

CULTURAL IMPACT ASSESSMENT



MANUHIRI KAITIAKI CHARITABLE TRUST

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1 Introduction to Ngāti Manuhiri

The Ngāti Manuhiri Settlement Trust is a Post Settlement Governance Entity (PSGE) who are the mandated and approved entity to represent Ngāti Manuhiri and its environs. The Ngāti Manuhiri Settlement Trust provides environmental services through the Manuhiri Kaitiaki Charitable Trust.



1.1 Whakapapa

By the fourteenth century migrations associated with some of the famous ancestral canoes had begun to influence the Mahurangi area. These migrants conquered and absorbed the Maru iwi and the descendants of Toi. From the North came the Ngai Tahu people, the descendants of Tahu. From the south came the descendants of Tainui waka who had settled around the Waitemata Harbour. These people, who also had Arawa affiliations, had by the sixteenth century become known by the general name Ngaoho. They had intermarried with the earlier tribal groups, including Ngai Tahu who they pushed to the north, and were in occupation of all the land between the Waikato River and the Kaipara Harbour entrance, including Mahurangi.

The Kawerau people (are) descended from a large group of Ngāti Awa people who had migrated north to the Tamaki isthmus from Kawhia in the 1620's. Led by Maki, the most famous ancestor of the Mahurangi people they initially settled at Rarotonga (Mt Smart). Then over the next generation they spread northward conquering the islands of the Hauraki Gulf north to Hauturu-o-Toi (Little Barrier Island), the Kaipara district north to the harbour entrance, as well as the east coast from Takapuna to Te Arai. This conquest included Mahurangi, where the people of Ngaoho and Ngai Tahu were defeated and absorbed.

Maki had four sons Manuhiri, Maraeāriki, Ngawhetu and Tawhiakiterangi. These children all had associations with the Mahurangi. Manuhiri has upheld and maintained customary rights and principles since then to the present day. Ngāti Manuhiri has strong links to the confederation of tribes known as Te Kawerau who descend from Maki and his children.

1.2 Rohe

Ngāti Manuhiri Settlement Trust's rohe or tribal boundaries encompass Bream Tail / Mangawhai to the north and extend south to the Okura River mouth south of Whangaparaoa. Our easterly boundary takes in the islands of Hauturu-ō-Toi, Kawau Tūmārō-ō-Tōi, Tiritiri Matangi, Panetiki, the Mokohinau islands, Hāwere a Maki, Motu Tohorā, Motuihe, Moturekareka, Motuketekete, Motutara, Te Haupa and associations in the Waitemata and the lower Hauraki Gulf. The western boundary starting in the North at Patumakariri, Kaipara, Moturemu, Arapārera, Makarau through to Ōteha / Takapuna.

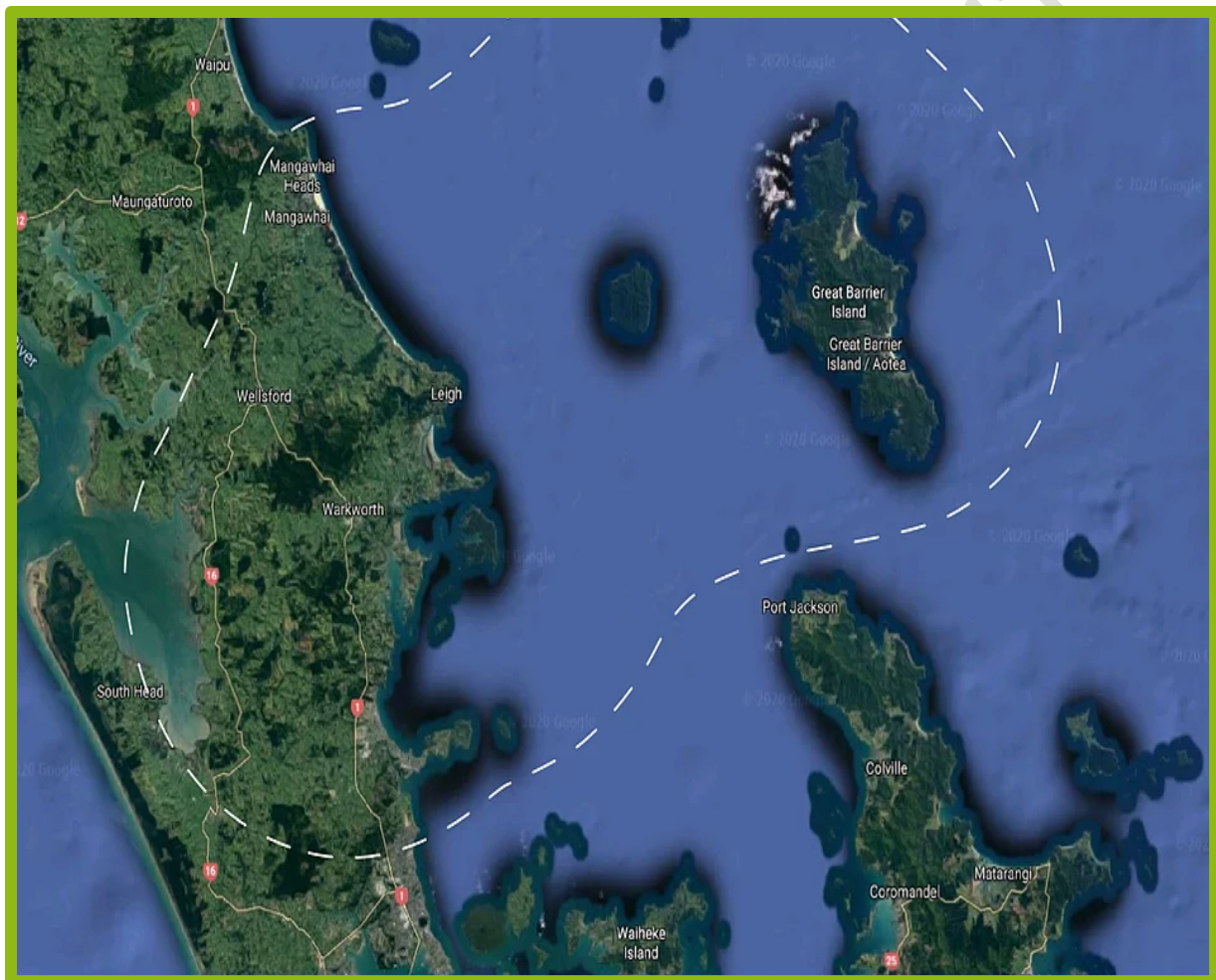


Figure 1: Ngāti Manuhiri Rohe (Tribal Boundary)

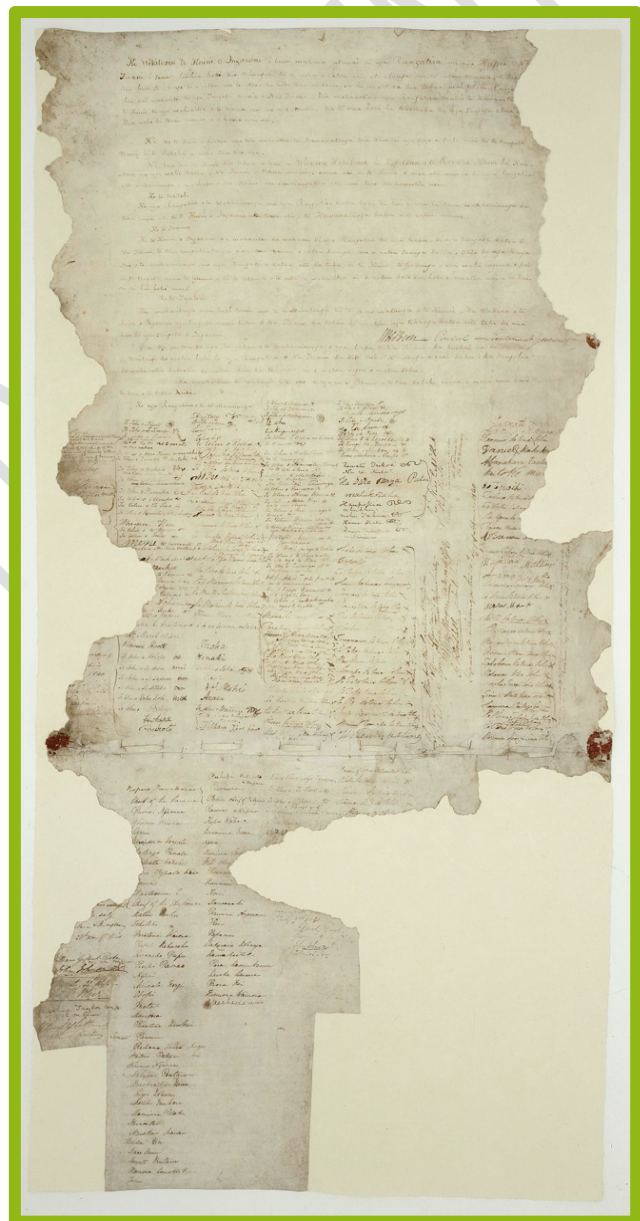
1.3 Legislative Framework

Through the Waitangi Tribunal process, the Ngāti Manuhiri Claims Settlement Act 2012 came into effect on 19 November 2012. The act mandates Ngāti Manuhiri as mana whenua for the rohe as outlined in the Deed of Settlement (and Figure 1.). It recognised and apologised for breaches of the Treaty by the Crown - as alluded previously - the actions of which have impacted negatively on the hapū for the last 150 years. The legislation provides statutory acknowledgement of statements by Ngāti Manuhiri regarding their cultural, spiritual, historical, and traditional association, requiring relevant authorities to have regard to the views of Ngāti Manuhiri in all matters affecting these areas.

The Resource Management Act 1991 provides statutory recognition of the Treaty of Waitangi and the principles derived from the Treaty. It introduces the Māori resource management system via the recognition of kāwanatanga and Tino rangatiratanga and accords Territorial Local Authorities with the power to delegate authority to iwi over relevant resource management decisions. The Act contains over 30 sections, which require Councils to consider matters of importance to tangata whenua. Some of the most important of these are:

- The principles of the Treaty of Waitangi and their application to the management of resources (Section 8).
- Recognition and provision for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga (Section 6(e)).
- Having particular regard to the exercise of kaitiakitanga or the iwi's exercise of guardianship over resources (Section 7(a)).

The obligation to consult with iwi/ hapū over consents, policies, and plans. (Combination of all the sections above and Clause 3(1)(d) of Part 1 of the first schedule of the Resource Management Act).



2 Introduction to the Project

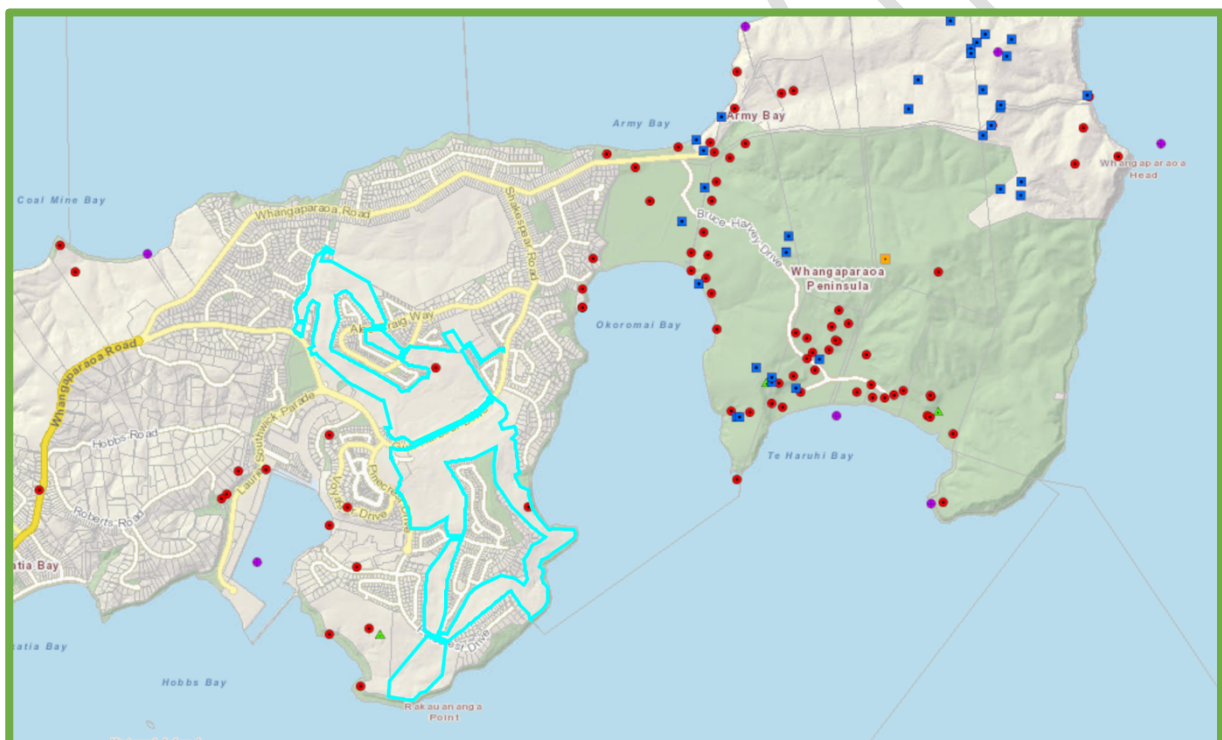
This Cultural Impact Assessment has been completed by Manuhiri Kaitiaki Charitable Trust for the applicants Hooper Developments Ltd.

2.1 Description of Works

The applicant proposes to construct a 310 Berth Marina, including 10 Superyacht Berths, at Hobbs Bay, adjoining the existing Gulf Harbour Marina. It will provide car and car and boat trailer parks, minor associated commercial facilities, public beach recreation and swimming facility.

2.2 Auckland Council Cultural Heritage Inventory

A search of the Auckland Council CHI showed recorded archaeological sites surrounding the property as shown in the image below - CHI sites (red dots) & Historic Māori Occupation (Purple dots).



3 Te Taiao (Environmental) Observations

Undertaking a site visit offers an important opportunity to experience the site and gain a greater understanding of the current state of te taiao (the environment).

During the site visit, cultural monitoring was completed by a kaitiaki of the Manuhiri Kaitiaki Charitable Trust, and they have made the following observations of te taiao (the environment) as it is.

3.1 Te Taiao (Environmental) Observation Matrix

	Needs Improvement		Neutral		Thriving
Whenua (Land)			☑		
Wai (Water)			☑		
Hau (Air)			☑		
Tiaki Taiao (Biodiversity)		☑			
Taonga Tuku Iho (Artifacts) & Wāhi Tapu (Sacred Sites)			☑		

3.2 Te Taiao (Environmental) Observation Comments

- Whenua has a small number of Native plantings that have been heavily eroded.
- Large Pohutakawa falling from the cliff edge.
- Significant amount of construction happening on the whenua above the coastal area.
- Moana is muddy with noticeable suspended sediment in the wai.
- Very little biodiversity in the area. Empty Kotare burrows covered in spiderweb eroding in the bank.

3.3 Site Visit Photographs



Old living rakau



Expose midden piled up



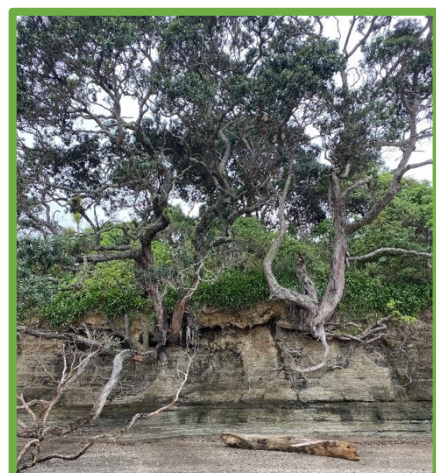
Rock breakwater



Public access down to beach



Bank erosion causing large Pohutakawa to fall



Kotare burrows in bank

4 Te Taiao (Environmental) Impacts of Proposed Works

Ngāti Manuhiri Settlement Trust's key te taiao (environmental) indicators are used to identify and categorise risks from a mana whenua perspective. The matrix below helps to convey the degree to which each Te Taiao indicator is at risk with respect to the proposed development.

	LOW RISK: - Unlikely to create adverse impact - Not identified as culturally significant site/ location - Conditions may apply - Easily mitigated	MEDIUM RISK: - Potential adverse impact - Known cultural associations for locality but not specific to site location - Requires conditions/actions to mitigate impacts	HIGH RISK: - Likely adverse impacts - Identified as a culturally significant site/ location - Requires further investigation e.g., CIA/CVA report - Detailed mitigation plan required
Mauri (life-force)		☑	
Wairua (spiritual connectedness)		☑	
Oranga (wellbeing)		☑	
Whenua (land)		☑	
Wai (water)		☑	
Hau (air)		☑	
Tiaki Taiao (biodiversity)		☑	
Taonga Tuku Iho (artefacts)		☑	
Wāhi Tapu (sacred site)		☑	

5 Assessment Comments on specific Te Taiao Indicators

5.1 Mauri Life-force and Wairua Spiritual connection

Mauri is the life energy force or unique life essence that gives being and form to all things in the universe. All elements of the natural environment, including people, possess mauri and all forms of life are related. This interconnectedness of all things means that the wellbeing of any part of the environment will directly impact the wellbeing of the people. The primary objective of Māori environmental management is to protect mauri from desecration and to maintain and restore the integrity of mauri and thus the interconnectedness of all forms of life.

Often development sites and their surroundings may have been subject to some modification for previous residential occupation and resulted in such as the loss of fauna and flora, but still retains some mauri and wairua. It is hoped that the developers will try to preserve the mauri and prevent further degradation and/or land modification. As kaitiaki, the Ngāti Manuhiri Kaitiaki Charitable Trust want to see this mauri enhanced and protected.

Cultural risks of the proposal on Mauri and Wairua:

- Disturbance to the mauri of the rakau.
- Potential disruption to the wairua due to construction activities in a spiritually significant area.
- Vibrations and noise affecting the spiritual harmony of the realm of Tāne (birds and insects)
- Potential disturbance to spiritual sites or areas of significance during construction activities, leading to a loss of cultural connection and spiritual significance for Ngāti Manuhiri, who have a rich history of seasonal harvesting, utilising the moana for resources, and engaging in traditional practices.

To mitigate the above risks, recommendations for the applicant to consider are:

- Implement an accidental discovery protocol to respect cultural heritage.
- Minimise noise and vibrations to protect the spiritual environment.
- Prioritise the preservation and enhancement of mauri and wairua of the land.
- On-going protection of the mauri of the wai and the moana are recognised as wāhi taonga.
- The state of the natural environment is restored to a state which supports the values and customs of Ngāti Manuhiri.
- Implement erosion control measures to prevent soil erosion and sediment runoff.

5.2 Oranga Wellbeing

Oranga relates to the potential effects on the people of Ngāti Manuhiri by outside influences or events that affect their way of life or traditions. The concept of well-being encompasses the physical, mental, and emotional, social, and spiritual dimensions of health. Climate Change is the biggest threat to Hauora (another form of wellbeing).

Climate change is a major factor to be considered for future developments and planning that can influence hau ora. Many of the fundamental building blocks for health and well-being are at risk due to anthropogenic causes and climate change. Climate change impacts on existing weather patterns and processes in a range of ways. For Māori this presents an ever-growing risk as Māori have used and relied upon the seasons and the climate for centuries. An example is the Maramataka, which has informed mahinga kai and seasonal harvesting of resources over and across centuries and in turn generations.

As a nation, changes because of climate change are already being felt (sea level rise, warming oceans etc). In such, climate change is already affecting the mana of Ngāti Manuhiri. Future developments must be in line with climate change plans and strategies. It must be noted that all mana whenua will be subjected to a range of different climate change risks that they face.

Ngāti Manuhiri as a hapu believe that quality of life and well-being is defined by our ecosystems - *Ko ahau te taiao, ko te taiao, ko ahau*. Therefore, consideration, inclusion and implementation of our recommendations would contribute to the Hau Ora of Ngāti Manuhiri members.

Cultural risks of the proposal on Oranga:

- Degraded taonga ecosystems reducing potential for cultural harvesting of traditional food sources from the moana.
- Health risks associated with potential pollution or contamination of the coastal environment during construction or maintenance activities, affecting the overall wellbeing of both humans and marine life, disrupting traditional practices reliant on clean water and abundant marine resources.

To mitigate the above risks, recommendations for the applicant to consider are:

- Ensuring that the cumulative effects of activities upon Ngāti Manuhiri and our taonga (treasure species) are fully recognised and protected.
- Ensuring that spiritual and cultural concepts are recognised as key - ensuring that natural waterways, estuaries, and shore seabed are recognised for their traditional food and other resources.
- The oranga (wellbeing) of the environment is protected, maintained and/or enhanced.
- Implement measures to minimise noise, dust, and pollution during construction to protect the physical and mental health of nearby residents and cultural practitioners.

5.3 Whenua Land

Land is viewed as life-sustaining and cleansing and is embodied by the Earth Mother Papatūānuku. Ngāti Manuhiri has a strong cultural and spiritual connection to the land.

Mana over ancestral is enhanced through whakapapa and the application of ongoing Manuhiritanga upon the land. Ngāti Manuhiri retain kaitiaki responsibilities whether land has been sold or not: the land is taonga and its management including recreational development or ground disturbing works must be balanced with the need to protect its mauri, productive capacity, cultural values, and native biodiversity.

Cultural risks of the proposal on Whenua:

- Potential harm to the roots of significant trees and other vegetation.
- Preserving the whenua (land) is of paramount importance. Disturbance of the whenua through drilling and excavation activities can either restore or disrupt its natural state. Care must be taken to protect and respect the land's integrity.
- Disruption, damage or impacts to taonga including kōiwi, during earthworks associated with the proposal.
- Soil erosion or sedimentation caused by construction activities leading to degradation of land and loss of biodiversity in the coastal ecosystem, disrupting the delicate balance of flora and fauna that have sustained Ngāti Manuhiri for generations.

To mitigate the above risks, recommendations for the applicant to consider are:

- Carefully plan drilling to avoid root zones of significant rākau.
- Ensure proper management of drill slurry to prevent land contamination.
- Develop a robust erosion and sediment control plan to protect the whenua. Implement terrestrial and riparian planting to offset the loss of native vegetation.
- All contractors on site should be familiar with the Accidental Discovery Protocols
- All topsoil should be protected and reused on site where feasible or disposed of nearby when possible.
- To prevent unnecessary risk of sediment discharge, all earthworks should take place within the prescribed earthworks season as per the Auckland Unitary plan (Operative in Part) between 1 October – 30 April.
- Areas of land disturbance should be stabilised as soon as possible to reduce the area for potential erosion. Revegetation is the most supported option where possible.
- Spill kits should be present during earthworks and construction should any spills occur.
- Incorporate traditional land management practices of Ngāti Manuhiri, such as planting native species and controlling invasive plants, to enhance the health and resilience of the land.

5.4 Wai Water

Ngāti Manuhiri values water both generally through Te Ao Māori (the Māori world view) and our cultural, historic, and traditional links with specific streams, rivers, wetlands, lakes, springs, seaways and other water bodies. Mauri is a binding force between the spiritual and physical; it sustains all life and is strongly present in water. The mauri of a water body is thus a measure of its life-giving capacity or physical and spiritual health. In addition, water is valued for drinking, transport, as a source of kai, and irrigation.

Waterways can become severely degraded due to poor management of waste, stormwater, earthworks and other pollutants or pest fish which destroy or significantly decrease their mauri. The importance of the coastal area to Ngāti Manuhiri over many generations is reflected by ancient whakataukī and waiata, traditions associated with the ocean, the sailing and navigational skills of the tribe, and the adornment of Ōmaha Marae as the present-day focal point of the iwi today.

Ngāti Manuhiri look at water with three different Te Taiao (environmental) indicators:

- Wai ora (wellbeing water)
- Wai māori (freshwater/ drinking water)
- Wai mate (Water Pollution)

Ngāti Manuhiri wishes to ensure that the mauri of the water is protected ensuring that spiritual and cultural aspects of wai are maintained for future generations.

Cultural risks of the proposal on Wai:

- Further degradation of water quality during the drilling process potentially harms aquatic life crucial for Ngāti Manuhiri's traditional practices, including fishing, and gathering of rongoā (medicinal plants).
- The quality of wai (water) in the area is essential both ecologically and culturally. Construction activities could have a detrimental impact on wai, given the potential for runoff and contamination.

To mitigate the above risks, recommendations for the applicant to consider are:

- Monitor water quality throughout the drilling project to ensure that traditional uses of water, such as fishing and gathering of medicinal plants, are not compromised.
- Enhance riparian planting with native species to stabilise banks and improve water quality.
- Evaluate the effects of construction on wai quality and flow. Ensure that stormwater management systems are culturally and environmentally sensitive to prevent pollutants from affecting wai quality.
- Maintain clean and healthy wai for the overall well-being of the ecosystem.
- All chemicals, fuels, and other hazardous substances should be stored in designated areas away from stormwater catch pits to contain spills and prevent environmental harm.
- Implement best practices for construction near waterways to prevent pollution and degradation.

- If heavy machinery is utilised for the proposed works, re-fuelling should not be undertaken on the immediate vicinity of the awa/river. Likewise, machinery entering the site and working on installation should be checked for fuel leaks.
- Implement sediment and erosion control measures to prevent pollution and contamination of waterways during construction and maintenance activities.
- Enhance habitat restoration efforts to protect marine habitats crucial for the wellbeing and cultural practices of Ngāti Manuhiri.

5.5 Hau Air

Hau/air is another Māori taonga derived from Ranginui (the sky father). Human activities impact air quality causing air pollution. The Manuhiri Kaitiaki Charitable Trust is concerned with the impact that air pollution has on the environment, human health and spiritual values. Therefore, hau/air is another aspect over which kaitiakitanga is exercised to maintain the mauri. Air pollution also impacts the visibility of the stars, moon, and rainbows. The Maramataka is important for sowing and harvesting.

Cultural risks of the proposal on Hau:

- Air pollution from construction activities, such as dust, noise, and emissions from machinery, impacting air quality in the surrounding area and potentially affecting the health of nearby communities, including Ngāti Manuhiri, who have ancestral ties to the coastal forests and rely on clean air for their wellbeing.
- Airborne particulate matter can diminish the mauri of our air/hau and affect the health of and wellbeing of tangata (people) and taonga species (birds, lizards, insects etc.).
- Dust and exhaust fume generation resulting from earthworks during infrastructure upgrades.

To mitigate the above risks, recommendations for the applicant to consider are:

- Use dust suppression techniques during drilling.
- Ensure equipment is well-maintained to minimise emissions.
- Schedule work to reduce impact on nearby communities.
- Manage dust, noise, and air quality issues during construction with respect for cultural practices associated with hau.
- Aim for minimal disturbance to the environment and the community.
- Dust as a result from vehicle movements or earth working can have an impact on the tangata and the whenua. If a dust nuisance occurs, accessways are sprayed down with water or works are avoided during periods of high wind. Any sediment laden runoff from dust suppressant activities should be managed to ensure it does not enter the receiving environment.
- Incorporate traditional land management practices of Ngāti Manuhiri, such as planting native species and controlling invasive plants, to enhance the health and resilience of the land.

5.6 Tiaki Taiao *Biodiversity*

The Māori worldview considers everything living and non-living to be interconnected and that humans are therefore linked with biodiversity. Ngāti Manuhiri have a role as kaitiaki to preserve the mauri, wāhi tapu (sacred sites) and natural taonga (treasures) in their rohe.

Taonga katoa species refer to flora and fauna that are fundamental and significant to the culture and identity of Ngāti Manuhiri. Taonga species provide sources of inspiration of sources cultural expression, food, shelter, clothing as well as medicinal purposes, Rongoa Māori. These taonga form part of the inherited knowledge and are related to Ngāti Manuhiri by whakapapa. As mana whenua, Ngāti Manuhiri work on the principle that given the extent of environmental degradation from human activities and development, all new developments/activities should be looking for ways to enhance biodiversity and leave the environment in a better state.

Cultural risks of the proposal on Tiaki Taiao:

- Risks to biodiversity and ecological balance due to habitat disturbance or destruction caused by construction activities, impacting marine life and traditional food sources relied upon by Ngāti Manuhiri for sustenance and cultural practices.
- Disruption of nesting sites or breeding grounds for native species during the project, leading to potential declines in biodiversity and ecological resilience, threatening the delicate ecosystem that has supported Ngāti Manuhiri's way of life for generations.
- Local loss of native species, particularly those endemics to the area through impacts on habitat areas/food sources.
- Absence of taonga species from an area due to barriers can affect the system by changing the whakapapa of the community.

To mitigate the above risks, recommendations for the applicant to consider are:

- Continue supporting pest management programs to protect native species.
- Restore areas with native plants to enhance biodiversity.
- Monitor the impact of drilling on local fauna and flora.
- Develop and implement good practice environmental management measures that respect tiaki taiao principles. These measures should encompass erosion control, fauna protection, and habitat restoration.
- Working hours between 8am to 5pm to prevent noise pollution, which can impact on tangata (people) and taonga species.
- The ora (wellbeing) of the environment is protected, maintained and/or enhanced.
- If a representative of the Manuhiri Kaitiaki Charitable Trust is in attendance, all pre-start meetings and official gatherings of project team/contractors is to be opened with a karakia.

5.7 Wāhi Tapu Sacred site and Taonga Tuku Iho Artefacts

Wāhi tapu and taonga form part of the cultural heritage of Ngāti Manuhiri and includes archaeological sites, ecofacts and artefacts as well as sites of spiritual and historic significance to iwi. For example, wāhi tapu may include pā sites, battlefields, burial grounds, significant historic iwi sites, and waka landings. Taonga can refer to artefacts or parts thereof, objects, flora, fauna, water bodies, tikanga, history, traditions, or people.

Ngāti Manuhiri are kaitiaki of all aspects of our history, culture, traditions and tikanga. Only Ngāti Manuhiri, or the agents of the Manuhiri kaitiaki Charitable Trust, can establish the significance of any historic place or area associated with our iwi. There are many sites of significance that are only known to iwi members. These sites can include urupā and places associated with significant events. Such places are wāhi tapu (sacred site) and will be protected by iwi.

Ngāti Manuhiri believes that the inherent mana of their tupuna lives on through whakapapa and their successive generations and considers the wāhi tapu (sacred space) and urupā (cemeteries) where their tupuna lie as places that are tapu (sacred) requiring both kaitiakitanga (protection) and utu (reverence).

Cultural risks of the proposal on Wāhi Tapi and Taonga Tuku Iho:

- Risk of disturbing or damaging taonga tuku iho (ancestral treasures) or wāhi tapu (sacred sites) buried within or nearby the project area during construction or maintenance works, potentially desecrating sites of cultural significance to Ngāti Manuhiri and violating their spiritual connection to the land.
- Potential violation of cultural protocols or tapu (sacredness) associated with the site, leading to spiritual and cultural repercussions for Ngāti Manuhiri, who have deep-rooted ties to the land and sea, including historical practices like whale hunting, which brought richness to their tribe.

To mitigate the above risks, recommendations for the applicant to consider are:

- All construction staff, contractors and sub-contractors undertake a cultural induction programme before starting the project with Ngāti Manuhiri.
- Ngāti Manuhiri need 10 days notification before earthworks start to guarantee a cultural monitor will be on-site if required for the topsoil stripping. Please contact 0508 MANUHIRI or email kaitiaki@ngatimanuhiri.iwi.nz
- Where possible, land disturbance should be done in areas that have been disturbed to reduce the potential impact to undiscovered subsurface archaeological sites.

6 Accidental Discovery Protocols

It is imperative that accidental discovery protocols are strictly adhered to during works, including any site visits. A copy of this report is to be kept on site during works, alongside the resource consent should it be granted, to ensure all contractors on site are aware of the culturally sensitive aspects of this activity.

The term 'kōiwi' refers to human remains such as skeletal material, while 'taonga' means cultural artefacts such as implements, weapons or decorations traditionally and historically used by tangata whenua and includes parts or the remains thereof. Features such as pits, midden or terraces are afforded the same legal protection as other archaeological materials or taonga. Iwi play an important role as kaitiaki in the care and management of kōiwi tangata/human skeletal remains and taonga following discovery. It is essential that iwi is notified at the earliest opportunity should any kōiwi or taonga be unearthed during earthworks or other operations.

The following procedures should be adopted in the event that kōiwi, archaeological features or taonga are discovered or are suspected to have been unearthed during construction activities:

- If kōiwi, archaeological features, or taonga are exposed during development, earthworks should immediately cease in the vicinity. It is important that any remains, or artifacts are left undisturbed or in situ once discovered.
- The Site Supervisor should take steps immediately to secure the area so that kōiwi or taonga remain untouched and site access is restricted. The Site Supervisor will ensure that eating, drinking, and smoking in the immediate vicinity is prohibited.
- The Project Manager will notify:
 - the New Zealand Police (in the case of kōiwi /skeletal remains only)
 - the New Zealand Historic Places Trust
 - Manuhiri Kaitiaki Charitable Trust
 - The Project Archaeologist (if applicable)
- Manuhiri Kaitiaki Charitable Trust will contact the appropriate kaumatua in order to guide and advise the parties involved as to the appropriate course of action. Any associated costs should be met by the developer.
- The Project Manager will ensure staff are available on site to guide police (as appropriate) and kaumatua to the site. In the case of kōiwi, site access should be restricted to other parties until the Police are satisfied the remains are not of forensic relevance.
- If the parties involved are satisfied that the kōiwi or taonga are of Māori origin the kaumatua will decide how they are to be dealt with and will communicate this to the New Zealand Police and other parties are appropriate.
- Activity on the site will remain on hold until the Police (in the case of kōiwi), the kaumatua and New Zealand Historic Places Trust have given approval for activity to recommence.

The Project Manager shall ensure that kaumatua can undertake karakia and other cultural ceremonies and activities at the site as may be considered appropriate in accordance with tikanga Māori (Māori customs and protocols).

7 Conclusion

Manuhiri Kaitiaki Charitable Trust does **not oppose** the proposed project on the condition that the project is carried out in general accordance with the recommendations provided in this Cultural Impact Assessment (CIA).

These recommendations are based on the information provided by the applicant and Auckland Council and are aimed at mitigating cultural risks and to ensure the protection and enhancement of Ngāti Manuhiri cultural values.

Failure to implement these recommendations may result in the withdrawal of support from Manuhiri Kaitiaki Charitable Trust.

For the avoidance of doubt, the Trust's support for the project is contingent upon the fulfilment of the following conditions:

- The applicant must comply with all recommendations outlined in this CIA.
- Any significant changes to the project scope, design, or location must be re-evaluated through a new CIA process.
- The applicant must ensure proper consultation and engagement with the Trust for any future developments or stages of the project.

Written responses to the recommendations and conditions outlined in this CIA should be submitted to kaitiaki@ngatimanuhiri.iwi.nz.

Any future applications or modifications related to this project will require separate consideration and consultation by the Manuhiri Kaitiaki Charitable Trust Resource Management Unit.

Manuhiri Kaitiaki Charitable Trust looks forward to working collaboratively with the applicant to ensure the successful and culturally sensitive completion of this project.

8 Disclaimer

This Cultural Impact Assessment (CIA) is prepared by the Manuhiri Kaitiaki Charitable Trust for the specific project and applicant as mentioned within this document. The information contained in this CIA is based on the details provided by the applicant and the current understanding of the cultural, environmental, and legislative context relevant to Ngāti Manuhiri.

Limitations

- The assessment and recommendations provided herein are specific to the project as described in this document. Any significant changes to the project scope, design, or location will necessitate a re-evaluation and potentially a new CIA.
- The CIA reflects the situation as of the date of its preparation. Future developments in legislation, environmental conditions, or cultural considerations may affect the validity of the findings and recommendations,
- This document contains culturally sensitive information and should be treated with respect. Any misuse or misinterpretation of the information provided is strictly prohibited
- The support or non-opposition from the Manuhiri Kaitiaki Charitable Trust does not imply an endorsement of the project in its entirety but is contingent upon adherence to the recommendations and conditions outlined in this CIA.
- Any future applications or developments within the project area will require separate consultation with the Manuhiri Kaitiaki Charitable Trust. This includes any additional works, modifications, or phases not covered by the current application.

Responsibilities

- The applicant is responsible for all costs associated with further consultation, site visits, cultural engagements (e.g., blessings), and any other actions related to this Resource Consent Application.
- It is the applicant's responsibility to ensure compliance with all relevant legal and regulatory requirements, including but not limited to the conditions and recommendations specified in this CIA.
- The applicant must adhere to the cultural protocols and procedures outlined, especially those pertaining to accidental discoveries of kōiwi, taonga, or other archaeological features.

Confidentiality and Use

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