, Auckland Design Manual.

Pauling. C (2017). CIA for Awatea Park Subdivision.

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Te Tāmata Ao Turoa o Ngāti Haua 2018

Appendix 1:

Waikato Regional Policy Statement

Objectives:

3.3 Decision Making

Resource management decision making is holistic and consistent and:

- a) Is aligned across legislation and national and regional strategies;
- b) Takes an integrated approach to managing resources that cross regional and functional boundaries;
- c) Adopts an appropriate planning timeframe;
- d) Adopts a precautionary approach, including the use of adaptive management, where appropriate, towards any proposed activity whose effects may be significant or irreversible but are as yet uncertain, unknown or little understood;
- e) Is transparent;
- f) Has regard to the potential cumulative effects from activities;
- g) Is based on the best available information, including matauranga Maaori;
- h) Allows for flexible solutions for local variations;
- i) Recognises that time may be needed for change to occur;
- j) Includes working with tangata whenua;
- k) Includes working with key stakeholders;
- l) Considers a mix of methods to achieve its objectives; and
- m) Results in solutions which include processes to minimise conflicts.

3.4 Health and Wellbeing of the Waikato River

The health and wellbeing of the Waikato River is restored and protected and Te Ture Whaimana o Te Awa o Waikato (the Vision and Strategy of the Waikato River) is achieved.

3.9 Relationship of tangata whenua with the environment

The relationship of tangata whenua with the environment is recognised and provided for, including:

- a) The use and enjoyment of natural and physical resources in accordance with tikanga Maaori, including matauranga Maaori; and
- b) The role of tangata whenua as kaitiaki.

3.14 Mauri and values of fresh water bodies

Maintain or enhance the mauri and identified values of fresh water bodies including by:

- a) Maintaining or enhancing the overall quality of freshwater within the region;
- b) Safeguarding ecosystem processes and indigenous species habitats;
- c) Safeguarding the outstanding values of identified outstanding freshwater bodies and the significant values of wetlands;
- d) Safeguarding and improving the life supporting capacity of freshwater bodies where they have been degraded as a result of human activities, with demonstrable progress made by 2030;
- e) Establishing objectives, limits and targets, for freshwater bodies that will determine how they will be managed;
- f) Enabling people to provide for their social, economic and cultural wellbeing and for their health and safety;
- g) Recognising that there will be variable management responses required for different catchments of the region; and
- h) Recognising the interrelationship between land use, water quality and water quantity.

3.18 Historic and cultural heritage

Sites, structures, landscapes, areas or places of historic and cultural heritage are protected, maintained or enhanced in order to retain the identity and integrity of the Waikato region's and New Zealand's history and culture.

Policies

4.3 Tangata whenua

Tangata whenua are provided appropriate opportunities to express, maintain and enhance the relationship with their rohe through resource management and other local authority processes.

8.1.6 Tangata whenua involvement (Implementation Method)

Waikato Regional Council will work with tangata whenua to develop systems and processes to:

- a) Adequately involve tangata whenua in the management and decision making regarding fresh water bodies and associated ecosystems;
- b) Identify values and interests in freshwater bodies and associated ecosystems; and
- c) Develop monitoring programmes, including matauranga Maaori, to monitor the achievement of identified values of freshwater bodies.

8.2 Outstanding Freshwater

Ensure that the outstanding values of a fresh water body that result in that water body being identified as an outstanding fresh water body, and the significant values of wetlands, are protected and where appropriate enhanced.

8.5 Waikato River catchment

Recognise Te Ture Whaimana o Te Awa o Waikato – the Vision and Strategy for the Waikato River – as the primary direction-setting document for the Waikato River and develop an integrated, holistic and co-ordinated approach to implementation.

8.6 Allocating fresh water

Manage the increasing demand and competition for water through the setting of allocation limits, efficient allocation within those limits, and other regional plan mechanisms which achieve identified freshwater objectives and:

- a) Maintain and enhance the mauri of fresh water bodies;
- b) Retain sufficient water in water bodies to safeguard their life-supporting capacity and avoid any further degradation of water quality;
- c) Enable the existing and reasonably justified foreseeable domestic or municipal needs of people and communities and an individual's reasonable animal drinking water requirements to be met (with discretion to consider additional allocations for those particular uses in fully and over-allocated catchments);
- d) Avoid any reduction in the generation of electricity from renewable electricity generation activities, including the Waikato Hydro Scheme; and
- e) Recognise that lawfully existing water takes (including those for regionally significant industry and primary production activities supporting that industry) contribute to social, economic and cultural wellbeing and that significant investment relies on the continuation of those takes.

8.7 Efficient use of fresh water

Ensure that the allocated water resource is used efficiently.

10.1 Managing historic and cultural heritage

Provide for the collaborative, consistent and integrated management of historic and cultural heritage resources. Improve understanding, information sharing and cooperative planning to manage or protect heritage resources across the region.

10.2 Relationship of Maaori to taonga

Recognise and provide for the relationship of tangata whenua and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga.

12.3 Maintain and enhance areas of amenity value

Areas of amenity value are identified, and those values are maintained and enhanced. These may include:

- a) Areas within the coastal environment and along inland water bodies;
- b) Scenic, scientific, recreational or historic areas;
- c) Areas of spiritual or cultural significance;
- d) Other landscapes or seascapes or natural features; and

e) Areas adjacent to outstanding natural landscapes and features that are visible from a road or other public place.