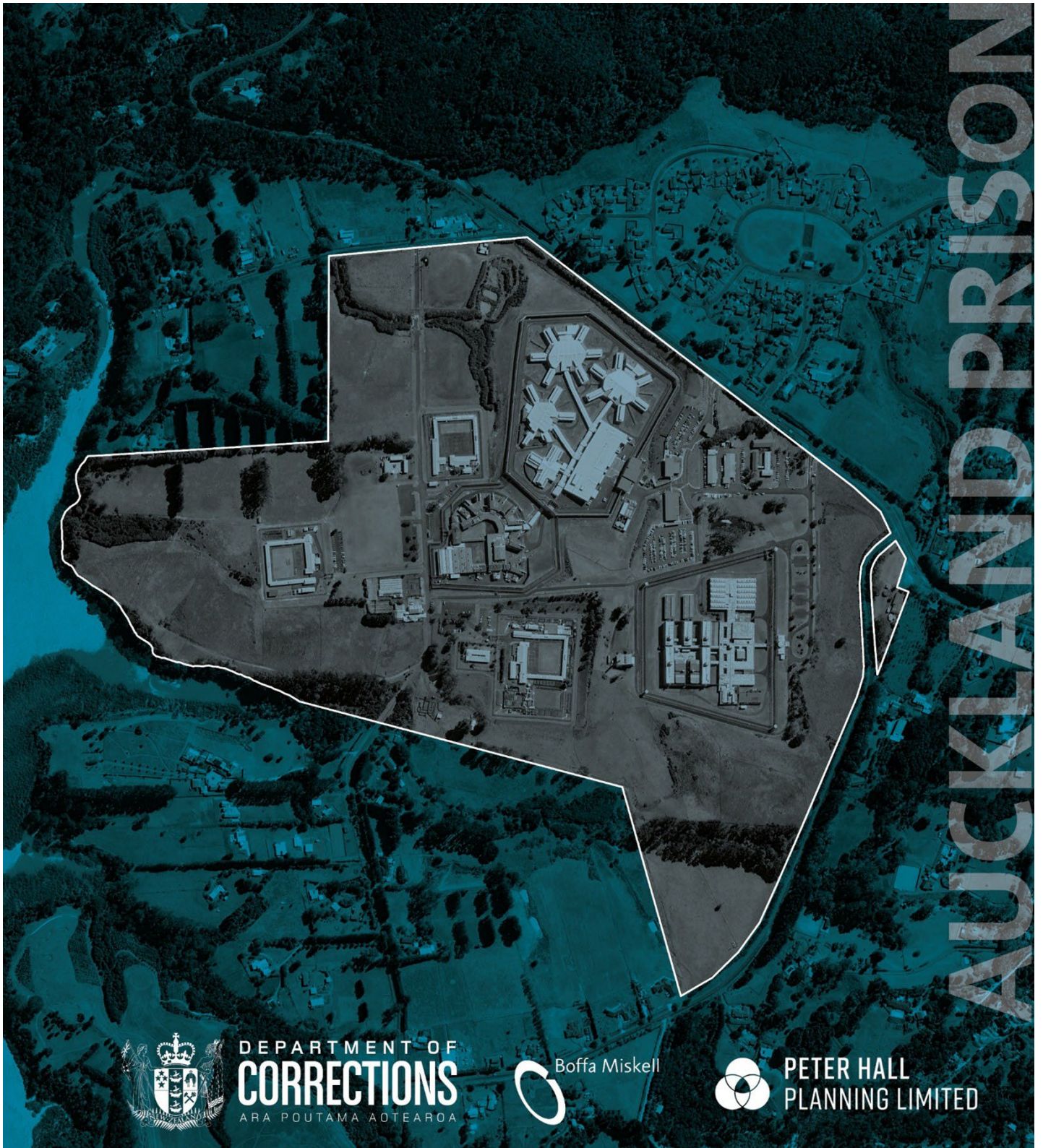


Auckland Prison Capacity Increase

Volume 1 – Appendix 1F
Māori Consultation and Cultural Values Assessment



DEPARTMENT OF
CORRECTIONS
ARA POUTAMA AOTEAROA



Boffa Miskell



PETER HALL
PLANNING LIMITED

Māori Consultation & Cultural Values Assessment Report

Fast-Track Proposal: Auckland Prison Capacity Increase

Department of Corrections - Ara Poutama Aotearoa
Final Report

Prepared By:

Version Control Table		
Version No.	Document comments	Date
1	Draft report prepared primarily from review of publicly available iwi documents, specifically Treaty settlement legislation, Deeds of Settlement, and Iwi Environmental Management Plans.	November 2025
2	Final Draft Report for review by Project Team.	February 2026
3	Final Report	March 2026

Author: James Whetu

All work contained within this report has been completed for the use of the client, being the Department of Corrections – Ara Poutama Aotearoa and their agent Boffa Miskell Limited. It may be relied upon by the Expert Panel for the purposes of assessing the Substantive Application for Auckland Prison Capacity Increase.

Whetū Consultancy Group takes every effort to ensure that the information, analysis, findings and interventions provided to the client are accurate and reliable.

Although Whetū Consultancy Group use ChatGPT and other forms of generative artificial intelligence in aspects of its services, no artificial intelligence was used in the preparation of this report.

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1. Introduction

1.1 Purpose and Scope

1. The Department of Corrections – Ara Poutama Aotearoa (Corrections) is seeking to alter the existing designation and obtain other approvals to enable increased capacity at Auckland Prison under the Fast-track Approvals Act 2024 (FTAA).
2. Whetū Consultancy Group (hereon “Whetū”) has been engaged by Corrections to undertake engagement with Māori for the Auckland Prison Capacity Increase proposal and prepare this Māori Consultation and Cultural Values Assessment Report, to support the suite of approvals being applied for under the FTAA. This report has been prepared on behalf of Corrections to address the relevant FTAA Iwi/Mana Whenua consultation, notification and information requirements for the proposal.
3. The purpose of this report is to outline the consultation undertaken with Māori and Mana Whenua for the Auckland Prison Capacity Increase Proposal, which involves Iwi/Mana Whenua in Tāmaki Makaurau Auckland and identified Māori groups, and the outcomes of that consultation. It includes a summary of the cultural values and interests identified, and recommendations to respond to those values and interests, and mitigate potential cultural effects of the proposal.
4. This report contains the following key sections:
 - An overview of the proposal to increase capacity at Auckland Prison and approvals being sought (Section 2.0)
 - The methodology to the consultation undertaken and to prepare this assessment report (Section 3.0)
 - Context relevant to the proposal and report including FTAA requirements, Treaty Settlement legislation, statutory acknowledgement areas and Iwi Environmental Management Plans (IEMP) (Section 4.0)
 - Consultation approach and outcomes (Section 5.0)
 - A summary of relevant cultural values and interests, including actual and potential cultural effects of the proposal, based on a review of existing available information and cultural values/impact assessments where these have been prepared by Iwi/Mana Whenua specifically for the proposal (Section 6.0)

- Conclusions and recommendations to respond to the values and interests of Iwi/Mana Whenua and the potential cultural effects of the proposal (Sections 6.2, 6.3 and 7.0)

1.2 Statement of Qualifications and Relevant Experience

5. This report has been prepared by James Whetu of Whetū Consulting Group. My qualifications and experience are provided in Appendix K to this report along with confirmation that this report has been prepared in accordance with the Environment Court’s Code of Conduct for Expert Witnesses.

2. Proposal

6. Auckland Prison is located at 530 Pāremoremo Road, Pāremoremo. Currently included with the Auckland Prison designation 3900 is the Prison and the Prison/Pāremoremo Village (Figure 1).



Figure 1 Existing Auckland Prison Designation (Source: Boffa Miskell)

7. Auckland Prison has been operating as a prison since 1969 and designated for prison purposes since 1973.
8. Corrections propose to alter the designation at Auckland Prison, 530 Pāremoremo Road, Pāremoremo, to enable capacity to be increased from the current designation limit of 681 to 1,220 prisoners. This increase is to enable Corrections to respond to projected population growth and build resilience into the region of highest demand. This increase in capacity will enable new

facilities to be built, which will operate alongside the existing maximum-security facility (which can accommodate 260 maximum security prisoners). The increase in capacity may be built in stages. A specific site layout and design for the proposed facility or facilities will be provided with future Outline Plans of Works. The new facilities will ultimately replace some or all the existing facilities at the site, apart from the existing maximum-security facility. For example, the Te Piriti Hut Unit, West Division, Te Mahunga Hut Unit and Te Wairere Hut Unit in the south and western parts of the site are likely to be demolished to provide the developable land necessary for the new, modern and fit for purpose facilities.

9. In addition to the above, the designation alteration application seeks to remove the designation from the Prison Village site because the Prison Village will no longer be needed for prison purposes.
10. The Substantive Application is seeking the following approvals under the FTAA:
 - Designation Alteration (Volume 2) in order to increase the capacity of Auckland Prison from 681 prisoners to 1,220 prisoners and replace the existing condition set with new conditions.
 - Resource Consents (Volume 3) for watercourse works (the proposed reclamation and piping of watercourses 1 and 2 and associated works) to enable the increase in capacity at Auckland Prison.
 - Wildlife Approval (Volume 4) for the salvage and relocation of native lizards that may be present at the Site.
 - Archaeological Authority (Volume 5) as a precaution to ensure appropriate approvals are in place and minimise delays if sensitive material is exposed once works are underway. The only recorded archaeological site (R10/831) on the Site will not be destroyed or modified.
11. Further details of the proposal associated with each of the above approvals are provided in the respective application prepared by Boffa Miskell and Peter Hall Planning Limited.
12. The consultation undertaken and described in this report applied to the above approvals which form part of the Substantive Application and proposal.
13. Because the purpose of the designation is to enable an increase in capacity, there is no design information currently available. A set of development parameters and assumptions were developed to provide maximum flexibility and as much certainty as practicable, to provide the basis for the assessment of the effects on the environment. The parameters and assumptions provide for the maximum anticipated “envelope” of built form and operational

characteristics (i.e. prescribed maximum limits), that form the proposal (described in more detail in Volume 2 of the Substantive Application).

3. Methodology

14. The methodology for this assessment and report is summarised as follows:

- Firstly, conduct a review of available documentation (listed below) to understand the context relevant to Iwi/Mana Whenua interests in the Pāremoremo area and assist with identifying relevant Iwi/Mana Whenua and their values, including:
 - Treaty settlement legislation and Deeds of Settlement within Tāmaki Makaurau Auckland
 - Statutory Acknowledgement Areas
 - Iwi Environmental Management Plans
- A review of draft application materials to support Corrections’ Substantive Application, to understand the proposal, relevant technical information and methods to mitigate potential effects. The technical reports reviewed include ecology effects assessment and visual, landscape and natural character effects assessment reports prepared by Boffa Miskell, and archaeological assessment reports prepared by Clough and Associates.
- Undertake consultation with relevant Iwi/Mana Whenua Tāmaki Makaurau Auckland (in accordance with the approach set out on Section 5.0 below), between July 2025 and March 2026 including providing an opportunity for relevant iwi to prepare a cultural values or cultural impact assessment for the proposal. Ngaati Whanaunga prepared cultural values assessments (contained within Appendix C), with a draft cultural values assessments prepared by Te Rūnanga o Ngāti Whātua¹ viewed by Whetū.
- Identifying cultural values and interests relevant to the proposal, drawing on information contained within the relevant IEMPs, the cultural values assessments prepared for the proposal, and consultation outcomes. This also includes identifying potential cultural effects (of the proposal on those identified values and interests (described in sections 5.0 and 6.0 of this report); and

¹ At the time of completing this report, Te Rūnanga o Ngāti Whātua had provided a draft report as a courtesy to Whetū for review, however a final version of the report was not received before 23 March 2026.

- Lastly, make recommendations to respond to the values and interests of Iwi/Mana Whenua and the potential cultural effects of the proposal (documented in Section 7.0).

4. Context

15. This section provides an overview of the context relevant to this report including statutory requirements (Fast-track Approvals Act 2024) and other legislation including the Marine and Coastal Area (Takutai Moana) Act 2011 (MACA Act), Treaty Settlement legislation and statutory acknowledgements.

4.1 Statutory Requirements

4.1.1 Fast-track Legislation

16. The consultation with Iwi/Mana Whenua commenced in July 2025 under the Fast-track Approvals Act 2024 (FTAA). Over time, amendments to the FTAA came into effect which changed and replaced the initial consultation provisions to require ‘notification’ instead of consultation with certain groups. The changes/amendment to the FTAA that are of relevance to the Iwi/Mana Whenua consultation process for this proposal are the changes to section 11 and section 29 (as described in Table 1 below).

Table 1 FTAA Amendments to consultation/notification requirements

FTAA Section	FTAA original consultation requirements (since enactment in December 2024)	FTAA consultation/notification requirements (with legal effect from 31 March 2026)
Section 29(1)	Section 29(1)(a) of the FTAA prescribed that before lodging a substantive application for a listed project, the project <u>must consult</u> persons and groups referred to in section 11 of the FTAA.	Before lodging a substantive application for a listed project, the project <u>must consult only</u> the groups listed in section 11(1)(a), and <u>notify in writing</u> the groups listed in section 11(1)(b), give them 20 working days to respond and must not lodge a substantive application until 20-working day period has expired.
Section 11	Required consultation with the following (as relevant to this report): <ul style="list-style-type: none"> • s11(1)(b) any relevant iwi authorities, hapū, and Treaty settlement entities, including— 	Section 11(1)(a) of the FTAA prescribes that consultation must occur with: <ul style="list-style-type: none"> • any relevant applicant groups with applications for customary marine title under the MACA Act; and • ngā hapū o Ngāti Porou, if the project area is within or adjacent to, or the

FTAA Section	FTAA original consultation requirements (since enactment in December 2024)	FTAA consultation/notification requirements (with legal effect from 31 March 2026)
	<ul style="list-style-type: none"> ○ iwi authorities and groups that represent hapū that are parties to relevant Mana Whakahono ā Rohe or joint management agreements; and ○ the tangata whenua of any area within the project area that is a taiāpure-local fishery, a mātaimai reserve, or an area that is subject to bylaws or regulations made under Part 9 of the Fisheries Act 1996; and • s11(1)(c) any relevant applicant groups with applications for customary marine title under the Marine and Coastal Area (Takutai Moana) Act 2011 (hereon ‘MACA Act’); and • s11(1)(d) ngā hapū o Ngāti Porou, if the project area is within or adjacent to, or the project would directly affect, ngā rohe moana o ngā hapū o Ngāti Porou. 	<p>project would directly affect, ngā rohe moana o ngā hapū o Ngāti Porou.</p> <p>Section 11(1)(b) of the FTAA prescribes that the applicant must notify in writing (as relevant to this report):</p> <ul style="list-style-type: none"> • any relevant iwi authorities, hapū, and Treaty settlement entities, including— <ul style="list-style-type: none"> ○ iwi authorities and groups that represent hapū that are parties to relevant Mana Whakahono ā Rohe or joint management agreements; and ○ the tangata whenua of any area within the project area that is a taiāpure-local fishery, a mātaimai reserve, or an area that is subject to bylaws or regulations made under Part 9 of the Fisheries Act 1996.

17. To recognise the change shown in Table 1, Corrections sent a second formal notification letter in January 2026 to notify in writing those Iwi/Mana Whenua that did not formally respond to the initial formal letter (and subsequent follow ups) about the Auckland Prison fast track proposal, and provided them with 20 working days to respond. This is further discussed in section 5.1.4 of this report.
18. In addition to consultation and notification requirements, information requirements of the FTAA relevant to the Substantive Application, involving Iwi/Mana Whenua are summarised in Table 2.

Table 2 Relevant FTAA Information Requirements

Approval sought	FTAA clause	Information requirement
<p>Approvals relating to Resource Management Act 1991</p> <p>(Volumes 2 and 3 to Substantive Application – designation alteration and resource consents for watercourse works)</p>	<p>FTAA Schedule 5, Clause 6(1)(e) and (f)</p>	<p>(e) identification of persons who may be affected by the activity and any response to the views of any persons consulted, including the views of iwi or hapū that have been consulted in relation to the proposal.</p> <p>(f) if iwi or hapū elect not to respond when consulted on the proposal, any reasons that they have specified for that decision.</p>
<p>Approvals relating to Wildlife Act 1953</p> <p>(Volume 4 to Substantive Application – Wildlife Approval)</p>	<p>FTAA Schedule 7, Clause 2(1)(n)</p>	<p>(n) provide proof and details of all consultation, including with hapū or iwi, on the application specific to wildlife impacts.</p>
<p>Approvals relating to Heritage New Zealand Pouhere Taonga Act 2014</p> <p>Volume 5 to Substantive Application – Archaeological Authority)</p>	<p>FTAA Schedule 8, Clause 2(1)(i)</p>	<p>(n) a statement as to whether consultation with tangata whenua, the owner of the relevant land (if the applicant is not the owner), or any other person likely to be affected—</p> <p style="padding-left: 40px;">has taken place, with details of the consultation, including the names of the parties and the tenor of the views expressed; or</p> <p style="padding-left: 40px;">has not taken place or been completed, with the reasons why consultation has not occurred or been completed (as applicable).</p>

19. As stated above, the consultation undertaken and described in this report applied to the above approvals which form part of the Substantive Application and proposal.

20. The consultation undertaken is intended to fulfil and exceed the abovementioned consultation, notification and information requirements for the respective applications.

4.2 Māori in Tāmaki Makaurau Auckland

21. This section provides an overview of the Iwi/Mana Whenua and Māori groupings identified in the FTAA, and the specific Iwi/Mana Whenua and Māori groups considered relevant by Corrections with the proposed Auckland Prison fast-track proposal for consultation and engagement.

4.2.1 Marine and Coastal Area (Takutai Moana) Act 2011

22. Section 11(1)(a) of the FTAA prescribes that consultation must occur with any relevant applicant groups with applications for customary marine title under the MACA Act.
23. Presently there are no Customary Marine Titles, nor recognition orders for Protected Customary Activities, in proximity to the Auckland Prison, and more widely the Tāmaki Makaurau Auckland catchment, however there are a number of applications under the Marine and Coastal Area (Takutai Moana) Act 2011 (referred to as MACA Applicants) lodged with Te Tari Whakataua (Te Arawhiti). There are seven (7) MACA Applicants with applications that apply to the coastal marine area adjacent to the Auckland Prison Site. They are:
 - Ngaati Tamaoho (MAC-01-03-010)
 - Ngāi Tai ki Tāmaki (MAC-01-02-003)
 - Ngapuhi Nui Tonu - Te Kotahitanga Marae (MAC-01-01-056)
 - Ngāti Kawau and Te Waiariki Korora (MAC-01-01-073)
 - Ngāti Te Ata (MAC-01-02-005)
 - Ngāti Whātua o Ōrākei (MAC-01-02-006)
 - Te Kawerau ā Maki (MAC-01-02-007)

24. Five of the seven MACA Applicants listed above are represented by iwi authorities, with the remaining two MACA Applicants (Ngapuhi Nui Tonu - Te Kotahitanga Marae & Ngāti Kawau and Te Waiariki Korora) considered to be whānau/marae/hapū led groups.

4.2.2 Treaty Settlement Legislation

25. Section 11(1)(b) of the FTAA prescribes that the applicant must notify in writing any relevant Treaty settlement entities.
26. An extensive review was undertaken of Treaty Settlement legislation, summarised in Appendix G to this report. The purpose of this review was to

determine whether the Treaty Settlement legislation reviewed was relevant to the Auckland Prison Site, and therefore identify relevant Iwi/Mana Whenua to engage with and consider their respective cultural values.

27. The review identified Treaty Settlement legislation and signed Deeds of Settlement where the claim areas (maps are included in Appendix A of the report) encompass, or are in close proximity to, the Auckland Prison Site:
 - Ngāti Whātua Ōrākei Claims Settlement Act 2012
 - Ngāti Whātua o Kaipara Claims Settlement Act 2013
 - Te Kawerau ā Maki Claims Settlement Act 2015
 - Ngāi Tai ki Tāmaki Claims Settlement Act 2018
 - Ngāti Tamaoho Claims Settlement Act 2018
 - Te Ākitai Waiohua - Signed Deed of Settlement 2021
28. Specifically the Ngāti Whātua o Kaipara Claims Settlement Act 2013 was enacted on 12 June 2013 and formalises the Deed of Settlement between the Crown and Ngāti Whātua o Kaipara. The Settlement Act gives Ngāti Whātua o Kaipara a non-exclusive right of first refusal for a period of 170 years over Auckland Prison (Pāremoremo) and a non-exclusive deferred selection right to purchase the Pāremoremo Housing Block (Prison Village).
29. The Te Kawerau ā Maki Claims Settlement Act 2015 was enacted on 14 September 2015 and formalises the Deed of Settlement between the Crown and Te Kawerau ā Maki. It provides Te Kawerau ā Maki with the same redresses as Ngāti Whātua o Kaipara, being a non-exclusive right of first refusal for a period of 170 years over Auckland Prison (Pāremoremo) and a non-exclusive deferred selection right to purchase the Pāremoremo Housing Block (Prison Village). The extent of the area of right of first refusal is not mapped but is described similarly to the Auckland Prison definition under Ngāti Whātua o Kaipara Claims Settlement Act 2013.
30. There were also three Treaty Settlement Legislation where there is uncertainty whether the claim areas encompasses, or do not encompass, the Auckland Prison site:
 - Ngāti Manuhiri Claims Settlement Act 2012
 - Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014
 - Ngāti Pāoa Claims Settlement Act 2025
31. For iwi without Treaty Settlement legislation in place (ie, where it has been initialled but not yet signed), the review also found that the Auckland Prison Site is potentially located within (proximity to) the claim area and rohe of:
 - Ngaati Whanaunga,

- Ngāti Tamaterā, and
- Ngāti Maru.

32. For the purposes of consultation, all 12 iwi identified above were added to the list of iwi with potential interest in the proposal, to be consulted. Appendix G to this report contains further information on the findings of this review.

4.2.3 Statutory Acknowledgements

33. Statutory Acknowledgement areas or sites are those with which iwi have a special relationship. While the FTAA refers to “statutory areas” as opposed to the reference to “statutory acknowledgements” found in the RMA, the terms are considered to be analogous.

34. Ngāi Tai ki Tāmaki and Te Kawerau ā Maki have statutory acknowledgements over Pāremoremo Creek west of the Prison Site (refer to Appendix G). The statutory acknowledgement area of Ngāi Tai ki Tāmaki is identified on a vegetated portion of the western side of the Prison Site located adjacent to the Pāremoremo Creek (refer to Volume 1, Appendix 1G).

35. The statutory acknowledgement area of Te Kawerau ā Maki is not identified on the Prison Site. The area is identified only on the adjacent Pāremoremo Creek. Te Kawerau ā Maki have a long and enduring relationship with the coastal environment of the upper Waitemata Harbour (including Pāremoremo Creek), known traditionally as Te Wairoa o Kahu. This sheltered seaway provided an important route between the lower harbour and the overland portages to the Kaipara Harbour.

36. Details of statutory acknowledgements are provided in Appendix F to this report.

4.2.4 Auckland Council Register - Iwi/Mana Whenua

37. The Auckland Council website² identifies 19 iwi authorities the Council recognises as representing the interest of mana whenua in Tāmaki Makaurau Auckland. They are:

- | | |
|---------------------------------|------------------------|
| • Ngāti Wai | • Ngāi Tai ki Tāmaki |
| • Ngāti Manuhiri | • Ngāti Te Ata Waiohua |
| • Ngāti Rehua Ngātiwai ki Aotea | • Te Ahiwaru Waiohua |
| • Te Rūnanga o Ngāti Whātua | • Waikato-Tainui |
| | • Ngāti Pāoa |

² <https://www.aucklandcouncil.govt.nz/plans-projects-policies-reports-bylaws/our-plans-strategies/auckland-plan/about-the-auckland-plan/Pages/iwi-tamaki-makaurau.aspx>

- Te Uri o Hau
- Ngāti Whātua o Kaipara
- Ngāti Whātua Ōrākei
- Te Kawerau ā Maki
- Ngāti Tamaoho
- Te Ākitai Waiohū
- Ngāti Whanaunga
- Ngāti Maru
- Ngāti Tamaterā
- Te Patukirikiri.

38. Missing from this list is the Hauraki Māori Trust Board, which represents the collective interest of Ngāti Pāoa, Ngaati Whanaunga, Ngāti Maru, Ngāti Tamaterā, and Te Patukirikiri as iwi with registered interests in Tāmaki Makaurau.

39. In Auckland Council processes, iwi/iwi authorities are referred to as Mana Whenua.

4.2.5 Other Māori Groups - Māori Land

40. A review of the Māori Land Online website was undertaken.

Figure 2 below illustrates that there are no whenua Māori / Māori landholdings adjoining, nor in proximity, to the Auckland Prison.

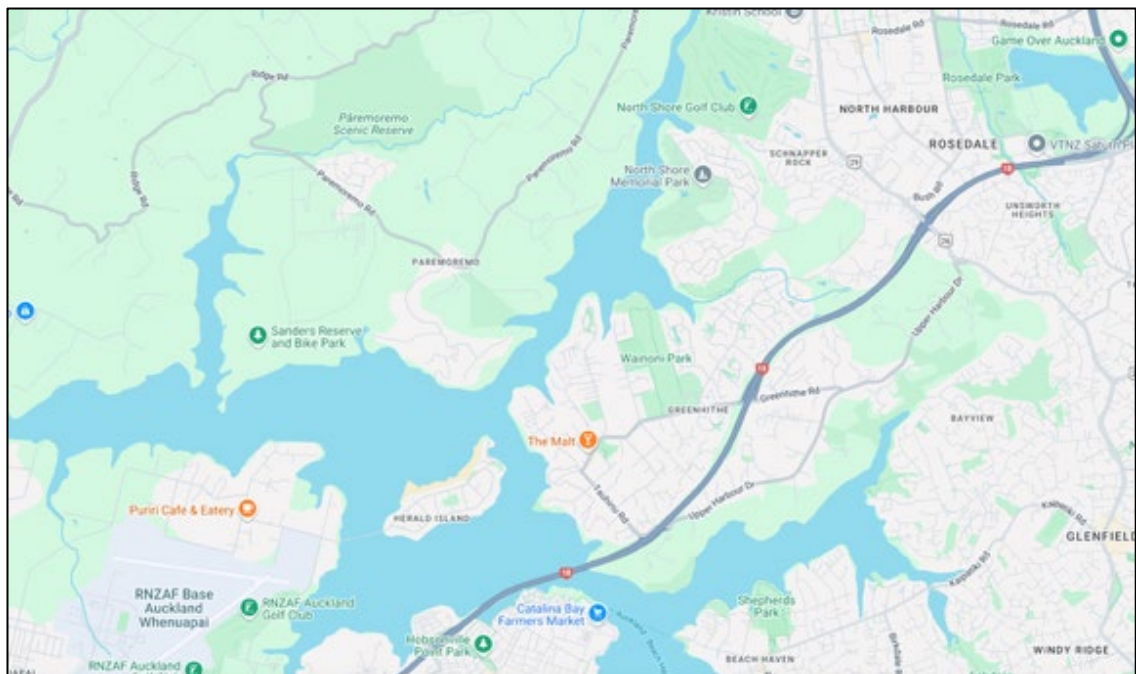


Figure 2 Extent of Māori land within Pāremoremo area (sourced from Te Kooti Whenua Māori | Māori Land Court – Pātaka Whenua)

41. For a wider perspective, Figure 3 below extends beyond the Pāremoremo area and identifies (in grey) the location of whenua Māori / Māori landholdings.

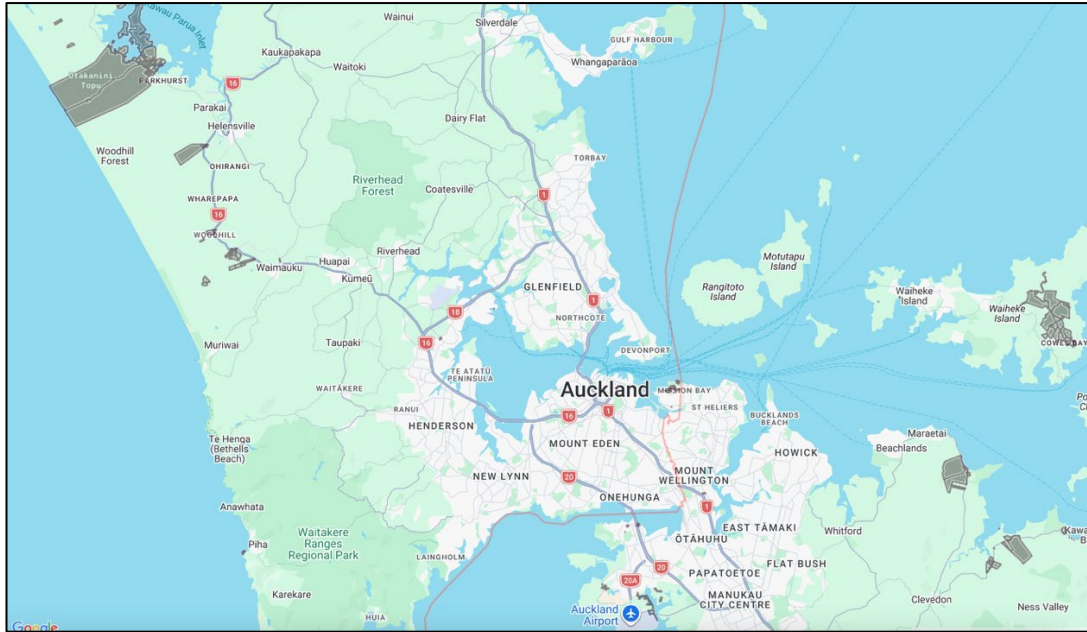


Figure 3 Extent of Māori land outside of the Pāremoremo area (sourced from Te Kooti Whenua Māori | Māori Land Court – Pātaka Whenua)

42. Although not clearly shown in Figure 3, there is a small Māori landholding (2975m²) approximately 3km south of the Auckland Prison Site and located across the waters of the Waitematā in Hobsonville. The landholding (Section 1 Survey Office Plan 476963) adjoins the Te Onekiritea Park and Bomb Bay, and is administrated by the Te Kawerau Iwi Settlement Trust.

4.2.6 Other Māori Groups - Māori Organisations

43. Two additional Māori organisations that were identified as potentially having an interest in the Auckland Prison Increase proposal are:
- Houkura – Independent Māori Statutory Board (IMSB), and
 - Tūpuna Maunga Authority

Houkura – Independent Māori Statutory Board (Houkura IMSB)

44. Established in 2010 under the Local Government (Auckland Council) Act 2009, Houkura IMSB is a statutory body that promotes and addresses the issues of significance for Māori (mana whenua and mātāwaka) in Tāmaki Makaurau Auckland.
45. There is potential for the Auckland Prison Capacity Increase proposal to be viewed by Houkura IMSB as a project/proposal of interest.

Tūpuna Maunga Authority

46. Established in 2014 under the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014, the entity is a Co-Governance Committee that

represents the interests of Mana Whenua of Tāmaki Makaurau Auckland and Aucklanders (via Auckland Council Elected Members).

47. There is potential for the Auckland Prison Capacity Increase proposal to be viewed by the Tūpuna Maunga Authority as a project/proposal of interest.

4.2.7 Iwi Environmental Management Plans

48. A review of the relevant IEMPs has been undertaken including the following:
- Te Kawerau ā Maki – Resource Management Statement 1995
 - Hauraki Māori Trust Board – Whaia Te Mahere Taiao a Hauraki: Hauraki Iwi Environmental Management Plan 2004
 - Ngāti Whātua Ōrākei – Te Pou o Kahu Pōkere Iwi Management Plan 2018
 - Ngaati Whanaunga – Environmental Management Plan 2019
 - Ngāi Tai ki Tāmaki – Take Taiaomaurikura 2022
49. Details of the relevant provisions of the IEMPs, relevant to the proposal, are provided in Appendix I of this report.

4.2.8 Auckland Unitary Plan

50. The Auckland Unitary Plan was reviewed to identify the relevant cultural/Mana Whenua provisions for the proposal.
51. The relevant provisions are included in Appendix E of this report. The review of the Auckland Unitary Plan was not for the purpose of a planning assessment but to understand context and identify provisions relevant to Mana Whenua, to assist with consultation and identifying shared cultural values and interests.

5. Consultation & Engagement

5.1 Consultation Purpose and Approach

5.1.1 Consultation Objectives

52. Consultation with Iwi/Mana Whenua and Māori for the proposal was aligned with and complementary to the wider Corrections-led consultation with stakeholders and local residents for the proposal. At the initiation of the proposal, the objectives for the broader stakeholder consultation were developed, prior to commencement of the Iwi/Mana Whenua and Māori consultation. The objectives are set out in the Consultation Report prepared by Boffa Miskell, and provided below:

Objectives:

- a. The consultation aimed to inform stakeholders and Iwi/Mana Whenua about the proposal, provide opportunities for feedback, and ensure issues raised were considered prior to lodging the Substantive Application.
 - b. In addition, consultation was seen as an opportunity to strengthen long-term relationships between Auckland Prison and Iwi/Mana Whenua and stakeholders.
 - c. The consultation programme was aligned with the wider project programme, to ensure Iwi/Mana Whenua and stakeholders had appropriate influence as the proposal developed and the project team had sufficient time to consider the feedback received and respond in advance of lodging the Substantive Application with the EPA for processing.
53. Corrections' approach to stakeholder consultation was iterative and was regularly reviewed and updated as the project progressed and as technical assessments were received. Further stakeholders/ groups were identified through the consultation process
54. To uphold its commitment to Te Tiriti o Waitangi and Treaty settlements, Whetū and the project team worked with the Corrections Māori Partnership team (including a cultural advisor) in a manner that recognised Hōkai Rangī and existing relationships between Corrections and several iwi within Tāmaki Makaurau (described in evidence of Stephen Parr provided in Volume 1, Appendix 1E of the Substantive Application).
55. In addition to the above matters that informed the approach, it was considered that the other issues relevant to iwi engagement are:
- Understanding the individual and collective role of iwi as Treaty partners & Iwi/Mana Whenua and kaitiaki:
 - with shared/overlapping interests in Tāmaki Makaurau Auckland, and specifically with the Auckland Prison Site, and
 - within the requirements of the FTAA; and
 - The reconciliation of, and provision for, Iwi redress and their environmental, economic, social and cultural values and aspirations.

5.1.2 Consultation Principles

56. Corrections' organisational strategy Hōkai Rangī³ identifies the values that guide how decisions are made and how Corrections interacts with people and communities.
57. In consideration and implementation of the Hōkai Rangī values, obligations of the FTAA, whilst also delivering a commitment to work with Iwi/Mana Whenua associated with the Auckland Prison Site, the following engagement principles underpinned the engagement approach:
- Principle #1 - Tikanga-Led Approach
 - Principle #2 - Uphold Hōkai Rangī
 - Principle #3 - Recognise Formal Relationship Agreements
 - Principle #4 - Being Good Neighbour & Best Endeavours towards Consultation Principles
58. Further details on these principles and how they informed the approach is provided in Appendix H to this report.

5.1.3 Identifying Iwi / Mana Whenua with potential interest in proposal

59. Considering the context in Section 4.0 above, including Auckland Council's Register of Iwi/Mana Whenua (Section 4.2.6), a list of iwi / mana whenua with potential interest in the Pāremoremo area and the proposal was identified. Twenty Iwi⁴ with a potential interest in the proposal were identified as they have Treaty Settlements in the area, are on the Auckland Council register as having an interest in the area, and/or have statutory acknowledgements or MACA claims near the Auckland Prison Site. These parties were identified as those Corrections was required to consult with in accordance with section 29 of the FTAA (prior to the 31 March 2026 FTAA amendments taking effect) and/or those who would likely be invited to comment on the Substantive Application under section 53 of the FTAA.
60. In addition, two additional Māori Groups were identified:
- Houkura - Independent Māori Statutory Board, who may have an interest in the proposal due to the potential for the Auckland Prison

³ https://www.corrections.govt.nz/_data/assets/pdf_file/0017/61901/Hokai_Rangi_-_Refresh_2024_FINAL.pdf

⁴ Ngāti Wai; Ngāti Manuhiri; Ngāti Rehua Ngātiwai ki Aotea; Te Rūnanga o Ngāti Whātua; Te Uri o Hau; Ngāti Whātua o Kaipara; Ngāti Whātua Ōrākei; Te Kawerau ā Maki; Ngāti Tamaoho; Te Ākitai Waiohūa; Ngāi Tai ki Tāmaki; Ngāti Te Ata Waiohūa; Te Ahiwaru Waiohūa; Waikato-Tainui; Ngāti Pāoa; Ngaati Whanaunga; Ngāti Maru; Ngāti Tamaterā; Te Patukirikiri; Hauraki Māori Trust Board (representing the collective interests of Ngāti Pāoa, Ngāti Whanaunga, Ngāti Maru, Ngāti Tamaterā, and Te Patukirikiri as iwi with registered interests in Tāmaki Makaurau).

Increase project to be viewed by Houkura IMSB as a project that has transformational and enduring impact on Māori outcomes, which is action identified by the IMSB.

- Tūpuna Maunga Authority - A Co-Governance Committee established under the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014 to represent the interests of Mana Whenua of Tāmaki Makaurau and Aucklanders (via Auckland Council Elected Members).

61. The Independent Māori Statutory Board and the Tūpuna Maunga Authority were consulted as parties likely to be invited to comment by the Expert Panel under section 53 of the FTAA.
62. The intention was to ensure that those who were consulted with were identified in accordance with the consultation, notification and information requirements of the FTAA, consistent with guidance provided by Ministry for the Environment during pre-application consultation⁵. The intention was to undertake meaningful consultation in a manner consistent with the engagement principles outlined in Section 5.1.2 above.

5.1.4 Consultation Approach

63. The consultation approach and process is summarised below and was guided by early discussions with Ministry for the Environment (MfE) to ensure that the process and understanding of FTAA requirements was consistent with the approach reflected in MfE's role in preparing the Section 18 report.
64. Individual engagement letters (on Corrections letterhead) signed and sent on Monday 14 July 2025 and Tuesday 15 July 2025 to all Iwi/Mana Whenua, the seven MACA Applicants and the two Māori organisations identified in Section 4.2 above. The purpose of this letter was to initiate and request engagement (a copy is provided in Appendix B).
65. From 10 days after the engagement letters being sent out, over a period of two months (August-September 2025) Whetū followed up primarily with Iwi/Mana Whenua and the two Māori organisations seeking an online meeting to introduce the proposal and actively engage in discussion, with a focus on identifying iwi/Māori groups areas of interest (e.g. effects assessments/technical reporting or out-of-scope matters). Within the follow-up email, the proposal's "information booklet" was attached to provide further detail about the proposal before any meeting.
66. A number of Iwi/Mana Whenua responded to the follow up email and advised they either wished to hold an online meeting, or defer to another Iwi/Mana

⁵ Meeting with Stephen Church and Stephanie Frame, MfE on 11 June 2025.

Whenua, or did not respond at all. A record of this consultation is included in Appendix B.

67. The Iwi/Mana Whenua that deferred are:
 - Ngāti Manuhiri (deferred to Te Kawerau ā Maki)
 - Ngāti Tamaoho (deferred to Te Kawerau ā Maki)
 - Ngāti Te Ata Waiohua (deferred to Ngāti Whātua)
 - Ngāti Wai (deferred to Te Kawerau ā Maki)
 - Te Ahiwaru Waiohua (deferred to Ngāti Whātua)
 - Te Ākitai Waiohua (deferred to Ngāti Whātua)
 - Te Uri o Hau (deferred to Te Kawerau ā Maki)
68. Similarly, the two Māori organisations (Houkura IMSB and Tupuna Maunga Authority) deferred to Iwi/Mana Whenua but did not specifically identify a specific Iwi/Mana Whenua. Their correspondences are also included in Appendix B.
69. The Iwi/Mana Whenua that did not respond to the formal request and various follow ups (as described in Appendix B) are:
 - Hauraki Māori Trust Board
 - Ngāi Tai ki Tāmaki
 - Ngāti Maru
 - Ngāti Pāoa
 - Ngāti Rehua Ngātiwai ki Aotea
 - Ngāti Tamaterā
 - Te Patukirikiri
70. Online/Phone meetings were held with the following Iwi/Mana Whenua:
 - Te Rūnanga o Ngāti Whātua (on 4 August 2025)
 - Waikato-Tainui / Te Whakakitenga o Waikato (8 August 2025)
 - Ngāti Whātua o Kaipara / Ngā Maunga Whakahii o Kaipara (21 August 2025)
 - Ngaati Whanaunga (9 September 2025)
 - Te Kawerau ā Maki (16 September 2025)
71. The discussions in these forums centered around the following:

- a. Introduced the Auckland Prison proposal (consistent with the Information Booklet), and advised that the approvals to be sought via the FTAA process are:
 - Alteration to an existing designation to increase capacity of prisoners from 681 to 1,220;
 - Resource consent for watercourse works;
 - Precautionary archaeological authority; and
 - Wildlife permit.
 - b. Outlined Corrections commitment to recognise the rangatiratanga and kaitiakitanga of Iwi/Mana Whenua
 - With Te Kawerau ā Maki and Ngāti Whātua o Kaipara, discussions acknowledged that the Auckland Prison has a shared RFR interest between the two Iwi/Mana Whenua
 - c. Enquired about participation in fast-track process, and internal processes for cultural impact assessment reports.
72. Where requested, further discussions with Iwi/Mana Whenua were performed to clarify the proposal, explain the technical information provided, understand cultural values of the site and area, and seek feedback.
73. After initial meetings and correspondence, Corrections commissioned Cultural Values/Impact Assessment reports from Ngaati Whanaunga and Te Rūnanga o Ngāti Whātua. A copy of the Ngaati Whanaunga reports is included in Appendix C of this report, however the final version of the Te Rūnanga o Ngāti Whātua report was not made available at time of completing this report. Although a draft version of the Te Rūnanga o Ngāti Whātua report was provided and reviewed by Whetū, it is not included in Appendix C.
- A summary of these two reports is outlined in section 5.1 of this report.
74. For iwi who did not respond, a notification letter was issued in January 2026 providing them with 20 working days to respond (consistent with requirements for the FTAA, Section 11(1(b))). This letter was sent to the following iwi/mana whenua groups:
- Ngāti Tai ki Tāmaki Trust
 - Ngāti Pāoa Iwi Trust
 - Te Patukirikiri Iwi Trust
 - Hauraki Māori Trust Board
 - Ngāti Maru Rūnanga Trust (iwi authority)
 - Ngāti Rehua Ngātiwai ki Aotea

- Ngāti Tamaterā
75. No responses to the January 2026 letter were received from the abovementioned groups.
76. A record of consultation sessions is included in Appendix B of this report. Consultation outcomes are summarised in Section 5.2 of this report.

5.2 Consultation Outcomes

77. Following a review of the context information provided in Section 4.0 of this report and consultation with Iwi/Mana Whenua, Whetū consider that the following Iwi/Mana Whenua with Treaty settlement legislation are relevant to the Auckland Prison Site⁶:
- Ngāti Whātua Ōrākei (represented by the Ngāti Whātua o Ōrākei Trust Board)
 - Ngāti Whātua o Kaipara (represented by Ngā Maunga Whakahii o Kaipara Development Trust)
 - Te Kawerau ā Maki (represented by the Te Kawerau Iwi Settlement Trust)
 - Ngāi Tai ki Tāmaki (represented by the Ngāi Tai ki Tāmaki Trust)
 - Ngāti Pāoa (represented by the Ngāti Pāoa Iwi Trust)
78. Although Whetū were unable directly consult and engage with the Ngāi Tai ki Tāmaki Trust and the Ngāti Pāoa Iwi Trust to confirm (or defer) their interest in the proposed Auckland Prison fast-track proposal, it is considered by Whetū that these two Iwi/Mana Whenua are relevant to the proposal.
79. Also, it is important to note that although Waikato-Tainui were consulted and engaged in the proposal and with their views and concerns expressed to, and captured by Whetū in its online meeting held 8 August 2025, contained in Appendix B of this report, it was after the review of Treaty settlement legislation that it was identified that the relationship and connection of Waikato-Tainui in Tāmaki Makaurau Auckland did not extend to the Auckland Prison Site and wider Pāremoremo area.
80. In addition to the above Treaty settled Iwi/Mana Whenua, the following Iwi/Mana Whenua below are identified based on the extent of their relationship and connection to the wider Pāremoremo area (which includes the Auckland Prison Site) but do not have Treaty settlements (as qualified under the FTAA):

⁶ Based on review of the Auckland Council Register for Iwi/Mana Whenua, treaty settlement legislation and signed Deeds of Settlements within Tāmaki Makaurau Auckland area, and definition on what qualifies as Treaty settlement under the FTAA, as well as the deferrals by Iwi/Mana Whenua following initial contact and consultation.

- Ngāti Whātua (represented by Te Rūnanga o Ngāti Whātua)
- Ngaati Whanaunga (represented by the Ngaati Whanaunga Incorporated Society)
- Ngāti Tamaterā (represented by the Ngāti Tamaterā Treaty Settlement Trust)
- Ngāti Maru (represented by the Ngāti Maru Rūnanga Trust)

81. A summary description of the extent of the relationship each of the identified groups has with the Auckland Prison Site is provided in Table 3 below. These matters require appropriate recognition and consideration within the application for the Auckland Prison Capacity Increase, whilst not extinguishing any other values and interest, reflected in the Whetū recommendations provided in Table 5, Section 6.3 of this report.

Table 3 Extent of Relationship with Auckland Prison Site - Summary Description

Iwi	Interests
Te Kawerau ā Maki	<p>Included as a commercial/property redress in the Te Kawerau ā Maki settlement is the Auckland Prison Housing Block (Prison/Pāremoremo Village). There is a shared Right of First Refusal (hereon “RFR”) on the Prison/Pāremoremo Village with Ngāti Whātua o Kaipara.</p> <p>Also, Te Kawerau ā Maki have a coastal statutory acknowledgment OTS-106-14 that extends from the Hauraki Gulf, into the Waitematā, and into Pāremoremo Creek. The map illustrating the statutory area, and statement of association, are included in Appendix F of the report.</p> <p>The Auckland Prison Site adjoins this statutory area but is not within it.</p> <p>Sections 30-35 of the Te Kawerau ā Maki Claims Settlement Act 2015 requires consent authorities, Environment Court and Heritage New Zealand Pouhere Taonga to have regard to statutory acknowledgements. As part of the notification assessment in the RMA, sections 95B and 95E outline that when consent authorities identify affected groups/persons, must have regard to statutory acknowledgements.</p> <p>With the FTAA, section 82 states that Panels are to recognise the document (in this case a statutory acknowledgement) as it would under any relevant specified Act, which in this case with the proposed Auckland Prison fast-track proposal, is the RMA.</p> <p>It is considered that the RFR, and the Te Kawerau ā Maki statutory acknowledgement, confirms that there is a traditional, historical and spiritual association with the Auckland Prison Site.</p>

Iwi	Interests
Ngāti Whātua o Kaipara	<p>As stated above, Ngāti Whātua o Kaipara have a shared RFR on the Prison/Pāremoremo Village with Te Kawerau ā Maki via their treaty settlement.</p> <p>It is considered that the RFR confirms that there is a traditional, historical and spiritual association with the Auckland Prison Site.</p>
Ngāi Tai ki Tāmaki	<p>Ngāi Tai ki Tāmaki have a coastal marine area statutory acknowledgment OTS-403-128 that extends from the Hauraki Gulf, into the Waitematā, and into Pāremoremo Creek. The map illustrating the statutory area, and statement of association, are included in Appendix F of the report.</p> <p>The Auckland Prison Site adjoins this statutory area but is not within it.</p> <p>Sections 76-81 of the Ngāi Tai ki Tāmaki Claims Settlement Act 2018 requires consent authorities, Environment Court and Heritage New Zealand Pouhere Taonga to have regard to statutory acknowledgements.</p> <p>It is considered that the statutory acknowledgement, though confined to the coastal marine area and not extending into the Auckland Prison Site, confirms that there is a traditional, historical and spiritual association in, and around, the Auckland Prison Site.</p>
Ngāti Whātua / Ngāti Whātua Ōrākei (and Ngāti Whātua o Kaipara)	<p>The inclusion of all three Mana Whenua entities is not intended to minimise the Rangatiratanga / Mana of each entity, nor their formal recognitions (e.g Treaty settlement legislation and Te Rūnanga o Ngāti Whātua Act 1988). The intent is to recognise the shared whakapapa and shared values and interests of the three Mana Whenua entities.</p> <p>It is considered that the shared (and extended) whakapapa with Ngāti Whātua o Kaipara, confirms that there is a traditional, historical and spiritual association by Ngāti Whātua in, and around, the Auckland Prison Site.</p>
Ngaati Whanaunga (and Marutūāhu Iwi - Ngāti Pāoa / Ngāti Tamaterā / Ngāti Maru)	<p>There are five Mana Whenua associated with the Marutūāhu Iwi Collective Redress, they are Ngāti Maru, Ngāti Pāoa, Ngāti Tamaterā, Ngaati Whanaunga, and Te Patukirikiri. The area of interest for Te Patukirikiri does not extend out to the Auckland Prison Site, however it is considered that the areas of interest for the other four Mana Whenua do include the Auckland Prison.</p> <p>The historical accounts in the Deeds of Settlement of the four iwi are shared, whilst also distinctive in their own right, outlining the extent of their individual Mana Whenua relationship with the area, and widely the Waitematā. This traditional, historical and spiritual relationship/association with the Waitematā is acknowledged within</p>

Iwi	Interests
	<p>all four Deeds of Settlement with a planned collective approach to settle the cultural redress in respect of the Waitematā.</p> <p>Additionally, both the Te Kawerau ā Maki settlement legislation and the Ngāti Whātua o Kaipara settlement legislation recognise and refer to the Marutūāhu Iwi with respect to RFR land, which includes Auckland Prison.</p> <p>Ngaati Whanaunga have recorded in the CVA report their relationship/association with the area, and with the Waitematā. This explanation is considered inclusive of all four Mana Whenua (as Marutūāhu iwi) and their traditional, historical and spiritual association in, and around, the Auckland Prison Site.</p>

82. A summary of consultation outcomes with the above mentioned Iwi / Mana Whenua is provided in Table 4 below. Section 6.0 explains the cultural values and interests discovered during consultation and a review of the relevant Treaty settlement legislation, Deeds of Settlement, available IEMP documents and CVA reports.

Table 4 Summary of Consultation Outcomes

Iwi	Summary of consultation outcomes
Ngāi Tai ki Tāmaki	<p>Ngāi Tai ki Tāmaki are represented by the Ngāi Tai ki Tāmaki Trust. The environment representative identified on the Te Kahui Mangai website for the Trust was Zaelene Maxwell-Butler.</p> <p>Formal letters sent to Ngāi Tai ki Tāmaki, and subsequent follow ups by emails and telephone calls to the Trust were performed by Whetū, however no direct consultation and engagement with the Ngāi Tai ki Tāmaki Trust was achieved.</p> <p>In the absence of direct consultation and engagement with the Trust, the Ngāi Tai ki Tāmaki IEMP was reviewed.</p>
Ngāti Maru	<p>Ngāti Maru are represented by the Ngāti Maru Rūnanga Trust. The representative identified on the Te Kahui Mangai website for the Trust was David Taipari.</p> <p>Formal letters sent to Ngāti Maru, and subsequent follow ups by emails and telephone calls to the Trust were performed by Whetū, however no direct consultation and engagement with Ngāti Maru was achieved.</p> <p>In the absence of direct consultation and engagement with the Trust, the Hauraki Māori Trust Board IEMP was reviewed.</p>

Iwi	Summary of consultation outcomes
Ngāti Pāoa	<p>Ngāti Pāoa are represented by the Ngāti Pāoa Iwi Trust. The representative identified on the Te Kahui Mangai website for the Trust was John Hutton and Tipa Compain.</p> <p>Formal letters sent to Ngāti Pāoa, and subsequent follow ups by emails and telephone calls to the Trust were performed by Whetū, however no direct consultation and engagement with Ngāti Pāoa was achieved.</p> <p>In the absence of direct consultation and engagement with the Ngāti Pāoa Iwi Trust, the Hauraki Māori Trust Board IEMP was reviewed.</p>
Ngāti Tamaterā	<p>Ngāti Tamaterā are represented by the Ngāti Tamaterā Treaty Settlement Trust. The representative identified on the Te Kahui Mangai website for the Trust was Edward Manukau.</p> <p>Formal letters sent to Ngāti Tamaterā, and subsequent follow ups by emails and telephone calls to the Trust were performed by Whetū, however no direct consultation and engagement with Ngāti Tamaterā was achieved.</p> <p>In the absence of direct consultation and engagement with the Ngāti Tamaterā Treaty Settlement Trust, the Hauraki Māori Trust Board IEMP was reviewed.</p>
Ngaati Whanaunga	<p>Ngaati Whanaunga are represented by Ngaati Whanaunga Incorporated Society. The representative for Ngaati Whanaunga Incorporated Society that was consulted with was primarily Michael Baker. Consultation with Michael Baker had taken place over a number of telephone conversations and email correspondence.</p> <p>Ngaati Whanaunga affirmed to Whetū its relationship and connection with the Pāremoremo area, and advised that a detailed technical assessment by Ngaati Whanaunga will be necessary for the proposal. The CVA report is included in Appendix C, with a summary of the report is outlined in section 6 of this report.</p>
Ngāti Whātua	<p>Ngāti Whātua are represented by Te Rūnanga o Ngāti Whātua. The representative for Te Rūnanga o Ngāti Whātua that was consulted with was primarily Ihapera Paniora. Consultation with Ihapera Paniora had taken place over a vidcom, a number of telephone conversations, texts, and email correspondence.</p> <p>Te Rūnanga o Ngāti Whātua affirmed to Whetū its relationship and connection with the Pāremoremo area and advised the importance of involving Ngāti Whātua o Kaipara and Ngāti Whātua Ōrākei in the proposal.</p>

Iwi	Summary of consultation outcomes
	<p>Te Rūnanga o Ngāti Whātua further advised that the activity itself (Auckland Prison) is not supported by Iwi/Mana Whenua and therefore opposes any expansion of the prison.</p> <p>A cultural values assessment report from Te Rūnanga o Ngāti Whātua was commissioned for the proposal. It was understood that the report was to be a representation of all three Ngāti Whātua entities.</p> <p>A draft report was received and reviewed by Whetū, however no final version was made available for inclusion in Appendix C of this report. A summary of the draft report is outlined in section 6 of this report.</p>
Ngāti Whātua Ōrākei	<p>Ngāti Whātua Ōrākei are represented by the Ngāti Whātua o Ōrākei Trust Board. The representative identified on the Te Kahui Mangai website for the Trust was Jamie Cook.</p> <p>Formal letters sent to Ngāti Whātua Ōrākei, and subsequent follow ups by emails and telephone calls to the Trust were performed by Whetū, however no direct consultation and engagement with Ngāti Whātua Ōrākei was achieved.</p> <p>To support with consultation attempts, the Correction’s National Manager Māori Partnership contacted the Chairperson for Ngāti Whātua o Ōrākei Trust Board seeking assistance.</p> <p>The cultural values assessment report prepared by Te Rūnanga o Ngāti Whātua also represented Ngāti Whātua Ōrākei.</p> <p>In addition, the Ngāti Whātua Ōrākei Board IEMP was reviewed.</p>
Ngāti Whātua o Kaipara	<p>Ngāti Whātua o Kaipara are represented by the Ngā Maunga Whakahii o Kaipara Development Trust. The representative for Trust that was consulted with was the CE Malcolm Paterson and Daniel Clay (CE for Ngā Maunga Whakahii o Kaipara Whenua Hoko Holdings).</p> <p>Consultation with Malcolm Paterson had taken place primarily through email correspondence, however consultation with Daniel Clay was by vidcom and email correspondence.</p> <p>Ngā Maunga Whakahii o Kaipara sought clarity about the proposal and their interest in the Pāremoremo Village, and management of infrastructure needs and effects.</p> <p>Ngā Maunga Whakahii o Kaipara acknowledged that it has a shared interests with Te Kawerau ā Maki in the Auckland Prison Site.</p>
Te Kawerau ā Maki	<p>Te Kawerau ā Maki are represented by the Te Kawerau Iwi Settlement Trust. The representative for Trust that was consulted with was Edward Ashby and Ashleigh McDonald.</p>

Iwi	Summary of consultation outcomes
	<p>Consultation with both Edward Ashby and Ashleigh McDonald had taken place primarily through vidcom and email correspondence.</p> <p>Te Kawerau ā Maki affirmed to Whetū the significance of their relationship and connection to the Pāremoremo area and sites that are in proximity to Auckland Prison, and that through their Treaty settlement, have a recorded interest in the Pāremoremo Village. Te Kawerau ā Maki acknowledged that it has a shared interests with Ngā Maunga Whakahii o Kaipara in the Auckland Prison Site.</p> <p>It was envisioned that Te Kawerau ā Maki would provide a statement on the Auckland Prison proposal, however this did not eventuate prior to this report being completed. In lieu of not receiving direct comments from Te Kawerau ā Maki, the Te Kawerau ā Maki IEMP was reviewed.</p>

6. Cultural Values and Interests

83. This section provides a summary of the:

- cultural values assessment report and associated recommendations provided by Ngaati Whanaunga
- draft cultural values assessment report prepared by Te Rūnanga o Ngāti Whātua that was made available for review but not for inclusion in the report; and
- shared values and interests that were noted across the relevant Treaty settlement legislation, Deeds of Settlement, and available IEMP documents that were reviewed, as well as information drawn from consultation discussions with Iwi/Mana Whenua, including the reports prepared by, and received from, Ngaati Whanaunga and Te Rūnanga o Ngāti Whātua.

6.1 Cultural Values Assessment Reports

84. With those Iwi/Mana Whenua that responded to the consultation request and identified an interest to prepare a cultural values assessment report to Whetū, Corrections engaged appropriately with those Iwi/Mana Whenua. Two CVA reports were commissioned, however at the time of completing this report, only the Ngaati Whanaunga CVA report was formally confirmed for use with Te Rūnanga on Ngāti Whātua only providing a draft version of the report. Although both reports are summarised below, only the Ngaati Whanaunga CVA report is available in Appendix C to this report.

6.1.1 Ngaati Whanaunga

85. Whetū, on behalf of Corrections, consulted with Ngaati Whanaunga Incorporated Society as the representative for Ngaati Whanaunga. A CVA report was prepared by Ngaati Whanaunga Incorporated Society and supplied to Corrections on 14 November 2025. A copy of this report is included in Appendix C of this report.
86. The report outlines the whakapapa (connection and association) with the Tāmaki Makaurau Auckland area through their tupuna Marutūāhu and continued occupation, and also outlined their whakapapa with all living and non-living elements. It is with the latter that the CVA report informs that the over-arching mission of the Ngaati Whanaunga Incorporated Society is “to enhance the wellbeing of our people both now and in the future by ensuring the sustainable management of our resources”. The resource management framework for Ngaati Whanaunga centres around five foci:
- Ngā Tikanga Taiao – Holistic and integrated ecosystem (includes people)
 - Taha Wairua – Essence of the spiritual dimension (reverence and respect)
 - Kaitiakitanga – Role and responsibility to protect and enhance
 - Āpōpō Atu Nei – Inherent responsibility to future generations
 - Mātauranga Whanaunga me te Mātauranga Tauīwi – Integration of Māori knowledge and Western Science
87. In assessing the Auckland Prison fast-track proposal, the report identifies the Ngaati Whanaunga cultural values:
- CV #1 Whanaungatanga – The importance of connections between iwi, hapū, family and community. In the context of incarcerations, the report promotes the importance for inmates to foster individual connection and relationship with their Māori identity.
 - CV #2 Mana Tangata – As a continuance of, but distinctive in itself, Whanaungatanga, is for inmates to connect and understand their whakapapa, and the divinity that sits within their whakapapa.
 - CV #3 Tapu and Noa – In the management of spaces by Corrections, the report promotes the values Tapu (sacred) and Noa (free from constraint) to support rehabilitation focused environment to foster respect for spiritual wellbeing,
 - CV #4 Kaitiakitanga – In the ethic of guardianship and stewardship and sense of responsibility to the community, in addition to exercising kaitiakitanga in management of the environment is to extend the ethic

to encourage a shift of focus by Corrections from purely punitive measures towards restorative justice and community focused practices. Ngaati Whanaunga suggest projects, workshops and programs as initiatives that accommodate this cultural value.

- CV #5 Rangatiratanga – The right to self-govern and ability to make decisions for oneself and one’s community. Creating spaces and environment that empowers and enhances active participation of inmates in their rehabilitation and management.

88. Additionally, the CVA report provides comments on key aspects of the Auckland Prison proposal.

- Archaeological assessment – Although encouraged by the comprehensive approach with the archaeological assessment, Ngaati Whanaungatanga do note the absence of pre-1841 history and also disputes the finding in the assessment that archaeological site R10/831 holds moderate archaeological significance. Overall, Ngaati Whanaunga supports the recommendations related to accidental discovery and the establishment of protocols.
- Ecological and landscape assessment – Although the draft assessment provided does not explicitly reference Māori values:
 - the focus on maintaining and restoring indigenous biodiversity and improving water health, and achieving no net loss of ecological values, aligns with the values of Ngaati Whanaunga,
 - opportunities to create restorative landscapes, and for ecological enhancement and cultural reconciliation, and
 - the objectives of the Landscape Mitigation and Ecological Mitigation and Enhancement Plan align with the kaitiakitanga values of Ngaati Whanaunga.
- Lizard Management Plan – Acknowledges that the plan is in place to address the potential impacts on lizard population with the Auckland Prison proposal site. Ngaati Whanaunga advise that Mokomoko (lizard/skink) are significant to the Iwi/Mana Whenua and that the management plan aligns with their biodiversity conservation goals.
- Light effects assessment – Ngaati Whanaunga are satisfied that the proposed conditions will manage effects.

89. The Ngaati Whanaunga CVA report does not inform a position (support or opposition) however it does outline six recommendations. These are:

1. Where appropriate, include iwi, hapū and whānau in restorative justice and rehabilitation programmes;

2. Engage iwi groups in helping individuals make connections with their whakapapa, marae and iwi;
 3. Establish well-appointed dedicated spaces in the expanded prison facility for whānau visits and cultural activities such as pōwhiri and wānanga; and, provide for iwi inclusion in culturally safe use and management of these spaces;
 4. Investigate mentorship programmes, including kaumātua and kuia as mentors;
 5. Engage iwi groups to lead wānanga on tikanga for both mauhere and staff; and
 6. Provide for iwi involvement (including monitoring) in the Landscape Mitigation and Ecological Mitigation and Enhancement Plan (LMEEP), lizard salvage and accidental discovery protocols.
90. The CVA report was provided to Corrections for consideration within the proposed Auckland Prison fast-track proposal. The response to the Ngaati Whanaunga CVA report is outlined in section 7.3 of this report.
- 6.1.2 Te Rūnanga o Ngāti Whātua
91. Whetū, on behalf of Corrections, consulted and engaged with Te Rūnanga o Ngāti Whātua as the representative for Ngāti Whātua. A CVA report from Te Rūnanga o Ngāti Whātua was sought and commissioned by Corrections.
92. At the time of competing this report, the CVA report had yet to be finalised, however as a courtesy, a draft report was made available by Te Rūnanga o Ngāti Whātua to Corrections on 27 February 2026.
93. The draft report outlines the long-standing ahi kā and historical relationships of Ngāti Whātua with the Tāmaki Makaurau Auckland area, with reference to the traditional/customary activities in the Waitematā and Upper Harbour area. The draft report also acknowledges the rangatiratanga of Te Kawerau ā Maki and Ngāti Whātua o Kaipara.
94. The assessment of the Auckland Prison proposal outlines the concerns of Te Rūnanga o Ngāti Whātua with the proposed expansion (increased capacity) of the Auckland Prison and state their opposition to proposal, primarily because the type of activity (prison) that it is, and inform that is not conducive to the outcomes sought by Te Rūnanga o Ngāti Whātua for Ngāti Whātua (and broadly Māori).
95. In addition to being in opposition to the activity, the draft CVA report had stated six potential adverse cultural effects:
- High risk to the mauri of waterways (Pāremoremo Creek)

- Moderate risk to landscape and visual disturbance
- High risk to disruption to mauri and wairua
- High risk to archaeological features
- High risk from impacts on Māori over-representation
- High risk from system disconnection from tikanga, whakapapa, and wairua.

96. Although the draft CVA report states that Ngāti Whātua are in opposition to the proposal, it puts forward eight recommendations (without prejudice and only apply if the proposal proceeds). The eight recommendations are:

1. Process and Engagement

- a. Seek participation in the design, construction and operation of Auckland Prison,
- b. That engagement includes Ngāti Whātua o Kaipara and Ngāti Whātua Ōrākei.

2. Recognition of Cultural Values

- a. Informs that because the archaeological assessment identifies a number of recorded archaeological sites in, and surrounding, the Auckland Prison Site, this gives evidence (in Te Rūnanga o Ngāti Whātua view) that the proposal is located in a culturally significant landscape (interaction between people and place).

Also, seeks cultural values to be recognised and protected include, but are not limited to, mauri, wairua, whakapapa, ahi kā, wāhi tūpuna, and ongoing relationships with whenua and wai.

- b. Cultural effects must not be confined to archaeological considerations alone and must include spiritual, intergenerational, and cumulative impacts on Ngāti Whātua cultural wellbeing.

3. Water, Ecology and Environment

- a. avoidance of unnecessary watercourse modification or reclamation,
- b. minimisation of impervious surfaces and earthworks,
- c. long-term protection of the mauri of Pāremoremo Creek and its tributaries,
- d. indigenous, eco-sourced riparian planting appropriate to the local catchment and coastal environment,
- e. removal of contaminants at source,

- f. ongoing monitoring of water quality using a Cultural Health Index framework, with results shared transparently with Ngāti Whātua.
4. Cumulative Effects and Monitoring
 - a. Monitoring should be including cumulative cultural and environmental effects, with results made available to Ngāti Whātua.
 5. Tikanga and Cultural Safeguards
 - a. Seeking mandatory iwi-led cultural monitoring for earthworks and site disturbance
 - b. Enable Iwi sign-off at key stages of works, and karakia prior to commencement of works
 - c. Management of kōiwi and disturbance to waahi tapu
 6. Ecological and Cultural Restoration
 - a. Iwi are present in handling and relocation of protected species,
 - b. Integration of Ngāti Whātua cultural narratives and mātauranga Māori into planting and restoration plans,
 - c. Provision for culturally appropriate use of planted species, including rongoā, weaving, and food resources where appropriate.
 7. Lighting, Amenity and Landscape
 - a. The design of the proposal minimises adverse effects on cultural landscapes, waterways and surrounding environment, provide for screen planting and building height restrictions, and manage dark-sky compliant lighting.
 8. Governance and Oversight
 - a. That there is consideration towards establishing a Mana Whenua Working Group to enable meaningful participation.
97. Upon receiving the CVA report, a meeting was held to discuss the recommendations and present to Te Rūnanga o Ngāti Whātua the response by Corrections which is provided in Appendix J of this report, and summarised in section 7.3.

6.2 Shared Values and Interests of Iwi/Mana Whenua

98. This section outlines the shared values and interests of Iwi/Mana Whenua that were noted across:
- a. Relevant Treaty settlement legislation,
 - b. Deeds of Settlement, and

c. Available IEMP documents that were reviewed,

99. The identified shared values and interests also draw from consultation discussions with Iwi/Mana Whenua, including the reports prepared by, and received from, Ngaati Whanaunga and Te Rūnanga o Ngāti Whātua.
100. It is important to state that the intent is not to restrict the individual expressions of the values and interests listed, but to provide context to the value and/or interest so that they can be considered in the preparation of the substantive consent application for the Auckland Prison capacity increase proposal.

6.2.1 Rangatiratanga / Mana

101. A shared Iwi/Mana Whenua value is the exercise of Rangatiratanga / Mana, the exercise of authority and leadership.
102. It is acknowledged that the individual expressions of Rangatiratanga / Mana will differ between Iwi/Mana Whenua, but in essence, the value is about the exercise of an inherent authority (which is qualified by whakapapa and whanaungatanga) within a defined area and place.
103. The nature and essence of Treaty Settlement legislation is recognising the Rangatiratanga/Mana of the Iwi/Mana Whenua, with Deeds of Settlement outlining the historical account of occupation and associations (traditional, spiritual, historical and cultural) within the claim area and their strength of relationship to specific sites and areas of importance/significance in that claim area. In this regard, there are two Iwi/Mana Whenua that have a recorded, and accommodated through Treaty settlement, relationship with the Auckland Prison Site. These two Iwi/Mana Whenua are:
- Te Kawerau ā Maki (Te Kawerau ā Maki Claims Settlement Act 2015), and
 - Ngāti Whātua o Kaipara (Ngāti Whātua o Kaipara Claims Settlement Act 2013)
104. It is important to note the mechanism in both Settlement Acts that distinguishes these two Settlements, from the other Treaty settlements, is the Right of First Refusal registered over the Auckland Prison Site.
105. In addition to the Treaty Settlement legislation are the IEMPs. All five of the IEMPs that were reviewed outline the role and responsibility of Iwi/Mana Whenua to exercise their Rangatiratanga / Mana in managing the health and wellbeing (and mana and mauri) of their environment (taiao) and sites and areas of importance/significance.

106. Also, it was identified through consultation discussions with Iwi/Mana Whenua⁷ that the exercise of Rangatiratanga / Mana also extends into the wellbeing and restorative activities of Māori (whānau/tribal members) in prison. This is outlined in both CVA reports prepared by Tē Rūnanga o Ngāti Whātua and Ngaati Whanaunga.

Whetū commentary and recommendations

107. It is understood by Whetū that there are avenues and forums available to Iwi/Mana Whenua for partnership and active participation in certain activities at, and strategies for, the Auckland Prison. Of note are:
- Tākai Hono Agreement with Te Rūnanga o Ngāti Whātua,
 - Individual Relationships with Ngāti Whātua o Kaipara and Te Kawerau ā Maki to implement Treaty settlement commitments.
108. It is considered that these existing agreements/relationships provide a pathway for the three Iwi/Mana Whenua to exercise Rangatiratanga / Mana in the proposal but also in a manner that is not narrow to the FTAA, and the other legislation therein e.g. Resource Management Act 1991.
109. For Iwi/Mana Whenua that do not have an established agreement/relationship with Corrections, such as Ngaati Whanaunga (who are also part of the Marutūāhu Iwi Collective), this should be explored by Corrections.

6.2.2 Kaitiakitanga

110. A shared Iwi/Mana Whenua value is the exercise of Kaitiakitanga.
111. Although generally consistent across Mana Whenua as guardianship and the pursuit of conservation and/or protection, it is acknowledged that the individual expressions of Kaitiakitanga will differ between Iwi/Mana Whenua as it is exercised in accordance with the tikanga of that particular Iwi/Mana Whenua for that kaupapa, and is viewed to be inclusive of the environmental, social, community, economic, and cultural well-beings.
112. All five IEMPs that were reviewed provided an outline on what a practical expression of kaitiakitanga is for that Iwi/Mana Whenua. A small sample of those views within each IEMP are outlined below:
- Te Kawerau ā Maki
- Practical expression of kaitiakitanga is direct participation in the consent process and activities/measures to manage (protect, enhance, restore,

⁷ Although not an Iwi/Mana Whenua in the Auckland Prison Site, it is important to also acknowledge that Te Whakakitenga o Waikato / Waikato-Tainui also shared this view.

harvest) the environment and safeguard cultural heritage, and is viewed as being more than consultative role.

- Hauraki Māori Trust Board

Practical expression of kaitiakitanga would reflect the protection and enhancement of mauri (includes restoring ecosystems), safeguard cultural heritage, and enable exercise of rangatiratanga in decisions.

- Ngāti Whātua Ōrākei

Practical expression of kaitiakitanga is enabled through early and direct engagement but also through the use of the IEMP to inform/embed the views and values of Ngāti Whātua Ōrākei in policy and development proposals. Some relevant views are onsite cultural monitoring, low-impact urban design, restoration of biodiversity, and protection of cultural sites of significance or cultural landscapes.

- Ngaati Whanaunga

Practical expression of kaitiakitanga is enabled through early and meaningful engagement and policy and consent processes, to prepare cultural impact assessment reports, and perform onsite cultural monitoring.

- Ngāi Tai ki Tāmaki

Practical expression of kaitiakitanga is through early and direct engagement and the preparation of cultural impact assessment reports. Environmental monitoring that incorporates mātauranga Māori is important to the Iwi/Mana Whenua, as well as protection of waahi tapu and culturally significant landscapes, restoration of freshwater and terrestrial ecosystems/biodiversity.

113. In addition to the IEMPs, the Ngaati Whanaunga and Te Rūnanga o Ngāti Whātua CVA reports have outlined their respective values, mātauranga, whakaaro (perspectives) and tikanga in relation to the Auckland Prison proposal. Both reports also outline that practical expression of kaitiakitanga is the inclusion of the health and wellbeing of inmates/mauhere.

114. Ngaati Whanaunga are generally supportive of the approach to manage adverse effects but do advise that the integration of western science and mātauranga-ā-Ngaati Whanaunga would enhance the management of effects arising from the proposal, and management of the Auckland Prison/Pāremoremo environment. Also, the report advises that the application of tikanga (tikanga whakatikatika) would bring harmony because it will engage both physical and metaphysical elements in the actions proposed/undertaken.

115. The draft Te Rūnanga o Ngāti Whātua CVA report has a stronger view (high cultural risk) regarding the actual and potential adverse environmental effects of the proposal. This is viewed by Whetū as an avoidance-first approach. Whilst there are measures recommended by Te Rūnanga o Ngāti Whātua to address the adverse effects (high cultural risk), the Iwi/Mana Whenua hold a position of opposition against the activity (prison).

Whetū commentary and recommendation

116. Kaitiakitanga is expressed in the form of:
- Active involvement (varies between Iwi/Mana Whenua) in the management of natural resources (and waahi tapu/heritage site)
 - Applying a holistic view to resource management, and
 - Ensuring resource use and development activities and approaches address cumulative effects.
117. With respect to the activity (prison) and proposal (increase capacity), the Ngaati Whanaunga CVA report and the draft Te Rūnanga o Ngāti Whātua CVA report express interest in the restorative measures at Auckland Prison. Both Iwi/Mana Whenua inform that kaitiakitanga is also inclusive of people, and advise that the health and wellbeing of inmates/mauhere are also important to the two Iwi/Mana Whenua. The use of culture and traditions, and the application of tikanga and mātauranga Māori, are recommended by Ngaati Whanaunga and Te Rūnanga o Ngāti Whātua. The contribution in this area by these two Iwi/Mana Whenua is considered best placed through a relationship agreement rather than as a response through a substantive application process.

6.2.3 Protection of Archaeological/Cultural Sites

118. A shared Iwi/Mana Whenua value is the protection of archaeological/cultural sites.
119. Based on the archaeological assessment by Clough and Associates, there is a recorded archaeological site (R10/831) of a pre-European nature on the Auckland Prison Site, with around 20 recorded archaeological sites in close proximity to the Auckland Prison Site. It is understood that R10/831 is a shell midden.
120. Every Deed of Settlement that was reviewed, informs on the historical and traditional association in/with the area of each Iwi/Mana Whenua, the sites and areas of significance to them, and the importance of their heritage. It is noted that there are two Iwi/Mana Whenua (Te Kawerau ā Maki and Ngāi Tai ki Tāmaki) that have statutory acknowledgements located in close proximity to the Auckland Prison Site (refer to Section 4.2.3 of this report for details).

121. Additionally, all five of the IEMPs have a view and objective to manage (protect, enhance, and maintain) their cultural heritage and sites and areas of significance. A small sample of those views within each IEMPs are outlined below:

- Te Kawerau ā Maki

Emphasised the importance of protecting cultural heritage and sites of significance to the Iwi/Mana Whenua, and stated that resource management decisions recognise and provided for their cultural and spiritual values, and that the Iwi/Mana Whenua hold the authority regarding interpretations of their heritage and sites of significance.

- Hauraki Māori Trust Board

Outlines that waahi tapu and culturally significant landscapes are taonga because they embody identity and ancestral connection, therefore they should identified, protected, and appropriately managed.

- Ngāti Whātua Ōrākei

Informs that cultural heritage and sites and areas of significance are inseparable from the Iwi/Mana Whenua, and that their protection is central to maintaining identity and wellbeing of the Iwi/Mana Whenua. It is important that developments do not diminish the values and significance of sites in their rohe so that they are preserved for future generations.

- Ngaati Whanaunga

Cultural heritage protection is an intergenerational responsibility, therefore the protection, preservation and management of cultural heritage and sites and areas of significance (includes waahi tapu and archaeological sites) is important to the Iwi/Mana Whenua, alongside the safeguard of mātauranga Māori.

- Ngāi Tai ki Tāmaki

It is important to the Iwi/Mana Whenua that developments (and environmental management) recognise and protect the ancestral connection the Iwi/Mana Whenua has in the rohe, and subsequently the importance to restore and protect the mauri of their cultural heritage and sites of significance (includes waahi tapu).

122. Also, the CVA report prepared by Ngaati Whanaunga and the draft Tē Rūnanga o Ngāti Whātua CVA report reinforce the importance of protection of, and avoiding adverse effects on, the recorded archaeological/cultural site.

Whetū commentary and recommendations

123. It is understood by Whetū that works associated with the proposal will avoid the recorded archaeological site R10/831. A 10m setback from R10/831 (as required by proposed designation condition DES21) will act a buffer zone. The reasoning for seeking an archaeological authority is precautionary as there is potential that unidentified sensitive material being encountered.
124. Avoiding direct disturbance of the archaeological site R10/831 is considered aligned with Iwi/Mana Whenua values to protect and preserve sites of significance and heritage.
125. While not part of this application, its recognised that future management of the archaeological site R10/831, and acknowledgement of its story and connection with the 20 other archaeological sites (and Te Marae o Hinekakea) is appropriately pursued and provided for by Correction .

6.2.4 Restoration and Protection of Waterways

126. A shared Iwi/Mana Whenua value is restoring the mauri (life force) and wellbeing of waterways in Tāmaki Makaurau Auckland. There is a consistent concern by Iwi/Mana Whenua regarding the degradation of waterways.
127. There are several small watercourses (permanent and intermittent) traversing the Auckland Prison Site, which feed into Pāremoremo Creek, as well as six natural inland wetlands with a combined area of 2,789m². Additionally a large artificial stormwater pond is on the Site.
128. Consistent across the five IEMPs is the restoration and protection of waterways, and to recognise the interconnectedness with land use activities, and the role of catchment-based approaches to manage water quality. All of the IEMPs articulate that the mauri of waterways are fundamental to the wellbeing of the Iwi/Mana Whenua. A small sample of those views within each IEMPs are outlined below:
- Te Kawerau ā Maki
Viewed as a core responsibility for the Iwi/Mana Whenua is protecting the life-supporting capacity of waterways (includes its ability to produce food), and its mauri.
 - Hauraki Māori Trust Board
Protecting water quality from contamination and sedimentation is a priority for the Iwi/Mana Whenua, and the use of riparian planting to restore freshwater ecosystems.
 - Ngāti Whātua Ōrākei
Low-impact urban design is a desired outcome of the Iwi/Mana Whenua, as well as reducing discharges and restoring natural hydrological systems.

- Ngaati Whanaunga

The IEMP informs that the health of waterways underpins the identity and customary practice of Ngaati Whanaunga, and seeks to avoid contamination (including sediments) entering waterways, the restoration of degraded streams, and safeguard mahinga kai.

- Ngāi Tai ki Tāmaki

Restoring the mauri of waterways are important to the Iwi/Mana Whenua, with a number of actions/measures suggested in the IEMP to enhance and restore waterways.

Whetū commentary and recommendations

129. No statutory acknowledgements sit across the Site, however there are two statutory acknowledgements associated with Te Kawerau ā Maki (OTS-106-14) and Ngāi Tai ki Tāmaki (OTS-403-128) that sit in Pāremoremo Creek and extends out into the Waitematā. The statutory acknowledgements affirm the historical, tradition, spiritual and cultural association the Iwi/Mana Whenua have with Pāremoremo Creek and the Waitematā. With this understanding, it is considered that these two Iwi/Mana Whenua will have an interest in the proposed watercourse works within the Auckland Prison Site.
130. Although consultation and engagement was pursued with these two Iwi/Mana Whenua, no assessment (from Te Kawerau ā Maki) nor response (from Ngāi Tai ki Tāmaki) was advanced to inform the Auckland Prison proposal. In the absence of direct discussions, a review of both of their IEMPs was undertaken. Restoration and protection of waterways are the aspirations sought by the Iwi/Mana Whenua.
131. When providing an assessment of cultural values and effects in the Substantive Application, it is suggested that the application:
- outlines the measures undertaken within the comprehensive landscape and ecological mitigation, offset and compensation package to restore/enhance the Auckland Prison Site and wider environment,
 - is clear on what contaminant(s) will likely enter the watercourse and what will not, and what contaminants will be in the stormwater when discharged from the new outfall structure, and
 - outline how the pipes will/will not impede fish passage.
- 6.2.5 Enhance and Protect Native Flora and Fauna (Terrestrial Ecology)
132. A shared concern is the loss and/or decline of native flora and fauna. A common goal (and Mana Whenua value) is to enhance native biodiversity and its resilience.

133. The IEMPs articulate that the indigenous ecosystem is intrinsically linked to whakapapa, mauri and cultural wellbeing of Iwi/Mana Whenua. Integrating mātauranga is also encouraged in the IEMPs. A small sample of those views within each IEMPs are outlined below:

- Te Kawerau ā Maki

Preventing degradation and loss of native biodiversity is sought by the Iwi/Mana Whenua, as well as active restoration and safeguarding indigenous ecosystem and ecological integrity.

- Hauraki Māori Trust Board

A focus of the IEMP is the enhancement of biodiversity through replanting with eco-sourced native species, and active pest and weed control to reduce pressures on indigenous ecosystems.

- Ngāti Whātua Ōrākei

Protection of remnant bush, coastal margins and urban green spaces is a desired outcome of the Iwi/Mana Whenua. Replanting of plants that are locally sourced is key action, as well as active pest and weed control and ongoing management.

- Ngaati Whanaunga

Safeguarding remaining bush is emphasised in the IEMP, with locally sourced native species advised to be used in any restoration measures.

- Ngāi Tai ki Tāmaki

Active pest and weed management to protect native biodiversity is outlined in the IEMP, alongside rehabilitation of degraded habitats and using eco-sourced native species in all replanting measures.

Whetū commentary and recommendation

134. It is noted by Whetū that a comprehensive landscape and ecological mitigation, offset and compensation package is proposed that comprises 28 hectares of planting.
135. It is recommended that the proposed replanting uses eco-sourced/locally sourced native species. This approach will be consistent with the guidance/direction outlined the five IEMPs, and would align with the Policy E3.3(12) in the Auckland Unitary Plan. Additionally, the pest and weed control and management as proposed for implementation through the LEIMP, is an important measure as it outlines the schedule/timing (active management) and provides certainty that the replanted and enhanced native area is being protected.

6.3 Recommendations

136. The recommendations proposed in this report are aimed to accommodate and respond to the shared values and interest of Iwi/Mana Whenua, and the issues raised in the Ngaati Whanuanga CVA report and the draft CVA report prepared by Te Rūnanga o Ngāti Whātua.
137. All of the recommendations are listed, and explained, in Table 5 below. In total there are six recommendations that capture the values and interests outlined in sections 6.1 and 6.2.

Table 5 Cultural Values Assessment Recommendations and Response

Recommendations by Whetū	Explanation of Recommendation by Whetū
<p>A Continued Engagement with four Iwi/Mana Whenua in the Auckland Prison proposal</p> <p>&</p> <p>Formalised Arrangements</p>	<p>Although there are nine⁸ Iwi/Mana Whenua identified with interest and association with the Auckland Prison Site, it is considered that through engagement, there are currently four Iwi/Mana Whenua that have clarified (and/or an understood) association with the Auckland Prison Site and area.</p> <p>These four Iwi/Mana Whenua are:</p> <ul style="list-style-type: none"> • Te Kawerau ā Maki • Ngāti Whātua o Kaipara • Ngāti Whātua (Te Rūnanga o Ngāti Whātua), and • Ngaati Whanaunga <p>The continued participation, and input and clarity, from these four Iwi/Mana Whenua will ensure effects/impacts are identified and understood over the duration/lifetime of the Auckland Prison.</p> <p>Also, to recognise and provide for the Rangatiratanga and Kaitiakitanga of these four Iwi/Mana Whenua at Auckland Prison, it is recommended that all four have formal arrangements (or similar type of mechanism) to recognise Iwi/Mana Whenua rangatiratanga, and commitment towards enhancing relationships and to enable active participation.</p> <p>It is acknowledged that there are Treaty settlement commercial redress arrangements in place for Te Kawerau ā Maki and Ngāti Whātua o Kaipara, however the recommendation seeks to also accommodate the management of cultural effects associated with activities (construction, establishment, and operations) of the Auckland Prison.</p> <p>With Ngaati Whanaunga, it is anticipated that any formal arrangement will also need to be open to the inclusion/participation of the other three Marutūāhu Iwi (Ngāti Pāoa, Ngāti Maru, and Ngāti Tamaterā).</p>

⁸ The nine Iwi/Mana Whenua are Ngāi Tai ki Tāmaki, Ngāti Maru, Ngāti Pāoa, Ngāti Tamaterā, Ngaati Whanaunga, Ngāti Whātua, Ngāti Whātua o Kaipara, Ngāti Whātua Ōrākei, and Te Kawerau ā Maki.

Recommendations by Whetū	Explanation of Recommendation by Whetū
<p>B Enabling the role of Kaitiaki, In Management Plans</p>	<p>Management Plans play an important role to ensure conditions of the various approvals are met.</p> <p>The inclusion of the four Iwi/Mana Whenua values in the implementation of the Management Plans, where practicable, specifically the:</p> <ul style="list-style-type: none"> • Archaeological Management Plan • Ecological Management Plan • Landscape and Ecology Implementation and Management Plan (LEIMP) • Lizard Management Plan • Pest Animal Management Plan <p>This inclusion will recognise the Rangatiratanga and kaitiakitanga of the four Iwi/Mana Whenua, and enable a holistic understanding of potential effects from the Auckland Prison proposal.</p>
<p>C Participation in the Protection of Archaeological/Cultural Sites</p>	<p>Complementary to Recommendation B, it is important that through best endeavours, all four Iwi/Mana Whenua are provided opportunities to participate in the protection of the recorded archaeological site R10/831 (Pit/Terrace) on the Auckland Prison Site. This could be achieved through:</p> <ul style="list-style-type: none"> • enabling a site visit for Iwi/Mana Whenua before any works begins so that they can visually see the protection measures (e.g. 10m setback and buffer) in place <p>ongoing management of the archaeological site and establishing a process that allows access and story-telling/storyboards as measures to recognise Iwi/Mana Whenua relationship the recorded archaeological site and recorded archaeological sites in proximity (but not within) the Auckland Prison Site.</p>
<p>D Participation in the Enhancement and Restoration of Landscape and Terrestrial Ecology</p>	<p>The ecological assessment and landscape and visual assessment identified the potential adverse effects on the environment, and recommends measures to avoid, mitigate, remedy, and offset and compensation.</p> <p>Enhancement and restoration of native biodiversity in Tāmaki Makaurau Auckland is a shared value for all four Iwi/Mana Whenua.</p>

Recommendations by Whetū	Explanation of Recommendation by Whetū
	<p>It is important that through best endeavours, all four Iwi/Mana Whenua are provided opportunities to participate in these activities (planting and ecological restoration) proposed in the Substantive Application. This could be achieved through:</p> <ul style="list-style-type: none"> • Invitation to review the detailed planting plans (when available) and provide input into species selection. • engaging Iwi/Mana Whenua to identify rongoa (medicinal) species appropriate for use in Auckland Prison, and how/where/when those species are planted in detailed planting plans. • the use of eco-sourced/locally sourced plants and native species to recognise and uphold ecological integrity in the immediate and surrounding area, • procuring plants from Iwi/Mana Whenua (if they have a nursery), and/or consider using Iwi/Mana Whenua in any contracted services, <p>provision of monitoring and completion reports to Iwi.</p>
<p>E Design minimises adverse effects on cultural landscapes, waterways and surrounding environment, provides for screen planting and building height restrictions, and minimises lighting effects.</p>	<p>Cultural landscape values identified through consultation, include the Pāremoremo Creek and surrounding waterways, archaeological sites within the Auckland Prison Site, and landscape elements associated with mauri, wairua, and whakapapa.</p>
<p>F Protection of water, ecology and the environment during design and construction activities</p>	<p>Protection of water, ecology and the environment includes indigenous, eco-sourced riparian planting appropriate to the local catchment and coastal environment, removal of contaminants at source, and avoidance of unnecessary watercourse modification or reclamation.</p>

7. Conclusion

7.1 Summary of Engagement and Consultation

138. The engagement and consultation approach for the Auckland Prison proposal was delivered in a manner that upheld the following engagement principles:
- Principle #1 - Tikanga-Led Approach
 - Principle #2 - Uphold Hōkai Rangi
 - Principle #3 - Recognise Formal Relationship Agreements
 - Principle #4 - Being Good Neighbour & Best Endeavours towards Consultation Principles
139. It is considered that these principles reflects best practice engagement with Iwi/Mana Whenua and Māori, maintains consistency with existing relationship agreements and expectations between parties, and responds to recent decisions⁹ of the New Zealand courts.
140. Whetū actively sought to consult with all 20 Iwi/Mana Whenua in Tāmaki Makaurau Auckland that are registered with the Auckland Council. This approach is consistent with the guidance from the Ministry for the Environment.
141. Whetū consider that the proposal has sought to engage directly and meaningfully with the 20 Iwi/Mana Whenua identified in Tāmaki Makaurau Auckland to recognise the practical expression of kaitiakitanga of, or active participation by, Iwi/Mana Whenua. Although engagement and consultation spanned over a period starting 14 July 2025 to 30 March 2026, only a small number of the Iwi/Mana Whenua expressed a view to actively participate in the proposal.
142. After reviewing Treaty settlement legislation and Deeds of Settlement, and other Treaty settlement documents, and engagement with Iwi/Mana Whenua, it is considered that there are nine Iwi/Mana Whenua that have actual and potential interests in the Auckland Prison Site. However, it is likely the proposal will only have the involvement of four Iwi/ Mana Whenua (due to their confirmed and close association with the Auckland Prison and Pāremoremo area, and participation throughout the consultation and engagement process). Those four Iwi/Mana Whenua are:

⁹ Ngāti Maru Trust v Ngāti Whātua Ōrākei Whaia Maia Limited [2020] NZHC 2768 and Port of Tauranga Limited v Bay of Plenty Regional Council [2023] NZEnvC 270

- Ngaati Whanaunga (represented by Ngaati Whanaunga Incorporated Society)
 - Ngāti Whātua (represented by Te Rūnanga o Ngāti Whātua)
 - Ngāti Whātua o Kaipara (represented by Ngā Maunga Whakahii o Kaipara Development Trust)
 - Te Kawerau ā Maki (represented by Te Kawerau Iwi Settlement Trust)
143. Outside of these four Iwi/Mana Whenua are five additional Iwi/Mana Whenua who have an actual and potential association with the Auckland Prison and Pāremoremo area. Future participation may be requested by those Iwi/Mana Whenua. They are:
- a. Ngāti Whātua Ōrākei (represented by the Ngāti Whātua o Ōrākei Trust Board)
 - b. Ngāi Tai ki Tāmaki (represented by the Ngāi Tai ki Tāmaki Trust)
 - c. Ngāti Pāoa (represented by the Ngāti Pāoa Iwi Trust)
 - d. Ngāti Tamaterā (represented by the Ngāti Tamaterā Treaty Settlement Trust) Ngāti Maru (represented by the Ngāti Maru Rūnanga Trust).

7.2 Summary of Cultural Values and Recommendations

144. Section 6.2 of the report outlines five shared values and interests were identified (and related to):
- Rangatiratanga / Mana (includes participation in supporting the wellbeing of Māori)
 - Kaitiakitanga
 - Protection of Archaeological/Cultural Sites
 - Restoration and Protection of Waterways
 - Enhance and Protect Native Flora and Fauna (Terrestrial Biodiversity)
145. These shared values and interests of Iwi/Mana Whenua were identified after reviewing relevant Treaty Settlement legislation, Deeds of Settlement and other Treaty settlement documents, the IEMPs of five Iwi/Mana Whenua, two CVA reports received from Ngaati Whanaunga and Te Rūnanga o Ngāti Whātua, as well as the consultation and engagement with Iwi/Mana Whenua.
146. This report provides commentary (views and guidance) regarding each of the values and interests and outlines recommendations for consideration by Corrections regarding how the proposal could/can respond to those shared values and interests.

147. Recommendations are proposed in Section 6.3 of this report (Table 5) and in summary include:
- A. Continued Engagement with four Iwi/Mana Whenua in the Auckland Prison capacity increase proposal & Formalised Arrangements
 - B. Enabling the role of Kaitiaki, In Management Plans
 - C. Participation in the Protection of Archaeological/Cultural Sites
 - D. Participation in the Enhancement and Restoration of Landscape and Terrestrial Ecology.
 - E. Design that minimise adverse effects on cultural landscapes, waterways and surrounding environment, provides for screen planting and building height restrictions, and minimises lighting effects.
 - F. Protection of water, ecology and the environment during design and construction activities.

7.3 Consideration and Response by Corrections

148. Whetū had provided an earlier version of this report to Corrections for review and consideration within the proposed Auckland Prison fast-track proposal.
149. It is considered that Corrections have undertaken a comprehensive response to the matters identified in this report (including the Ngaati Whanaunga report and the draft report prepared by Te Rūnanga o Ngāti Whātua), and where necessary have actively considered the values and interests of Iwi/Mana Whenua, and where appropriate and relevant, have sought to provide for them in the proposal.
150. With the Ngaati Whanaunga CVA Report, Corrections provided the following response:
- a. It is considered that five of the six recommendations (1-5) relate to the delivery of the activity (prison), specifically in its role and responsibility to Māori inmates/mauhere, rather than on the management of adverse cultural/environmental adverse effects.
 - b. It is acknowledged that the intent/aim of the recommendations are aligned with the Correction's Hōkai Rangi strategy that directs the corrections system to support Māori and their whānau. However, it is considered that recommendations 1-5 are not directly relevant to the Substantive Application for the proposal, and are better suited with the operational duties of the Auckland Prison rather than as part of the assessment of the Substantive Application to increase capacity at Auckland Prison.

c. In having regard to the Ngaati Whanaunga recommendations 1-5, there is a pathway available to Ngaati Whanaunga and Corrections that has been established through the Kiingitanga Accord which provides for:

- the health and wellbeing of Māori offenders in custody;
- the rehabilitation of Māori prisoners and offenders;
- the reintegration of Māori prisoners into the community;
- reducing Māori re-offending; and
- other matters of mutual interest may be identified and agreed between the parties from time to time.

The Kiingitanga Accord can be the overarching arrangement that progresses and nurtures the relationship between Ngaati Whanaunga and Corrections.

d. Ngaati Whanaunga's recommendation 6 is acknowledged and is reflected in Recommendation D in Table 6 below. With respect to the commentary about the limitations of the archaeological assessment report prepared by Clough and Associates, it is noted that the assessment states:

This is an assessment of archaeological values and does not include an assessment of effects on Māori cultural values. Such assessments should only be made by the tangata whenua. Māori cultural concerns may encompass a wider range of values than those associated with archaeological sites, and it is expected that these values will be recorded in the cultural impact assessment being prepared for the proposal.

The historical association of the general area with the tangata whenua is evident from the recorded sites, traditional histories and known Māori place names.

151. With the draft Te Rūnanga o Ngāti Whātua CVA Report that was sighted, Corrections response to the report and its recommendations are provided in Appendix J to this report. Below is a summary of the response:

Response to recommendations 1 and 8

152. There is an existing Tākai Hono agreement between Corrections and Te Rūnanga o Ngāti Whātua. The agreement sets the parameters for a sustainable and effective strategic partnership between the parties and provides a framework to facilitate engagement and cooperation on matters of mutual interest.

Response to recommendations 2, 4, 5 and 6

- a. A suite of draft management plans, including the Landscape and Ecology Implementation and Management Plan (LEIMP), Ecological Management Plans, and the Archaeological Management Plan, has been provided for iwi feedback.
- b. The reference by Te Rūnanga o Ngāti Whātua that the proposal is located in a culturally significant landscape is also acknowledged, with Corrections seeking further understanding from Ngāti Whātua on their relationship with those archaeological sites and the immediate Pāremoremo area, so that these can be appropriately considered by Corrections.
- c. On environmental matters, Corrections has explained that watercourse works and ecological impacts have been minimised where possible, with unavoidable effects addressed through offsetting and compensation measures. Watercourses are only proposed to be piped where that is necessary for prison purposes, with the functional need rationale set out for that in Volume 3 of the Substantive Application. Offsetting and compensation for the piping of the watercourses include riparian and wetland planting, fish passage improvements, pest control, and ecological monitoring, as reflected in proposed consent conditions such as LUC14–LUC16. Volume 3 notes that “the impacts of the piping of Watercourse 1 and Watercourse 2 cannot be wholly offset,” but outline additional restoration actions to address residual effects.
- d. In addition, as set out in Volume 1 and Volume 2 a suite of additional resource consents will be required for the project relating to the diversion and discharge of stormwater which can only be sought once the specific details of the particular building works, landform modification and approach to stormwater management are known. These will be sought under the Auckland Unitary Plan which applies a robust approach to the management of contaminants in stormwater.
- e. With respect to cultural monitoring and involvement in management plans:
 - Proposed condition AA06 for the archaeological authority provides opportunities for cultural monitoring.
 - Corrections will ensure species are eco-sourced in accordance with the LEIMP, and will provide the opportunity for review of detailed planting plans to incorporate mātauranga Māori and cultural inputs including species selection and cultural use of plantings.

- Corrections will provide opportunity for karakia prior to commencement of works at Auckland Prison Site and at appropriate milestones.
- Proposed designation condition DES22 provides the proposed protocols for discovery of sensitive material which includes informing tangata whenua and tikanga protocols in the event of kōiwi.
- Monitoring and compliance reports associated with management plans (Archaeological Management Plan, Ecological Management Plan and Lizard Management Plan, and Landscape and Ecological Implementation Plan) will be provided to relevant Iwi.

Response to recommendation 7

f. The design of the proposal minimises adverse effects on cultural landscapes, watercourses, and surrounding environment, through the following methods:

- Proposed designation conditions for lighting to ensure that lighting effects are minimised, by requiring lighting to comply with standards (equivalent to Unitary plan lighting standards), and are also designed in accordance with “good lighting design” principles (DES30(b)). This includes the requirement for downward facing lighting at an angle of no greater than 5 degrees, to minimise upward facing lighting for protection of the night sky.
- Maximum height restrictions for lighting poles and buildings (refer designation conditions DES05 and DES07) and requirements for a recessive colour scheme for new buildings (DES10).
- Extensive planting (28 hectares) to mitigate visual effects of the proposal which will also assist to mitigate the effects of lighting, and enhance the ecological values of watercourses.

153. With the identified shared values and interests of Iwi/Mana Whenua presented in section 6.2 of this report, Corrections response to the report and its recommendations are outlined below:

Rangatiratanga / Mana and Kaitiakitanga

154. Corrections is committed to facilitating an ongoing relationship with the identified Iwi including providing opportunities for the participation throughout the duration of the project (refer to Recommendation A and B in Table 6).

Protection of Archaeological/Cultural Sites

- a. Corrections proposes a condition on the designation to avoid disturbance to archaeological feature R10/831. Proposed condition AA06 for the archaeological authority provides opportunities for cultural monitoring which provides opportunities for a site visit for relevant iwi to see the protection measures in place for site R10/831 and undertake karakia prior to works commencing. In addition, Condition DES22 outlines procedures to be followed in the event of discovery of sensitive material which includes contacting mana whenua (refer to Recommendation C in Table 6)

Restoration and Protection of Waterways

- b. In response, Volume 3 of the Substantive Application for proposed watercourse works, prepared by Boffa Miskell, of behalf of Corrections, contains the information suggested above. Extensive planting and ecological restoration is proposed across Auckland Prison Site, development will be in accordance with best-practice stormwater management principles, and the extent of watercourse reclamation is minimised to that necessary, with unavoidable effects addressed through offsetting and compensation measures (refer to Recommendation F in Table 6).

Enhance and Protect Native Flora and fauna (Terrestrial Ecology)

- 155. Corrections provides Iwi/Mana Whenua the opportunity to comment on detailed planting plans to incorporate mātauranga Māori and cultural inputs including species selection and cultural use of plantings (refer to Recommendations D and E in Table 6).
- 156. With the recommendations put forward by Whetū in Table 5, Corrections response to those recommendation are outlined in Table 6 below.

Table 6 Corrections Response to Recommendations by Whetū

Recommendations by Whetū	Corrections response to recommendation
<p>A Continued Engagement with four Iwi/Mana Whenua in the Auckland Prison proposal</p> <p>&</p> <p>Formalised Arrangements</p>	<p>Corrections is committed to facilitating an ongoing relationship with the four identified iwi.</p> <p>Through Treaty settlement legislation, there is an established formal arrangement between Corrections and Te Kawerau ā Maki, and between Ngāti Whātua o Kaipara, which recognises their individual traditional, cultural, spiritual and historical association with the Auckland Prison Site, and provides for an enduring relationship that extends beyond FTAA matters.</p>

Recommendations by Whetū	Corrections response to recommendation
	<p>With Te Rūnanga o Ngāti Whātua, there is an existing partnership agreement Tā kai Hono between Corrections and Te Rūnanga o Ngāti Whātua. The agreement sets the parameters for a sustainable and effective strategic partnership between the parties and provides a framework to facilitate engagement and cooperation on matters of mutual interest. This formal arrangement facilitates an enduring relationship and is not limited to RMA matters.</p> <p>Also acknowledging an agreement/relationship with Ngaati Whanaunga will be explored by Corrections.</p>
<p>B Enabling the role of Kaitiaki, In Management Plans</p>	<p>With respect to cultural monitoring and involvement in management plans:</p> <ul style="list-style-type: none"> • Proposed condition AA06 for the archaeological authority provides opportunities for cultural monitoring. • Corrections will ensure species are eco-sourced in accordance with the LEIMP (condition DES45), and will provide the opportunity for review of detailed planting plans to incorporate mātauranga Māori and cultural inputs including species selection and cultural use of plantings. • Corrections will provide opportunity for karakia prior to commencement of works at Auckland Prison Site and at appropriate milestones. • Proposed designation condition DES22 provides the proposed protocols for discovery of sensitive material which includes informing tangata whenua and tikanga protocols in the event of kōiwi. • Monitoring and compliance reports associated with management plans (Archaeological Management Plan, Ecological Management Plan, Lizard Management Plan, and Landscape and Ecological Implementation Plan and Pest Animal Management Plan) will be provided to relevant Iwi.
<p>C Participation in the Protection of Archaeological/Cultural Sites</p>	<p>Designation condition DES21 requires that no land disturbance (other than planting by hand) shall occur within 10 metres of archaeological feature R10/831 identified on Figure C: Landscape Mitigation and Ecology Enhancement Plan.</p> <p>Condition DES22 outlines procedures to be followed in the event of discovery of sensitive material which includes contacting mana whenua.</p> <p>Proposed condition AA06 for the archaeological authority provides opportunities for cultural monitoring which provides opportunities for a site visit for relevant iwi to see</p>

Recommendations by Whetū	Corrections response to recommendation
	the protection measures in place for site R10/831 and undertake karakia prior to works commencing.
<p>D Participation in the Enhancement and Restoration of Landscape and Terrestrial Ecology</p>	<p>Extensive planting and ecological restoration is proposed across the Auckland Prison Site (28 hectares of planting in accordance with the LMEEP and conditions DES44 and DES45).</p> <p>To provide certainty that the planting will occur, and to comply with Corrections requirements, planting of the 28 hectare planting area at Auckland Prison will be undertaken by an appointed contractor experienced in extensive planting and maintenance for large scale projects.</p> <p>Iwi have been provided with the opportunity to comment on draft management plans (ecological management plans and the LEIMP) as part of engagement between July 2025 and March 2026.</p> <p>In addition, Corrections will provide the opportunity for review of detailed planting plans to incorporate mātauranga Māori and cultural inputs including species selection and cultural use of plantings.</p> <p>Plants will be eco-sourced in accordance with the LEIMP.</p> <p>Monitoring and compliance reports associated with planting and maintenance will be provided to Iwi.</p>
<p>E Design minimises adverse effects on cultural landscapes, waterways and surrounding environment, provides for screen planting and building height restrictions, and minimises lighting effects.</p>	<p>Consideration of these landscape values have informed building siting, landscape mitigation measures and planting design, to assist with minimising potential impacts on culturally significant areas.</p> <p>The proposal responds to these recommendations to minimise effects on cultural landscapes and values through:</p> <ul style="list-style-type: none"> • Requiring a landscape and architectural design report to ensure that new buildings are well-integrated into the existing landscape character on-site and within the surrounding area (condition DES28). • Screen planting and height restrictions to reduce visual impact and a recessive colour scheme for new buildings (conditions DES05, DES07, DES10) • Locating Areas A and B (where development of new secure and non-secure facilities will occur) in areas where previous modification has occurred (condition DES04)

Recommendations by Whetū	Corrections response to recommendation
	<ul style="list-style-type: none"> • Use of locally sourced native species in planting plans (condition DES45(e)). • Minimising the effects of lighting by requiring compliance with standards (equivalent to Unitary plan lighting standards), and ensuring lighting is in accordance with “good lighting design” principles, including downward facing lighting to minimise night sky impacts (condition DES30(b)). • Retention and protection of identified archaeological site R10/831 (condition DES21) <p>Engagement with mana whenua will continue during construction and post-construction to monitor and respond to cultural landscape values and ensure recognition of ongoing kaitiakitanga.</p>
<p>F Protection of water, ecology and the environment during design and construction activities</p>	<p>The proposal responds to these values through:</p> <ul style="list-style-type: none"> • Requiring development of the site to occur in accordance with best-practice stormwater management principles to mitigate effects on watercourses (condition DES23). • Minimising the extent of watercourse reclamation where possible, with unavoidable effects addressed through offsetting and compensation measures. These include riparian and wetland planting (with eco-sourced species), fish passage improvements, pest control, and ecological monitoring, as reflected in proposed resource consent conditions LUC14–LUC16. Although the impacts of the piping of Watercourse 1 and Watercourse 2 cannot be wholly offset, additional restoration actions are proposed) to address residual effects. This includes culvert upgrade improvement works to create fish passage at watercourse 6, expanding the extent of the watercourse available for mobile aquatic biota (1,380 m of permanent stream and 1,959 m of intermittent stream).

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 - https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Te-Kawerau-a-Maki/DOS_documents/Te-Kawerau-a-Maki-Deed-of-Settlement-Documents-22-Feb-2014.pdf
- Legislation – Te Kawerau ā Maki Claims Settlement Act 2015
 - https://www.legislation.govt.nz/act/public/2015/0075/latest/DLM6055212.html?search=qs_act%40bill%40regulation%40deemedreg_Whatua_resel_25_h&p=1#DLM6055687

- Te Kawerau ā Maki Resource Management Statement 1995
 - <https://gkz.f9f.myftpupload.com/wp-content/uploads/te-kawerau-a-maki-1995.pdf>

Te Patukirikiri

- Deed of Settlement document
 - https://whakataur.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Te-Patukirikiri/DOS_documents/Te-Patukirikiri-Deed-of-Settlement-Attachments-7-Oct-2018.pdf

Te Uri o Hau

- Legislation
 - https://www.legislation.govt.nz/act/public/2002/0036/latest/DLM154883.html?search=qs_act%40bill%40regulation%40deemedreg_Whatua_resel_25_h&p=1#DLM154885

Te Whakakitenga o Waikato Incorporated / Waikato-Tainui

- Legislation
 - https://www.legislation.govt.nz/act/public/1995/0058/latest/DLM369893.html?search=ts_act%40bill%40regulation%40deemedreg_waikato+raupatu_resel_25_a&p=1

Mana Whenua with Treaty Settlement Legislation & Signed Deeds of Settlement in/proximity to Auckland Prison

Ngāti Whātua Ōrākei Claims Settlement Act 2012



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Whatua-o-Orakei/DOS_documents/Ngati-Whatua-Orakei-Deed-of-Settlement-Attachments-5-Nov-2011.pdf

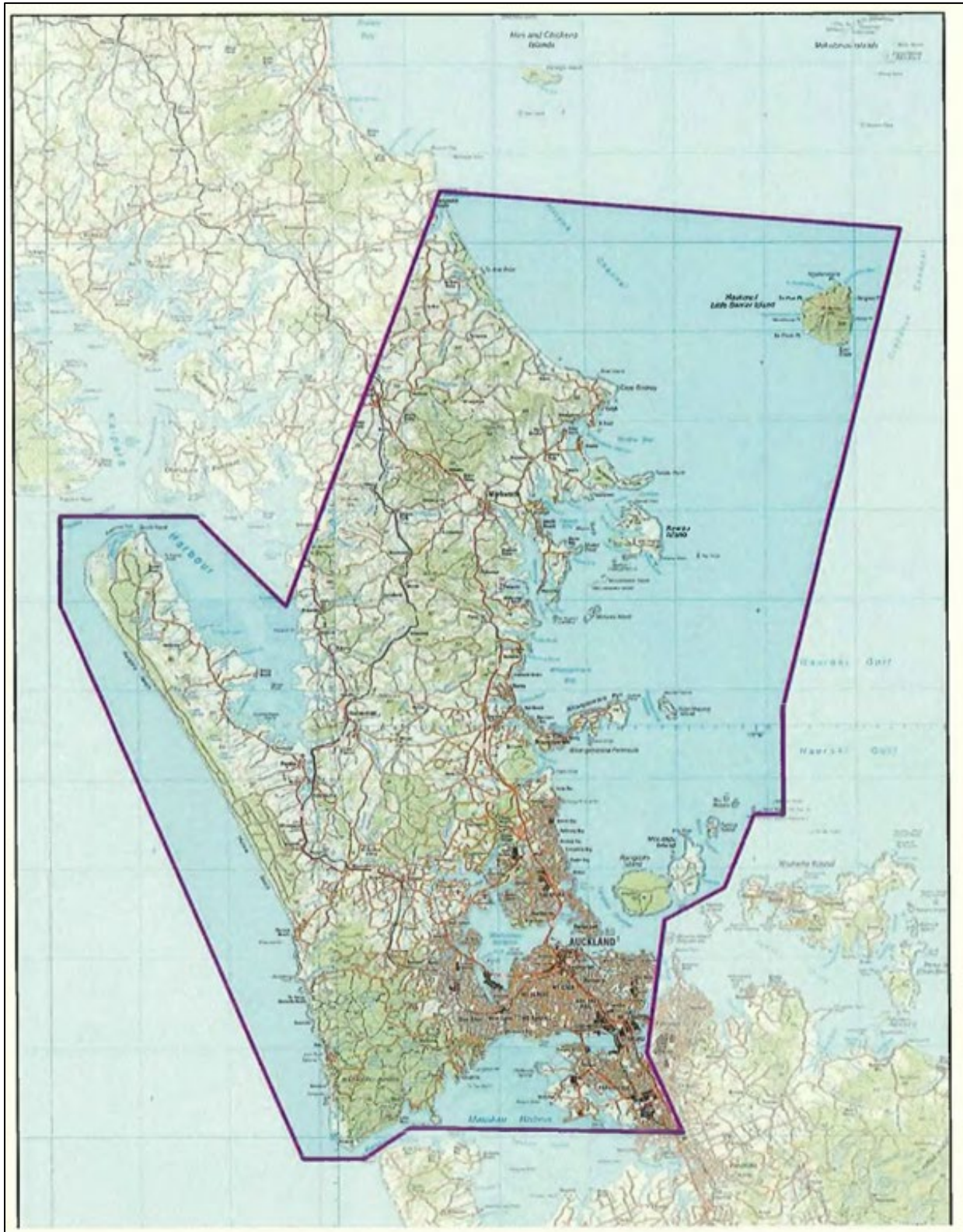
Ngāti Whātua o Kaipara Claims Settlement Act 2013



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Whatua-o-Kaipara/DOS_documents/Ngati-Whatua-o-Kaipara-Deed-of-Settlement-Attachments-9-Sep-2011.pdf

Te Kawerau ā Maki Claims Settlement Act 2015



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Te-Kawerau-a-Maki/DOS_documents/Te-Kawerau-a-Maki-Deed-of-Settlement-Attachments-22-Feb-2014.pdf

Ngāi Tai ki Tāmaki Claims Settlement Act 2018



Sourced from Deed of Settlement

https://whakataur.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngai-Tai-ki-Tamaki/DOS_documents/Ngai-Tai-ki-Tamaki-Attachments-Nov-2015.pdf

Ngāti Tamaoho Claims Settlement Act 2018



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Tamaoho/DOS_documents/Ngati-Tamaoho-Deed-of-Settlement-Schedule-Attachments-30-April-2017.pdf

Ngāti Pāoa Claims Settlement Act 2025



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Paoa/DOS_documents/2021-03-20-N-Paoa-Deed-of-Settlement-Attachments.pdf

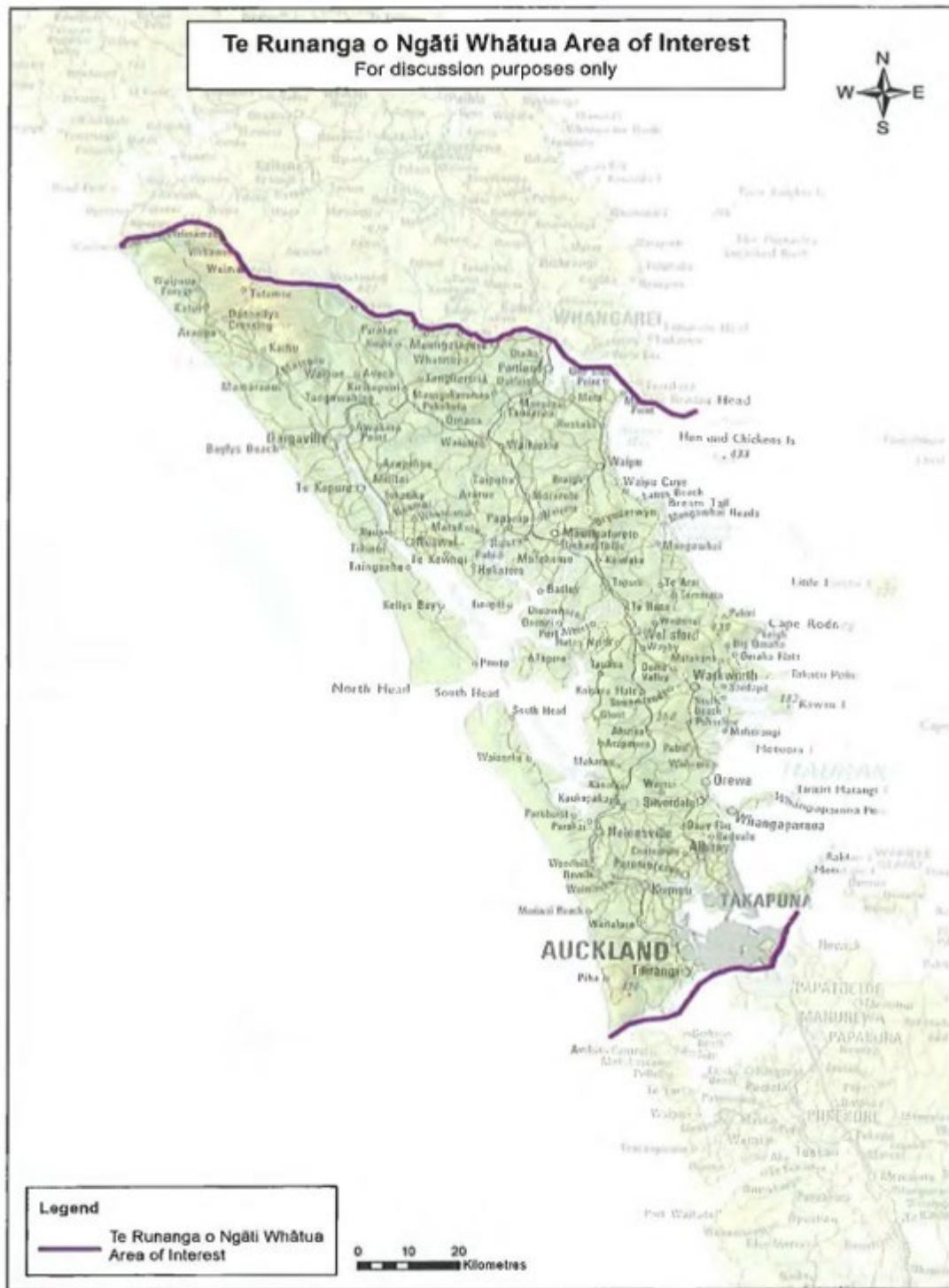
Te Ākitai Waiohū Deed of Settlement 2021



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Te-Akitai-Waiohū/DOS_documents/Te-Akitai-Waiohū-deed-of-settlement-attachments-23-Dec-2020.pdf

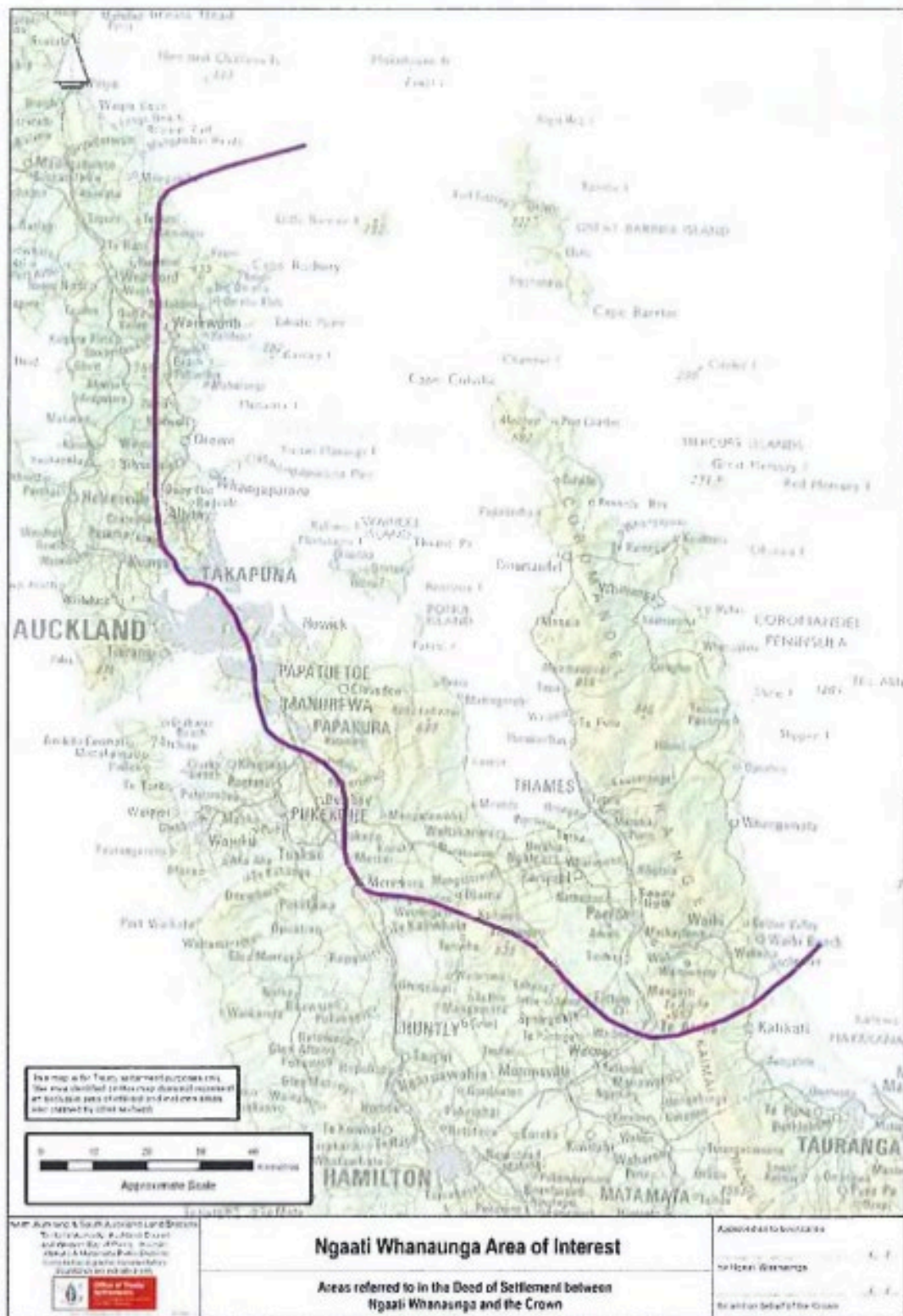
Mana Whenua with Initialled or No Deeds of Settlement locate in/proximity to Auckland Prison
Te Rūnanga o Ngāti Whātua (Agreement in Principle)



Sourced from Agreement in Principle

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Whatua/DOS_SUPPORT/Ngati-Whatua-Agreement-in-Principle-18-August-2017.pdf

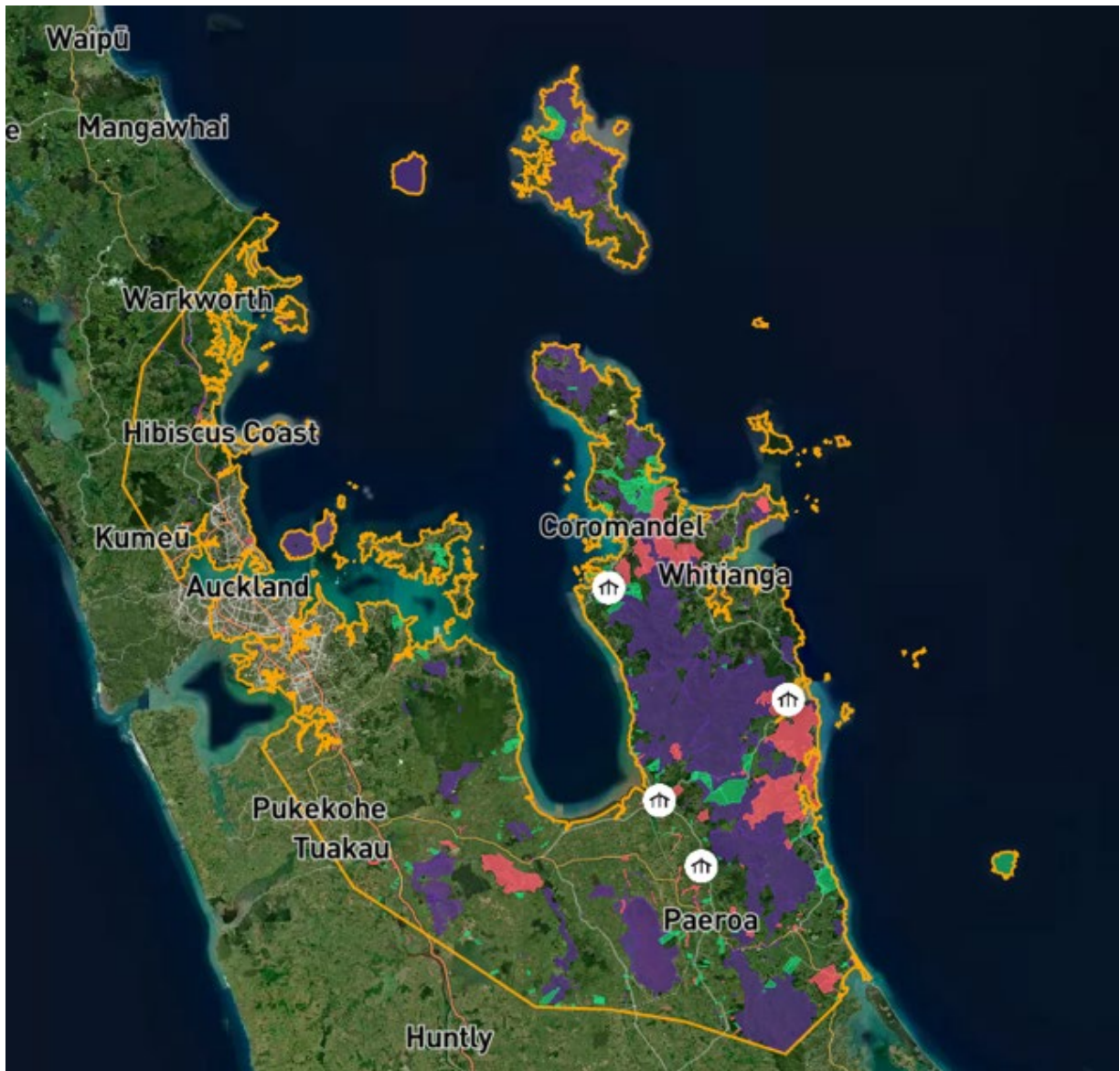
Ngaati Whanaunga (Initialed Deed of Settlement 2017)



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngaati-Whanaunga/DOS_SUPPORT/Ngaati-Whanaunga-Attachments-Schedule.pdf

Ngāti Maru (Initialled Deed of Settlement 2017)



Sourced from Te Whata <https://tewhata.io/ngati-maru-hauraki/>

Ngāti Tamaterā (Initialled Deed of Settlement 2017)



Sourced from Ngāti Tamaterā Treaty Settlement Trust

<https://irp.cdn-website.com/c167e149/files/uploaded/Ngati-Tamatera-2018-DOS-Information-Book-v2.pdf>

Marutūāhu Iwi Collective Deed of Settlement 2017



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Marutuahu/Collective-Redress/Marutuahu-Iwi-Collective-Redress-Deed.pdf

Ngāti Te Ata Waiohū

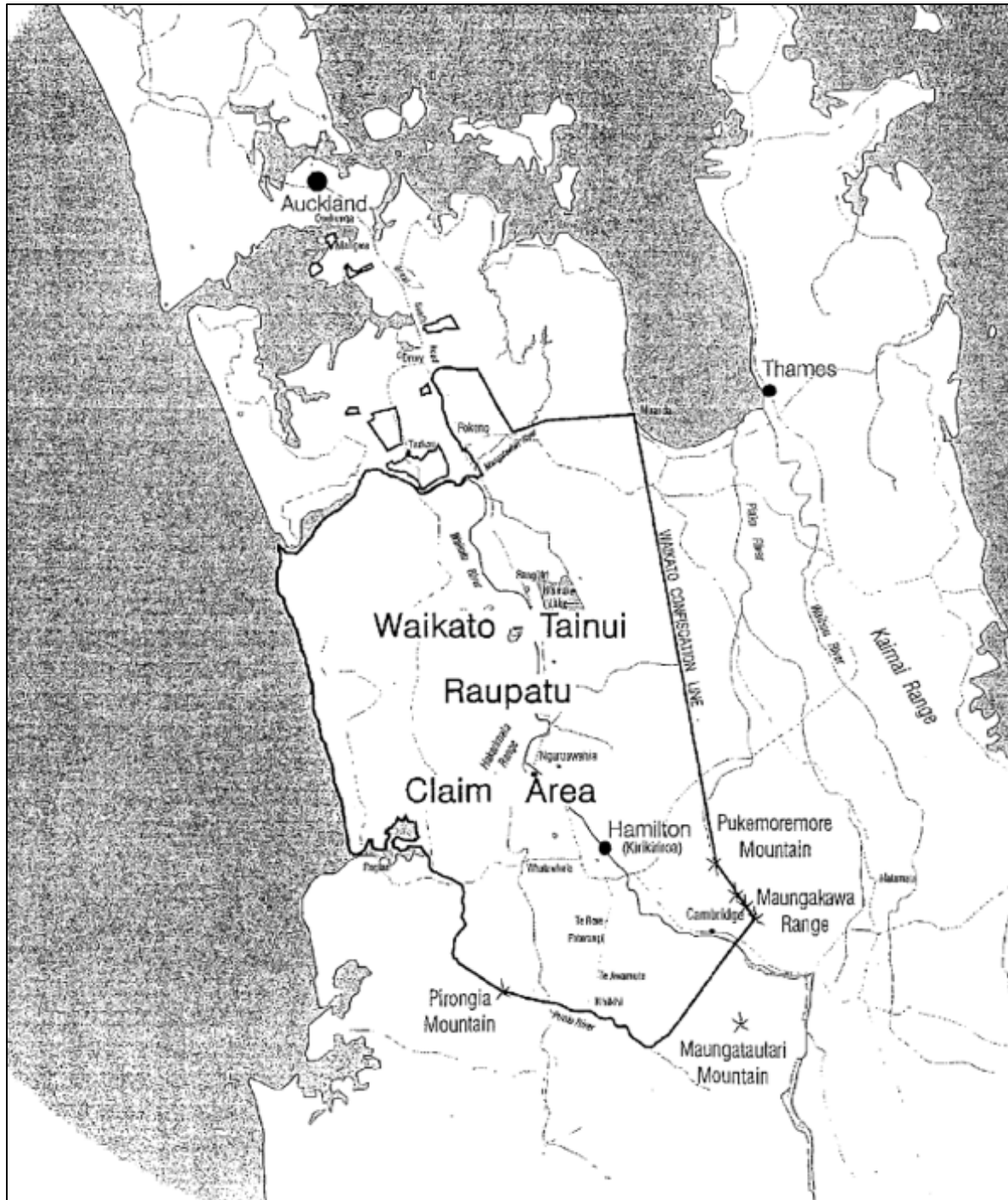


Sourced from Terms of Negotiation

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Te-Ata/Ngati-Te-Ata-Terms-of-Negotiation-29-Jun-2011.pdf

Mana Whenua with Treaty Settlement Legislation, Signed Deeds of Settlement, or No Deeds of Settlement outside the Auckland Prison Site

Waikato Raupatu Claims Settlement Act 1995



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Waikato-Tainui-Raupatu/DOS_documents/Waikato-Tainui-Deed-of-Settlement-22-May-1995.pdf



Sourced from Te Puni Kōkiri

[https://www.tpk.govt.nz/blogs/download/12705/Appendix%20B%20-%20Area%20of%20Interest%20for%20proposed%20Waikato-Tainui%20remaining%20claims%20mandate%20\(high%20resolution\).jpg](https://www.tpk.govt.nz/blogs/download/12705/Appendix%20B%20-%20Area%20of%20Interest%20for%20proposed%20Waikato-Tainui%20remaining%20claims%20mandate%20(high%20resolution).jpg)

Te Uri o Hau Claims Settlement Act 2002



Sourced from Te Uri o Hau Iwi Environmental Management Plan 2011

<https://www.nrc.govt.nz/media/z5iipbv/te-uri-o-hau-environmental-management-plan-2011.pdf>

Ngāti Manuhiri Claims Settlement Act 2012



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Manuhiri/DOS_documents/Ngati-Manuhiri-Deed-of-Settlement-Attachments-21-May-2011.pdf

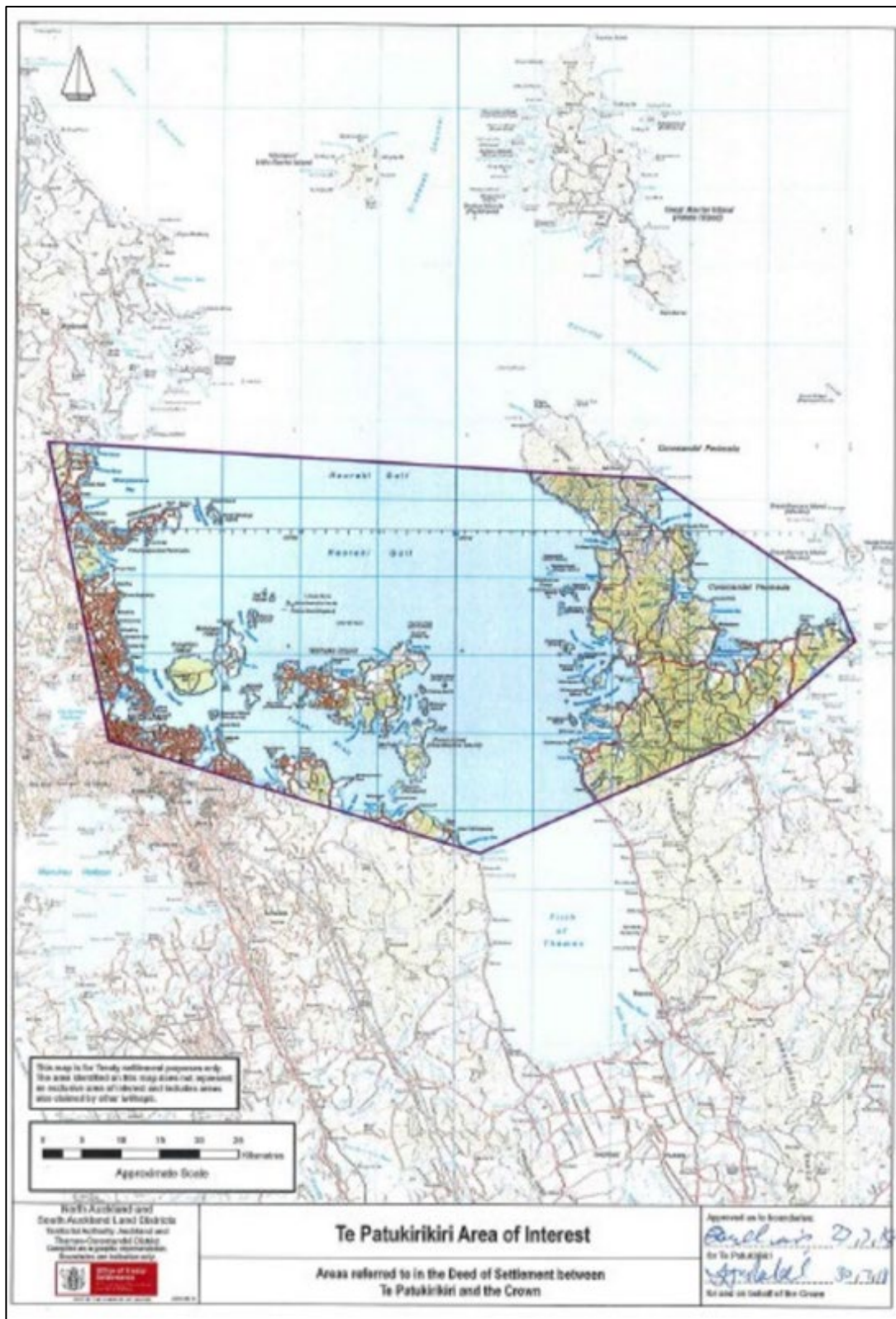
Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Tamaki-Makaurau/DOS_documents/Tamaki-Makaurau-Collective-Deed-of-Settlement-Attachments-5-Dec-2012.pdf

Te Patukirikiri - Signed Deed of Settlement 2018



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Te-Patukirikiri/DOS_documents/Te-Patukirikiri-Deed-of-Settlement-Attachments-7-Oct-2018.pdf

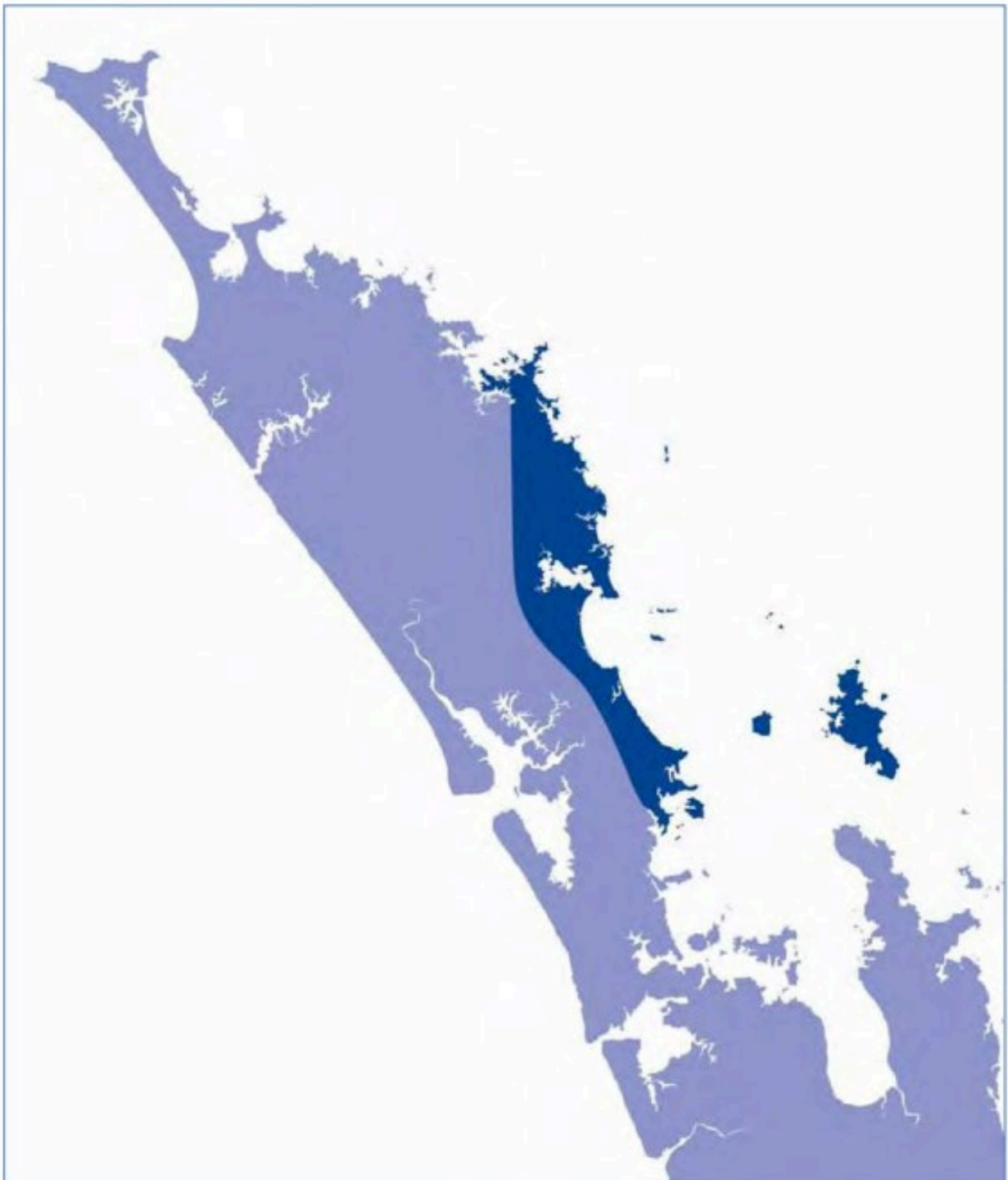
Ngāti Rehua-Ngātiwai ki Aotea (Initialled Deed of Settlement 2016)



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Rehua-Ngatiwai/DOS_documents/Ngati-Rehua-Ngatiwai-ki-Aotea-Deed-of-Settlement-Schedule-Attachments.pdf

Ngāti Wai (Deed of Mandate 2015)



Sourced from Deed of Mandate

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngatiwai/DOS_SUPPORT/Ngatiwai-Trust-Board-Deed-of-Mandate-27-May-2016.pdf

Pare Hauraki Collective Deed of Settlement 2018



Sourced from Deed of Settlement

https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Pare-Hauraki-/DOS_documents/Pare-Hauraki-Collective-Redress-Deed-Schedule-Attachments.pdf

Appendix B Summary of Consultation

Consultation Record

Key:

- Boxes coloured in “BLUE”, identify Iwi/Mana Whenua that have confirmed interests and participation in the proposal.
- Boxes coloured in “ORANGE” identify Iwi/Mana Whenua and Māori Group that deferred to other Iwi/Mana Whenua in the proposal.
- Boxes that are “CLEAR” identify groups that have not formally responded to engagement letter and follow up emails and phone calls.

Consultation Record			
Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
Te Kawerau ā Maki	<p>Engagement Letter sent to Te Kawerau Iwi Settlement Trust on 14/07/25.</p> <p>Follow up email sent to Edward Ashby on 24/07/25.</p>	<p>Ashleigh McDonald – Taiao/Environmental Lead</p> <p>Edward Ashby - CE</p>	<p>Email received from Edward Ashby on 25/07/25 advised that Te Kawerau ā Maki have an interest in proposal.</p> <p>Edward advised that he is currently overseas (back after 11/08/24) and included Ashleigh McDonald in correspondence.</p> <p>Edward also advised that their interests need to be carefully worked through.</p> <p>Ashleigh advised that it is best to wait for Edward’s return. An online meeting is arranged for the week of 11/08/25.</p> <p>Online meeting was re-scheduled for 5/09/25.</p> <p>Edward requested that online meeting be rescheduled to the week of 15/09/25.</p> <p>Meeting was performed with meeting notes (and record of meeting) herein Appendix B.</p>

Consultation Record

Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
Ngāti Tamaoho	<p>Engagement Letter sent to both the Ngāti Tamaoho Settlement Trust and the Ngāti Tamaoho Trust on 15/07/25.</p> <p>Follow up email sent to Edith Tuhimata and Lucille Rutherford on 24/07/25.</p>	<p>Edith Tuhimata – Taiao Manager</p> <p>Lucille Rutherford – RMA Officer</p> <p>Ben Leonard – Technical Specialist - Maaori</p>	<p>Email received from Lucille Rutherford on 25/07/25 with a subsequent email received from Ben Leonard who deferred to Te Kawerau ā Maki as mana whenua in Pāremoremo.</p> <p>Email confirmation is included below.</p> <p>No further engagement was pursued with Ngāti Tamaoho.</p>
Ngāti Whātua	<p>Engagement Letter sent to Te Rūnanga o Ngāti Whātua on 15/07/25.</p> <p>Follow up email sent to Ihapera Paniora on 24/07/25.</p>	<p>Ihapera (Pera) Paniora – In-House Counsel</p>	<p>Email received from Ihapera Paniora on 25/07/25 advised that Te Rūnanga o Ngāti Whātua have an interest in proposal.</p> <p>Ihapera has advised that they would look to work alongside Ngāti Whātua Ōrākei during engagement. Has advised that she will prepare Cultural Values Assessment (CVA) for the proposal.</p> <p>An online meeting was arranged for the week of 4/08/25.</p> <p>Meeting was performed with meeting notes (and record of meeting) herein Appendix B.</p>
Ngāti Whātua o Kaipara	<p>Engagement Letter sent to Ngā Maunga Whakahii o Kaipara on 14/07/25.</p> <p>Follow up email sent to Julia Steenson and team on 24/07/25.</p> <p>A subsequent email follow-up to Julia Steenson and team was performed on 8/08/25.</p>	<p>Malcolm Paterson – Tumuaki/CE</p> <p>Julia Steenson - Kaimahi</p>	<p>Email response received on 10/08/25 from Malcolm Paterson, Tumuaki/CE for Ngā Maunga Whakahii o Kaipara Trust.</p> <p>Malcolm advised that he will lead discussions on behalf of the Trust going forward.</p> <p>An online meeting is arranged for the week of 11/08/25.</p> <p>Meeting was performed with meeting notes (and record of meeting) herein Appendix B.</p>

Consultation Record

Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
<p>Ngāti Whātua Ōrākei</p>	<p>Engagement Letter sent to Ngāti Whātua Ōrākei Trust on 14/07/25.</p> <p>Follow up email sent to Jamie Cook and team on 24/07/25.</p> <p>A subsequent email follow-up to Jamie Cook and team was performed on 8/08/25.</p> <p>On 08/09/25, the Department of Correction’s National Manager Māori Partnership contacted the Chairperson for Ngāti Whātua Ōrākei.</p>	<p>Marama Royal – Chairperson</p> <p>Joe Pihema – Trustee</p> <p>Mervryn Kerehoma – Kaimahi</p>	<p>After the 8/08/25 email sent to the Trust, an email from [REDACTED] was received advising that from 1/08/25 all consultation with Ngāti Whātua Ōrākei regarding development projects must fill out consultation form for consultation to progress.</p> <p>The online form was completed on 11/08/25.</p> <p>Informed on 10/09/25 that the Chairperson for Ngāti Whātua Ōrākei has been consulted and informed their representative on Te Rūnanga o Ngāti Whātua of support and participation in the proposal.</p> <p>Informed that Mervyn Kerehoma at Ngāti Whātua Ōrākei will lead this engagement. This did not eventuate.</p>
<p>Ngāi Tai ki Tāmaki</p>	<p>Engagement Letter sent to Ngāi Tai ki Tāmaki Trust on 14/07/25.</p> <p>Follow up email sent to Zaelene Maxwell-Butler on 24/07/25.</p> <p>A subsequent email follow-up to Zaelene Maxwell-Butler was performed on 8/08/25.</p> <p>Telephone call to the Ngāi Tai ki Tāmaki office on 19/09/25. A subsequent email</p>	<p>Zaelene Maxwell-Butler – Environmental Manager</p>	<p>After a series of follow up emails, I contacted the Ngāi Tai ki Tāmaki office on 19/09/25. From the telephone call, it was confirmed that their representative is Zaelene Maxwell-Butler for this proposal. It was advised by the front office that emails are sent to both Zaelene and the admin email to help with engagement. Accordingly, an email was sent to Zaelene Maxwell-Butler and the admin email on 19/09/25.</p> <p>A formal notification letter was sent to Ngāi Tai ki Tāmaki from Corrections on 22/01/26 to inform the Iwi/Mana Whenua that Corrections intends to lodge its substantive application for the Auckland Prison capacity increase proposal on 1 April 2026, and that if the Iwi/Mana Whenua had any comments and queries on</p>

Consultation Record

Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
	<p>was sent to both to Zaelene Maxwell-Butler and the admin email address.</p> <p>A formal notification letter was sent to Ngāi Tai ki Tāmaki on 22/01/26.</p>		<p>the proposal, that be provided by 24/02/26 (20 working days). No response was received from Ngāi Tai ki Tāmaki.</p>
Ngāti Pāoa	<p>Engagement Letter sent to Ngāti Pāoa Iwi Trust on 15/07/25.</p> <p>Follow up email sent to Tipa Compain and John Hutton on 24/07/25.</p> <p>A subsequent email follow-up to Tipa Compain and John Hutton was performed on 8/08/25.</p> <p>An email was sent to the private email address for Tipa Compain on 24/09/25. Also, a separate email was sent to another email address found for John Hutton on 24/09/25.</p> <p>A formal notification letter was sent to Ngāti Pāoa on 22/01/26.</p>	<p>John Hutton – CE</p> <p>Tipa Compain – Taiao Contact</p>	<p>After a series of follow up emails to Ngāti Pāoa email addresses for John Hutton and Tipa Compain, alternative email addresses for both were sought, with sent to these alternative email addresses. Unfortunately direct consultation and engagement with Ngāti Pāoa did not eventuate.</p> <p>A formal notification letter was sent to Ngāti Pāoa from Corrections on 22/01/26 to inform the Iwi/Mana Whenua that Corrections intends to lodge its substantive application for the Auckland Prison capacity increase proposal on 1 April 2026, and that if the Iwi/Mana Whenua had any comments and queries on the proposal, that be provided by 24/02/26 (20 working days). No response was received from Ngāti Pāoa.</p>
Te Ākitai Waiohua	<p>Engagement Letter sent to Te Ākitai Waiohua Settlement Trust on 14/07/25.</p> <p>Follow up email sent to Nigel Denny on 24/07/25 via email [REDACTED]</p>	<p>Nigel Denny – RMA Contact</p>	<p>After a series of follow up emails, a contact number for Nigel Kenny was sought.</p>

Consultation Record

Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
	<p>A subsequent email follow-up to Nigel Denny was performed on 8/08/25.</p> <p>An unanswered telephone call to Nigel Denny was performed on 19/09/25. A voice message was left on his phone.</p> <p>On 24/09/25, an email was sent to Karen Wilson (Chairperson for Te Ākitai Waiohua).</p>		<p>A few days after the unanswered telephone call to Nigel Denny on 19/09/25, a discussion over the telephone was performed on 23/09/25.</p> <p>I introduced myself and the Auckland Prison fast-track proposal, as well as engagement with other iwi/mana whenua in Tāmaki Makaurau.</p> <p>Nigel inquired about engagement with Ngāti Te Ata Waiohua. Accordingly this was discussed. Nigel advised that Te Ākitai Waiohua would likely follow the approach by Ngāti Te Ata Waiohua (which was to defer to Ngāti Whātua), and advised that I continue the engagement with Karen Wilson (Chairperson). Contact details for Karen Wilson were provided by Nigel, but unfortunately no responses from Ms Karen Wilson was achieved.</p>
Ngāti Manuhiri	<p>Engagement Letter sent to Ngāti Manuhiri Settlement Trust on 14/07/25.</p> <p>Follow up email sent to Eddie O’Kane and Nicola Rata-MacDonald on 8/08/25.</p>	<p>Nicola Rata-MacDonald - CE</p> <p>Eddie O’Kane – Taiao Kaimahi</p>	<p>Email correspondence from Nicola Rata-MacDonald on 8 September 2025 advised that Ngāti Manuhiri will defer to Te Kawerau ā Maki as iwi/mana whenua in Pāremoremo. Email confirmation included below.</p> <p>No further iwi engagement was pursued with Ngāti Manuhiri.</p>
Te Ahiwaru Waiohua	<p>Engagement Letter sent to Te Ahiwaru Waiohua Trust on 15/07/25.</p> <p>Follow up email sent to Kowhai Olsen on 24/07/25.</p>	<p>Kowhai Olsen – Taiao/RMA Contact</p>	<p>Email received from Kowhai Olsen on 25/07/25 deferred to Ngāti Whātua Ōrakei and recommended robust engagement with Ngāti Whātua Ōrakei be undertaken.</p> <p>Email confirmation is included below.</p>

Consultation Record			
Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
			<p>However, Kowhai outlined interest in social impact assessment. This request has been referred to the Project Team.</p> <p>No further iwi engagement was pursued with Te Ahiwaru Waiohua.</p>
Waikato-Tainui	<p>Engagement Letter sent to Waikato-Tainui on 15/07/25. The letter was acknowledged by Jaedyn Falwasser and Lorraine Dixon.</p> <p>Follow up email sent to Jaedyn Falwasser and Lorraine Dixon on 24/07/25.</p>	<p>Te Makarini Mapu - Senior Planner (primary)</p> <p>Lorraine Dixon - Senior Advisor</p> <p>Jaedyn Falwasser – Taiao Manager</p>	<p>Email received from Jaedyn Falwasser on 27/07/25 advised that Waikato-Tainui have an interest in the proposal, with an online meeting arranged for the week of 4/08/25.</p> <p>Jaedyn also advised that staff members from their Hapori programme (e.g Mokopuna and Koiora) will participate in the kōrero.</p> <p>A subsequent email from the Mokopuna Ora programme director was received requesting connection with Ara Poutama staff. This has specific enquiry been referred to Leanne Morehu.</p> <p>Meeting was performed with meeting notes (and record of meeting) herein Appendix B.</p>
Te Uri o Hau	<p>Engagement Letter sent to Te Uri o Hau Settlement Trust on 15/07/25.</p> <p>Follow up email sent to Fiona Kemp and team on 24/07/25.</p>	<p>Fiona Kemp – Partnerships Manager</p>	<p>Email received from Fiona Kemp on 28/07/25 deferred to mana whenua in the area, and advised that the fast-track proposal is not in the rohe of Te Uri o Hau.</p> <p>Email confirmation is included below.</p> <p>No further engagement was pursued with Te Uri o Hau.</p>

Consultation Record

Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
<p>Ngaati Whanaunga</p>	<p>Engagement Letter sent to Ngāti Whanaunga on 15/07/25.</p> <p>Follow up email sent to Gavin Anderson on 24/07/25.</p> <p>A subsequent email follow-up to Gavin Anderson was performed on 8/08/25.</p>	<p>Honey Renata - CE</p> <p>Mike Baker – Taiao Officer</p>	<p>Email received from Gavin Anderson on 11/08/25 advising that he is unavailable but will forward engagement request to his general manager (I have assumed Gavin is referring to Pongarauhine Renata).</p> <p>Email was responded to on 14/08/25 advising that Ngāti Whanaunga will participate in fast-track proposal.</p> <p>Meeting was performed with meeting notes (and record of meeting) herein Appendix B, with their CVA report included as Appendix C.</p>
<p>Te Patukirikiri</p>	<p>Engagement Letter sent to Te Patukirikiri Iwi Trust on 14/07/25.</p> <p>Follow up email sent to William Peters on 24/07/25.</p> <p>A subsequent email follow-up to William Peters was performed on 8/08/25.</p> <p>An unanswered telephone call to William Peters was performed on 19/09/25. A voice message was left on his phone.</p> <p>A formal notification letter was sent to Te Patukirikiri on 22/01/26.</p>	<p>William Peters – RMA Contact</p>	<p>After a series of follow up emails, a contact number for William Peters was sought. I contacted the mobile phone number on 19/09/25 and left a voice message for William. Unfortunately direct consultation and engagement with Te Patukirikiri did not eventuate.</p> <p>A formal notification letter was sent to Te Patukirikiri from Corrections on 22/01/26 to inform the Iwi/Mana Whenua that Corrections intends to lodge its substantive application for the Auckland Prison capacity increase proposal on 1 April 2026, and that if the Iwi/Mana Whenua had any comments and queries on the proposal, that be provided by 24/02/26 (20 working days). No response was received from Te Patukirikiri.</p>

Consultation Record

Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
Ngāti Maru	<p>Engagement Letter sent to Ngāti Maru Rūnanga Trust on 15/07/25.</p> <p>Follow up email sent to David Taipari and Kelly Ngamane on 24/07/25.</p> <p>A subsequent email follow-up to David Taipari and Kelly Ngamane was performed on 8/08/25.</p> <p>An unanswered telephone call to Nikky Fisher was performed on 19/09/25. A voice message was left on her phone.</p> <p>A formal notification letter was sent to Ngāti Maru on 22/01/26.</p>	<p>David Taipari - CE</p> <p>Kelly Ngamane – Taiao Contact</p> <p>Nikky Fisher</p>	<p>After a series of follow up emails, a contact number for Nikky Fisher was sought from the Ngāti Maru website. I contacted the mobile phone number on 19/09/25 and left a voice message for Nikky. Unfortunately direct consultation and engagement with Ngāti Maru did not eventuate.</p> <p>A formal notification letter was sent to Ngāti Maru from Corrections on 22/01/26 to inform the Iwi/Mana Whenua that Corrections intends to lodge its substantive application for the Auckland Prison capacity increase proposal on 1 April 2026, and that if the Iwi/Mana Whenua had any comments and queries on the proposal, that be provided by 24/02/26 (20 working days). No response was received from Ngāti Maru.</p>
Ngāti Rehua Ngātiwai ki Aotea	<p>Engagement Letter sent to Ngāti Rehua Ngātiwai ki Aotea on 15/07/25 to the following email [REDACTED]. Was advised on 21/07/25 that the letter and email was undelivered to this email.</p> <p>Was unable to find another email address for Ngāti Rehua Ngātiwai ki Aotea.</p> <p>A phone number was on the Ngāti Rehua Ngātiwai ki Aotea website. Phone number 021 067 4661 was called on 10/09/25.</p>		<p>After the follow up email, and voice message left mobile phone number on website, no further follow ups were undertaken.</p> <p>A formal notification letter was sent to Ngāti Rehua Ngātiwai ki Aotea from Corrections on 22/01/26 to inform the Iwi/Mana Whenua that Corrections intends to lodge its substantive application for the Auckland Prison capacity increase proposal on 1 April 2026, and that if the Iwi/Mana Whenua had any comments and queries on the proposal, that be provided by 24/02/26 (20 working days). No response was received from Ngāti Rehua Ngātiwai ki Aotea.</p>

Consultation Record

Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
	<p>There was no response; a voice message was left.</p> <p>A formal notification letter was sent to Ngāti Rehua Ngatiwai ki Aotea on 22/01/26.</p>		
Ngāti Tamaterā	<p>Engagement Letter sent to Ngāti Tamaterā Treaty Settlement Trust on 15/07/25.</p> <p>Follow up email sent to Eddie Manukau on 24/07/25.</p> <p>A subsequent email follow-up to Eddie Manukau was performed on 8/08/25.</p> <p>A subsequent email follow-up to Eddie Manukau was performed on 8/09/25.</p> <p>An unanswered telephone call to Anthony Royal (Chairperson) was performed on 19/09/25. A voice message was left on his phone.</p> <p>A formal notification letter was sent to Ngāti Tamaterā on 22/01/26.</p>	<p>Eddie Manukau – RMA Contact</p> <p>Anthony Royal - Chairperson</p>	<p>On the Te Kahui Māngai website, under the Ngāti Tamaterā Treaty Settlement Trust, was a phone number 021 431 848. It was assumed that it was for RMA contact Edward Manukau, however it was for the Chairperson Anthony Royal.</p> <p>This phone number was called on 19/0925. A voice message was left on Mr Royal’s phone.</p> <p>Unfortunately direct consultation and engagement with Ngāti Tamaterā did not eventuate.</p> <p>A formal notification letter was sent to Ngāti Tamaterā from Corrections on 22/01/26 to inform the Iwi/Mana Whenua that Corrections intends to lodge its substantive application for the Auckland Prison capacity increase proposal on 1 April 2026, and that if the Iwi/Mana Whenua had any comments and queries on the proposal, that be provided by 24/02/26 (20 working days). No response was received from Ngāti Tamaterā.</p>


Consultation Record			
Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
Ngāti Te Ata Waiohua	<p>Engagement Letter sent to Ngāti Te Ata Waiohua on 15/07/25.</p> <p>Engagement Letter was sent again to Ngāti Te Ata Waiohua on 24/07/25.</p> <p>Follow up email sent to Karl Flavell on 8/08/25.</p>	<p>Karl Flavell – Taiao Manager</p> <p>Paora Puru - Kaimahi</p>	<p>Initial engagement letter was sent to inactive email addresses. Permission was asked of Karl Flavell if engagement letter/email could be sent to personal his email address. This was confirmed.</p> <p>Correspondence with Karl Flavell and Paora Puru, with online meeting arranged for 27 August 2025.</p> <p>In the online meeting and during discussions, Paora Puru advised that Ngāti Te Ata Waiohua will defer to Ngāti Whātua whānau whānui. Meeting was performed with meeting notes (and record of meeting) therein.</p> <p>Email confirmation is included below.</p> <p>No further engagement was pursued with Ngāti Te Ata Waiohua.</p>
Ngāti Wai	<p>Engagement Letter sent to Ngātiwai Trust Board on 15/07/25.</p> <p>Follow up email sent to Clive Stone on 24/07/25.</p> <p>A subsequent email follow-up to Clive Stone was performed on 8/08/25.</p> <p>Another email follow up was sent to Clive Stone on 8/09/25, but a second email address was obtained from another iwi/mana whenua, so email was sent to both email addresses.</p>	<p>Clive Stone – Kura Taiao Lead</p>	<p>Spoke to Clive Stone (Taiao Manager) by telephone on 19/09/25.</p> <p>I introduced myself and the Auckland Prison fast-track proposal. Clive sought clarity on a number of matters about the proposal and engagement with iwi/mana whenua.</p> <p>The telephone call concluded with Clive advising that they will defer to Te Kawerau ā Maki in this situation.</p> <p>After the telephone meeting, an email was sent to Clive to confirm consultation and Ngāti Wai deferral to Te Kawerau ā Maki.</p> <p>No further engagement was pursued with Ngāti Wai.</p>

Consultation Record			
Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
	An answered telephone call to Clive Stone was performed on 19/09/25.		
Hauraki Māori Trust Board	<p>Engagement Letter sent to the Hauraki Māori Trust Board on 15/07/25.</p> <p>An unanswered telephone call to Nikky Fisher was performed on 19/09/25. A voice message was left on her phone.</p> <p>A formal notification letter was sent to the Hauraki Māori Trust Board on 22/01/26.</p>	Nikky Fisher	<p>A contact number for Nikky Fisher was sought. I contacted the mobile phone number on 19/09/25 and left a voice message for Nikky. Unfortunately direct consultation and engagement with the Hauraki Māori Trust Board did not eventuate.</p> <p>A formal notification letter was sent to Ngāti Pāoa from Corrections on 22/01/26 to inform the Iwi/Mana Whenua that Corrections intends to lodge its substantive application for the Auckland Prison capacity increase proposal on 1 April 2026, and that if the Iwi/Mana Whenua had any comments and queries on the proposal, that be provided by 24/02/26 (20 working days). No response was received from Ngāti Pāoa.</p>
Houkura Independent Māori Statutory Board	<p>Engagement Letter sent to Houkura Independent Māori Statutory Board on 15/07/25.</p> <p>Engagement Letter was sent again to Houkura Independent Māori Statutory Board on 24/07/25 to CEO and Chairperson.</p>	<p>David Taipari – Chairperson</p> <p>Leesah Murray – CE</p> <p>Caleb Hamilton – Senior Advisor</p>	<p>Received an email from Caleb Hamilton on 15/07/25 advising that letter be sent to Chairperson David Taipari and CEO Leesah Murray.</p> <p>Received email from CEO Leesah Murray on 15/08/25 advising that the Houkura Board acknowledged the proposal but advised that no further consultation with Houkura is necessary, and that Corrections engage directly with iwi/mana whenua.</p> <p>Formal letter confirm deferral to iwi/mana whenua is included below.</p>

Consultation Record			
Iwi/Mana Whenua	Description of Engagement	Contact Person	Feedback from Iwi/Mana Whenua
			No further engagement was pursued with Houkura.
Tupuna Maunga Authority	Engagement Letter sent to Tupuna Maunga Authority on 15/07/25. Follow up email sent to the Tupuna Maunga Authority on 10/09/25.	Bizhan Rahnama – Kaitohutohu Tūpuna Maunga/Co-Governance Advisor	Email received from Bizhan Rahnama on 10/09/25. The email advised that the Tūpuna Maunga Authority do not hold any interests in Pāremoremo. Email confirmation is included below. No further engagement was pursued with the Authority.
Marine and Coastal Area (Takutai Moana) Applicant Ngāpuhi Nui Tonu – Te Kotahitanga Marae	Engagement Letter sent to MACA Applicant Ngāpuhi Nui Tonu – Te Kotahitanga Marae on 15/07/25. Follow up email sent to Joseph Robert Kingi on 24/09/25.	Joseph Kingi – Contact Person	Email address was the only contact details available. No further engagement was pursued with the MACA Applicant.
Marine and Coastal Area (Takutai Moana) Applicant Ngāti Kawau and Te Waiariki Korora	Engagement Letter sent to MACA Applicant Ngāti Kawau and Te Waiariki Korora on 15/07/25. Follow up email sent to Louisa Collier on 24/09/25.	Louisa Collier – Contact Person	Email address was the only contact details available. No further engagement was pursued with the MACA Applicant.

Deferral Confirmation from Iwi/Mana Whenua & Māori Organisations

Email from Te Ahiwaru Trust

 **Kowhai Olsen** [redacted]
to me ▾ Fri, Jul 25, 10:18 AM ☆ ↶ ⋮


Atamaarie e te whanaunga James,

On Te Ahiwaru behalf.
From an RM / Ahikaa perspective, I recommend a deferred and robust engagement with our Ngaati Whaatua Orakei whanaunga. Te Ahiwaru is likely to want to hui on the Social impact of the increase and effects on our Whaiora in confinement.

So not sure if our engagement is suited at this stage of your inquiry?


Engari, e hiahia tonu ana te hui...paanui mai
I'm free after 4pm on both Monday and Tuesday (the week of the 4th)

I hope you're well
Mauri ora!



Kowhai Olsen
Resource Management Officer / Taiao Lead
Te Ahiwaru Trust
[redacted]

Email from Ngāti Tamaoho Trust

 **Ben Leonard** [redacted]
to Edith, Lucie, me ▾ Sun, Jul 27, 9:20 PM ☆ ↶ ⋮


Kia ora koutou,

Just checking, is this for the Paaremoremo site? If so we defer to our whanaunga Te Kawerau a Maki.

Ngaa mihi
Ben

⋮
⋮

Email from Ngāti Manuhiri Settlement Trust

 **Nicola Rata-MacDonald** [redacted]
to Edward, me, Eddie ▾ Mon, Sep 8, 12:33 PM ☆ ↶ ⋮

Kia ora James

I hope my email finds you and your whanau well.

Ngati Manuhiri support and defer to Te Kawerau a Maki to lead on this kaupapa.

Regards
Nicola MacDonald

Email from Te Uri o Hau Settlement Trust

Fiona Kemp [redacted] to RMA, Cindy, me Mon, Jul 28, 8:00AM ☆ ↶ ⋮


Tēnā koe James,

Āe, e maumahara ana ahau i a koe e hoa. The Environs team is still working with Amy on the WAI app, which is coming along really nicely. My apologies for the delay in coming back to you.


I have to confess I'm a bit confused as to why we are being consulted on this proposal as it is not within our rohe (rohe map below). And for this reason, we will defer to iwi/hapū that are mana whenua in the area.

I wonder if it is part Auckland Council's 19 iwi/hapū or the fast-tracking process to engage PSGs. Be good to know why we are in the mix to consult on this proposal.

Aku mihi e hoa for reaching out.



Nāku noa,



Fiona Kemp
Partnerships Manager
Te Uri o Hau Settlement Trust
2/5 Hunt St, PO Box 657, Whangārei 0140, New Zealand

Wāea | [redacted]
Imāira | [redacted]
Paetukutuku | www.uriohau.com

Email from Ngaati Te Ata Waiohua

Paora Puru to me Wed, Aug 27, 1:19PM ☆ ↶ ⋮

Kia ora James,

Following on from our hui today, I'm writing to confirm that Ngāti Te Ata Waiohua will defer this kaupapa to Ngāti Whātua ki Kaipara and Te Kawerau a Maki.

Ngā mihi,
Paora


Email from the Tupuna Maunga Authority

Maunga Authority to Maunga, me Wed, Sep 10, 3:49PM ☆ ↶ ⋮

Tēnā koe James

Thank you for your correspondence. If this project relates to the Auckland Prison (Paremoremo), please be advised that the Maunga Authority does not hold any interest in it. We appreciate you reaching out to us.

Ngā mihi



Bizhan Rahnama
Kaitohutohu Tupuna Maunga/Co-ordinating Advisor
www.maunga.nz www.aucklandcouncil.govt.nz

Email and Letter from Houkura (Independent Māori Statutory Board)


L **Leesah Murray** [redacted]
to Mate, David, Taff, AM, me ▾

Fri, Aug 15, 2:00 PM ☆ ↶ ⋮

Tēnā koe,

Please find attached a response to the correspondence received from Ara Poulama.

Ngā mihi
Leesah Murray



Alastair Turrell
Deputy Chief Executive – Infrastructure and Digital Assets
Ara Poutama Aotearoa – Department of Corrections

15 August 2025

Tēnā koe Alastair,

Thank you for the correspondence received on 22 July 2025, outlining engagement on a proposal to increase the prison population at Paremoremo Auckland Prison.

The Houkura – Independent Māori Statutory Board (Houkura) received the correspondence at their August Board meeting, and have provided feedback, as outlined below:

1. Engagement should occur directly with iwi and mana whenua in Tāmaki Makaurau.
2. Houkura would not be an engagement stakeholder for this kaupapa, as the engagement needs to be direct with iwi and mana whenua.
3. Houkura will liaise with Auckland Council to ensure that Auckland Council is responding to this matter and provide updates to Houkura.
4. Houkura is focused on advocacy that is relative to its statutory instrument, He Whenua Makaurau – Issues of Significance to Māori in Tāmaki Makaurau. This report conducted comprehensive engagement with all 19 iwi and various mātāwaka groups in Tāmaki Makaurau. Please refer to the link for a copy of [He Whenua Makaurau](#).

Houkura is also aware that a number of iwi have already received direct correspondence on this matter from Ara Poutama.

I trust the above provides you with further clarity on engaging with iwi and mana whenua in Tāmaki Makaurau Auckland.

Ngā mihi



Leesah Murray
Pouwhakarae – Chief Executive Officer
Houkura - Independent Māori Statutory Board

CC: David Taipari – Chair of Houkura – Independent Māori Statutory Board
Matt Webb – Lead Adviser Māori Partnerships, Ara Poutama
James Whetū – Whetū Consultancy Group

Record of Online/Phone Meeting with Iwi/Mana Whenua

RECORD/MINUTES OF KŌRERO

FAST-TRACK PROPOSAL: Auckland Prison Capacity Increase

IWI ORGANISATION: Te Rūnanga o Ngāti Whātua

REPRESENTATIVE(S):	Pera Paniora (In-House Solicitor)	DATE:	4 August 2025
METHOD:	Online Hui	TIME:	1pm

KAUPAPA: Mihi Timatanga and Maramatanga - Introduce the Auckland Prison Proposal

Documents sent to Te Rūnanga o Ngāti Whātua before the meeting:

1. Letter requesting Engagement with Te Rūnanga o Ngāti Whātua
2. Information Booklet – Five-page document that provides an outline of the proposed Auckland Prison Proposal

Notes:

- An online hui between Pera Paniora (for Te Rūnanga o Ngāti Whātua) and James Whetu (for Corrections)
- No agenda was set for the online hui
- Whakawhanaungatanga
- Discussion
 - Kōrero from James
 - Introduced the Auckland Prison proposal (consistent with Information Booklet), and advised that the approvals sought via Fast-track Approvals Act process are:
 - Alteration to an existing designation
 - Resource consent for stream works
 - Precautionary archaeological authority, and
 - Wildlife permit
 - Outlined that Ara Poutama recognises Ngāti Whātua as a mana whenua in Pāremoremo and referred to the current draft [Tā kai Hono agreement](#) between the two entities.
 - Also highlighted that the Auckland Prison has a shared RFR interest (Ngāti Whātua o Kaipara and Te Kawerau ā Maki).
 - Kōrero from Pera
 - Shared that this fast-track proposal is of interest to Te Rūnanga o Ngāti Whātua and that the iwi will want to do a cultural impact assessment for the application.
 - Sought clarity on timelines and budget to enable Te Rūnanga o Ngāti Whātua to appropriately be engaged by Ara Poutama in the proposal.

- Outlined that Te Rūnanga o Ngāti Whātua will work with Ngāti Whātua Ōrākei and Ngāti Whātua o Kaipara.
- Also shared about the role of Te Hā Oranga
- In response, James outlined that he hadn't heard back from either Ngāti Whātua Ōrākei or Ngāti Whātua o Kaipara (at time of online hui), and would greatly appreciate a collective Ngāti Whātua approach in the engagement in this proposal and in the preparation of a CIA report.
- In closing, James outlined that he will send further information to Pera to help inform a fee proposal from Te Rūnanga o Ngāti Whātua, and proposed that their subsequent hui would be in-person.
- Hui closed at 2pm.

RECORD/MINUTES OF KŌRERO

FAST-TRACK PROPOSAL:	Auckland Prison Capacity Increase		
IWI ORGANISATION:	Waikato-Tainui / Te Whakakitenga o Waikato		
REPRESENTATIVE(S):	Jaeden Falwasser (Pou Taiao)	DATE:	8 August
	Te Makarini Mapu (Senior Planner)		2025
	Johnine Davis (Hapori Manager)		
METHOD:	Online Hui	TIME:	1pm

KAUPAPA: Mihi Timatanga and Maaramatanga - Introduce the Auckland Prison Proposal

Documents sent to Waikato-Tainui before the meeting:

1. Letter requesting Engagement with Waikato-Tainui / Te Whakakitenga o Waikato
2. Information Booklet – Five-page document that provides an outline of the proposed Auckland Prison Proposal

Notes:

- An online hui with three representatives for Waikato-Tainui and James Whetu (for Corrections).
- Invitation was also sent to the following but were unable to attend:

- Waikato-Tainui Pou Matua – Ngaa Taonga Tuku Iho (GM Heritage & Identity)
- Waikato-Tainui Programme Director Mokopuna Ora¹⁰
- Waikato-Tainui Project Advisor – Taiao
- No agenda was set for the online hui
- Discussion
 - Koorero from James
 - Introduced the Auckland Prison Proposal (consistent with Information Booklet), and advised that the approvals sought via Fast-track Approvals Act process are:
 - Alteration to an existing designation
 - Resource consent for stream works
 - Precautionary archaeological authority, and
 - Wildlife permit
 - Outlined that Ara Poutama acknowledges their commitment under the Kiingitanga Accord
 - Highlighted that the Auckland Prison has a shared RFR interest resulting from Ngāti Whātua o Kaipara and Te Kawerau ā Maki treaty settlement and their respective legislation.
 - Koorero from Jaedyn and Te Makarini
 - Informed that Waikato-Tainui have to assess the proposal
 - Advised that a fast-track proposal consultation form is available for use
 - Further advised that although the fast-track proposal has requested engagement with the Taiao team, the views of Waikato-Tainui’s Hapori team are important to inform any response from Waikato-Tainui.
 - Koorero from Johnine
 - Provided an overview of the work and activities of Hapori
 - Outlined active role in tribal health/hauora/koiora, and shared Waikato-Tainui position (including submission points) on the Pae Ora (Healthy Futures) Act 2022
 - Expressed that intergenerational trauma is real and the actions of the team/Waikato-Tainui to intercede, advocate, and find/deliver solutions

¹⁰ Programme Director Mokopuna Ora sent an email to James Whetu seeking connection with appropriate personnel within Corrections on a specific matter. The Programme Director Mokopuna Ora was connected with the National Manager Māori Partnerships in Corrections.

- Johnine advised she opposes the proposal (prison capacity increase) for a number of reasons, some are identified below:
 - Prisons are not a facility to wellness
 - Investment in prison should go towards better suited services
 - Legacy practice in addressing criminal activities of Maaori
 - Ask questions also about the care and wellbeing (manaaki) of prisoner and families, as well as staff
- In response to Johnine’s koorero, James acknowledged the matters expressed and the reasons for the position of opposition
- In closing, James outlined that when he has all the relevant technical reports, he will fill out the consultation form and send to Te Makarini alongside link to shared folder.
- Hui closed at 2pm.

RECORD/MINUTES OF KŌRERO

FAST-TRACK PROPOSAL:	Auckland Prison Capacity Increase		
IWI ORGANISATION:	Ngā Maunga Whakahii o Kaipara (includes Kaipara Commercial)		
REPRESENTATIVE(S):	Daniel Clay (Tumuaki/CE)	DATE:	21 August 2025
METHOD:	Online Hui	TIME:	11:30am

KAUPAPA: Mihi Timatanga and Maramatanga - Introduce the Auckland Prison Proposal

Documents sent to Ngā Maunga Whakahii o Kaipara before the meeting:

1. Letter requesting Engagement with Ngā Maunga Whakahii o Kaipara (hereon “NMWoK”)
2. Information Booklet – Five-page document that provides an outline of the proposed Auckland Prison Proposal

Notes:

- Following email correspondence with Malcolm Paterson (Tumuaki/CE for NMWoK), an invitation to Daniel Clay (Tumuaki/CE for NMWoK Commercial) was advised.

- Apologies were received from Malcolm on the morning of online hui. Hui was between Daniel Clay and James Whetu (for Corrections)
- No agenda was set for the online hui
- Discussion
 - Kōrero from James
 - Introduced the Auckland Prison Proposal (consistent with Information Booklet), and advised that the approvals sought via Fast-track Approvals Act process are:
 - Alteration to an existing designation
 - Resource consent for stream works
 - Precautionary archaeological authority, and
 - Wildlife permit
 - Outlined that Ara Poutama recognises Ngāti Whātua o Kaipara as a mana whenua in Pāremoremo and noting that the Auckland Prison has a shared RFR interest (Ngāti Whātua o Kaipara and Te Kawerau ā Maki).
 - Informed that an online hui with Pera Paniora (Te Rūnanga o Ngāti Whātua) has also been undertaken prior to this hui.
 - Advised Daniel that discussions with Eddie Ng (Senior Advisor – Infrastructure and Digital Assets with Corrections) had been undertaken to understand the RFR and Deferred Selection Process with NMWoK (and Te Kawerau ā Maki)
 - Kōrero from Daniel
 - Shared that this fast-track proposal is of interest to NMWoK and provided an overview of NMWoK interests in Auckland Prison and wider area
 - Advised that he had previously spoken to Craig Eskine (RMA Lead, Prison Capacity for Corrections) and Eddie on the proposal.
 - Further advised that in the absence of Malcolm in the hui, he won't speak on specific cultural environmental concerns/matters but can speak to the commercial interests of NMWoK in Auckland Prison, specifically the Prison Village. Malcolm may want to do a CVA/CIA.
 - Sought clarification with the fast-track proposal, specifically the alteration to Auckland Prison designation and separation of Prison Village and current housing stock.
 - Outlined clear understanding planning matters (e.g underlying zoning) and advised that NMWoK did not want to inherit planning issues
 - Inquired about the timing of lodgment.
 - Advised that NMWoK is happy to discuss shared interests with Corrections alongside Te Kawerau ā Maki.

- Closed by asking from James the following:
 - Aspects of Fast-Track Approvals Act 2024 for iwi to participate
 - Copy of Technical Reports
- In closing, James agreed to provide the requested information and will seek to schedule a hui with Malcolm to discuss and clarify any further NMWoK matters
- Hui closed at 12:30pm.

RECORD/MINUTES OF KŌRERO

FAST-TRACK PROPOSAL:	Auckland Prison Capacity Increase		
IWI ORGANISATION:	Ngaati Te Ata Waiohua		
REPRESENTATIVE(S):	Pāora Puru (Taiao Advisor)	DATE:	27 August 2025
METHOD:	Online Hui	TIME:	1pm

KAUPAPA: Mihi Timatanga and Maramatanga - Introduce the Auckland Prison Proposal

Documents sent to Ngaati Te Ata Waiohua before the meeting:

1. Letter requesting Engagement with Ngaati Te Ata Waiohua
2. Information Booklet – Five-page document that provides an outline of the proposed Auckland Prison Proposal

Notes:

- Following email correspondence with Karl Flavell (Taiao Manager for Ngaati Te Ata Waiohua), an online hui with Pāora Puru was arranged.
- No agenda was set for the online hui
- Discussion
 - Kōrero from James
 - Introduced the Auckland Prison Proposal (consistent with Information Booklet), and advised that the approvals sought via Fast-track Approvals Act process are:
 - Alteration to an existing designation
 - Resource consent for stream works
 - Precautionary archaeological authority, and
 - Wildlife permit

- Highlighted that the Auckland Prison has a shared RFR interest resulting from Ngāti Whātua o Kaipara and Te Kawerau ā Maki treaty settlement and their respective legislation.
- Kōrero from Pāora
 - Shared the hītori and whakapapa of Ngaati Te Ata in Tāmaki Makaurau and relationship with the other iwi/mana whenua in Tāmaki Makaurau.
 - Outlined his role to represent Ngaati Te Ata Waiohua with Crown agencies (such as Corrections).
 - Inquired further about the fast track proposal
- In response to Pāora request, James shared on screen the Auckland Unitary Map to show location of the Auckland Prison.
- Immediately after showing location, Pāora informed James that he mistakenly thought the fast-track proposal was Mount Eden rather than Pāremoremo, and advised that Ngaati Te Ata Waihoua will defer to Ngāti Whātua. Therefore no further engagement with Ngaati Te Ata is necessary.
- Pāora advised an email will be sent to James confirming this position.
- Hui closed at 1:45pm.

RECORD/MINUTES OF KŌRERO

FAST-TRACK PROPOSAL:	Auckland Prison Capacity Increase		
IWI ORGANISATION:	Ngaati Whanaunga		
REPRESENTATIVE(S):	Michael Baker (Environmental Officer)	DATE:	9 September 2025
METHOD:	Telephone	TIME:	10am

KAUPAPA: Mihi Timatanga and Maaramatanga - Introduce the Auckland Prison Proposal

Documents sent to Ngaati Whanaunga before the meeting:

1. Letter requesting Engagement with Ngaati Whanaunga
2. Information Booklet – Five-page document that provides an outline of the proposed Auckland Prison Proposal

Notes:

- Following email correspondence with Pongarauhine Renata (General Manager for Ngaati Whanaunga) and Michael Baker.
- Initial emails from Michael to James advised that consultation with Corrections, and the preparation of a CVA and CIA, by Ngaati Whanaunga is necessary.
- Scheduling an online hui was difficult so James contacted Michael by phone.
- Whakawhanaungatanga
- Discussion
 - Koorero from James
 - Introduced the Auckland Prison Proposal (consistent with Information Booklet), and advised that the approvals sought via Fast-track Approvals Act process are:
 - Alteration to an existing designation
 - Resource consent for stream works
 - Precautionary archaeological authority, and
 - Wildlife permit
 - Highlighted that the Auckland Prison has a shared RFR interest resulting from Ngāti Whātua o Kaipara and Te Kawerau ā Maki treaty settlement and their respective legislation.
 - Acknowledged email correspondences and outlined discussions with Corrections and Boffa Miskell (planning agent) was required to set up process for remuneration of Ngaati Whanaunga.
 - Inquired whether Michael could provide a formal fee proposal capturing work related to site visit, review of reports and preparation of CVA and CIA.
 - Koorero from Michael
 - Clarified importance for Ngaati Whanaunga to be consulted by Corrections, and informed James on the interest of Ngaati Whanaunga in Pāremoremo
 - Advised reasoning for CVA and CIA reporting and methodology
 - Further advised that fee proposal will be sent to James shortly thereafter the phone koorero
- In closing, James outlined that he will send a follow up email to confirm discussion and request for fee proposal(s).
- Hui closed at 10:50pm.

RECORD/MINUTES OF KŌRERO

FAST-TRACK PROPOSAL:	Auckland Prison Capacity Increase		
IWI ORGANISATION:	Te Kawerau ā Maki		
REPRESENTATIVE(S):	Edward Ashby (Tumuaki/CE)	DATE:	16
	Ashleigh McDonald (Kaiārahi Taiao)		September 2025
METHOD:	Online Hui	TIME:	9:30am

KAUPAPA: Mihi Timatanga and Maramatanga - Introduce the Auckland Prison Proposal

Documents sent to Te Kawerau ā Maki before the meeting:

1. Letter requesting Engagement with Te Kawerau ā Maki
2. Information Booklet – Five-page document that provides an outline of the proposed Auckland Prison Proposal

Notes:

- Following email correspondence, an online hui was held on 16 September 2025.
- No agenda was set for the online hui
- Karakia Tūwhera and Whakawhanaungatanga
- Discussion
 - Kōrero from James
 - Introduced the Auckland Prison Proposal (consistent with Information Booklet), and advised that the approvals sought via Fast-track Approvals Act process are:
 - Alteration to an existing designation
 - Resource consent for stream works
 - Precautionary archaeological authority, and
 - Wildlife permit
 - Outlined that Ara Poutama recognises Te Kawerau ā Maki as a mana whenua in Pāremoremo and noting that the Auckland Prison has a shared RFR interest with Ngāti Whātua o Kaipara.
 - Informed that an online hui with Daniel Clay (at Ngā Maunga Whakahii o Kaipara Commercial) had been undertaken prior to this hui.

- Advised Edward and Ashleigh that discussions with Eddie Ng (Senior Advisor – Infrastructure and Digital Assets with Corrections) had been undertaken to understand the RFR and Deferred Selection Property process with Te Kawerau ā Maki (and Ngā Maunga Whakahii o Kaipara).
- Inquired with Edward and Ashleigh about process for cultural impact assessment
- Kōrero from Edward
 - Advised the importance of Te Kawerau ā Maki interests in Pāremoremo and Auckland Prison (includes Prison/Pāremoremo Village)
 - Further advised that the land (Prison/Pāremoremo Village) did not need to be determined surplus for Deferred Selection Property process, and the outlined an earlier setback/issue that occurred with Corrections in this regard
 - Expressed a view on the use of the fast-track process for the Auckland Prison
 - Shared that an assessment by Te Kawerau ā Maki is important and necessary to clearly understand the extent of effects/impacts on Te Kawerau ā Maki values and interests
 - Informed that Te Kawerau ā Maki once had a marae (includes historic occupation) in proximity to the Auckland Prison
 - With cultural impact assessment, advised that Ashleigh will be point of contact to consider the values and interests of Te Kawerau ā Maki, and to send documentation to Ashleigh
 - Sought clarification with the fast-track proposal, specifically the alteration to Auckland Prison designation and separation of Prison Village and overall details of the Auckland Prison Proposal
 - Queried about infrastructure separation and title separation
 - Inquired about the timing of lodgment.
 - Advised that Te Kawerau ā Maki happy to discuss shared interests with Corrections alongside Ngā Maunga Whakahii o Kaipara
 - Closed by asking from James the following:
 - Will there be, or are there, conditions to include Te Kawerau ā Maki in works (e.g Outline Plan process) to development within Auckland Prison, and to undertake planting etc
 - Asked if the tangata whenua conditions from Waikeria Prison process could be sent through for review by Te Kawerau ā Maki
- In closing, James agreed to provide the requested information and will email connect Edward and Eddie regarding RFR/DSP matters, and to schedule hui with Daneil Clay.

- Hui closed at 10:10am.

Appendix C Cultural Values/Impact Assessment Reports

Cultural Values and Impact Assessments

Auckland Prison Capacity Increase Proposal

Prepared by
Ngaati Whanaunga Incorporated Society
14 November 2025



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1 Whakaraapopotanga

This report comprises Ngaati Whanaunga's cultural values and impact assessment relating to the Department of Correction's proposal to increase the capacity of the Auckland Prison. The Department an application to the Environmental Protection Authority under the fast-track process for an alteration to the existing Auckland Prison designation in the Auckland Unitary Plan, resource consents to extend the piping of some streams within the designation, and other approvals.

Ngaati Whanaunga provides this report anticipating that it will assist the Department to better understand the impacts of the proposal, and enable integration of the considerations of this report into the progressing of its various application and the subsequent development.

In writing this report, we have taken an holistic approach, and thus it should be read as a useful set of guidelines and reference points that, in the context of our cultural values, provide insight and opportunity for, ultimately, the improved management of Aotearoa's largest prison; not just for the tendering of applications for planning and regulatory approvals to expand the same.

In this report, we identify cultural values and make an assessment of the impact of the proposal on these. In doing so, we have also made evaluations of all technical assessments at hand at the time of writing. In the end, we arrive at a set of six recommendations. They are:

1. Where appropriate, include *iwi*, *hapuu* and *whaanau* in restorative justice and rehabilitation programmes.
2. Engage *iwi* groups in helping individuals make connections with their *whakapapa*, *marae* and *iwi*.
3. Establish well-appointed dedicated spaces in the expanded prison facility for *whaanau* visits and cultural activities such as *poowhiri* and *waananga*; and, provide for *iwi* inclusion in culturally safe use and management of these spaces.
4. Investigate mentorship programmes, including *kaumaatua* and *kuia* as mentors.
5. Engage *iwi* groups to lead *waananga* on *tikanga* for both *mauhere* and staff.
6. Provide for *iwi* involvement (including monitoring) in the Landscape Mitigation and Ecological Mitigation and Enhancement Plan (LMEEP), lizard salvage and accidental discovery protocols.

Ngaati Whanaunga would welcome all opportunities to work with the Department in implementing these and any other initiatives related to the project.

2 He koorero whakataki

This report was commissioned by the Department of Corrections and assesses both the cultural values and cultural impact on Ngaati Whanaunga of the proposal to alter the existing designation at Auckland Prison, from the current designation maximum of 681 to 1,220 people.

Ngaati Whanaunga provides this report anticipating that the Department will more readily understand the impact of the proposal on Ngaati Whanaunga's cultural integrity and socioeconomic cohesion. Once thus informed, we hope that the Department may integrate these considerations into the development of its various applications for resource consents and permits, as well as its future development and management of the prison as enabled by this consenting process. Thus, this report should be read as a useful set of guidelines and reference points that provide insight, context and opportunity for, ultimately, the improved management of Aotearoa's largest prison.

In presenting the report in this way, we acknowledge that its originating commission was set in the framework of an application under fast-track processes for a designation alteration, resource consents, and other approvals; and, others might expect that the report would stay in that narrow lane. However, Ngaati Whanaunga is not thus compartmentalised in expressing, sharing and applying our *tikanga*. All of Ngaati Whanaunga *tikanga* has the purpose of uplifting and sustaining people and our environment, and to this end this report has been written and presented.

From this section, the report proceeds with a brief discussion on assessments of cultural values and impact, followed by *Te Tuu o Ngaati Whanaunga*, our place in *Taamaki* and our connection with *te taiao*, setting out the whakapapa and cultural frame of reference for the report. Evaluations of each of the technical assessments that were available at the time of writing are made before wrapping up our presentation in a summary and recommendatory form.

3 He Arotake Tikanga me Te Whakaaweawe

Cultural values assessments and cultural impact assessments are two different but connected things. Because both assessments are made and presented in this single report, understanding their connectedness is crucial. In this section, we set out below an overview of their differences and connectedness, and why Ngaati Whanaunga believes they matter for

planning, decision-making purposes, and ultimately for the operation of the expanded prison facility.

3.1 Arotake tikanga

The main goal of the cultural values assessment (CVA) component of this report is to identify and describe the cultural values of Ngaati Whanaunga.

This CVA component focuses on understanding key cultural elements that define Ngaati Whanaunga, like *whakapapa*, *tikanga taiao*, *taha wairua*, *kaitiakitanga* and *maatauranga Whanaunga*. The CVA provides a glimpse into Ngaati Whanaunga's cultural identity, which traditionally are often expressed through shared memories, stories and kinship ties.

The CVA component of this report provides a well-rounded understanding of the cultural values of Ngaati Whanaunga. This understanding is essential for making plans and taking actions that respect these values, leading to development practices that are culturally sensitive and sustainable in the long run.

3.2 Whakaaweawe

The main goal of the cultural impact assessment (CIA) is to look at how a proposal could affect *tikanga Whanaunga*. The CIA examines how the proposal could positively or negatively impact our heritage and identity and is key for spotting misalignment with and possible negative impacts on our cultural makeup before they happen.

Typically, CIAs look at the risk of losing important cultural sites, traditions, and practices due to proposed development; in this case, increasing Auckland Prison capacity in the manner proposed.

3.3 Oo raaua hononga

Whereas the CVA element of this report focuses on exploring and understanding our culture, the CIA element looks at how the project might affect that from the outside. Presented and read together in this report, both assessments are important for making sure that the Department's proposal and subsequent development consider cultural preservation while pursuing its expansion goal.

4 Te Tuu o Ngaati Whanaunga

We set out in this section the whakapapa, principles and values that underpin Ngaati Whanaunga.

Ngaati Whanaunga is a sovereign iwi that is made up of several distinct *hapuu* and whaanau.

4.1 Whakapapa

Ngaati Whanaunga descends from Marutuahu. Whanaunga's father was Marutuahu. Marutuahu is the name of *te whakaminenga o Marutuahu*, the Marutuahu confederation of Pare Hauraki tribes.

Marutuahu married a Te Uri o Pou woman named Paremoehau, and from this union came Whanaunga among others. Whanaunga became a leader of the Marutuahu iwi and hapuu following his father's death and is the eponymous ancestor of Ngaati Whanaunga.

4.1.1 Te Whakaminenga o Marutuahu

Te Whakaminenga o Marutuahu is the confederation of Marutuahu *iwi*.

By definition, a confederation is a collective of sovereign entities that choose to unite for a common purpose. And so it is with Marutuahu.

The confederation comprises *iwi* who are descended from Marutuahu's marriages to two sisters from Ngaati Pou (*te uri o Poutukeka*) of Wharekawa and Taamaki, daughters of Ruahiore, named Paremoehau and Hineurunga. The *iwi* who constitute this *whakaminenga*, have taken the names of the children from the marriages described above.

From the first marriages came Tamatepoo, Tamateraa and Whanaunga (Ngaati Whanaunga).

From the second marriage came Te Ngako and Taurakapakapa.

These *tuupuna* are the progenitors of the tribes that make up the many hapuu of the Marutuahu of Pare Hauraki.

Tamatepoo consists of (among others): Ngaati Rong-uu, Ngaati Pakira, and Te Uringahau; Ngaati Tamateraa (of Tamateraa); Ngaati Whanaunga (of Whanaunga); Ngaati Maru (of Ngako and Taurakapakapa); and Ngaati Paaoa (of Tamateraa's granddaughter Tukutuku and her husband Paaoa of Waikato); and (all the aforementioned) *hapuu*.

4.1.2 Ngaa Hapuu o Ngaati Whanaunga

Te Mateawa, Ngaati Karaua, Ngaati Kotinga, Ngaati Pakira, Ngaati Te Aute, Ngaati Ngaropapa, Ngaati Rangiaohia, Ngaati Ramuri, Ngaati Tauaiwi, Te Rapupo, Ngaati Piri, Ngaati Hinerangi, Ngaati Ngaupokopoko, Ngaati Puku, Ngaati Matau, Ngaati Rangiura, Ngaati Koheru, Ngaati Wharo, Ngaati Hauauru, Ngaati Umuhau, among others are the *hapuu* of Ngaati Whanaunga.

4.2 Tikanga Whakaaro

Ngaati Whanaunga recognises the interconnectedness between all living and non-living elements, their dependence on each other and the linkages between the life supporting capacity of healthy ecosystems and people's wellbeing.

Everything has *whakapapa*.

These linkages are explained in the story of Ngaati Whanaunga creation from Te Kore (the nothingness) through to Te Po (the night), to Te Ao Marama (the world of light). The latter explains how the landscape, people, plants, and animals came into being as children of Ranginui (our sky father) and Papatuanuku (our earth mother). *Mauri* is the essence by which we are all connected. It is the bond Ngaati Whanaunga share with the living, the non-living, past, current, and future generations to come. Any degradation of this life force affects the wellbeing of the environment, and by association Ngaati Whanaunga's wellbeing as a people. For Ngaati Whanaunga, the inextricable kinship between people and the natural world creates an obligation to nurture the environment, so it (in turn) can nurture us.

4.3 Mai i te Taunga Mai o Tauwi Tae Noa ki te Tuku Kereme WAI100

In the early 1800s, Ngaati Whanaunga inhabited areas within Taamaki.

A significant transaction took place in 1836 when a missionary negotiated a deal involving a large tract of land in Taamaki with Ngaati Whanaunga and other iwi. This agreement included a provision that allowed the iwi and hapuu selling the land to retain rights to one-third of it.

However, the Crown did not fulfil its obligation to return this one-third to the original landowners; nor did it establish reserves for the former Ngaati Whanaunga proprietors. Furthermore, there was a lack of inquiry by the Crown into whether Ngaati Whanaunga had adequate land to satisfy their needs. In addition to this transaction, the iwi participated in other land negotiations prior to the signing of the Treaty of Waitangi at Aotea, Hikutaia, and Ahuahu, with Ngaati Whanaunga leaders formally signed the Treaty at two sites: Karaka Bay in Taamaki and Waiau in the Coromandel.

In 1841, the Crown purchased approximately 220,000 acres at Mahurangi and Omaha from Ngaati Whanaunga and other Marutuuahu iwi. The boundaries of this sale were later disputed by Ngaati Whanaunga. In 1850 the Crown granted the Awataha block to the Catholic Bishop. In the 1920s, Ngaati Whanaunga petitioned the Crown stating that the Awataha block in Takapuna had not been included as part of the 1841 agreement, and therefore the Crown grant to the Bishop was invalid.

From 1852 onwards, Ngaati Whanaunga entered into several agreements with the Crown, permitting some Māori-owned land to be used for licensed gold mining while ensuring that the land would remain under Māori ownership.

Ngaati Whanaunga, together with other Hauraki iwi, presented petitions to Parliament, contending that they had not received all payments owed from mining activities. A commissioner recommended an ex-gratia payment between £30,000 and £40,000 for the affected iwi, but despite further advocacy, this payment was never made.

In July 1863, and against the advice of the renowned Ngaati Whanaunga ally Patuone who was influential with the Governor resident in Taamaki, the Crown launched an invasion of the Waikato, crossing the Mangataawhiri Stream. This prompted resistance from Ngaati Whanaunga, who undertook guerrilla warfare against Crown military forces. I

In November of that year, Crown troops seized Puukorokoro after the area was shelled by HMS Miranda, leading to the destruction of homes and waka. The Crown later fortified Puukorokoro, renaming it Miranda.

During 1864 and 1865, the Crown designated confiscation blocks in various regions, including Waikato, Pokeno, East Wairoa, and Tauranga (Katikati to Te Puna), affecting the interests of Ngaati Whanaunga in these territories.

Starting in 1865, native land legislation initiated the individualisation of Māori land tenure, which was an abhorrent and foreign concept to Ngaati Whanaunga and rendered our lands more susceptible to alienation.

Ngaati Whanaunga was not consulted during the development of native land laws in Aotearoa; and the establishment of the Native Land Court – also known as *Te Kooti Tahae Whenua* (the land stealing court), gradually oversaw the diminution of traditional structures and the tribal estate of Ngaati Whanaunga.

By the conclusion of the nineteenth century, Ngaati Whanaunga primarily held land in the Western Firth of Thames, often in blocks that were shared with other iwi. Throughout the twentieth century, nearly all of these lands, along with significant areas within Taamaki, were alienated to private buyers and the Crown.

As well as this tragic and impactful land loss, for decades Ngaati Whanaunga children faced discouragement from speaking their native language in schools run by the Crown.

By the end of the twentieth century, coinciding with the WAI 100 Hauraki claim before the Waitangi Tribunal, only 27% of Ngaati Whanaunga were fluent in te reo Māori and only around 2% of the Parehauraki tribal estate remained in Maaori ownership.

Land loss, the deterioration of tribal structures and the decline of the Māori language significantly contributed to the loss of Ngaati Whanaunga knowledge and cultural identity. In both the twentieth and twenty-first centuries, the community generally encountered poorer health outcomes compared to Pākehā, including lower life expectancies and higher rates of infant mortality. Additionally, Ngaati Whanaunga faced higher unemployment rates and had a lower average annual income compared to the wider population.

4.4 Te Mana Taawharau o Ngaati Whanaunga

Ngaati Whanaunga Incorporated Society (NWIS) was established in 1992 to advance the interests of Ngaati Whanaunga.

An important milestone in Ngaati Whanaunga's development was reached when, on 29 June 2011, the Crown recognised the mandate of NWIS, and the mandated negotiators, to negotiate a comprehensive settlement of the historical Te Tiriti o Waitangi claims.

On 25 August 2017, Ngaati Whanaunga and the Crown initialled a Deed of Settlement. The Deed is subject to ratification by the members of Ngaati Whanaunga and conditional on the enactment of the settlement legislation. Subject to ratification, the Ngaati Whanaunga Ruunanga Trust will manage the settlement assets upon settlement. In addition, Ngaati Whanaunga is a member of Ngaa Whenua o Taamaki Makaurau (the Taamaki Collective); Pare Hauraki Collective and the Marutuuahu Collective.

NWIS continues to lead Ngaati Whanaunga development and represents iwi and hapuu interests.

4.5 Te Anga Whakamua o Ngaati Whanaunga

In presenting this report, NWIS is true to Ngaati Whanaunga’s over-arching mission “to enhance the wellbeing of our people both now and in the future by ensuring the sustainable management of our resources.”

Our core objectives seek to ensure the long-term wellbeing of our land, freshwater, coastal and marine areas, biodiversity, air, culture, and heritage such as historic structures, archaeological sites, places of significance that may include nature features such as trees, springs, rivers, or mountains which are associated with historical or cultural activities or events. These help connect our people to the land and maintain our strong sense of belonging within Taamaki and beyond.

5 Ngaati Whanaunga ki Taamaki

Kei a Ngaati Whanaunga he wahanga mana i te whenua o roto o Taamaki. The subject site of this project is within Taamaki, and we therefore establish our standing there.

5.1 Te Rohe Pootae o Ngaati Whanaunga

The breadth and width of our tribal estate is captured in the saying “*Mai Matakana ki Matakana*” – it extends along the east coast from the sunken reefs of Ngaa Kuri-a-Wharei near Matakana Island in the south; up through parts of the Taamaki isthmus, Takapuna, Whangaparaoa, and Mahurangi to the Matakana River estuary in the north. The western boundary extends to Mount Te Aroha, along the ranges of Te Hapuu-a-Kohe and the Hunua Ranges to Moumoukai and Papakura.

The seaward boundary of our rohe includes parts of Aotea (Great Barrier Island) to its origin of Ngaa Kuri-a-Whare ki Te Arai o Tahuhuniarangi including the inner gulf islands of Tikapa Moana (Firth of Thames) and offshore islands along the eastern coastline of Te Tai Tamawahine excluding Tuhua Island (refer to Turoa 1997). We consider our rohe as a land and maritime empire.

The map below shows *Te Rohe Pootae* o Ngaati Whanaunga.



5.2 Te Hononga ki Taamaki Me Oona Hapuu Katoa

Through occupation, *whakapapa*, *whanaungatanga* and *hononga*, Ngaati Whanaunga has shared interests in Taamaki.

Used in this document, the term *interest* is to be understood in the context of *whakapapa*, *whanaungatanga* and *hononga*, and not in the European context of a legal right of an individual or entity to own, control and use land or resources without reference to others. In contrast, Ngaati Whanaunga’s mana to speak to issues across Taamaki is based on familial, cultural and spiritual connection rather than (European) legal entitlements.

In substantiating the cultural validity of taking this approach, it is appropriate that Ngāati Whanaunga acknowledge our connection with Taamaki in the context of our historical relationships with many *hapuu* of our kin iwi within Taamaki.

Maa to maatou hononga ka tuutapatahi ai maatou, ko maatou-tahi, ka tika.

*Ko Ngaati Paoa te iwi, ko oona hapuu, ko maatou whanaunga ko eenei:
Ko Te Patukirikiri, ko Te Matekiwaho, ko Ngaati Hura, ko Te Urikaraka, ko
Ngaati Kapu, ko Ngaati Taurua, ko Ngaati Rakura, ko Ngaati Putoa, ko Ngaati
Hingawaka, ko Ngaati Te Umu, ko Ngaati Manawa, ko Ngaati Tuahuru, ko
Ngaati Te Haupa, ko Ngaati Rauhea, ko Ngaati Paeahi, ko Ngaati Huruhuru,
ko Ngaati Kahungeri, ko Ngaati Kaimarire, ko Ngaati Whataroa, ko Ngaati
Ruarangi, ko Ngaati Te Wai, ko Ngaati Tahuna, ko Ngaati Omakau, ko Ngaati
Naho, ko Ngaati Kauahi, ko Te Iwitahupo, ko Te Matekiwaho, ko Ngaati
Horowhenua.*

*Ko Ngaati Tamatera te iwi, ko oona hapuu, ko maatou whanaunga ko eenei:
Ko Ngaati Tawhaki, ko Ngaati Pinenga, ko Ngaati Mango, ko Ngaati Taireina,
ko Ngaati Taiuru, ko Te Matewaru, ko Ngaati Taharua, ko Te Kiriwera, ko
Ngaati Rangi, ko Ngaati Rangitaua, ko Ngaati Te Kiko, ko Te Uriwha, ko
Ngaati Rongo, ko Te Patu, ko Ngaati Tangata, ko Ngaati Hura, ko Ngaati Tu,
ko Ngaati Rangipuata, ko Ngaati Te Hihi, ko Ngaati Koroki, ko Te Mahurehure,
ko Ngaati Pohutu, ko Ngaati Waipunarangi, ko Ngaati Manuiti, ko Ngaati
Rakei, ko Te Iwitutu, ko Ngaati Te Roro, ko Te Mateatua, ko Ngaati Pukeko,
ko Ngaati Pare.*

*Ko Ngaati Maru te iwi, ko oona hapuu, ko maatou whanaunga ko eenei:
Ko Ngaati Naunau, ko Ngaati Patu, ko Ngaati Ua, ko Ngaati Ahu, Te
Matewaitai, Te Matewhakapapa, Ngaati Parematau, Ngaati Parakore, Ngaati
Matewhiti, Ngaati Rangirangi, Ngaati Hikairo, Ngaati Tarakihi, Ngaati Whanga,
Ngaati Pu, Ngaati Hinerangi, Ngaati Hineahi, Te Uringahu, Ngaati Hape,
Ngaati Rongou, Ngaati Tumoana, Ngaati Wawenga, Ngaati Te Ahumua,
Ngaati Te Kahu, Ngaati Whare, Ngaati Waihinu, Ngaati Parakore, Ngaati
Tahae, Ngaati Ruahuri, Ngaati Mauopo, Ngaati Waikaukau, Ngaati Hinehau,
Ngaati Pupu, Ngaati Wharo, Ngaati Hei, Ngaati Hauauru, Ngaati Te Aute,
Ngaati Te Ngako, Ngaati Rautao of Ngaati Maru*

*Ko Te Waiohua te iwi, ko oona hapuu, ko oo maatou whanaunga ko eenei:
Ko Ngariki, ko Ngaati Reko, ko Ngaati Rewha, ko Te Aua, ko Te Uriika, ko ko
Ngaati Kaihua, ko Ngai Tai, ko Ngaati Tai, ko Ngaati Taimanawaiti, ko Ngaati
Taihua, ko Ngaati Te Raukohekohe, ko Ngaati Kohua, ko Te Urioteao, ko ko
Ngaati Hinewai, ko Ngaati Tamaoho, ko Ngaati Te Atairehia, ko Ngaati Pou,*

ko Ngaati Koheriki, ko Ngaati Tarao, ko Ngariki, ko Ngaiwi, ko Ngaoho, ko Te Akitai, ko Ngaati Pare, ko Poutukeka;

Ko Kawerau me Ngai Taahuhu ngaa iwi, oo raaua hapū, ko eenei: Ko Ngaati Kahu, ko Ngaati Poataniwha, ko Ngaati Manuhiri, ko Te Kawerau a Maki, ko Ngaati Rehua, ko Te Kapotai

Ko Ngaati Whatua te iwi, ko oona hapuu, ko oo maatou whanaunga ko eenei, Ko Te Uri Ngutu, ko Te Uri-o-Hau, ko Ngaati Rango, ko Ngaati Rongo, ko Ngaati Whatua Tuturu, ko Te Mangamata, ko Ngaati Mauku, ko Te Roroa, ko Te Taouu, ko Ngaaoho.

6 Ngaati Whanaunga me te Taiao

The proposal that is the subject of this report is being processed within the framework of resource management regulation.

Ngaati Whanaunga's approach to resource management is fundamentally founded in whakapapa that features the interrelationships between *taangata*, *whenua*, and *te taiao*. This framework is informed by a confluence of historical, spiritual, and pragmatic insights regarding natural resources and their essential role in inter-generationally shaping identity, promoting sustainability, and enhancing well-being. This is how Ngaati Whanaunga defines *resource management*.

6.1 Ngaa tikanga taiao

Ngaati Whanaunga views the environment as an holistic system, all the parts of which are interconnected. The *whenua*, *wai*, *haa* and all living things – including people - are seen as part of a larger ecosystem. Each has innate value, and each contributes to the health of the whole.

6.2 Taha wairua

Ngaati Whanaunga has a spiritual relationship with *te taiao*. We view *whenua*, *moana* and *wai* as *tuupuna* that deserve our reverence and respect. It is this deep sense of regard that is the essence of the spiritual dimension of *te taiao*.

6.3 Kaitiakitanga

In the context of *te taiao*, Ngaati Whanaunga are stewards. The responsibility of stewardship includes conservation and sustainable management to protect and enhance the mauri of our *whenua*, *wai* and *moana*. In the context of this report, it also extends to caring for people and their families who are experiencing the effects of incarceration.

6.4 Āpōpō atu nei

Kaitiakitanga is an intergenerational responsibility. In all that we do and say, including the delivery of this report, we consider the needs of future generations. Our practices are informed by *maatauranga Whanaunga*, tribal knowledge passed down to us through generations. An example of this is the *taonga tukuiho* of our respected Marutuahu Betty Williams, who left us the following account of mauri and the part it plays in the natural world.

“Natural taonga have evolved from the union of Papa and Rangi (Earth and Sky). They include flora, fauna, air, water, soil, minerals, humankind, natural phenomena, sun, moon, planets etc. Natural taonga exist through mauri, the vital life essence and energy force that gives everything existence and being. Mauri connects everything to the Universe.

The human being is merely an extension, a re-arrangement of the same living matter, in terms of Mauri and the basic elements which make up water, soil, minerals, flora and fauna, air etc. Natural taonga have an intrinsic value in terms of their own existence and being and their value to the interconnected nature of the natural environment, to the integrity of the Earth, and to human survival”

Today’s kaitiaki have a responsibility to pass such *taonga tuku iho* on to future generations. *Mātauranga Whanaunga* covers a wide range of knowledge relating to traditional ecological. This body of knowledge supports effective resource management based on historical, experiential practices and observations.

6.5 Mātauranga Whanaunga me te maatauranga tauwi

We acknowledge and readily seek to integrate *maatauranga tauwi* (western science) with *maatauranga Whanaunga*. We believe that integration enhances holistic understanding of environmental management that respects both our traditional knowledge and western scientific methodologies.

Mātauranga Whanaunga encompasses a body of knowledge that supports effective resource management based on cultural and experiential practices and observations.

7 Tikanga Whakatikatika

Having established *te tuu o Ngaati Whanaunga*, including our tikanga relating *te taiao*, we are now in a position to discuss our values and assess the impact on them of the proposal.

We have labelled this section *tikanga whakatikatika* to describe correction and rehabilitation, as applied in the context of this report. Our description evokes the ethic of putting things right or restoring balance and is related to the ideas of compensation and justice. Taking a more classical or traditional approach, we might have used the term *utu*. We chose not to do so because of the narrow (and mostly unhelpful) modern-day interpretation of that term. We have coined the term *tikanga whakatikatika* for the purposes of this report. This term encompasses the principles of repairing relationships, making amends, and restoring equilibrium, which is essential for community wellbeing and individual healing, including in the realm of incarceration and rehabilitation.

Tikanga whakatikatika is about restoring harmony following an imbalance caused by wrongdoing. Ngaati Whanaunga believes that *whakapapa* and valuing relationships are cornerstones upon the foundation of all human existence; this is about restitution or compensation to ensure that relationships are mended.

We feel to clearly express that *tikanga whakatikatika* is deeply connected to concepts of justice, where addressing grievances and wrongs is essential to maintaining order, *mana tangata* and relationships. In Ngaati Whanaunga's worldview, implementing *tikanga whakatikatika* means engaging with physical and metaphysical elements to ensure that actions taken and facilities built and managed, engender respect for others and alignment with our *tikanga*, cultural values and beliefs.

7.1 Arotake tikanga

This section sets out an identification and assessment of cultural values relevant to the proposal, in the context of *tikanga whakatikatika*.

7.1.1 Whanaungatanga

Whanaungatanga emphasises the importance of *iwi*, *hapuu*, family and community connections. In the context of incarceration, fostering relationships among inmates, their families, and the community is crucial for rehabilitation and reintegration. Connection with *iwi*

and *hapuu* is at the heart of that. These connections foster a sense of identity, belonging, and support that is instrumental in effective rehabilitation.

In *tikanga Whanaunga*, the first and important question is, *ko wai ahau?* Being connected to *iwi* and *hapuu* is a fundamental aspect of Maaori cultural identity. Engaging with *iwi* and *hapuu* helps individuals reconnect with their heritage, instilling a sense of pride and belonging that can positively influence their rehabilitation journey.

Participation in *iwi* and *hapuu* affairs, including *hui whakangaahau*, such as the annual Hauraki Festival, strengthens that sense of connection.

Engaging with *iwi* and *hapuu* brings in family and community support. *Iwi* and *hapuu*, such as is the case within Ngaati Whanaunga, can provide support systems for their members, including emotional, spiritual, and practical daily-life assistance. This network can offer a safety net, something on which one can rely during the challenging process of rehabilitation and reintegration into society.

For Ngaati Whanaunga, restorative justice principles are foundational. We strongly believe in accountability, making amends, and re-establishing relationships. We have seen powerfully healing real life examples of those who have caused offence taking on a meaningful sense of responsibility for their choices and actions.

Iwi and *hapuu* connections can address the spiritual aspects of well-being, which are essential in Maori culture. It is our experience that engaging with traditional spiritual practices and beliefs fosters healing and personal growth.

An holistic approach that includes physical, emotional, and spiritual dimensions can lead to more comprehensive rehabilitation outcomes, addressing the multi-dimensional *whare tapawhaa* nature of individuals' needs. For example, we have seen Marutuahu *iwi* members' lives change through *hoe waka* training and events sponsored by marae such as Te Pai o Hauraki and Ngahutoitoi located on the banks of the Parehauraki *tupuna awa*, Ohinemuri.

Within our *iwi* and *hapuu* structures have also seen individuals cultivate leadership skills and take on roles of responsibility, which can enhance their self-esteem and contribute to positive life choices. We have seen that being connected with positive role models can inspire individuals to adopt healthier lifestyles and behaviours, facing the challenges of rehabilitation with resilience.

7.1.2 *Mana tangata*

Mana tangata is the respect and authority a person holds. Sometimes this is referred to as “personal mana” because it is about an individual's inherent dignity, authority, and spiritual power.

We have said that the first and important question is, *ko wai ahau?* Our very whakapapa tells us the answer to that question. It is that each of us is descended from *Atua*; we are literally children of the very gods themselves. Some may read that as a theological expression, but it is not. Rather, it is a cosmological expression. It is *whakapapa*. It is *tikanga*. It is our truth.

Because we are children of *Atua*, *mana tangata* acknowledges that every individual possesses an intrinsic value and self-worth. This inherent dignity exists regardless of a person's social status, background or circumstances. Including background, choices and circumstances that render them incarcerated in Paremoremo.

A person's *mana* is often shaped through relationships with others. Positive interactions, respect from peers, and strong community ties can enhance one's *mana*, while negative actions can diminish it. This highlights the importance of striving to develop and promote communal respect even – and perhaps, especially – in prison.

Mana tangata is not static; it can grow or diminish based on an individual's actions, choices, and experiences imposed upon them. Engaging in self-improvement, *waananga*, and having opportunities for positive contributions to one's community, including a prison community, can enhance personal mana, while destructive behaviours can lead to its decline.

In prison, recognising and restoring individuals' *mana* can promote self-worth and a positive identity, aiding in the rehabilitation process.

7.1.3 *Tapu, Noa*

Understanding the concepts of *tapu* (sacred) and *noa* (routine or free from constraints) potentially enhances the management of spaces and practices within prisons, especially in the context of incorporating Maaori cultural values and promoting a rehabilitation-focused environment.

Acknowledging certain areas and practices as *tapu* can help to create spaces that are conducive to reflection, healing, and rehabilitation. In the proposal for expansion of the Auckland Prison, areas designated for spiritual practices such as chapel facilities, family visits, or cultural practices such as *poowhiri* should be treated with respect and care by facility

management thus contributing to a sense of dignity and cultural connection. In managing use of these spaces, staff may benefit from training to recognise behaviours and practices that align with *tapu* and *noa*, and foster respect for spiritual wellbeing of those in their care.

7.1.4 Kaitiakitanga

Kaitiakitanga is the ethic of guardianship and stewardship. In the context of a correctional setting, applying *kaitiakitanga* includes willingness to shift the focus from purely punitive measures towards restorative justice and community-focussed practices.

Kaitiakitanga emphasises the importance of recognising the individual in their entirety, as illustrated in *whare tapa whaa*. In a correctional setting, this perspective can encourage staff to engage compassionately with people for whom they are responsible and to consider factors contributing to their behaviour, rather than viewing them solely as incarcerated offenders. Such an approach is conducive to meaningful and durable rehabilitation.

By viewing those who are incarcerated as individuals who are deserving of care and support, the proposed expansion can provide for facilities wherein programmes that address the underlying issues of crime, such as trauma, addiction, and social disconnection can be implemented. In the development phase, this will require the provision of enhanced spaces for spiritual reflection and worship, physical exercise and training areas.

Kaitiakitanga promotes a sense of responsibility towards the community. The Department may consider how to increase external community involvement. This could involve service projects, cultural workshops, and mentorship programs that reinforce the idea that those to whom this duty of *kaitiakitanga* is owed are not only individuals who have made mistakes but also community members with the potential to contribute positively.

7.1.5 Rangatiratanga

Rangatiratanga is a fundamental value, one which signifies the right to self-govern, autonomy, and the ability to make decisions for oneself and one's community.

In the context of incarceration, understanding and implementing the principles of *rangatiratanga* can – to the extent that is appropriate to the environment and circumstances - empower *mauhere* by enhancing their sense of agency and active participation in their rehabilitation and management.

In the expansion proposal, the Department could plan for and develop rehabilitation programs and enhanced spaces that reflect Maaori cultural values, informing incarcerated people about

their rights to participate in decisions affecting their lives. By honouring *rangatiratanga* the system acknowledges the importance of cultural identity in promoting healing, reformation and rehabilitation.

7.2 Whakaaweawe

Having provided an assessment of cultural values, this section now turns to impacts of the proposal on those values with reference to various technical reports made available to Ngaati Whanaunga.

7.2.1 Arotake Onamata

The archaeological assessment by Clough & Associates outlines the project background, including historical context, archaeological analysis, and recommendations for future development.

Within the historical background section, the assessment elaborates on Maaori settlement patterns and European land use changes since 1841, from the time of the Mahurangi purchase.

The assessment does not, however, contextualise its archaeological analysis by researching and referencing occupation patterns prior to 1841. In this respect, we think that the assessment is lacking, notwithstanding what we believe to be its well-meaning emphasis on the importance of recognising both archaeological and cultural values.

The findings of the assessment indicate that the archaeological site R10/831, a shell midden located along Paremoremo Creek, holds limited to moderate archaeological significance. We wonder the extent to which, if any, this conclusion was influenced by the limited research into Maaori occupation. We nevertheless acknowledge the assessment's strategies for preserving this site, including a 10-meter setback during construction and the implementation of monitoring protocols for potential unrecorded archaeological remains.

Ngaati Whanaunga commends the report for underscoring the necessity of conducting a separate cultural impact assessment involving *tangata whenua* to fully incorporate Maaori cultural values into the proposal. We acknowledge that the assessment notes the following.

Maaori cultural values are integral components of understanding the relationship between *tangata whenua* and their environment. We read the assessment as encouraging the need for a comprehensive framework that addresses these values alongside the archaeological assessment. Sites such as R10/831, situated along Paremoremo Creek, are part of a larger

tapestry of cultural heritage that includes connections to our *tupuna* and the stories associated with these landscapes.

Additionally, preservation of such sites is a crucial aspect of our values. The report highlights the importance of protocols to safeguard sites of significance against disturbance. Ngaati Whanaunga supports the recommendations related to accidental discovery and the establishment of protocols for consulting *tangata whenua* to navigate the cultural landscape responsibly.

7.2.2 Arotake Mātai Hauropi

This Boffa Miskell assessment evaluates the ecological implications of the proposed alterations to the existing designation at Auckland Prison. The assessment contextualises its findings within relevant statutory frameworks, such as the Auckland Unitary Plan and National Policy Statements regarding Indigenous Biodiversity and Freshwater Management. The assessment posits that with appropriate management strategies and plans in place, the ecological impacts of the planned capacity increase will be mitigated to ensure they remain less than minor.

The assessment notes that the Auckland Prison site is heavily modified, characterised by buildings, managed gardens, and extensive stormwater infrastructure. The assessment identifies that the ecological values present are limited, with all features categorised as having low ecological significance.

As part of the mitigation efforts for the ecological impacts tied to the proposed changes, a Landscape Mitigation and Ecological Mitigation and Enhancement Plan (LMEEP) has been formulated. Key objectives of the LMEEP include enhancing the natural character of the site, compensating for any watercourse reclamation, and restoring ecological values through indigenous revegetation and management of exotic species.

The assessment does not explicitly reference Maaori values. However, the ecological principles outlined in the mitigation and enhancement strategies, and the objectives of the LMEEP align with Ngaati Whanaunga's *kaitiakitanga* values. These values emphasise the protection of natural resources and the restoration of ecosystems, vital for indigenous heritage. Integrating such principles into the assessment can enhance the overall effectiveness of the environmental management plans, fostering a collaborative approach with *tangata whenua* in ecological restoration and decision-making processes, including future opportunities to collaborate.

7.2.3 Tiaki arawai

This report assesses the ecological impacts associated with the proposed reclamation and piping of watercourses at the Auckland Prison site. The assessment evaluates how these changes will affect the ecological values of the watercourses and surrounding riparian environments while considering statutory regulations and Maaori values.

The site is located within the Taamaki Ecological District and is characterised by rich biodiversity, including significant wetland habitats and coastal ecosystems. The proposal involves piping watercourses and clearing associated vegetation, which raises concerns about potential ecological damage, including the loss of habitat for indigenous flora and fauna.

In emphasising the importance of maintaining and restoring indigenous biodiversity and improving water health, the assessment aligns with the values of Ngaati Whanaunga.

The evaluation concludes that with the implementation of appropriate mitigation measures and adherence to ecological values, the anticipated effects from the proposed project are expected to be less than minor, achieving no net loss of ecological values. This conclusion aligns with Ngaati Whanaunga values and our duty as *kaitiaki*.

7.2.4 Tiaki mokomoko

This wildlife (lizard) management plan has been prepared to address the ecological potential impact of the proposal on lizard populations within the subject site, given that the site will undergo significant environmental alteration due to removal of vegetation and modifications of existing facilities.

The plan aligns with Ngaati Whanaunga's biodiversity conservation goals. The plan recognises the significance of Aotearoa's indigenous fauna and stipulates methods for the 'salvage' of *mokomoko* (lizard) species prior to site development, thereby promoting the effective management and safeguarding of these populations.

Mokomoko hold considerable cultural, ecological and traditional significance for Ngaati Whanaunga. Cultural values and the principles that are held to by Ngaati Whanaunga appear to be shared by the plan's emphasis on the relationship between people, land, and indigenous wildlife species.

7.2.5 Hanganga

This report presents an infrastructure assessment incorporating an evaluation of the site's environmental, infrastructural, and natural hazard risks.

Key elements of the assessment include the following.

Site Characteristics and Regulatory Framework: The Auckland Prison site is zoned as Rural-Countryside Living Zone and is owned by the Crown, specifically designated for prison use. The oversight for the site falls under the jurisdiction of the Minister of Corrections.

Environmental Assessment: Previous investigations have identified contamination risks associated with historical activities on the site, including market gardens, uncontrolled filling, and landfill operations. However, these risks are deemed manageable through established best practices in contamination management.

Natural Hazards Consideration: The assessment has accounted for potential natural hazards such as flooding, coastal inundation, volcanic activity, and geotechnical risks. The findings indicate that structured engineering solutions can effectively mitigate identified risks, ensuring site resilience.

Infrastructure Capacity Evaluation: Engagements with Watercare and Healthy Waters revealed potential constraints in the existing water, wastewater, and stormwater infrastructure. Necessary upgrades to enhance capacity and manage stormwater effectively are identified and proposed as part of the development strategies.

Cultural and Ecological Considerations: The Landscape and Ecology Implementation Plan (LEIP) emphasises the need to enhance existing ecological features, promote the use of native species, and include cultural input in environmental management practices.

7.2.6 Tirohanga

The landscape and visual effects assessment outlines the existing environment surrounding the prison, which includes mature exotic trees and regenerating native vegetation that presently provides a degree of visual screening.

The assessment notes that the landscape is characterised by gently rolling rural-residential land, wetlands, and other natural features that contribute to its overall aesthetic and ecological character.

In line with these cultural and ecological goals, an LMEEP aims to minimise visual impacts through a well-configured built form that respects the site's rural character. This includes selective removal of exotic species to facilitate the growth of native flora while reinforcing natural ecological processes. The plan highlights the importance of protecting the existing natural features of the landscape, which are vital to both the aesthetic values and the ecological health of the area.

The assessment notes that the methodology applied in the proposal aligns with the guidelines established by *Te Tangi a te Manu: Aotearoa New Zealand Landscape Assessment Guidelines*. This approach evaluates the landscape's physical, associative, and perceptual attributes, ensuring that any changes acknowledge and mitigate impacts on cultural landscapes, particularly those significant to *tangata whenua*.

Ngaati Whanaunga considers that the emphasis on the creation of restorative landscapes, providing opportunities for ecological enhancement and cultural reconciliation, will go a long way to ensuring that both current and future generations can appreciate and draw strength from the land. This approach is consistent with *kaitiakitanga* and Ngaati Whanaunga's present day responsibilities to future generations.

7.2.7 Tūramarama

The lighting effects assessment recommends new designation conditions to control light spill from the sight. Overall, we are satisfied that the proposed conditions will ensure that significant glare and light spill is avoided and that safety for road users and aircraft is maintained.

8 Whakataunga

This report commenced with a brief discussion on assessments of cultural values and impact. That was followed by *Te Tuu o Ngaati Whanaunga*, and our connection with *te taiao*, setting out the whakapapa and cultural frame of reference for the report. Next, evaluations of each of the technical assessments that were available at the time of writing were made. We are now at the point where we can bring together this summary of values and impacts arising from the proposal to expand the Auckland Prison.

As explained earlier, this report is founded on Ngaati Whanaunga’s holistic review of all the information before us and, consistent with our holistic approach, the conclusions we provide here are not exclusively connected to the framework of an application under fast-track processes for a designation alteration, resource consents, and other approvals. Rather, this report – and its commentary and recommendations that follow - should be read as a useful set of guidelines and reference points that provide insight, context and opportunity for, ultimately, the improved management of Aotearoa’s largest prison; not just for the tendering of applications for planning and regulatory approvals to expand the same.

Cultural Value	Impact/Commentary	Recommendations
Whanaungatanga	Being connected to iwi and hapū is a fundamental aspect of Maaori cultural identity. Engaging with iwi and hapū helps individuals reconnect with their heritage, instilling a sense of pride and belonging that can positively influence their rehabilitation journey.	<ol style="list-style-type: none"> 1. Where appropriate, include <i>iwi</i>, <i>hapuu</i> and <i>whaanau</i> in restorative justice and rehabilitation programmes. 2. Engage <i>iwi</i> groups in helping individuals make connections with their <i>whakapapa</i>, <i>marae</i> and <i>iwi</i>. 3. Establish well-appointed dedicated spaces in the expanded prison facility for <i>whaanau</i> visits and cultural activities such as <i>poowhiri</i> and <i>waananga</i>; and, provide for <i>iwi</i> inclusion in culturally safe use and management of these spaces. 4. Investigate mentorship programmes, including <i>kaumaatua</i> and <i>kuia</i> as mentors. 5. Engage iwi groups to lead <i>waananga</i> on <i>tikanga</i> for both <i>mauhere</i> and staff.
<i>Mana tangata</i>	Every individual has inherent dignity which exists regardless of their social status, background or circumstances; including background, choices and circumstances that render them incarcerated in Paremoremo. Restoring individuals’ <i>mana</i> can promote self-worth and a positive identity, aiding in the rehabilitation process.	

Cultural Value	Impact/Commentary	Recommendations
<i>Tapu, Noa</i>	Understanding the concepts of <i>tapu</i> and <i>noa</i> (routine or potentially enhances the management of spaces and practices within the prison.	6. Provide for iwi involvement (including monitoring) in the LMEEP, lizard salvage and accidental discovery protocols.
<i>Kaitiakitanga</i>	<p>In the context of a correctional setting, applying <i>kaitiakitanga</i> can influence the approach to justice, shifting the focus from purely punitive measures towards restorative justice and community-focussed practices.</p> <p>Works associated with the expansion must include plans and instruments for managing effects on the environment. Such include the LMEEP, the lizard management plan and the archaeological accidental discovery protocols.</p>	
<i>Rangatiratanga</i>	In the context of incarceration, understanding and implementing the principles of <i>rangatiratanga</i> can – to the extent that is appropriate to the environment and circumstances - empower inmates by enhancing their sense of agency and active participation in their rehabilitation and management. Honouring <i>rangatiratanga</i> the system acknowledges the importance of cultural identity in promoting healing, reformation and rehabilitation.	

9 Papakupu

A Glossary of te reo Whanaunga terms and phrases used in this report

Āpōpō atu nei	The future
Arotake tikanga	Cultural values assessment
Arotake matai hauropi	Ecological assessment
Arotake onamata	Archaeological assessment
Atua	Deity
Hanganga	Infrastructure
Hapuu	Sub-tribe
He arotake tikanga me te whakaaweawe	Cultural values and impact assessments
He koorero whakataki	Preface
Hoe waka	Waka journeying
Hui whakangaahau	Celebrations
Kaitiakitanga	Stewardship
Kaumaatua, kuia	Elders
Kei a Ngaati Whanaunga he wahanga mana i te whenua o roto o Taamaki	Ngaati Whanaunga has mana derived from whenua in Taamaki
Ko wai ahau?	Who am I?
Mahere Whenua	Map
Mai i te Taunga mai o Tauwi Tae Noa ki te Tuku Kereme WAI100	From the time of European contact to WAI 100, the Hauraki Inquiry before the Waitangi Tribunal
Mana tangata	Personal dignity and worth
Maatauranga Whanaunga	Ngaati Whanaunga traditional knowledge
Maatauranga Whanaunga me te māatauranga tauwi	Ngaati Whanaunga traditional knowledge and western science
Mauhere	Inmate
Mauri	Life essence
Ngaa Hapuu o Ngaati Whanaunga	Ngaati Whanaunga hapuu
Ngaa tikanga taiao	Dimensions of the natural world
Ngaati Whanaunga ki Taamaki	Ngaati Whanaunga in Auckland
Ngaati Whanaunga me te Taiao	Ngaati Whanaunga and the natural world
Oo raaua hononga	Their connections

Taha wairua	The spiritual dimension
Taamaki	Auckland
Te Anga Whakamua o Ngaati Whanunga	Ngaati Whanaunga's strategic direction
Te Hononga ki Taamaki Me Oona Hapuu Katoa	Cultural ties in Auckland
Te Mana Taawharau o Ngaati Whanaunga	Ngaati Whanaunga Incorporated Society
Te Reo Whanaaunga	The language of Ngaati Whanaunga
Te Rohe Pootae o Ngaati Whanaunga	Ngaati Whanaunga's tribal estate
Te Tuu o Ngaati Whanaunga	Ngaati Whanaunga's world view
Te Whakaminega o Marutuahu	The Marutuahu confederation
Tiaki arowai	Waterways management
Tiaki mokomoko	Lizard management
Tikanga	Custom and lore
Tikanga whakaaro	Philosophy
Tikanga Whanaunga	The tikanga of Ngaati Whanaunga
Tikanga whaktikatika	Correction and rehabilitation
Tikanga taiao	Resource management
Tirohanga	Visual effects
Tuupuna awa	Ancestral river
Tuuraamarama	Lighting
Utu	Putting things right; restoring balance
Waananga	Seminar, learning
Whakaaweawe	Impact
Whakapapa	Origin and connection
Whakaraapopototanga	Executive summary
Whakataunga	Conclusion and recommendations
Whare tapawhaa	An holistic model
Whaunangatanga	Kinship; sense of connection

Appendix D Review of Treaty Settlement Legislation, Deeds of Settlement, Iwi Environmental Management Plans and Relevant Iwi Documents

Ngāti Whātua Ōrākei

Ngāti Whātua Ōrākei Claims Settlement Act 2012 and Deed of Settlement of Historical Claims		
Deed of Settlement	Sections of the Act	Commentary on Cultural/Mana Whenua Values
<p>Part 1: Background</p> <p>Part 2: Treaty of Waitangi, Ngāti Whāuua Ōrākei Statement, and Agreed Historical Account</p> <p>Part 3: Ngā Whakaaetanga me Te Whakapāha / Acknowledgement and Apology</p> <p>Attachment: Primary Area of Interest</p>	<p>Key sections of the Act:</p> <ul style="list-style-type: none"> • Section 3 Purpose • Section 6 Text of Acknowledgments • Section 7 Text of Apology • Section 9 Interpretation of Act generally • Section 11 Meaning of Ngāti Whātua Ōrākei • Section 12 Meaning of Historical Claims • Section 41 Amendment to Resource Management Act 1991 	<p>The identified matters in the Deed of Settlement and sections of Act are considered relevant in context of the proposed fast-track proposal.</p> <p>The historical account outlined in Part 2, alongside the map of primary area of interest, within the Deed of Settlement provides a specific account of Ngāti Whātua Ōrākei traditional, historical, cultural and spiritual association in Tāmaki Makaurau Auckland. Of particular note at 2.5 in the Deed of Settlement is the reference to ahi kā which is explained as not a passive exercise because the outcome was the hapū's need to survive.</p> <p>Also of relevance is the provision of redress provided through the Tāmaki Makaurau collective settlement.</p> <p>The map of their Area of Interest, and the map of the Tāmaki Makaurau collective area, are both included in Appendix A of this report. On review, it is considered that the Auckland Prison Site is in close proximity to both Areas of Interest rather than clearly within.</p>
<p>Part 5: Cultural Redress</p> <p>Attachment: Statement of Association</p>	<p>Key sections of the Act:</p> <ul style="list-style-type: none"> • Section 3 Purpose • Sections 13 and 13A Settlement of Historical Claims Final • Sections 28 – 41 Statutory Acknowledgement 	<p>A key mechanism identified in Part 5 of the Deed of Settlement and enabled in the Act are statutory acknowledgments.</p> <p>Also of relevance is the provision of cultural redress provided through the Tāmaki Makaurau collective settlement which is in relation to portions of maunga (mountain) of Tāmaki isthmus and surrounds and motu (island) of the inner Hauraki Gulf, specifically co-governance.</p>

		After reviewing the two identified statutory areas and the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014, it is viewed that there are no specific cultural redress matters to progress.
Te Pou o Kāhu Pōkere Iwi Management Plan for Ngāti Whātua Ōrākei 2018		
Section of IEMP	Relevant Matters	Commentary on Cultural/Mana Whenua Values
Chapter 1 Ko Au, Ko Ngāti Whātua (We are Ngāti Whātua)	Key sections are: <ul style="list-style-type: none"> • Brief History • Ngāti Whātua Ōrākei Today • Desired Outcomes • Implementation 	Matters considered relevant in context of the proposed fast-track proposal were information/explanations regarding the: <ul style="list-style-type: none"> • Extent of Ngāti Whātua Ōrākei associations with Tāmaki Makaurau Auckland; • The structure and representation of Ngāti Whātua Ōrākei (mandated iwi authority) • IEMP’s intent to embed Ngāti Whātua Ōrākei kaitiakitanga into mainstream documents; and • Desired outcome for the IEMP to be implemented in regulatory decisions, with specific reference to resource consents (approvals under the RMA) <p>An important explanation is at 1.14 where the IEMP informs that the Ngāti Whātua Ōrākei Trust is the mandated iwi authority representing the descendants of Tuperiri and Te Tāōū. There are two operating companies under the Trust, they are Ngāti Whātua Ōrākei Whai Rawa Ltd and Ngāti Whātua Ōrākei Whai Maia Ltd.</p> <p>Ngāti Whātua Ōrākei Whai Maia Ltd advances the cultural, social and environmental aspirations of Ngāti Whātua Ōrākei.</p>
Chapter 2 Rohe (Area of Application)	Key sections are: <ul style="list-style-type: none"> • Ngāti Whātua Ōrākei Rohe • Desired Outcomes 	Matters considered relevant in context of the proposed fast-track proposal were information/explanations regarding the: <ul style="list-style-type: none"> • Extent of Ngāti Whātua Ōrākei rohe and specific areas of interests • Desired outcomes for the Ōrākei area <p>At 2.3, there is acknowledgement in the IEMP that there are shared interests in the northern extent of the rohe with Ngāti Whātua o Kaipara, and with Ngāti Pāoa in the North Shore area and east Auckland.</p> <p>Also, there is acknowledgement of shared interests in the west coast with Te Kawerau ā Maki.</p>
Chapter 3	Key sections are: <ul style="list-style-type: none"> • Priorities for Ngāti Whātua Ōrākei 	At 3.1, the IEMP advises that Ngāti Whātua Ōrākei seek engagement on any matter which effect the lands, air and water within the rohe.

<p>Tikanga (Engagement Protocols)</p>	<ul style="list-style-type: none"> • Preferred Means of Engagement 	<p>It is considered that the proposed fast-track proposal is within the “Wider Rohe” layer of the Ngāti Whātua Ōrākei rohe. The priorities for the Wider Rohe are:</p> <ul style="list-style-type: none"> • All policy and strategy proposals with a city-wide application, • Any development proposal which is publicly notified under the provision of the Auckland Unitary Plan, and • Any proposal within 50m of a known Ngāti Whātua Ōrākei site of cultural significance <p>These are considered not applicable to the fast-track proposal.</p> <p>At 3.4, the IEMP outlines the Preferred Means of Engagement. This is identified as:</p> <ul style="list-style-type: none"> • Early (before substantive investment has been made) • Proactive approach in the spirit of partnership (opportunities and mutual benefit) • First instance, simple notification to Ngāti Whātua Ōrākei of the proposal. • Direct communication (kanohi ki te kanohi) and substantive engagement with Ngāti Whātua Ōrākei (Ngāti Whātua Ōrākei do not acknowledge nor participate in forums that have no basis in tikanga) • Establish formal relationship/partnership agreements
<p>Chapter 4 Kaitiakitanga Framework</p>	<p>Key sections are:</p> <ul style="list-style-type: none"> • Kaitiakitanga <ul style="list-style-type: none"> - Desired Outcomes 4 and 5 • Air Quality • Common Issues and Solutions <ul style="list-style-type: none"> - Desired Outcome 10 • Terrestrial Biodiversity <ul style="list-style-type: none"> - Desired Outcomes 13, 15 & 17 • Water / Stormwater / Wastewater <ul style="list-style-type: none"> - Desired Outcomes 21, 22-24, and 26 - 27 • Cultural Heritage <ul style="list-style-type: none"> - Desired Outcomes 31 and 33 • City-Wide Heritage – Cultural Landscape 	<p>The following Desired Outcomes within the IEMP were reviewed:</p> <ul style="list-style-type: none"> • Desired Outcome 4 – The incorporation of mātauranga Māori and role of Ngāti Whātua Ōrākei kaitiakitanga in ecological reporting and initiatives for the environment. • Desired Outcome 5 – The desired outcome is for increased acknowledgement of Ngāti Whātua Ōrākei values and active exercise of kaitiakitanga in resource management in Tāmaki Makaurau Auckland. • Desired Outcome 10 – An increase in native trees and other vegetation is desired by Ngāti Whātua Ōrākei. • Desired Outcome 13 –. The IEMP promotes green design to be incorporated to maximise ecological and indigenous biodiversity. • Desired Outcome 15 – The IEMP promotes companion planting (includes harakeke and kiekie) to enable establishment of functioning ecosystems and cultural resources. • Desired Outcome 17 – Chemical free approach to pest management is encouraged in the IEMP so as to avoid damage to the wider environment and also to allow for safe harvesting of plants and animals.

	<ul style="list-style-type: none"> - Desired Outcomes 36, 38 and 42 • Accidental Discoveries - Desired Outcome 43 • Cultural Monitoring and Practices <ul style="list-style-type: none"> - Desired Outcome 45 	<ul style="list-style-type: none"> • Desired Outcome 21 – Ngāti Whātua Ōrākei wants certainty that water is managed, and where necessary restored, to maintain and enhance mauri and protect ecosystem and amenity. • Desired Outcome 22 – New developments should incorporate the use of sustainable (low impact) design to manage surface water runoff. • Desired Outcome 23 – Ngāti Whātua Ōrākei do not want direct discharge of untreated surface water into waterways. • Desired Outcome 24 – Naturalisation (natural condition) of waterways are desired by Ngāti Whātua Ōrākei through restoration efforts. • Desired Outcome 26 – Ngāti Whātua Ōrākei do not want direct discharge of wastewater into waterways. Land-based treatment is promoted by Ngāti Whātua Ōrākei. • Desired Outcome 27 – Ngāti Whātua Ōrākei are of the view that wastewater management in Tāmaki Makaurau Auckland is sub-standard. Minimising waste and treating waste at the source is sought. • Desired Outcome 31 – Ngāti Whātua Ōrākei sites of significance are maintained and enhanced. • Desired Outcome 33 – Cultural Impacts Assessments are commissioned where activities/developments affect sites of cultural significance. • Desired Outcome 36 – Cultural landscapes of Ngāti Whātua Ōrākei are identified, enhanced and celebrated. • Desired Outcome 38 – Waterways are included in the cultural landscape, and should be managed with Ngāti Whātua Ōrākei. • Desired Outcome 42 – Ngāti Whātua Ōrākei seek landscapes to be enhanced with cultural/native planting to support cultural use/practices. • Desired Outcome 43 – Accidental discovery protocols are followed. • Desired Outcome 45 – The desired outcome sought relates to onsite cultural monitoring is provided for in situations where sites have known cultural significance or an accidental discovery is made
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Summary

The Ngāti Whātua Ōrākei Whaia Maia Ltd of the Ngāti Whātua Ōrākei Trust Board is the iwi authority representing Ngāti Whātua Ōrākei.

The Deed of Settlement and the Ngāti Whātua Ōrākei Claims Settlement Act 2012, alongside the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014, settle the historical claims of Ngāti Whātua Ōrākei with specified cultural redress and financial and commercial redress. In relation to the Tāmaki collective settlement, Ngāti Whātua Ōrākei are an identified Mana Whenua under the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014.

The customary authority (rangatiratanga/mana) of Ngāti Whātua Ōrākei is recognised and provided in both Acts, however there are no specific mechanism in either Act that are considered applicable to the proposal.

Additionally, the exercise of kaitiakitanga is explained in the Ngāti Whātua Ōrākei IEMP.

Overall, Ngāti Whātua Ōrākei are a Iwi/Mana Whenua to consult and engage with on the proposal, and where appropriate, consideration of measures to manage the adverse effects of the proposed fast-track proposal, especially measures to enhance and restore biodiversity, and measures that reflect low impact on the environment, (e.g. minimise impacts on waterways).

Ngāti Whātua o Kaipara

Ngāti Whātua o Kaipara Claims Settlement Act 2013 and Deed of Settlement of Historical Claims (Includes Amendment)		
Deed of Settlement	Sections of the Act	Commentary on Cultural/Mana Whenua Values
Purpose of the Deed Part 1: Background Part 2: Historical Account Part 3: Acknowledgement and Apology Attachment: Area of Interest	Key sections of the Act: <ul style="list-style-type: none"> • Section 3 Purpose of Act • Sections 7 – 9 Acknowledgment and Apology • Section 10 Interpretation of Act generally • Section 12 Meaning of Ngāti Whātua o Kaipara • Section 13 Meaning of Historical Claims • Section 71 Amendment to Resource Management Act 1991 	The identified matters in the Deed of Settlement and sections of Act are considered relevant in context of the proposed fast-track proposal. The historical account outlined in Part 2 of the Deed of Settlement provides a detailed account of Ngāti Whātua o Kaipara traditional, historical, cultural and spiritual association across their area of interests, and the magnitude of the impact of Crown actions. The Auckland Prison Village is identified as a commercial redress property in the settlement legislation.
Part 5: Cultural Redress Attachment: Statement of Association	Key sections of the Act: <ul style="list-style-type: none"> • Section 3 Purpose of Act • Section 13 Meaning of Historical Claims • Sections 26 – 36 Statutory Acknowledgement • Schedule 3 Statutory Areas 	A key mechanism identified in Part 5 of the Deed of Settlement and enabled in the Act are statutory acknowledgments. After reviewing the identified statutory areas it is viewed that there are no specific cultural redress matters to progress.
Summary The Deed of Settlement and the Ngāti Whātua o Kaipara Claims Settlement Act 2013 settle the historical claims of Ngāti Whātua o Kaipara with specified cultural redress and financial and commercial redress. Of relevance is the Right of First Refusal on the Auckland Prison Village. Overall, Ngāti Whātua o Kaipara are a lwi/Mana Whenua to consult and engage with on the proposal, and where appropriate, consideration of measures to manage the adverse effects of the proposed fast-track proposal, especially measures to enhance and restore biodiversity, and measures that reflect low impact on the environment, (e.g minimise impacts on waterways).		

Ngāti Whātua

Agreement in Principle 2017	
Matters Identified in the Agreement	Commentary on Cultural/Mana Whenua Values
Part 1: Background Part 2: Agreement in Principle Part 4: Historical Account, Acknowledgement and Apology Part 5: Cultural Redress Attachment: Area of Interest	<p>The historical account outlined in Part 4 of the Agreement in Principle provides a detailed account on the extent of the Ngāti Whātua traditional, historical, cultural and spiritual association across their area of interests, that remaining matter to address and settle, and the role of Te Rūnanga o Ngāti Whātua.</p> <p>Although the robust Treaty settlement process is still yet to occur for those remaining rangatiratanga / mana matters for Ngāti Whātua, the rangatiratanga of Ngāti Whātua is considered to be provided for by both the Ngāti Whātua Ōrākei and Ngāti Whātua o Kaipara settlements. For this reason, the values and interests of Te Rūnanga o Ngāti Whātua is relevant to the proposed fast-track proposal.</p>
Te Rūnanga o Ngāti Whātua Act 1988	
Relevant Sections of the Act	Commentary on Cultural/Mana Whenua Values
Section 4 Te Rūnanga o Ngāti Whātua constituted Section 5 Membership of Te Rūnanga Section 6 Functions, Objects and Powers Section 7 Te Kauhanganui	<p>The Act informs that Te Rūnanga o Ngāti Whātua serves the beneficiaries who are descendants of Haumoewarangī, and connection to the requirements (as a Board) of the Māori Trust Board Act 1955.</p>
Summary	
<p>A number of documents associated with the Treaty settlement process for Te Rūnanga o Ngāti Whātua (who are the iwi authority representing Ngāti Whātua) were reviewed. The Te Rūnanga o Ngāti Whātua Act 1988 was also reviewed.</p> <p>In relation to the Tāmaki collective settlement, the hapū of Ngāti Whātua who are beneficiaries of Te Rūnanga o Ngāti Whātua are identified as Mana Whenua under the Ngā Mana Whenua o Tāmaki Makauaru Collective Redress Act 2014. Accordingly, the customary authority (rangatiratanga/mana) of Ngāti Whātua is recognised and provided for in the 1988 Act.</p>	

Overall, Ngāti Whātua are a Iwi/Mana Whenua to consult and engage with on the proposal, and where appropriate, consideration of measures to manage the adverse effects of the proposed fast-track proposal, especially measures to avoid effects on the recorded archaeological site and efforts to care for the wellbeing of Māori prisoners/inmates. It is noted that there is a formal relationship agreement between Corrections and Te Rūnanga o Ngāti Whātua.

Te Kawerau ā Maki

Te Kawerau ā Maki Claims Settlement Act 2015 and Deed of Settlement of Historical Claims		
Deed of Settlement	Sections of the Act	Commentary on Cultural/Mana Whenua Values
Purpose of Deed Part 1: Background Part 2: Historical Account Part 3: Acknowledgement and Apology Attachment: Area of Interest	Key sections of the Act: <ul style="list-style-type: none"> • Section 3 Purpose of Act • Sections 7-9 Acknowledgment and Apology • Section 10 Interpretation of Act generally • Section 12 Meaning of Te Kawerau ā Maki • Section 13 Meaning of Historical Claims • Section 14 Settlement of Historical Claims Final • Section 40 Amendment to Resource Management Act 1991 	<p>The identified matters in the Deed of Settlement and sections of Act are considered relevant in context of the proposed fast-track proposal.</p> <p>The historical account outlined in Part 2 of the Deed of Settlement provides a detailed account of Te Kawerau ā Maki traditional, historical, cultural and spiritual association across their area of interests, and the magnitude of the impact of introduced laws, acquisitions, and purchases, resulting in landlessness and isolation.</p> <p>The Auckland Prison Village is identified as a commercial redress property in the settlement legislation.</p>
Part 5: Cultural Redress Attachment: Statement of Association	Key sections of the Act: <ul style="list-style-type: none"> • Section 3 Purpose of Act • Section 13 Meaning of Historical Claims • Section 14 Settlement of Historical Claims Final • Sections 28 – 35 Statutory Acknowledgement • Sections 37 – 39 General Provisions • Schedule 1 - Statutory Areas 	<p>A key mechanism identified in Part 5 of the Deed of Settlement and enabled in the Act are statutory acknowledgments.</p> <p>After reviewing the identified statutory areas, it is considered that the Coastal Statutory Acknowledgment Area OTS-106-14 is relevant to the proposed fast-track proposal.</p> <p>The map/image of the statutory OTS-106-14 is included in Appendix F alongside the statement of association.</p>

Resource Management Statement 1995		
Objectives	Policies	Commentary on Cultural/Mana Whenua Values
Kaitiakitanga Objective 2.1 To meet in full our responsibilities as Kaitiaki	Policy 2.2 (1) Within the limits of Te Kawerau ā Maki's resources, Trust representatives will actively participate in all relevant aspects of resource management	To uphold this policy, it is important that Te Kawerau ā Maki are approached in a manner that recognises the guidance within thin IEMP, and the tikanga of engagement.
	Policy 2.2 (2) By promoting the sustainable management of the environment in accordance with Te Kawerau ā Maki tikanga	This policy is relevant to the proposed fast-track proposal. The RMA has a description/interpretation for sustainable management. It is anticipated that the proposed fast-track proposal will pursue this meaning. With that said, on review of Chapter 2 Kaitiakitanga of the IEMP, it is the view of Whetū that the policy's reference to sustainable management in accordance with Te Kawerau ā Maki tikanga is interpreted to mean the safeguard and protection of mauri or life force of taonga and performing the following duties: <ul style="list-style-type: none"> • The protection and maintenance of wāhi tapu and other heritage sites • The placing of rāhui to allow replenishment of harvested resources • Directing development in ways which are in keeping with the environment • Observing the tikanga associated with traditional activities • Active opposition to development with actual or potential adverse effects on taonga • Providing for the needs of present and future generations
	Policy 2.2 (3) By ensuring that all agencies involved in resource management in the rohe of Te Kawerau ā Maki recognise the role of kaitiaki and by working with these agencies to establish methods by which our role as kaitiaki is given effect.	This policy is relevant to the proposed fast-track proposal. Not forsaking the importance of engagement, it is also important that the proposed fast-track proposal appropriately considers the Te Kawerau ā Maki statutory acknowledgement for Pāremoremo Creek as an action by Te Kawerau ā Maki to ensure their values and interests and role as kaitiaki are recognised.

		Similarly with the IEMP, although 30-years, it outlines methods to give effect to the exercise of Te Kawerau ā Maki kaitiakitanga.
	Policy 2.2 (4) By ensuring wānanga and other programmes are held to educate iwi members on issues regarding resource management and Te Kawerau ā Maki tikanga.	This policy is best placed to be implemented by Te Kawerau ā Maki.
Social, Economic and Cultural Wellbeing Objective 4.1.1 To advocate for and within the Trust's resources, provide for the social	Policy 4.1.2 (1) By ensuring that marae and papakāinga are established which provide for the needs of Te Kawerau ā Maki.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.1.2 (2) By working with agencies involved in resource management to gain support for Te Kawerau ā Maki initiatives to protect, restore and enhance the collective social, economic and cultural well-being of the iwi.	This policy is relevant to the proposed fast-track proposal. It is anticipated that through the engagement with Te Kawerau ā Maki, discussions on collective understanding and interests would occur and initiatives that deliver social, economic and cultural wellbeing would be identified.
	Policy 4.1.2 (3) By ensuring that the cumulative effects of activities upon Te Kawerau ā Maki and our taonga are fully recognised and provided for in all resource management decision-making, in particular resource consent and policy making processes.	This policy is relevant to the proposed fast-track proposal. As a starting point, it is known that Te Kawerau ā Maki have a statutory acknowledgement in place over/for Pāremoremo Creek.
	Policy 4.1.2 (4) By restoring and sustaining a land and economic base for Te Kawerau ā Maki.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.1.2 (5) By ensuring that Council policies and plans do not restrict the functioning and development of marae and papakāinga.	This policy is best placed to be implemented by Te Kawerau ā Maki.
Heritage Objective 4.2.1	Policy 4.2.2 (1) By ensuring protection of all heritage sites and establishing appropriate controls over access to these sites, including the right to control the use and access of others.	This policy is relevant to the proposed fast-track proposal. There is a recorded pre-European archaeological site R10/813 on the Auckland Prison Site.

To give effect to our role as Kaitiaki in the protection and appropriate use of our heritage.	Policy 4.2.2 (2) By ensuring resource consent applications which affect or have the potential to affect Te Kawerau ā Maki heritage do not proceed without appropriate action being taken to provide protection as directed by the Te Kawerau ā Maki Trust.	This policy is relevant to the proposed fast-track proposal. The Te Kawerau ā Maki statutory acknowledgement that captures Pāremoremo Creek will be appropriately considered as a taonga that embodies Te Kawerau ā Maki heritage.
	Policy 4.2.2 (3) By ensuring recognition of Te Kawerau ā Maki cultural and spiritual values, and relationships with our heritage in the policies of those statutory bodies that manage our taonga.	This policy is relevant to the proposed fast-track proposal. The Te Kawerau ā Maki statutory acknowledgement that captures Pāremoremo Creek will be appropriately considered by the proposed fast-track proposal.
	Policy 4.2.2 (4) By ensuring recognition of Te Kawerau ā Maki cultural and spiritual values in resource management decision making.	Resource management decisions are outside the control of Corrections as applicant to the fast-track process, however the Substantive Application intends to recognise the rangatiratanga and kaitiakitanga of Te Kawerau ā Maki and their cultural and spiritual values (where made available and/or shared through engagement).
	Policy 4.2.2 (5) By working with those statutory bodies that manage our taonga to establish effective means to facilitate our role as Kaitiaki, including developing and implementing a programme to manage, enhance and monitor our heritage.	This policy is best placed to be implemented by Te Kawerau ā Maki with statutory bodies.
	Policy 4.2.2 (6) By retaining sole authority over the interpretation of our heritage.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.2.2 (7) By actively opposing any interpretation or use of our heritage by organisations or individuals without the written permission of the Te Kawerau ā Maki Trust.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.2.2 (8) By retaining sole authority to identify appropriate commercial use of our heritage.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.2.2 (9) By retaining on-going control over the quality and nature of any authorised use of our heritage.	This policy is best placed to be implemented by Te Kawerau ā Maki.

	Policy 4.2.2 (10) By promoting recognition of the Mataatua Declaration by relevant authorities.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.2.2 (11) By acquiring heritage sites of particular significance or having management of those sites returned to the Te Kawerau ā Maki Trust.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.2.2 (12) By seeking to have built structures removed from heritage sites.	It is considered that this policy is not applicable to the proposed fast-track proposal.
Kōiwi and Artefacts Objective 4.3.1 To meet our responsibilities as Kaitiaki in the reburial of kōiwi and protection of artefacts.	Policy 4.3.2 (1) The Trust will work with Councils and the Department of Conservation to encourage developers and others to contact the Te Kawerau ā Maki Trust as soon as it becomes apparent that a burial site or artefact has been uncovered.	It is considered that this policy is not applicable to the proposed fast-track proposal.
	Policy 4.3.2 (2) By ensuring that an archaeological report is prepared for sites where kōiwi or artefacts have been unearthed. And that where appropriate the Site is registered with the Historic Places Trust Heritage New Zealand Pouhere Taonga.	There is a recorded pre-European archaeological site R10/813 on the Auckland Prison Site. An archaeological authority is being sought with an archaeological management plan proposed to manage effects on/to the archaeological site.
	Policy 4.3.2 (3) By ensuring the appropriate reburial of kōiwi and care of artefacts as directed by iwi Kuia and Kaumatua.	This policy is best placed to be implemented by Te Kawerau ā Maki.
Water Objective 4.4.1 To give effect to our role as Kaitiaki in the management and conservation of water.	Policy 4.4.2 (1) By ensuring that spiritual and cultural concepts are recognised as key issues in water management.	This policy is relevant to the proposed fast-track proposal. With the Te Kawerau ā Maki statutory acknowledgement over the Pāremoremo Creek identified, the proposed fast-track proposal will respond to this policy.
	Policy 4.4.2 (2) By promoting the disposal of wastewater through land.	It is considered that this policy is not applicable to the proposed fast-track proposal.
	Policy 4.4.2 (3) By ensuring that natural waterways are recognised as food sources and that water	This policy is relevant to the proposed fast-track proposal. With the Te Kawerau ā Maki statutory acknowledgement over the Pāremoremo Creek identified, the proposed fast-track proposal will respond to this policy.

	management places a priority on protecting and enhancing the food producing capacity of waterways.	
	Policy 4.4.2 (4) By ensuring that land and water management is not directed only at maintaining water quality levels but that programmes are established to ensure the enhancement of natural waterways.	It is considered that this policy is not applicable to the proposed fast-track proposal.
	Policy 4.4.2 (5) By working with relevant statutory authorities to establish policies which ensure the appropriate long-term conservation and efficient use of water.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.4.2 (6) By ensuring that Councils recognise and give effect to their Treaty of Waitangi responsibilities when entering into agreements with Watercare Services Ltd regarding the management of bulk water.	This policy is best placed to be implemented by Te Kawerau ā Maki.
Coastal Marine Area	Not Applicable	
Waste	Not Applicable	
Land and Landscape Objective 4.7.1 To give effect to our role as Kaitiaki in the management and protection of the land and landscape.	Policy 4.7.2 (1) By re-establishing a land base and marae complex for Te Kawerau ā Maki.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.7.2 (2) By working with relevant statutory authorities to establish programmes and methods for the protection of Te Kawerau ā Maki heritage, cultural and spiritual values and the landscapes associated with these.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.7.2 (3) By ensuring that Crown, Council or other agencies' decisions and policies do not inhibit the right of Te Kawerau ā Maki to use ancestral lands and other taonga according to our own customs, needs and preferences.	This policy is best placed to be implemented by Te Kawerau ā Maki.

	Policy 4.7.2 (4) By promoting the sustainable management of land and the protection of its productive capacity.	This policy is acknowledged.
	Policy 4.7.2 (5) By promoting the protection of native flora and fauna, and natural waterways in land management.	This policy is relevant to the proposed fast-track proposal. The Ecological Assessment proposes measures to avoid, mitigate, remedy, offset and compensate. An Ecological Management plan is proposed.
	Policy 4.7.2 (6) By seeking to balance the development of land with the protection of the values of the landscape.	This policy is acknowledged.
Flora and Fauna Objective 4.8.1 To give effect to our role as Kaitiaki in the protection, sustainable harvesting and management of native flora and fauna; and to protect the intellectual property rights of Te Kawerau with regard to flora and fauna.	Policy 4.8.2 (1) By working with relevant authorities to ensure Te Kawerau ā Maki rights to harvest native species for food, craft and medicine are recognised and provided for.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.8.2 (2) By working with relevant authorities to establish sustainable management and harvesting programmes with regard to food, craft and medicinal species.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.8.2 (3) By promoting the protection of native flora and fauna, other than for cultural harvest by Te Kawerau ā Maki within our tribal areas.	This policy is relevant to the proposed fast-track proposal.
	Policy 4.8.2 (4) By opposing destruction of native flora and fauna during development, unless the Trust is convinced that there is a legitimate reason for the development.	This policy is relevant to the proposed fast-track proposal.
	Policy 4.8.2 (5) By promoting the enhancement of ecosystems in order to achieve the conservation of native species and enhance opportunities for sustainable harvesting.	This policy is relevant to the proposed fast-track proposal.

	Policy 4.8.2 (6) By promoting the protection and enhancement of the flora associated with the banks of natural waterways.	This policy is relevant to the proposed fast-track proposal.
	Policy 4.8.2 (7) By supporting the eradication of exotic flora and fauna which damages, destroys or competes with native species or their ecosystems.	This policy is relevant to the proposed fast-track proposal.
	Policy 4.8.2 (8) By participating in decisions regarding the introduction of exotic flora and fauna into New Zealand.	This policy is relevant to the proposed fast-track proposal.
	Policy 4.8.2 (9) By opposing any form of property right being given over any native species found within our tribal area without the written consent of the Te Kawerau ā Maki Trust.	It is considered that this policy is not applicable to the proposed fast-track proposal.
Design Objective 4.9.1 To give effect to our role as Kaitiaki in the appropriate representation of our heritage and design of buildings.	Policy 4.9.2 (1) By ensuring that territorial local authorities liaise with the Trust and seek opportunities to represent our heritage in public design.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.9.2 (2) By ensuring recognition of Te Kawerau ā Maki cultural and spiritual values in decision making, especially in resource consent applications.	This policy is relevant to the proposed fast-track proposal.
	Policy 4.9.2 (3) By retaining sole authority over the interpretation of our heritage.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.9.2 (4) By actively opposing any interpretation or use of our heritage by organisations or individuals without the written permission of the Te Kawerau ā Maki Trust.	This policy is best placed to be implemented by Te Kawerau ā Maki.
	Policy 4.9.2 (5) By retaining sole authority to identify appropriate commercial use of our heritage and on-going control over the quality and nature of any authorised use of our heritage.	This policy is best placed to be implemented by Te Kawerau ā Maki.

	Policy 4.9.2 (6) By, where appropriate, working with territorial local authorities and developers to encourage building design which meets the needs of Māori with regards to hospitality and performance.	It is considered that this policy is not applicable to the proposed fast-track proposal.
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Summary

The Deed of Settlement and the Te Kawerau ā Maki Claims Settlement Act 2012 settle the historical claims of Te Kawerau ā Maki with specified cultural redress and financial and commercial redress. Of relevance is the Right of First Refusal on the Auckland Prison Village.

In relation to the Tāmaki collective settlement, Te Kawerau ā Maki are an identified Mana Whenua under the Ngā Mana Whenua o Tāmaki Makauaru Collective Redress Act 2014. The Te Kawerau Iwi Settlement Trust is the iwi authority representing Te Kawerau ā Maki.

The customary authority (rangatiratanga/mana) of Te Kawerau ā Maki is recognised and provided for in the Act, with the kaitiakitanga of Te Kawerau ā Maki provided for across a number of specified statutory areas, with one of those statutory acknowledgements (Coastal Statutory Acknowledgment Area OTS-106-14) relevant because it covers the Pāremoremo Creek, which adjoins the Auckland Prison Site. Additionally, there is a recorded archaeological site at the Auckland Prison Site.

Also, complementary to the Deed of Settlement and Act is the IEMP. It is noted that the IEMP was prepared/published in 1995, however the IEMP is made available of the Te Kawerau ā Maki website, on this basis, the approach by Whetū is that the IEMP is still relevant in 2025. Accordingly, the proposed fast-track proposal has been considered against the objectives and policies of the IEMP.

The IEMP provides clear guidance that Te Kawerau ā Maki tikanga is applied when it comes to the mauri of taonga.

Overall, Te Kawerau ā Maki are an Iwi/Mana Whenua to consult and engage with on the proposal.

Ngāi Tai ki Tāmaki

Ngāi Tai ki Tāmaki Claims Settlement Act 2018 and Deed of Settlement of Historical Claims		
Deed of Settlement	Sections of the Act	Commentary on Cultural/Mana Whenua Values
<p>Preamble</p> <p>Part 1: Background</p> <p>Part 2: Historical Account / Historical Account in Te Reo</p> <p>Part 3: Acknowledgement and Apology / Acknowledgement in Te Reo / Apology in Te Reo</p> <p>Attachment: Area of Interest</p>	<p>Key sections of the Act:</p> <ul style="list-style-type: none"> • Section 3 Purpose of Act • Sections 7 - 8 Summary of Historical Account, Acknowledgements and Apology • Sections 9 - 10 Acknowledgment and Apology • Section 11 Interpretation of Act generally • Section 13 Meaning of Ngāi Tai ki Tāmaki • Section 14 Meaning of Historical Claims • Section 86 Amendment to Resource Management Act 1991 	<p>The identified matters in the Deed of Settlement and sections of Act are considered relevant in context of the proposed fast-track proposal.</p> <p>The historical account outlined in Part 2 of the Deed of Settlement provides a detailed account of Ngāi Tai ki Tāmaki traditional, historical, cultural and spiritual association across their area of interests and the magnitude of the impact of introduced laws, acquisitions, and purchases, war and confiscation, resulting in landlessness and isolation.</p> <p>In Part 1 Background of the Deed of Settlement it describes origins of Ngāti Tai to the pre-waka peoples known as Tūrehu and Patupaiarehe. There is also a preamble that presents the kōrero “Tapuwae Onuku, Tapuwae Ariki, Tapuwae o Tai – Sacred Footprints in the Earth, Footprints of the High-Born, Footprints on our Foreshores”.</p> <p>The map of their Area of Interest is included in Appendix A of this report. On review, it is considered that the Auckland Site is within the area of interest of Ngāi Tai ki Tāmaki.</p>
<p>Preamble</p> <p>Part 5: Cultural Redress</p> <p>Part 8: Harbours</p> <p>Attachment: Statement of Association</p>	<p>Key sections of the Act:</p> <ul style="list-style-type: none"> • Section 3 Purpose of Act • Sections 7 - 8 Summary of Historical Account, Acknowledgements and Apology • Sections 9 - 10 Acknowledgment and Apology • Sections 74 - 81 Statutory Acknowledgement • Schedule 2 Statutory Areas 	<p>Considered relevant in context of the proposed fast-track proposal are the identified matters in the Deed of Settlement and sections of Act.</p> <p>A key mechanism identified in Part 5 of the Deed of Settlement and enabled in the Act are statutory acknowledgments.</p> <p>After reviewing the identified statutory areas, it is considered that the Coastal Statutory Acknowledgment Area OTS-106-14 is relevant to the proposed fast-track proposal.</p>

		The map/image of the statutory OTS-106-14 is included in Appendix F alongside the statement of association.
Ngāi Tai Te Taiaomaurikura – Ka Puawai Ka Ora - Ngāi Tai ki Tāmaki Take Taiaomaurikura 2022		
Section of the IEMP	Relevant Matters	Commentary on Cultural/Mana Whenua Values
1. Introduction	Opening Statement	<p>Chapter 1 provides an explanation behind the name of the IEMP:</p> <ul style="list-style-type: none"> • Take is the purpose or issue that drives the kaupapa • Taiao is the environment in its widest sense • Mauri is the life force to be protected and resourced • Kura is the shared education and shared learning that will lead to long term positive growth and understanding <p>Also explains that the focus of the IEMP is to provide clarity and direction to protect and restore the environment, to deliver positive results, and the Ngāi Tai ki Tāmaki framework to fulfil role as kaitiaki.</p>
2. Whakatara	Outline of the Challenge	<p>Chapter 2 presents an overview on the concerns of Ngāi Tai ki Tāmaki and the challenge for Ngāi Tai ki Tāmaki and for all. The concerns outlined are:</p> <ul style="list-style-type: none"> • Our ecosystems are being unreasonably degraded with native species either lost or threatened. • Our skies are no longer clean or clear and the stars at night are eclipsed by the lights from the land. • The effects of climate change is wreaking havoc with more and more extreme weather events and sea level rise. • Our fish in rivers and the sea and their habitats are in decline due to pollution and over fishing. • Our forests are shrinking and our native manu and other native species are dying or being displaced by introduced species. • Our knowledge is being lost and Ngāi Tai is becoming more marginalised from Te Taiao and resources.
3. Ngāi Tai	3.1 Mauri 3.2 Ngāi Tai ki Tāmaki Rohe	The IEMP describes mauri as “life-force that generates, regenerates and upholds creation, binding the physical and spiritual elements of all things together. Mauri is the balance or

	<p>3.3 Te Taiao</p> <p>3.4 Taiaomaorikura</p>	<p>imbalance and essence of all things, and represents the wellbeing and connectivity of all things. Without Mauri nothing can survive.”</p> <p>The focus and fundamental guiding principles of the IEMP is the Ngāi Tai ki Tāmaki connection with the environment and its protection, restoration and education.</p> <ol style="list-style-type: none"> 1. the PROTECTION of our taonga – our people, kōrero tuku iho, wāhi tapu, sites of cultural significance. 2. to RESTORE Mana and Mauri to our Taonga – our people, wāhi tapu, including sites of cultural significance affected by the destructive hands and thoughts of others. 3. to EDUCATE others of Ngāi Tai taonga – strategies to care for, respect, and retain our wāhi tapu, sites of cultural significance and kōrero tuku iho. <p>The chapter outlines that Ngāi Tai ki Tāmaki acknowledge Papatūānuku, Ranginui, their Tamariki mokopuna and have regard for all Iwi that co-exist amongst them and their boundaries.</p> <p>The IEMP sits under the Pou Tāngata Ngāi Tai ki Tāmaki Community Development Team, with direction outlined in the IEMP that kaitiaki ae the first point of contact for all matters relating to the implementation of the IEMP.</p>
4. Context and Purpose	<p>4.1 Scope</p> <p>4.2 Status and Use</p>	<p>The commentary in this chapter expresses the concern that the mauri of te taiao within the rohe of Ngāi Tai ki Tāmaki has significantly declined from increased population pressures, urbanisation, deforestation, siltation in waterways, drainage of swamps and wetlands, intensive agriculture, mineral extraction aquaculture and overfishing, and introduction of exotic biodiversity.</p>
5. Take Taiaomaorikura Vision	Vision Statement	<p>Tāmata te Mauri o Ngāi Tai Ao – Restoring the Mauri of Ngāi Tai</p> <p>This is the overall objective of the IEMP.</p>
6. Values	Values	<p>To ensure the vision is achieved, the IEMP outlines six values of Ngāi Tai ki Tāmaki:</p> <ul style="list-style-type: none"> • Mana Whenua Mana Moana – Ngāi Tai ki Tāmaki is responsible for exercising mana in their Rohe • Rangatiratanga – Ngāi Tai ki Tāmaki will be at the forefront of restoring their mauri, taking a leadership role. • Whanaungatanga – Ngāi Tai ki Tāmaki will work together to restore Te Taiao and the Ngāi Ngāi Tai ki Tāmaki connection to Te Taiao, strengthening the Iwi as a whole.

		<ul style="list-style-type: none"> • Kotahitanga - Ngāi Tai ki Tāmaki working collectively as an Iwi and with others to restore Te Taiao. • Kaitiakitanga - Ngāi Ngāi Tai ki Tāmaki will be active Kaitiaki of their taiao. • Manaakitanga – Restoring Te Taiao to create a better place for all people to live. • Ngāi Tai Tānga – Application of Ngāi Tai ki Tāmaki knowledge and expertise that will change and grow over time and be clearly and assertively applied for the betterment of the Ngāi Tai ki Tāmaki Taiao. • Tika and Pono – Be genuine and true in actions and to the Ngāi Tai ki Tāmaki way.
7. Overarching Principles	Overarching Principles	<p>The principles outlined in the IEMP are referred to as ‘touchstone’ statements which the wider plan will be consistent with. These principles are:</p> <ol style="list-style-type: none"> 1. Ngāi Tai Tai Ao – Ngāi Tai are a part of Te Taiao and Te Taiao is Ngāi Tai. 2. The Mauri of the Ngāi Tai rohe will be restored through the actions of Ngāi Tai and the wider community. 3. All actions should aim to leave Te Taiao in a better state. 4. Ngāi Tai will educate and empower their people and the wider community to restore the Mauri of Te Taiao, ensuring that resilient outcomes are created and sustained. 5. Tapuwae Ohiti – to tread carefully, to be vigilant and exercise utmost caution. To be mindful of our actions, the footprints you take and those you leave behind. To remember the footprints of our tūpuna, they who did not degrade Te Taiao, that which was to nurture and sustain them. 6. By Ngāi Tai For Ngāi Tai – reflect Ngāi Tai tānga and way of thinking and working. 7. Ngāi Tai will live in a manner that sustains and restores the Mauri of Te Taiao for the long-term wellbeing of all. 8. Ki uta ki tai - what happens on the land will affect the moana and these connections need to be central to thinking. All aspects of Te Taiao are linked and so must be our strategy and actions. 9. Ngāi Tai will take a leadership role in the restoration of Te Taiao and strongly advocate that the need to restore Te Taiao is a priority for Crown and others. 10. Ngāi Tai have a history of being explorers and innovators. They will continue to be so and apply this whakapapa to achieving their vision for Te Taiao.

<p>8. Ngāi Tai Kaupapa Taiao</p>	<p>8.1 Taera 8.3 Te Wai Ngāi Tai 8.4 Te Ara Rangi 8.5 Te Āhurangi – Climate 8.6 Whenua 8.7 Te Wao nui ā Tāne 8.8 Ngāi Tai Tānga</p>	<p>Section 8.1 Taera sets the foundation across the individual areas (sections 8.2 – 8.8) of the IEMP. There are 12 focai and all are considered relevant to the proposed fast-track proposal:</p> <ol style="list-style-type: none"> 1. The Ngāi Tai rohe will be a place that supports and sustains the needs of Ngāi Tai culturally, spiritually, and economically. It is a place for the Ngāi Tai nation to live, grow and thrive together like their ancestors who have walked these lands and sailed its waters before them; 2. Ngāi Tai are active kaitiaki. Current and future generations of Ngāi Tai will actively work (in partnership with, neighbouring iwi, the Crown and community) to restore the Mauri of the air, lands and waters which make up Te Taiao; 3. Ngāi Tai will actively oppose actions that will lead to impacts on the Mauri of Te Taiao which are irreversible and unacceptable to Ngāi Tai; 4. All actions affecting the taiao should demonstrate how they have sought to avoid adverse effects and consider restoration outcomes; 5. Ngāi Tai Tānga will be applied in the protection and restoration of the Mauri of Te Taiao. This knowledge will be actively cultivated over time to guide the ongoing restoration; 6. Ngāi Tai will walk the talk with leadership by action and advocacy to restore the Mauri of Te Taiao in their rohe; 7. Ngāi Tai will have a strong and consistent voice in ensuring that the important values of Te Taiao are protected and restored; 8. Ngāi Tai will be involved in projects relating to the active protection and restoration of Te Taiao. They will work alongside the Crown, Councils, community and other Iwi to ensure the vision of Take Taiaomaurikura is fulfilled; 9. Ngāi Tai actions and decision making will be guided by the kaupapa of Take Taiaomaurikura; 10. Statutory authorities will engage at the earliest possible opportunity with Ngāi Tai in the development of plans, policy and strategy to ensure the kaupapa of the Take Taiaomaurikura is given effect to. This includes but is not limited to activities such as planning and decision making undertaken under the Resource management Act, Local Government Act, Conservation and Marine legislation; 11. Applicants seeking permission for developments or activities within the Ngāi Tai rohe should read Take Taiaomaurikura and then engage with Ngāi Tai ki Tāmaki at the earliest possible opportunity to ensure their proposed activities are consistent with Take Taiaomaurikura; and
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		<p>12. Development and permissions within or adjacent to sites of known significance, wāhi tapu or Ngāi Tai Statutory Acknowledgement Areas (as identified in the Ngāi Tai ki Tāmaki Claims Settlement Act 2018) require express permission from Ngāi Tai.</p> <p>After the review of the other sections within this chapter, the objectives for each section (8.2 – 8.8) pursue restoration of the mauri.</p>
Appendices	<p>Appendix 1 - Engaging with Ngāi Tai ki Tāmaki</p> <p>Appendix 2 - Statutory Acknowledgement</p> <p>Appendix 4 - Rohe</p>	<p>Appendix 1 outlines the resource management processes/areas of interests (e.g resource consents and policy) and sets out the consultation process (including costs) for their involvement.</p>
<p>Summary</p> <p>The Deed of Settlement and the Ngāi Tai ki Tāmaki Claims Settlement Act 2018 settle the historical claims of Ngāi Tai ki Tāmaki with specified cultural redress and financial and commercial redress.</p> <p>In relation to the Tāmaki collective settlement, Ngāi Tai ki Tāmaki are an identified Mana Whenua under the Ngā Mana Whenua o Tāmaki Makauaru Collective Redress Act 2014. Additionally, Ngāi Tai ki Tāmaki are included in the Pare Hauraki Collective Redress Deed of Settlement that was signed 2 August 2018.</p> <p>The customary authority (rangatiratanga/mana) of Ngāi Tai ki Tāmaki is recognised and provided for within the area of interest and rohe of Ngāi Tai ki Tāmaki. Additionally, the exercise of kaitiakitanga is provided for on specified statutory areas, and of relevance with the proposed fast-track proposal is statutory acknowledgement Coastal Marine Area OTS-403-128. Which captures the Pāremoremo Creek.</p> <p>Also, complementary to the Deed of Settlement and Act is the IEMP. The IEMP describes the perspective/whakaaro of Ngāi Tai ki Tāmaki and their approach to caring for their environment which is primarily the restoration of the mauri of the environment. It is also acknowledged that there is guidance in the IEMP regarding the consultation process with Ngāi Tai ki Tāmaki.</p> <p>Overall, it is considered that the Auckland Prison Site is within the area of interest of Ngāi Tai ki Tāmaki and are an Iwi/ Mana Whenua to consult and engage with on the proposal, and where appropriate, consideration of measures to manage the adverse effects of the proposed fast-track proposal, especially measures to enhance and restore biodiversity, and measures that reflect low impact on the environment, (e.g minimise impacts on waterways).</p>		

Ngāti Pāoa

Ngāti Pāoa Claims Settlement Act 2025 and Deed of Settlement of Historical Claims		
Deed of Settlement	Sections of the Act	Commentary on Cultural/Mana Whenua Values
<p>Part 1: Background / Te Waka Taua o Ngāti Pāoa: Pītau Whakareī</p> <p>Part 2: Historical Account / Te Waka Taua o Ngāti Pāoa: Te Takere o Te Waka</p> <p>Part 3: Acknowledgement and Apology / Te Waka o Ngāti Pāoa: Puhīariki</p> <p>Attachment: Area of Interest</p>	<p>Key sections of the Act:</p> <ul style="list-style-type: none"> • Section 3 Purpose of Act • Sections 7 - 8 Summary of Historical Account, Acknowledgements and Apology • Sections 9 - 10 Acknowledgment and Apology • Section 11 Interpretation of Act generally • Section 13 Meaning of Ngāti Pāoa • Section 14 Meaning of Historical Claims • Section 15 Settlement of Historical Claims Final • Section 114 Amendment to Resource Management Act 1991 	<p>The identified matters in the Deed of Settlement and sections of Act are considered relevant in context of the proposed fast-track proposal.</p> <p>The historical account outlined in Part 2 of the Deed of Settlement provides a detailed account of Ngāti Pāoa traditional, historical, cultural and spiritual association across their area of interests and the magnitude of the impact of war and confiscation, introduced laws and drainage schemes, acquisitions, and purchases that resulted in landlessness and impacts on wāhi tapu and urupā.</p> <p>The map of their Area of Interest is included in Appendix A of this report. On review, it is considered that the Auckland Prison Site is within the area of interest of Ngāti Pāoa.</p>
<p>Part 5: Cultural Redress</p> <p>Part 7: Collective Redress</p> <p>Part 8: Harbours</p> <p>Attachment: Statement of Association</p>	<p>Key sections of the Act:</p> <ul style="list-style-type: none"> • Section 3 Purpose of Act • Section 14 Meaning of Historical Claims • Section 15 Settlement of Historical Claims Final • Sections 103 – 113 Statutory Acknowledgement • Schedule 3 Statutory Areas 	<p>A key mechanism identified in Part 5 of the Deed of Settlement and enabled in the Act are statutory acknowledgments.</p> <p>After reviewing the identified statutory areas, it is considered that there are no statutory acknowledgement relevant to the proposed fast-track proposal.</p>
<p>Summary</p> <p>Overall, Ngāti Pāoa are an Iwi/Mana Whenua to consult and engage with on the project, and where appropriate, consideration of measures to manage the adverse effects of the proposed fast-track proposal, especially measures to enhance and restore biodiversity, and measures that reflect low impact on the environment, (e.g. minimise impacts on waterways).</p>		

Ngaati Whanaunga

Ngaati Whanaunga - Deed of Settlement of Historical Claims	
Deed of Settlement	Commentary on Cultural/Mana Whenua Values
Part 1: Background Part 2: Historical Account / Historical Account in Te Reo Part 3: Acknowledgement and Apology / Acknowledgement and Apology in Te Reo Attachment: Area of Interest	<p>The identified matters in the Deed of Settlement and sections of Act are considered relevant in context of the proposed fast-track proposal.</p> <p>The historical account outlined in Part 2 of the Deed of Settlement provides a detailed account of Ngaati Whanaunga traditional, historical, cultural and spiritual association across their area of interests and the magnitude of the impact of introduced laws, Council levies and acquisitions, and impacts on socio-economic wellbeing and te reo Māori.</p> <p>The map of their Area of Interest is included in Appendix A of this report. On review, it is considered that the Auckland Prison Site is within the area of interest of Ngaati Whanaunga.</p>
Part 5: Cultural Redress Part 7: Collective Redress Attachment: Statement of Association	<p>A key mechanism identified in Part 5 of the Deed of Settlement and enabled in the Act are statutory acknowledgments. After reviewing the identified statutory areas, it is considered that none of the statutory acknowledgements are relevant to the proposed fast-track proposal.</p> <p>In Part 7 of the Deed of Settlement, it refers to two collective cultural redress provisions in addition to the Ngaati Whanaunga settlement:</p> <ul style="list-style-type: none"> • Tāmaki Makaurau collective redress (completed through the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014), and • Pare Hauraki collective redress (the Deed of Settlement was signed on 2 August 2018, with the Bill introduced to Parliament on 19 December 2022. The settlement redress has not progressed further than this). <p>The Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014 is in relation to portions of maunga (mountain) of Tāmaki isthmus and surrounds and motu (island) of the inner Hauraki Gulf. There are no specific cultural redress mechanism applicable to the proposed fast-track proposal.</p>

Ngaati Whanaunga Environmental Management Plan 2019		
Sections of the IEMP	Relevant Matters	Commentary on Cultural/Mana Whenua Values
INTRODUCTION	01 Document Overview 02 About Us	There is an outline of the framework of the IEMP and a description of Ngaati Whanaunga whakapapa and rohe, and their association to key areas/places. The IEMP also identifies the local government authorities that are located within the rohe of Ngaati Whanaunga, of which, the Auckland Council is one.
PART 1 – PLAN Environmental Policy and Environmental Planning	03 Strategic Direction 04 Te Ao Maaori (Our Worldview) 05 Environmental Context 06 Strategic Priorities 07 Tools for Decision-Making	The chapter outlined the “Strategic Direction”, “Vision” and “Mission” which are supported by a list of Principles and Values. There is an Environmental Policy stated within the IEMP which informs that “Ngaati Whanaunga is committed to enhancing the health and prosperity of our people, hapuu and iwi, business and environment”. The strategic priorities/goals for Ngaati Whanaunga are: <ul style="list-style-type: none"> • Healthy Land • Healthy Water – Freshwater • Healthy Water – Coastal and Marine Areas • Healthy Biodiversity • Healthy Air, and • Healthy Culture and Heritage Each of these strategic priorities/goals are described in detail in the IEMP. After reviewing all the strategic priorities/goal, it is considered that all are relevant to the proposed fast-track proposal.
PART 2 – DO Implementation and Operation	08 Roles and Responsibilities 10 Engagement and Communication	The chapter provides an overview on the roles and responsibilities of Ngaati Whanaunga in their participation of resource management processes in their rohe, and the expectation of Councils and external agencies and developers. The IEMP also provides direction and guidance for engagement, with the following principles prescribed in the IEMP: <ul style="list-style-type: none"> • ENGAGE EARLY Ensure engagement is early as possible (ideally in the concept planning stage)

		<ul style="list-style-type: none"> • KNOW WHY Provide enough information to make informed decisions about a proposal. At a minimum, 1. Project name 2. Description of the proposal (including its location, nature and scope) 3. Key contacts 4. Any background information • BE CLEAR Clear about expectations • KNOW HOW Be acquainted with Ngaati Whanaunga worldview, vision, core principles, values and operating principles. If unsure how to navigate Ngaati Whanaunga tikanga, seek help or communicate this to Ngaati Whanaunga • TIKANGA Provide for tikanga Maaori (and marae hearings) • EMBRACE PARTNERSHIP There are likely shared goals and values. The intention of Ngaati Whanaunga is to work with Councils and external agencies and developers to achieve common goals. <p>The proposed fast-track proposal will uphold these engagement principles stated by Ngaati Whanaunga.</p>
<p>PART 3 – CHECK & ACT Checking and Corrective Action & Management Review</p>	<p>11 Monitoring and Reporting</p>	<p>The chapter identifies the following monitoring requirements:</p> <ul style="list-style-type: none"> • Cultural Monitoring Protocols and Procedures for Accidental Archaeological Discoveries • Reporting of Incidents (such as fuel/chemical spills and/or emergency/natural disaster events etc) • Periodic or Annual Performance Reports regarding environmental management compliance <p>It is considered that cultural monitoring protocols and procedures for accidental archaeological discoveries are relevant for works to occur as part of the proposed fast-track proposal.</p> <p>Similarly, receiving periodic/annual performance reports is a measure that could be discussed further with Ngaati Whanaunga.</p>
<p>PART 4 - SCHEDULES</p>	<p>12 Maps 13 Our Resources</p>	<p>The schedules and maps were not attached to the IEMP, nor were any hyperlinks available, to access and review those attached documents.</p>

Summary

The Deed of Settlement to settle the historical claims of Ngaati Whanaunga is currently only initialled, rather than signed, and therefore does not meet the definition for Treaty Settlement Deed in the Fast-track Approvals Act 2024.

Although the Ngaati Whanaunga Deed of Settlement does not qualify as a Treaty Settlement Deed, Ngaati Whanaunga is an iwi authority / Mana Whenua with Auckland Council. Additionally, the customary authority (rangatiratanga/mana) of Ngaati Whanaunga is recognised and provided for through the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014.

Also, it is noted that Ngaati Whanaunga are included in the Marutūāhu Collective Redress. The Deed of Settlement for the Marutūāhu Iwi Collective Redress Deed is also only initialled.

In addition to these documents, a review of the Ngaati Whanaunga IEMP was undertaken to identify and understand the values and interests of Ngaati Whanaunga in the resource management of natural resources in their rohe, and the exercise of their kaitiakitanga.

Also, a Cultural Values Assessment report was prepared by Ngaati Whanaunga. This report has been reviewed.

Despite the Deed of Settlement has yet to ascend through Parliament, the Auckland Prison Site is within the area of interest of Ngaati Whanaunga. On this basis, Ngaati Whanaunga are an Iwi/Mana Whenua to consult and engage with on the proposal, and where appropriate, consideration of measures to manage the adverse effects of the proposed fast-track proposal, especially measures to protect the recorded archaeological site R10/813, and efforts to enhance and restore biodiversity, and measures that reflect low impact on the environment, (e.g minimise impacts on waterways).

Ngāti Tamaterā

Ngāti Tamaterā - Deed of Settlement of Historical Claims	
Deed of Settlement	Commentary on Cultural/Mana Whenua Values
Part 1: Background Part 2: Historical Account Part 3: Acknowledgement and Apology Attachment: Area of Interest	<p>The historical account outlined in Part 2 of the Deed of Settlement provides a detailed account of Ngāti Tamaterā traditional, historical, cultural and spiritual association across their area of interests and the magnitude of the impact of introduced laws and drainage schemes, acquisitions, and purchases that resulted in landlessness and environmental impacts from gold mining.</p> <p>The map of their Area of Interest is included in Appendix A of this report. On review, it is considered that the Auckland Prison Site is within the area of interest of Ngāti Tamaterā.</p>
Part 5: Cultural Redress Part 7: Collective Redress Attachment: Statement of Association	<p>Considered relevant in context of the proposed fast-track proposal are the identified matters in the Deed of Settlement and sections of Act.</p> <p>A key mechanism identified in Part 5 of the Deed of Settlement and enabled in the Act are statutory acknowledgments. After reviewing these statutory acknowledgments and areas, it is considered that there are no statutory acknowledgement relevant to the proposed fast-track proposal.</p>
<p>Summary</p> <p>The Deed of Settlement to settle the historical claims of Ngāti Tamaterā is currently only initialled, rather than signed, and therefore does not meet the definition for Treaty Settlement Deed in the Fast-track Approvals Act 2024. Although the Ngāti Tamaterā Deed of Settlement does not qualify as a Treaty Settlement Deed, Ngāti Tamaterā is identified as an iwi authority / Mana Whenua with Auckland Council. Additionally, the customary authority (rangatiratanga/mana) of Ngāti Tamaterā is recognised and provided for through the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014.</p> <p>Also, Ngāti Tamaterā are included in the Marutūāhu Collective Redress. The Deed of Settlement for the Marutūāhu Iwi Collective Redress Deed is also only initialled.</p> <p>Despite the Deed of Settlement has yet to ascend through Parliament, the Auckland Prison Site is within the area of interest of Ngāti Tamaterā. On this basis, Ngāti Tamaterā are an Iwi/Mana Whenua to consult and engage with on the proposal.</p>	

Ngāti Maru

Ngāti Maru - Deed of Settlement of Historical Claims	
Deed of Settlement	Commentary on Cultural/Mana Whenua Values
Part 1: Background Part 2: Historical Account Part 3: Acknowledgement and Apology Attachment: Area of Interest	<p>The historical account outlined in Part 2 of the Deed of Settlement provides a detailed account of Ngāti Maru traditional, historical, cultural and spiritual association across their area of interests and the magnitude of the impact of introduced laws and drainage schemes, acquisitions, and purchases that resulted in landlessness and environmental impacts from gold mining.</p> <p>The map of their Area of Interest is included in Appendix A of this report. On review, it is considered that the Auckland Prison Site is within the area of interest of Ngāti Maru.</p>
Part 5: Cultural Redress Part 7: Collective Redress Attachment: Statement of Association	<p>Considered relevant in context of the proposed fast-track proposal are the identified matters in the Deed of Settlement, a key mechanism identified in Part 5 of the Deed of Settlement and enabled in the Act are statutory acknowledgments. After reviewing these statutory acknowledgments and areas, it is considered that there are no statutory acknowledgement relevant to the proposed fast-track proposal.</p>
<p>Summary</p> <p>The Deed of Settlement to settle the historical claims of Ngāti Maru is currently only initialled, rather than signed, and therefore does not meet the definition for Treaty Settlement Deed in the Fast-track Approvals Act 2024. Although the Ngāti Maru Deed of Settlement does not qualify as a Treaty Settlement Deed, Ngāti Maru is an iwi authority / Mana Whenua with Auckland Council. Additionally, the customary authority (rangatiratanga/mana) of Ngāti Maru is recognised and provided for through the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014.</p> <p>Also, Ngāti Maru are included in both the Pare Hauraki Collective Redress and Marutūāhu Collective Redress. The Deed of Settlement for the Marutūāhu Iwi Collective Redress Deed is also only initialled.</p> <p>Despite the Deed of Settlement has yet to ascend through Parliament, the Auckland Prison Site is within the area of interest of Ngāti Maru. On this basis, Ngāti Maru are an Iwi/Mana Whenua to consult and engage with on the proposal.</p>	

Marutūāhu Iwi Collective

Marutūāhu Iwi Collective - Deed of Settlement of Historical Claims		
Deed of Settlement		Commentary on Cultural/Mana Whenua Values
Part 1: Background and Area of Interest Part 3: Pare Hauraki Collective Cultural Entity Part 4: Statement of Pare Hauraki World View and Programme for a Culture of Natural Resource Partnership Attachment: Area of Interest		<p>The five iwi/Mana Whenua of the Marutūāhu Iwi Collective are:</p> <ul style="list-style-type: none"> • Ngāti Maru • Ngāti Pāoa • Ngāti Tamaterā • Ngaati Whanaunga, and • Te Patukirikiri <p>The map of their Area of Interest is included in Appendix A of this report. On review, it is considered that the Auckland Prison Site is within the area of interest of five Mana Whenua.</p> <p>The Deed of Settlement acknowledge and respond to the understood rangatiratanga / mana of the five iwi (as a collective) with regard to the cultural and commercial redress in Tāmaki Makaurau, Mahurangi, and Hauraki Gulf/Tikapa Moana.</p>
Part 2: Implementation and Effect on Various Statues Part 3: Marutūāhu Iwi Collective Cultural Redress Part 5: Other Collective and Shared Redress Part 6: Marutūāhu Iwi Collective Redress Legislation Attachment: Statement of Association		<p>After reviewing these statutory acknowledgments and areas, it is considered that there are no statutory acknowledgement relevant to the proposed fast-track proposal.</p>
Whaia Te Mahere a Hauraki – Hauraki Iwi Environmental Plan 2004		
Section of IEMP	Relevant Matters	Commentary on Cultural/Mana Whenua Values
Part 1 Whakamōhiotanga	Key Challenge Purpose Approach	<p>The IEMP is administrated by the Hauraki Māori Trust Board. The Trust Board represents the following Hauraki iwi:</p> <ul style="list-style-type: none"> • Ngāti Maru • Ngāti Tamaterā • Ngāti Tara Tokanui • Te Patukirikiri • Ngaati Whanaunga • Ngāi Tai

		<ul style="list-style-type: none"> • Ngāti Hako • Ngāti Hei • Ngāti Pūkenga ki Waiau • Ngāti Pāoa • Ngāti Rāhiri-Tumutumu • Ngāti Porou ki Harataunga ki Mataora <p>The IEMP is to serve as a strategy for collective action by the Hauraki Iwi.</p> <p>It is outlined that the outlook of the IEMP is to sustain the mauri of the environment and pass on to mokopuna a place more like the one known by the old people.</p>
Part 2 Ngā Matapono	<p>Vision</p> <p>Central Goals</p> <p>Central Principles</p>	<p>The vision statement “Kia mau ki te mauri o te Taiao o Hauraki” is supported by six (6) goals:</p> <ul style="list-style-type: none"> • Mauri (Sustaining and Enhancing) • Protecting Our Past (Protect Wāhi Tapu/Heritage Sites/ Places and Landscapes) • Supporting Kaitiaki (The role of Kaitiaki maintained and enhanced) • Making Decision (Hauraki whānui making informed decisions) • Building Partnerships (Te Tiriti o Waitangi upheld) • Community Awareness (Communities understand & values contributions of Hauraki iwi)
Part 3 Te Whenua o Hauraki, He taonga	<p>Papatūānuku</p> <ul style="list-style-type: none"> • Issue 1: Wetland Loss • Issue 2: Peatland Loss • Issue 3: Loss of Coastal Dune • Issue 4: Riparian Margins of Rivers and Streams • Issue 5: Productive Capacity of Whenua • Issue 6: Contaminants onto Land • Issue 7: Erosion and Sediment • Issue 8: Growth and Settlement • Issue 9: Solid Waste 	<p>There are six distinct areas of focus in the IEMP, each with resource management issues significant to iwi outlined. All objectives of the IEMP were reviewed against the activities of the proposed fast-track proposal. The relevant objectives of the IEMP that have been identified below:</p> <p>Papatūānuku</p> <ul style="list-style-type: none"> • Riparian margins of rivers and streams in the Hauraki tribal region are protected and restored • Ancestral taonga valued by Hauraki whānui are actively protected from the impacts of growth in the Hauraki tribal region <p>The outcomes sought from the Papatūānuku objectives are:</p>

	<ul style="list-style-type: none"> • Issue 10: Extractive Industries <p>Ranginui</p> <ul style="list-style-type: none"> • Issue 1: Air Pollution • Issue 2: Ozone Depletion • Issue 3: Climate Change <p>Tāne Mahuta</p> <ul style="list-style-type: none"> • Issue 1: Loss of Forest Ecosystems • Issue 2: Animal and Plant Pests • Issue 3: Native Plants and Animals <p>Tangaroa Rerenga Wai Māori</p> <ul style="list-style-type: none"> • Issue 1: Loss of River and Stream Habitats • Issue 2: Water Pollution • Issue 3: Water Use • Issue 4: Loss of Fisheries <p>Rongomatāne</p> <ul style="list-style-type: none"> • Issue 1: Loss of Wāhi Tapu • Issue 2: Loss of Heritage Sites, Features, Places and Landscapes • Issue 3: Statutory Heritage Management Systems • Issue 4: Access to Heritage Sites • Issue 5: Customary Use • Issue 6: Traditional Knowledge and Practice • Issue 7: Intellectual Property Rights • Issue 8: Genetic Modification 	<ul style="list-style-type: none"> - An increase in the diversity of native species, habitat and ecosystems through wetland, peatland, river and stream and duneland restoration activities. - Reductions in erosion and sedimentation problems <p>Tāne Mahuta</p> <ul style="list-style-type: none"> • To promote sustainable development initiatives by Hauraki whānui involving the establishment and use of ‘natural’ plantations of native plants • Replant native plants in ecological corridors along river and streams, rural, shelterbelts, roadside, subdivision, urban and amenity plantings in Hauraki tribal region <p>The outcomes sought from the Tāne Mahuta objective is for forests, wetlands, coastal dune lands, species and ecosystems protected and restored, and the use of native plants as sustainable tribal resource</p> <p>Tangaroa Rerenga Wai Māori</p> <ul style="list-style-type: none"> • To promote and encourage sustainable water use practices • To monitor fisheries health and recovery and water quality in Hauraki rivers <p>The outcomes sought from the Tangaroa Rerenga Wai Māori objective is the:</p> <ul style="list-style-type: none"> - Enhancement of the freshwater fisheries habitat. - Restoration of wetland, river and stream plant life. - Improvement in water quality. - Sustainable use of the water resource by people, and - Increased populations of fisheries, birds and plant resources. <p>Rongomatāne</p> <ul style="list-style-type: none"> • Wāhi tapu and cultural heritage sites are being protected from use and development in the Hauraki tribal region • The relevant statutory agencies and resource developers and users are working with Hauraki Whānui to protect wāhi tapu and cultural heritage sites <p>The outcomes sought from the Rongomatāne objectives are:</p> <ul style="list-style-type: none"> - For heritage landscapes, heritage sites, features, places and wāhi tapu are protected
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		<ul style="list-style-type: none"> - That cultural resources are used, enhanced and sustained - The application of traditional knowledge is valued and being passed on to the next generation - Hauraki Whānui are exercising their kaitiaki responsibilities
Part 4 Ngā Nekenekehanga	<p>Issues</p> <p>Objectives</p> <p>Outcomes</p>	<p>The objectives of, and outcomes sought in, the IEMP were reviewed against the activities of the proposed fast-track proposal. The relevant objectives of the IEMP that have been identified below:</p> <ul style="list-style-type: none"> • Environmental performance is being reported annually as part of good corporate governance practice within Hauraki Whānui, government, local authorities and the wider community. • Hauraki Whānui have the necessary knowledge, information and skills to make wise decisions affecting their environment and heritage. • Western scientific research and information is accessible to Hauraki Whānui for their use to support their role as kaitiaki and traditional knowledge is protected from misuse. • Hauraki Whānui are monitoring the environment, heritage and the performance of relevant agencies in providing for the needs of Hauraki Whānui as kaitiaki. • Hauraki Whānui role is given effect to in policy, planning, consent, and monitoring processes under the Resource Management Act 1991. • Develop, maintain and enhance relationships with central and local government agencies and key community, industry, business and environmental groups in the Hauraki tribal region. <p>The outcomes sought from the above objectives are:</p> <ul style="list-style-type: none"> • Mātauranga Māori as it relates to environmental management is protected, maintained and enhanced • Treaty based relationships with central and local government and others • Hauraki Whānui have access to the results of scientific research. • Hauraki Whānui initiatives to address sustainability and heritage issues in the region are encouraged, and supported and where appropriate, coordinated.

Summary

The Marutūāhu Iwi Collective Deed of Settlement is not to settle the historical claims of five iwi/Mana Whenua, the historical claims of the five iwi/Mana Whenua will be addressed in their individual Deeds of Settlement and settlement legislation. As an initialled Deed of Settlement, and not a signed Deed of Settlement, it does not meet the definition for Treaty Settlement Deed in the Fast-track Approvals Act 2024. Only Ngāti Pāoa has a signed Deed of Settlement and settlement legislation.

However, although the Marutūāhu Iwi Collective Deed of Settlement does not qualify as a Treaty Settlement Deed, the five iwi/Mana Whenua are iwi authorities / Mana Whenua with Auckland Council. Additionally, all five have recognised customary authority (rangatiratanga/mana) through the Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014.

Additionally, the Hauraki Māori Trust Board IEMP was reviewed. The Trust Board represents 12 iwi. Of those 12 iwi, only six iwi/Mana Whenua are iwi authorities / Mana Whenua in Tāmaki Makaurau Auckland.

Appendix E Auckland Unitary Plan Provisions

Auckland Unitary Plan	
Chapter and Section of the Plan	Specific Mana Whenua & Relevant Provisions
<p>Chapter B</p> <p>Regional Policy Statement</p> <ul style="list-style-type: none"> • B6 Mana Whenua 	<p>B6.1 Issues</p> <ol style="list-style-type: none"> 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 of Mana Whenua to play a role in environmental decision-making, governance and partnerships 6. Enhancing the relationship between Mana Whenua and Auckland's natural environment, including customary use <p>B6. 2 Recognition of Treaty of Waitangi/Te Tiriti o Waitangi Partnerships and Participation</p> <p>Objective</p> <ul style="list-style-type: none"> • B6.2.1(1) The principles of the Treaty of Waitangi/Te Tiriti o Waitangi are recognised and provided for in the sustainable management of natural and physical resources including ancestral lands, water, air, coastal sites, wāhi tapu and other taonga. • B6.2.1(2) The principles of the Treaty of Waitangi/Te Tiriti o Waitangi are recognised through Mana Whenua participation in resource management processes. <p>Policies</p> <ul style="list-style-type: none"> • B6.2.2(1) Provide opportunities for Mana Whenua to actively participate in the sustainable management of natural and physical resources including ancestral lands, water, sites, wāhi tapu and other taonga in a way that does all of the following: <ul style="list-style-type: none"> - recognises the role of Mana Whenua as kaitiaki and provides for the practical expression of kaitiakitanga; - builds and maintains partnerships and relationships with iwi authorities; - provides for timely, effective and meaningful engagement with Mana Whenua at appropriate stages in the resource management process, including development of resource management policies and plans; - recognises the role of kaumātua and pūkenga;

	<ul style="list-style-type: none"> - recognises Mana Whenua as specialists in the tikanga of their hapū or iwi and as being best placed to convey their relationship with their ancestral lands, water, sites, wāhi tapu and other taonga; - acknowledges historical circumstances and impacts on resource needs; - recognises and provides for mātauranga and tikanga; and - recognises the role and rights of whānau and hapū to speak and act on matters that affect them. <ul style="list-style-type: none"> • B6.2.2(2) Recognise and provide for all of the following matters in resource management processes, where a proposal affects land or resources subject to Treaty settlement legislation: <ul style="list-style-type: none"> - the historical association of the claimant group with the area, and any historical, cultural or spiritual values associated with the site or area; - any relevant memorandum of understanding between the Council and the claimant group; - any joint management and co-governance arrangements established under Treaty settlement legislation; and - any other specific requirements of Treaty settlement legislation. <p>B6.3 Recognising Mana Whenua Values</p> <p>Objectives</p> <ul style="list-style-type: none"> • B6.3.1(1) Mana Whenua values, mātauranga and tikanga are properly reflected and accorded sufficient weight in resource management decision-making. • B6.3.1(2) The mauri of, and the relationship of Mana Whenua with, natural and physical resources including freshwater, geothermal resources, land, air and coastal resources are enhanced overall. • B6.3.1(3) The relationship of Mana Whenua and their customs and traditions with natural and physical resources that have been scheduled in the Unitary Plan in relation to natural heritage, natural resources or historic heritage values is recognised and provided for. <p>Policies</p> <ul style="list-style-type: none"> • B6.3.2(1) Enable Mana Whenua to identify their values associated with all of the following: <ul style="list-style-type: none"> - ancestral lands, water, air, sites, wāhi tapu, and other taonga; - freshwater, including rivers, streams, aquifers, lakes, wetlands, and associated values; - biodiversity; - historic heritage places and areas; and - air, geothermal and coastal resources. • B6.3.2(2) Integrate Mana Whenua values, mātauranga and tikanga: <ul style="list-style-type: none"> - in the management of natural and physical resources within the ancestral rohe of Mana Whenua, including: <ul style="list-style-type: none"> o ancestral lands, water, sites, wāhi tapu and other taonga;
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	<ul style="list-style-type: none"> o biodiversity; and o historic heritage places and areas. - in the management of freshwater and coastal resources, such as the use of rāhui to enhance ecosystem health; - in the development of innovative solutions to remedy the longterm adverse effects on historical, cultural and spiritual values from discharges to freshwater and coastal water; and - in resource management processes and decisions relating to freshwater, geothermal, land, air and coastal resources. • B6.3.2(3) Ensure that any assessment of environmental effects for an activity that may affect Mana Whenua values includes an appropriate assessment of adverse effects on those values. • B6.3.2(5) Integrate Mana Whenua values, mātauranga and tikanga when giving effect to the National Policy Statement on Freshwater Management 2014 in establishing all of the following: <ul style="list-style-type: none"> - water quality limits for freshwater, including groundwater; - the allocation and use of freshwater resources, including groundwater; and - integrated management of the effects of the use and development of land and freshwater on coastal water and the coastal environment. • B6.3.2(6) Require resource management decisions to have particular regard to potential impacts on all of the following: <ul style="list-style-type: none"> - the holistic nature of the Mana Whenua world view; - the exercise of kaitiakitanga; - mauri, particularly in relation to freshwater and coastal resources; - customary activities, including mahinga kai; - sites and areas with significant spiritual or cultural heritage value to Mana Whenua; and - any protected customary right in accordance with the Marine and Coastal Area (Takutai Moana) Act 2011.
	<p>B6.4 Māori Economic, Social and Cultural Development</p> <p>Objective B6.4.1(1) Māori economic, social and cultural well-being is supported.</p> <p>Policy B6.4.2(2) Enable the integration of mātauranga and tikanga Māori in design and development.</p>
	<p>B6.5 Protection of Mana Whenua Cultural Heritage</p> <p>Objectives</p> <ul style="list-style-type: none"> • B6.5.1(1) The tangible and intangible values of Mana Whenua cultural heritage are identified, protected and enhanced. • B6.5.1(2) The relationship of Mana Whenua with their cultural heritage is provided for. • B6.5.1(3) The association of Mana Whenua cultural, spiritual and historical values with local history and whakapapa is recognised, protected and enhanced.

	<ul style="list-style-type: none"> • B6.5.1(4) The knowledge base of Mana Whenua cultural heritage in Auckland continues to be developed, primarily through partnerships between Mana Whenua and the Auckland Council, giving priority to areas where there is a higher level of threat to the loss or degradation of Mana Whenua cultural heritage. • B6.5.1(5) Mana Whenua cultural heritage and related sensitive information and resource management approaches are recognised and provided for in resource management processes. <p>Policies</p> <ul style="list-style-type: none"> • B6.5.2(1) Protect Mana Whenua cultural and historic heritage sites and areas which are of significance to Mana Whenua. • B6.5.2(6) Protect Mana Whenua cultural heritage that is uncovered during subdivision, use and development by all of the following: <ul style="list-style-type: none"> - requiring a protocol to be followed in the event of accidental discovery of kōiwi, archaeology or artefacts of Māori origin; - undertaking appropriate actions in accordance with mātauranga and tikanga Māori; and - requiring appropriate measures to avoid, remedy or mitigate further adverse effects. • B6.5.2(8) Encourage appropriate design, materials and techniques for infrastructure in areas of known historic settlement and occupation by the tūpuna of Mana Whenua. (9) Protect sensitive information about the values and associations of Mana Whenua in relation to their cultural heritage where disclosure of such information may put a site, place or area at risk of destruction or degradation.
<p>Chapter D Overlays Natural Heritage</p> <ul style="list-style-type: none"> • D10 Outstanding Natural Features Overlay and Outstanding Natural Landscapes Overlay 	<p>D10 Outstanding Natural Features Overlay and Outstanding Natural Landscapes Overlay</p> <p>Objectives</p> <ul style="list-style-type: none"> • D10.2(2) The ancestral relationships of Mana Whenua with outstanding natural features and outstanding natural landscapes are recognised and provided for. <p>Policies</p> <ul style="list-style-type: none"> • D10.3(3) Protect the physical and visual integrity of outstanding natural features, including volcanic features that are outstanding natural features, by: <ul style="list-style-type: none"> - avoiding adverse effects on Mana Whenua values associated with an outstanding natural feature • D10.3(4) Protect the physical and visual integrity of outstanding natural features, while taking into account the following matters: <ul style="list-style-type: none"> - the historical, cultural and spiritual association with the outstanding natural feature held by Mana Whenua

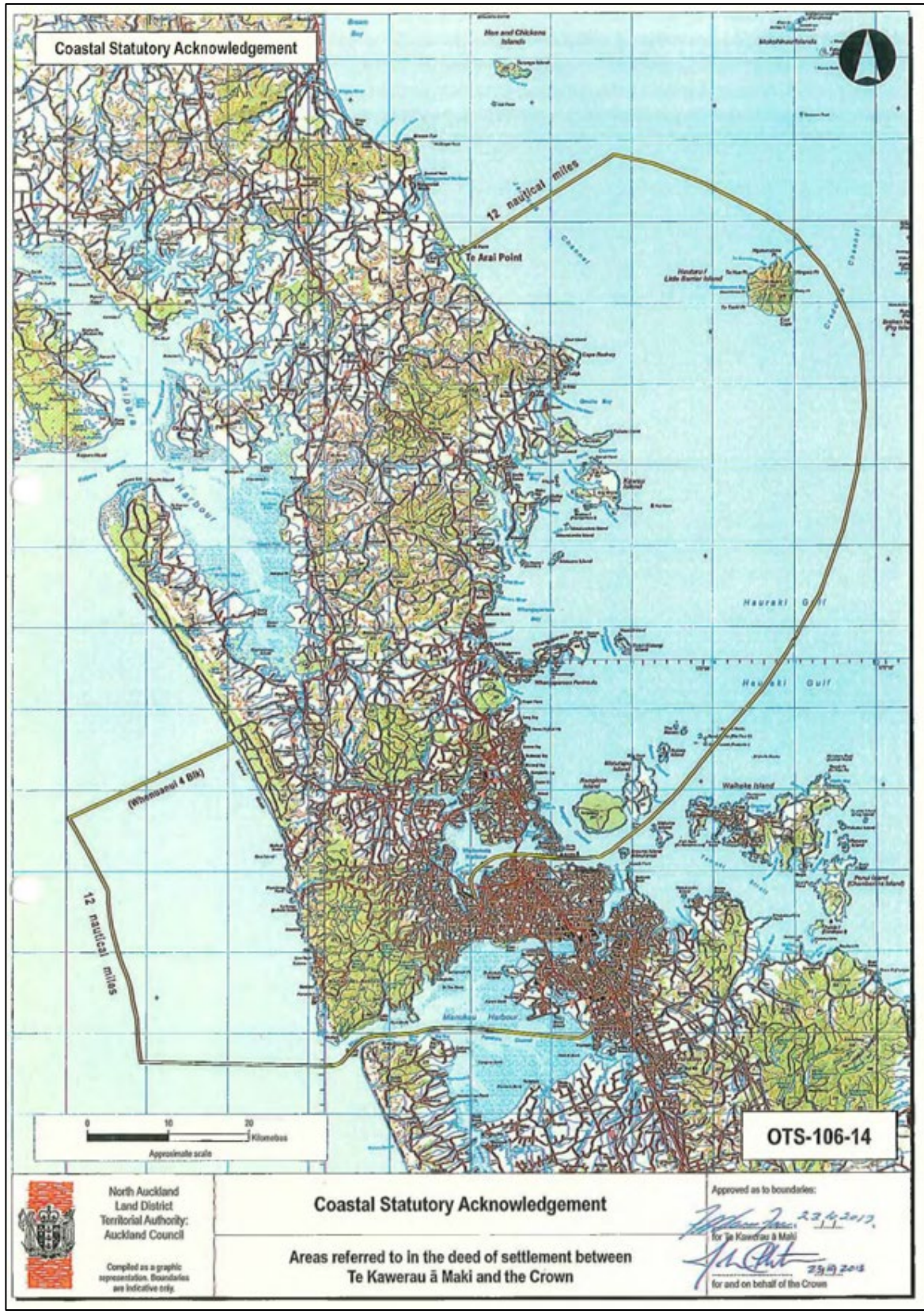
<p>Chapter E Auckland-Wide Natural Resources</p> <ul style="list-style-type: none"> • E1 Water Quality and Integrated Management 	<p>E1 Water Quality and Integrated Management</p> <p>Objectives</p> <ul style="list-style-type: none"> • E1.2(2) The mauri of freshwater is maintained or progressively improved over time to enable traditional and cultural use of this resource by Mana Whenua. <p>Policies</p> <ul style="list-style-type: none"> • E1.3(17) Avoid the discharge of wastewater to the coastal marine area and to freshwater, unless: <ul style="list-style-type: none"> - Mana Whenua have been consulted in accordance with tikanga Māori and due weight has been given to section 6, section 7 and section 8 of the Resource Management Act 1991; • E1.3(24) Require proposals for on-site wastewater treatment and disposal to land or water to demonstrate all of the following: <ul style="list-style-type: none"> - that adverse effects on Mana Whenua values will be avoided • E1.3(25) Only allow the discharge of treated wastewater to water where all the following are addressed: <ul style="list-style-type: none"> - the effects on Mana Whenua values
<p>Chapter E Auckland-Wide Natural Resources</p> <ul style="list-style-type: none"> • E3 Lakes, Rivers, Streams and Wetlands 	<p>E3 Lakes, Rivers, Streams and Wetlands</p> <p>Policies</p> <ul style="list-style-type: none"> • E3.3(5) Avoid significant adverse effects, and avoid, remedy or mitigate other adverse effects of activities in, on, under or over the beds of lakes, rivers, streams or wetlands on: <ul style="list-style-type: none"> - the mauri of the freshwater environment; and - Mana Whenua values in relation to the freshwater environment. • E3.3(6) Manage the adverse effects on Mana Whenua cultural heritage that is identified prior to, or discovered during, subdivision, use and development by: <ul style="list-style-type: none"> - complying with the protocol for the accidental discovery of kōiwi, archaeology and artefacts of Māori origin; - undertaking appropriate actions in accordance with mātauranga and tikanga Māori; and - undertaking appropriate measures to avoid adverse effects, or where adverse effects cannot be avoided, effects are remedied or mitigated.

<p>Chapter E Auckland-Wide Natural Resources</p> <ul style="list-style-type: none"> E11 Land Disturbance - Regional 	<p>E11 Land Disturbance – Regional</p> <p>Objective</p> <ul style="list-style-type: none"> E11.2 (1) Land disturbance is undertaken in a manner that protects the safety of people and avoids, remedies or mitigates adverse effects on the environment. <p>Policies</p> <ul style="list-style-type: none"> E11.3(1) Avoid where practicable, and otherwise mitigate, or where appropriate, remedy adverse effects on areas where there are natural and physical resources that have been scheduled in the Plan in relation to natural heritage, Mana Whenua, natural resources, coastal environment, historic heritage and special character. E11.3 (2) Manage land disturbance to: <ul style="list-style-type: none"> maintain the cultural and spiritual values of Mana Whenua in terms of land and water quality, preservation of wāhi tapu, and kaimoana gathering. E11.3 (3) Manage the impact on Mana Whenua cultural heritage that is discovered undertaking land disturbance by: <ul style="list-style-type: none"> requiring a protocol for the accidental discovery of kōiwi, archaeology and artefacts of Māori origin; undertaking appropriate actions in accordance with mātauranga and tikanga Māori; and undertaking appropriate measures to avoid adverse effects. Where adverse effects cannot be avoided, effects are remedied or mitigated. E11.3 (7) Require any land disturbance that will likely result in the discharge of sediment laden water to a surface water body or to coastal water to demonstrate that sediment discharge has been minimised to the extent practicable, having regard to the quality of the environment; with: <ul style="list-style-type: none"> (a) any significant adverse effects avoided, and other effects avoided, remedied or mitigated, particularly in areas where there is: <ul style="list-style-type: none"> relevant initiatives by Mana Whenua, established under regulations relating to the conservation or management of fisheries, including taiāpure, rāhui or whakatupu areas.
<p>Chapter E Auckland-Wide Natural Resources</p> <ul style="list-style-type: none"> E12 Land Disturbance - District 	<p>E12 Land Disturbance – District</p> <p>Objective</p> <ul style="list-style-type: none"> E12.2(1) Land disturbance is undertaken in a manner that protects the safety of people and avoids, remedies or mitigates adverse effects on the environment. <p>Policies</p>

	<ul style="list-style-type: none"> • E12.3(1) Avoid where practicable, and otherwise, mitigate, or where appropriate, remedy adverse effects of land disturbance on areas where there are natural and physical resources that have been scheduled in the Plan in relation to natural heritage, Mana Whenua, natural resources, coastal environment, historic heritage and special character. • E12.3(2) Manage the amount of land being disturbed at any one time, to: <ul style="list-style-type: none"> - maintain the cultural and spiritual values of Mana Whenua in terms of land and water quality, preservation of wāhi tapu, and kaimoana gathering. • E12.3(4) Manage the impact on Mana Whenua cultural heritage that is discovered undertaking land disturbance by: <ul style="list-style-type: none"> - requiring a protocol for the accidental discovery of kōiwi, archaeology and artefacts of Māori origin; - undertaking appropriate actions in accordance with mātauranga and tikanga Māori; and - undertaking appropriate measures to avoid adverse effects, or where adverse effects cannot be avoided, effects are remedied or mitigated.
<p>Chapter H Zones Rural Zone</p> <ul style="list-style-type: none"> • H19.7 Rural – Countryside Living Zone 	<p>H19.2.3 Objectives</p> <ul style="list-style-type: none"> • H19.2.3(1) The character, amenity values and biodiversity values of rural areas are maintained or enhanced while accommodating the localised character of different parts of these areas and the dynamic nature of rural production activities. • H19.2.3(2) Areas of significant indigenous biodiversity are protected and enhanced • H19.7.2 (2) The rural character, amenity values, water quality, ecological quality, historic heritage value and the efficient provision of infrastructure is maintained and enhanced un subdivision design and development

Appendix F Statutory Acknowledgements

Te Kawerau ā Maki – OTS-106-14 Coastal Statutory
Acknowledgement



STATEMENT OF ASSOCIATION
 Coastal Statutory Acknowledgment Area
Statutory Area

The area to which this Statutory Acknowledgement applies is the Te Kawerau ā Maki Coastal Acknowledgement Area, as shown on the deed plan OTS-106-14. This statutory acknowledgement should be considered alongside the Te Kawerau ā Maki statutory acknowledgements for the adjoining coastal environment and rivers of significance.

Statement of Association for the Te Kawerau ā Maki Coastal Statutory Acknowledgement Area

The coastal marine area and the coastline adjoining it are of central importance to the identity of Te Kawerau ā Maki, particularly in relation to the area adjoining the heartland of the iwi in West Auckland. Te Kawerau ā Maki hold a long and enduring ancestral and customary relationship with the coastal marine area bordering the northern shores of the Manukau Harbour, the west coast of the Waitākere Ranges and the upper Waitemātā Harbour. Broader and shared ancestral interests are also held with a more extensive coastal area of interest covering Te One Rangatira (Muriwai Beach), the lower Waitemātā Harbour, the coastline adjoining the North Shore – Mahurangi districts, and parts of Te Moana nui ō Toi (the Hauraki Gulf).

Wai-te-matā-ō-Kahu

Te Kawerau ā Maki have an important shared ancestral and customary relationship with Wai-te-matā-ō-Kahu (the Waitemātā Harbour). This relationship applies in particular to the western shores of the harbour from Wai o Pareira (Henderson Creek) to Te Auanga (Oakley Creek), and the eastern and northern shores of the harbour. The Waitemātā Harbour takes its name from a mauri stone, “Te Mata,” placed on the rock of that name (Boat Rock) by the Te Arawa ancestor Kahumatamomoe. As descendants of the crew of the Arawa canoe, Te Kawerau ā Maki in time became guardians of this mauri, and retain the karakia associated with it to this day.

Places of particular significance to Te Kawerau ā Maki on the western side of the harbour include: Wai o Pareira, Kopupāka, Mānutewhau in the West Harbour-Massey area, Ōrukuwai and Ōrangihina on the Te Atatū Peninsula, Te Awa Whau (the Whau River) and Rangī Matariki, Motu Manawa, Te Kou and Te Auanga (Motumānawa / Pollen Island Marine Reserve). These kāinga were all associated with the seasonal harvest of the rich marine resources of the area. A place of considerable traditional importance to Te Kawerau ā Maki is Te Ara Whakapekapeka ā Ruarangi, “the diversion of Ruarangi” (Meola Reef). This reef was once a valued source of kūtai (mussels) before water quality issues began to arise in the harbour as a result of rapid urban growth in the catchment in the 1960s.

The historical focal point of Te Kawerau ā Maki associations with the lower Waitemātā Harbour is Te Matarae ō Mana (Kauri Point). This fortified pā, named after the Te Kawerau ancestor Manaoterangi, and the adjacent kāinga of Rongohau (Kendall Bay), were

occupied by Te Kawerau ā Maki, with others, until the early 1840s. Te Matarae ō Mana was strategically important as it controlled access to the upper harbour and overlooked a renowned tauranga mango (shark fishery). Other places of historical and cultural significance on this coastline include: Kaiwhānake, Te Wā iti ō Toroa, and Onetaunga. Through descent from both Tawhiakiterangi and his wife Marukiterangi, Te Kawerau ā Maki have ancestral and customary interests in the Oneoneroa (Shoal Bay) area, with the kāinga of Awataha having been occupied by members of the tribe, with others until around 1920. The many coastal places of significance in this area include Te Onewa (Northcote Point), a fortified pā, Te Kōpua ō Matakerepo (Onepoto Basin), Te Kōpua ō Matakamokamo (Tuff Crater), Wakatatere, Waititiko and Ngau te ringaringa (Ngataringa Bay).

Te Whenua roa ō Kahu – “the extensive landholding of Kahu”

Te Kawerau ā Maki have an important shared ancestral and customary relationship with Te Whenua roa ō Kahu (the North Shore) extending from Maunga ā Uika (North Head) to the Whāngaparāoa Peninsula, and including the adjoining seaways of Te Awanui ō Peretu (Rangitoto Channel) and Moana Te Rapu. This relationship also applies to the adjoining offshore islands extending from Rangitoto to Tiritiri Mātangi. The Devonport area is of historical importance to Te Kawerau ā Maki as the place at which the Tainui canoe first made landfall in the Waitematā Harbour, at Te Haukapua (Torpedo Bay). Several places on the eastern coastline of the North Shore are of particular importance to Te Kawerau ā Maki as they are directly associated with the ancestor Maki, his warrior sons, and their descendant the ancestress Kahu. These places include: Takapuna, Te Oneroa ō Kahu (Long Bay), Whakarewatoto (a battle site at Long Bay), Ōkura, Ōtaimaro, Te Ringa Kaha ā Manu and Karepiro (a battle site at Karepiro Bay, Weiti). The latter three sites are of significance as they are associated with the Te Kawerau ā Maki ancestor Taimaro (Manu).

The coastal environment of the Whāngaparāoa Peninsula contains a number of sites of historical and cultural significance to Te Kawerau ā Maki. They include: Rarohara (a fortified pā), Matakātia, Kotanui, Ōkoromai and Te Hāruhi (Shakespear Bay). Standing off the eastern end of the peninsula is the island of Tiritiri Mātangi, where Te Kawerau ā Maki have enduring associations including at the fortified pā Te Kawerau Pā (also known as Tiritiri Mātangi Pā). The seaways to the south and north of the Whāngaparāoa Peninsula are known respectively as Moana Te Rapu and Whānga-paraoa, because of their traditional association with the annual whale migration that took place through Te Moana nui ō Toi (the Hauraki Gulf).

Ngāi Tai ki Tāmaki – OTS-403-128 Coastal Marine Area Statutory Acknowledgement



STATEMENT OF ASSOCIATION

Coastal Marine Area Statutory Acknowledgment Area

Ngāi Tai Ki Tāmaki are a maritime people without boundaries and have been voyagers since ancient times. Ngāi Tai ki Tāmaki are acknowledged as being amongst the original inhabitants of Aotearoa. It is inevitable that some of the most significant sites of arrival, ritual, landmark and subsequent habitation, both seasonal and permanent, are now shared with others, others with whom we share close links through whakapapa and shared histories, others who through the passage of time and history hold ahi kaa in different places. Ngāi Tai hold fast to the knowledge of our associations to the places and the people as taonga tuku iho. From Te Arai out to Hauturu out to Aotea and throughout Hauraki and Tāmaki Makarau and all the islands within, Ngāi Tai have significant multiple, and many layered associations.

Appendix G Treaty Settlement Legislation Review outcomes

Treaty Settlement Legislation and Signed Deeds of Settlement

The following Treaty settlement legislation were identified:

- Waikato Raupatu Claims Settlement Act 1995
- Te Uri o Hau Claims Settlement Act 2002
- Ngāti Manuhiri Claims Settlement Act 2012
- Ngāti Whātua Ōrākei Claims Settlement Act 2012
- Ngāti Whātua o Kaipara Claims Settlement Act 2013
- Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014
- Te Kawerau ā Maki Claims Settlement Act 2015
- Ngāi Tai ki Tāmaki Claims Settlement Act 2018
- Ngāti Tamaoho Claims Settlement Act 2018
- Ngāti Pāoa Claims Settlement Act 2025

The above legislation was reviewed to determine whether they were relevant to the Auckland Prison Site, and therefore a relevant Iwi/Mana Whenua to engage and identify and consider their respective cultural values.

Additionally, the following signed Deeds of Settlement were identified as relevant Treaty settlement documents with regards to the definition/interpretation under the FTAA:

- Te Patukirikiri - Signed Deed of Settlement 2018
- Te Ākitai Waiohua – Signed Deed of Settlement 2021

Upon completing a review of these legislation and signed Deed of Settlement documents, the review identified that the claim areas (maps are included in Appendix A of the report) associated with the above Treaty Settlement Legislation and signed Deed of Settlement clearly did not encompass the Auckland Prison Site:

- Waikato Raupatu Claims Settlement Act 1995
- Te Uri o Hau Claims Settlement Act 2002
- Te Patukirikiri - Signed Deed of Settlement 2018

The review also identified Treaty Settlement Legislation and signed Deed of Settlement where the claim areas (maps are included in Appendix A of the report) encompasses, or in close proximity to, the Auckland Prison Site:

- Ngāti Whātua Ōrākei Claims Settlement Act 2012
- Ngāti Whātua o Kaipara Claims Settlement Act 2013
- Te Kawerau ā Maki Claims Settlement Act 2015

- Ngāi Tai ki Tāmaki Claims Settlement Act 2018
- Ngāti Tamaoho Claims Settlement Act 2018
- Te Ākitai Waiohua - Signed Deed of Settlement 2021

There were also three Treaty Settlement Legislation where there is uncertainty whether the claim areas (maps are included in Appendix A of the report) encompasses, or do not encompass, the Auckland Prison Site:

- Ngāti Manuhiri Claims Settlement Act 2012
- Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014
- Ngāti Pāoa Claims Settlement Act 2025

Iwi/Mana Whenua without Treaty Settlement Legislation

Initialled Deeds of Settlement

There are a number of Iwi/Mana Whenua with Deeds of Settlement that are initialled but not signed. These Iwi/Mana Whenua and their Deeds of Settlement are:

- Ngāti Rehua-Ngātiwai ki Aotea - Initialled Deed of Settlement on 19 December 2016
- Ngaati Whanaunga – Initialled Deed of Settlement on 25 August 2017
- Ngāti Tamaterā – Initialled Deed of Settlement on 8 September 2017
- Ngāti Maru – Initialled Deed of Settlement on 8 September 2017

The Deeds of Settlement for the above Iwi/Mana Whenua were reviewed, including the maps outlining their areas of interest. These maps are included within Appendix A of this report.

It is considered that the proposed fast-track proposal is potentially located within (proximity to) the claim area and rohe of

- Ngaati Whanaunga,
- Ngāti Tamaterā and
- Ngāti Maru.

No Deeds of Settlement

There are also four (4) Iwi/Mana Whenua identified on the Auckland Council register that do not have a Deed of Settlement. These Iwi/Mana Whenua are:

- Ngāti Te Ata Waiohua
- Ngāti Wai
- Ngāti Whātua
- Te Ahiwaru Waiohua

The area of interest for Ngāti Te Ata Waiohua¹¹ is contained within their Terms of Negotiation which shows an extensive area stretching from Port Waikato up to Mahurangi and Kaipara, which encompasses the Auckland Prison Site. The Terms of Negotiation is a very early step in the Treaty settlement process, therefore little detail on the concerns, interests and specified areas to exercise rangatiratanga and kaitiakitanga by Ngāti Te Ata Waiohua is provided.

The map outlining the area of interest for Te Rūnanga o Ngāti Whātua (representing the wider claims of Ngāti Whātua) is included within Appendix A of this report. It is considered that the proposed fast-track proposal is located inside the claim area and rohe of Ngāti Whātua.

The Auckland Prison Site is considered outside of the area of interest for Ngāti Wai¹². On this basis, no review, nor consideration of their Deed of Mandate or any other available documentation was undertaken.

Lastly, with Te Ahiwaru Waiohua, no map outlining the area of interest of Te Ahiwaru Waiohua was readily findable and available to understand extent of interest. It is understood that Te Ahiwaru Waiohua have shared whakapapa with, and have representation on, Te Whakakitenga o Waikato as a marae of Waikato-Tainui. On this basis, it is considered that the proposed fast-track proposal is located outside the claim area and rohe of Waikato-Tainui.

¹¹ https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati-Te-Ata/Ngati-Te-Ata-Terms-of-Negotiation-29-Jun-2011.pdf

¹² https://whakatau.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngatiwai/DOS_SUPPORT/Ngatiwai-Deed-of-Mandate-Attachments-07-Jun-2014.pdf

Appendix H Engagement Principles

Principle #1 - Tikanga-Led Approach

A tikanga-led approach ensures Iwi/Mana Whenua are placed at the centre of Corrections' consultation and engagement with Iwi/Mana Whenua, this includes Corrections being consistent with any guidance and/or direction outlined in relevant IEMPs.

The principle is aimed at recognising the High Court decision in the Ngāti Maru Trust v Ngāti Whātua Ōrākei Whaia Maia Limited [2020] NZHC 2768 which deals with the application of tikanga Māori in the Resource Management Act 1991 (hereon "RMA"). Although it is about processes and decisions with the RMA, it is viewed that it has wider relevance across any resource management legislation, including the FTAA.

The Court summarised its findings as follows:

... when addressing the s 6(e) RMA requirement to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga, a consent authority, including the Environment Court, does have jurisdiction to determine the relative strengths of the hapu/iwi relationships in an area affected by a proposal, where relevant to claimed cultural effects of the application and wording of the resource consent conditions. But any assessment of this kind will be predicated on the asserted relationship being clearly grounded in and defined in accordance with tikanga Māori and matauranga Māori and that any claim based on it is equally clearly directed to the discharge of the statutory obligations to Māori and to a precise resource management outcome.¹³

The High Court decision emphasised the relevance and importance of looking at cultural effects from an RMA perspective as identified through a tikanga process.

...the obligation "to recognise and provide for" the relationship of Māori and their culture and traditions with their whenua and other taonga must necessarily involve seeking input from affected iwi about how their relationship, as defined by them in tikanga Māori, is affected by a resource management decision¹⁴.

On kaitiakitanga in the RMA:

[69] It is not possible to be definitive about the scope of the jurisdiction to respond to iwi tikanga-based claims, including claims based on asserted mana whenua, in the abstract. But the operation of s 7(a) dealing with kaitiakitanga is illustrative. Kaitiakitanga is exercised by the hapū or iwi that holds mana whenua over a particular area. As the RMA anticipates, and as this case exemplifies, there will be occasions when there are overlapping iwi

¹³ Ngāti Maru Trust v Ngāti Whātua Ōrākei Whaia Maia Ltd at 133

¹⁴ Ngāti Maru Trust v Ngāti Whātua Ōrākei Whaia Maia Ltd at 73

interests in the same whenua. Nevertheless, s 7(a) directs that regard must be had to their respective kaitiakitanga. Where the views of those iwi diverge as to the responsibilities of kaitiaki, a decision may need to be made as to which of those views is to apply in the context of that particular application and that may involve evidential findings as to what the iwi consider is required in tikanga Māori.¹⁵

Principle #2 - Uphold Hōkai Rangī

Hōkai Rangī is a strategy that directs the corrections system to raise the visibility of what Ara Poutama Aotearoa do to support Māori and their whānau.

Hōkai Rangī was launched back in 2019, with a re-refresh in 2024 to reaffirm the commitment of Ara Poutama Aotearoa towards reducing Māori overrepresentation. Contained within Hōkai Rangī are five (5) values. These are:



These five values inform and align with the six (6) pou identified in the strategy which guide Ara Poutama Aotearoa to do things differently and provide the foundations for change. The six pou are:

1. Partnership and Leadership We value strategic relationships and work collaboratively with Māori
2. Humanising and Healing We are a values-led organisation. Our staff support people in our management, on community sentences, and on orders to access rehabilitation and reintegration while upholding their mana and dignity.
3. Whānau Where they can, whānau are supported to walk alongside the people we manage on their rehabilitation and reintegration journey by our staff.
4. Incorporating a Te Ao Māori Worldview Access to culture is a fundamental right, not a privilege, regardless of a person's circumstances. Māori in prison must have access to cultural activities, regardless of the prison in which they are detained, their security classification, gang affiliation, gender, or therapeutic needs.
5. Whakapapa We recognise that whakapapa can be the beginning of healing and wellbeing.

¹⁵ Ngāti Maru Trust v Ngāti Whātua Ōrākei Whaia Maia Ltd at 69

6. Foundations for Participation We help people leave us better able to participate in society and live offence-free

Principle #3 - Recognise Formal Relationship Agreements

Currently, it is known that Corrections has in place one (1) formal relationship agreement with an iwi/mana whenua Tāmaki Makaurau Auckland, and another formal relationship agreement being finalised where it will likely be signed and adopted during the preparation of the consent application and processing by the Environmental Protection Authority and Expert Panel.

These two agreements are identified and discussed below.

Kiingitanga Accord

In 2017, the Corrections and the Kiingitanga signed an accord¹⁶ that seeks to address the following areas of mutual interest:

- the health and wellbeing of Māori offenders in custody;
- the rehabilitation of Māori prisoners and offenders;
- the reintegration of Māori prisoners into the community;
- reducing Māori re-offending; and
- other matters of mutual interest may be identified and agreed between the parties from time to time.

The Corrections and the Kiingitanga have agree to work together to:

- establish appropriate information-sharing arrangements in respect of matters of mutual interest; and
- identify and develop particular initiatives concerning matters of mutual interest.

The Kiingitanga is the unifying korowai of Māori to unite all iwi, with Waikato-Tainui the iwi organisation that supports the Kiingitanga.

Tākai Hono Agreement with Te Rūnanga o Ngāti Whātua

A relationship agreement was signed between Corrections and Te Rūnanga o Ngāti Whātua on 30 September 2025. Only a draft version of the Tākai Hono Agreement was reviewed by Whetū.

Due to the sensitivities covered within the Agreement the details are not outlined herein.

¹⁶

https://www.corrections.govt.nz/resources/strategic_reports/accord_between_the_kiingitanga_and_corrections

However, the proposal's engagement with Ngāti Whātua¹⁷ will uphold the intent of Agreement which seeks to formalise the Corrections acknowledgement of the customary interests of Ngāti Whātua and establish an enduring and effective strategic partnership with the iwi.

Principle #4 - Being Good Neighbour & Best Endeavours towards Consultation Principles

In its first interim Environment Court decision *Port of Tauranga Limited v Bay of Plenty Regional Council* [2023] NZEnvC 270, the Court referred to the concept “good neighbour” regarding the efforts required of the Port of Tauranga Ltd (“POTL”) to consult and respond to tangata whenua, and cites the *Te Rūnanga o Ngāi Te Rangī Trust v Bay of Plenty Regional Council* [2011] NZEnvC 402 decision in regards to the “good neighbour” concept.

Additionally, the POTL Environment Court decision outlines the applicability of the consultation principles, and the nature of developers/resource users to be a good neighbour to those affected. Those consultation principles are (as derived from case law which have define good consultation in RMA processes):

- Early (consult as soon as possible, when proposal is less ‘set in concrete’)
- Transparent (open about what you want to achieve)
- Open mind (keep personal views open to other people’s responses)
- Two-way process (reciprocal exchange of information. listen and consider other perspectives)
- Ongoing (communication continuing after lodgement of application, or even after a decision has been made)
- Agreement not necessary (consultation does not mean that all parties have to agree, although it is expected that a genuine effort is made).

¹⁷ Although the Agreement is with Te Rūnanga o Ngāti Whātua, the Agreement refers to Ngāti Whātua. For the purpose of this engagement strategy, all hapū and iwi of Ngāti Whātua (e.g Ngāti Whātua Ōrākei) are included in this description within the Agreement.

Appendix I Iwi Environmental Management Plans Summary

Te Kawerau ā Maki - Resource Management Statement 1995

The IEMP for Te Kawerau ā Maki informs¹⁸ that the plan is “designed primarily for use by resource consent applicants, Territorial Authorities and the Department of Conservation”. A table contained within Appendix D provides the commentary on the review and consideration of all the objectives and policies in the IEMP.

Although there is no map in the IEMP illustrating the extent of the area of interest of Te Kawerau ā Maki, the map complementing the Te Kawerau ā Maki treaty settlement and its legislation confirms that the proposal is located within their rohe.

There are four (4) parts to the IEMP, and an Appendix. The four parts are 1. Introduction; 2. Kaitiakitanga; 3. Consents, Plans and Policies, and 4. Matters of Resource Management Significance to Te Kawerau ā Maki Trust

Within the 1. Introduction of the IEMP, it is outlined that it is important to Te Kawerau ā Maki to achieve the balance between¹⁹ the Maintenance of spiritual and cultural values, Environmental and heritage protection and enhancement, and Social and economic development.

The exercise of kaitiakitanga is the method to achieve this balance, with the IEMP informing²⁰ that the role of kaitiaki is to (but not limited to):

- The protection and maintenance of wāhi tapu and other heritage sites
- The placing of rāhui to allow replenishment of harvested resources
- Directing development in ways which are in keeping with the environment
- Observing the tikanga associated with traditional activities
- Active opposition to developments with actual or potential adverse effects on taonga
- Providing for the needs of present and future generations

All objectives and policies of the IEMP were reviewed against the activities of the proposed fast-track proposal. The key objectives of the IEMP are:

- Objective 2.1 Kaitiakitanga
- Objective 4.4.1 Water

¹⁸ Te Kawerau ā Maki (1995) Resource Management Statement, Cover Letter <https://gkz.f9f.myftpupload.com/wp-content/uploads/te-kawerau-a-maki-1995.pdf>

¹⁹ Te Kawerau ā Maki (1995) Resource Management Statement, 1.0 Introduction, Page 1

²⁰ Te Kawerau ā Maki (1995) Resource Management Statement, 2.0 Kaitiakitanga, Page 2

- Objective 4.2.1 Heritage
- Objective 4.3.1 Kōiwi and Artefacts
- Objective 4.7.1 Land and Landscape
- Objectives 4.8.1 Flora and Fauna

Hauraki Māori Trust Board - Whaia Te Mahere Taiao a Hauraki: Hauraki Iwi Environmental Management Plan 2004

The Hauraki Māori Trust Board represents the interests of 12 iwi. Those iwi are:

- Ngāti Maru
- Ngāti Tamaterā
- Ngāti Tara Tokanui
- Ngāti Hako
- Ngāti Hei
- Ngāti Pūkenga ki Waiau
- Te Patukirikiri
- Ngaati Whanaunga
- Ngāi Tai
- Ngāti Pāoa
- Ngāti Rāhiri-Tumutumu
- Ngāti Porou ki Harataunga ki Mataora

The Hauraki IEMP pertains to the areas from Matakana Island (near Tauranga) to the Matakana estuary (north of Warkworth)²¹ with aspirations to sustain the mauri of the natural environment and cultural heritage in the Hauraki area over the next 50-years²². A table contained within Appendix D under the Marutūāhu Iwi Collective provides the commentary on the review and consideration of all the objectives and outcome in the IEMP.

There are six distinct areas of focus in the IEMP, each with resource management issues significant to iwi outlined. All objectives and policies of the IEMP were reviewed against the activities of the proposal. The relevant objectives of the IEMP that have been identified are:

- Papatūānuku
- Tāne Mahuta
- Tangaroa Rerenga Wai Māori
- Rongomatāne

Ngāti Whātua Ōrākei - Te Pou o Kāhu Pōkere Iwi Management Plan 2018

²¹ The Hauraki tribal area is further described on Page 9 of the IEMP, with a map image of the area on Page 10. The Auckland Prison Site is considered within the Hauraki tribal area.

²² Hauraki Māori Trust Board (2004) Whaia Te Mahere Taiao a Hauraki – Hauraki Iwi Environmental Plan, Section 1: Wahakmōhiotanga, 2. Purpose, Page 7 <https://www.hauraki.iwi.nz/wp-content/uploads/2020/05/HMTB-Environmental-Plan.pdf>

The IEMP is a statement of Ngāti Whātua Ōrākei interests and values as they apply in resource management²³.

A table contained within Appendix D provides the commentary on the review and consideration of all the relevant desired outcomes of the IEMP.

The IEMP informs that the rohe of Ngāti Whātua “runs from Te Wai o Tāiki (the Tāmaki River and estuary) across the isthmus to the foothills of the Waitākere Ranges, and includes the whole of the inner Waitematā Harbour and the North Shore. It extends along the Manukau Harbour from its northern entrance to Onehunga and Māngere”²⁴.

It is considered that the proposed fast-track proposal is likely in the rohe of Ngāti Whātua Ōrākei. The IEMP further informs that at the northern extent of rohe there is shared interest with Ngāti Whātua o Kaipara²⁵, and Te Kawerau ā Maki and Ngāti Pāoa²⁶.

The IEMP states that “the goal for Ngāti Whātua Ōrākei is to ensure all activities are environmentally restorative and reflects their kaitiakitanga and guardianship roles in Tāmaki Makaurau Auckland, which will require the use and creation of innovative approaches to solve the environmental challenges such as increasing population pressures, global warming, freshwater pollution, ocean acidification, sea level rise and biodiversity decline”²⁷.

The desired outcomes outlined within the IEMP were reviewed against the activities of the proposed fast-track proposal. The desired outcomes under the following section headings were identified:

- Kaitiakitanga
- Terrestrial Biodiversity
- Water
- Cultural Heritage

Within chapter Engagement Protocols / Tikanga, section Preferred Means of Engagement, of the IEMP, Ngāti Whātua Ōrākei provide guidance on engagement with the iwi on any policy development initiative and resource consent application.

²³ Ngāti Whātua Ōrākei(2018) Te Pou o Kāhu Pōkere Iwi Management Plan for Ngāti Whātua Ōrākei, Purpose of the Document, Page 10.

²⁴ Ngāti Whātua Ōrākei (2018) Te Pou o Kāhu Pōkere Iwi Management Plan for Ngāti Whātua Ōrākei, Ngāti Whātua Ōrākei Rohe, Section 2.1, Page 12. Also included with the description is a map illustrating the extent of the area of interest.

²⁵ Ngāti Whātua Ōrākei (2018) Te Pou o Kāhu Pōkere Iwi Management Plan for Ngāti Whātua Ōrākei, Ngāti Whātua Ōrākei Rohe, Section 2.3, Page 13.

²⁶ Ngāti Whātua Ōrākei (2018) Te Pou o Kāhu Pōkere Iwi Management Plan for Ngāti Whātua Ōrākei, Ngāti Whātua Ōrākei Rohe, Section 2.4, Page 13.

²⁷ Ngāti Whātua Ōrākei (2018) Te Pou o Kāhu Pōkere Iwi Management Plan for Ngāti Whātua Ōrākei, Kaitiakitanga Framework, Section 4.8, Page 20.

Ngaati Whanaunga - Environmental Management Plan 2019

The IEMP for Ngaati Whanaunga outlines that the “over-arching purpose of the IEMP is to provide a robust management framework to promote effective, integrated and sustainable management of resources within the rohe of Ngaati Whanaunga”²⁸.

A table contained within Appendix D provides the commentary on the review and consideration of all the objectives and goals in the IEMP.

It is noted that Ngaati Whanaunga are an iwi of the Hauraki Māori Trust Board and therefore are associated with Whaia Te Mahere Taiao a Hauraki IEMP.

Within the chapter About Us, the IEMP provides an image²⁹ of the Area of Interest/Rohe of Ngaati Whanaunga. It is considered that the proposed fast-track proposal is likely in the rohe of Ngāti Whanaunga, accordingly, the IEMP were reviewed against the activities of the proposed fast-track proposal.

The strategic priorities/goals for Ngaati Whanaunga are:

- Healthy Land
- Healthy Water – Freshwater
- Healthy Water – Coastal and Marine Areas
- Healthy Biodiversity
- Healthy Air, and
- Healthy Culture and Heritage

Each of these strategic priorities/goals are described in detail in the IEMP. After reviewing all the strategic priorities/goal, it is considered that all are relevant to the proposed fast-track proposal.

Ngāi Tai ki Tāmaki - Take Taiaomaaurikura 2022

The IEMP sets out Ngāi Tai ki Tāmaki expectations and actions to protect and restore the mauri of te taiao within their rohe. A table contained within Appendix D provides the commentary on the review and consideration of all the objectives in the IEMP.

It is considered that the proposed fast-track proposal is likely in the rohe of Ngāi Tai ki Tāmaki, accordingly, the overarching principles, objectives and ngā kaupapa of the IEMP were reviewed against the activities of the proposed fast-track proposal. The relevant sections of the IEMP that have been identified are:

- 8.1 Taera
- 8.3 Te Wai Ngāi Tai
- 8.6 Whenua
- 8.8 Ngā Tai Tānga

²⁸ Ngaati Whanaunga (2019) Environmental Management Plan, Document Overview, Purpose, Page 11.

²⁹ Ngaati Whanaunga (2019) Environmental Management Plan, About Us, Rohe, Page 18.

Within Appendix A of the IEMP, Ngāi Tai ki Tāmaki provide guidance on engagement with the iwi on any policy development initiative and resource consent application.

Appendix J Response to the draft Te Rūnanga o Ngāti Whātua Cultural Values Assessment Report

From the Te Rūnanga o Ngāti Whātua CVA Report	Response from Correction
Topic 1: Process and Engagement & Oversight	
<p>1A: Informs that proposal must involve ongoing, meaningful engagement with Ngāti Whātua in any design, construction, or operation of the proposal</p>	<p>The provision of and opportunity for participation in design, construction and operational aspects of the Auckland Prison proposal are best delivered through the Ngāti Whātua Tā kai Hono agreement with Corrections. Direct engagement through the Tā kai Hono agreement is preferred and more effective method to facilitate Ngāti Whātua input into the implementation of the project and mitigation measures.</p> <p>In addition, we note that the following draft management and implementation plans are available and have been provided for comment/feedback:</p> <ul style="list-style-type: none"> • The Landscape and Ecology Implementation and Management Plan (LEIMP) (this plan provides details on proposed species, timing, staging and maintenance of the 28 hectare planting area at Auckland Prison site). Planting is proposed to commence in the planting seasons of 2027 and 2028. • The Ecological Management Plans (EcMPs) (Birds, Bats, Lizards and Native Fish) • The Archaeological Management Plan (AMP) prepared by Clough and Associates <p>Corrections welcome feedback on how cultural input or monitoring can be better incorporated into those plans prior to lodgement of the application, which could include, for example:</p> <ul style="list-style-type: none"> • cultural monitoring presence during topsoil stripping • cultural monitoring presence during salvage and handling of lizards <p><u>Importantly</u>, the above management plans will be submitted with the Substantive application in early April 2026 and effectively be certified by the Expert Panel when they make their decision on the application. This enables Corrections to commence the planting on site as soon as possible (most likely the planting seasons of 2027 and 2028). Therefore, it is</p>

From the Te Rūnanga o Ngāti Whātua CVA Report	Response from Correction
	<p>important that we receive your feedback during the development of these plans (pre-April) that cultural input can be incorporated and appropriately recognised.</p> <p>Our project planner, ecologist and landscape architects would be happy to meet with you to provide an overview of the proposed management and implementation plans.</p>
1B: Engagement must include Ngā Maunga Whakaahi o Kaipara and Ngāti Whātua Ōrākei	<p>We have engaged both Ngā Maunga Whakaahi o Kaipara Development Trust (Malcolm Paterson) and Ngā Maunga Whakaahi o Kaipara Commercial Development (Daniel Clay). We intend to reach to Malcolm and Daniel again soon.</p> <p>Corrections sought to engage with Ngāti Whātua Ōrākei in July-September last year, but were unable to. Contact was eventually made through relationship between Corrections National Manager Māori Partnerships and the Ngāti Whātua Ōrākei Chairperson. At the time, the Chair informed that the project was referred to appropriate representatives. We would greatly appreciate any further support from Te Rūnanga o Ngāti Whātua in ensuring the we engage Ngāti Whātua Ōrākei in the project.</p>
1C: Establish a Mana Whenua Working Group	<p>The proposal is seeking the following approvals:</p> <ul style="list-style-type: none"> • Alteration to Designation • Resource Consent for Streamworks • Wildlife Approval, and • Archaeological Authority <p>It is viewed that establishing a Mana Whenua Working Group as a resource consent condition narrows Ngāti Whātua involvement in the project. Additionally, we acknowledge that there have been concerns by Ngāti Whātua in other projects (i.e Westhaven) when it comes to deciding Mana Whenua.</p> <p>As shared above, there is provision and opportunity for participation in design, construction and operational aspects of the Auckland Prison proposal through the Ngāti Whātua Tākai Hono agreement with Corrections.</p> <p>Direct engagement through the Tākai Hono agreement is preferred and more effective method to facilitate Ngāti Whātua input into the implementation of the project and mitigation measures. The Tākai Hono agreement process facilitates an enduring relationship and is not limited to RMA matters.</p>

From the Te Rūnanga o Ngāti Whātua CVA Report	Response from Correction
	On this basis, we prefer working directly with Te Rūnanga o Ngāti Whātua rather than establishing a Mana Whenua Working Group.
Topic 2: Recognition of cultural values	
2A: Informs that the site is located within a culturally significant landscape for Ngāti Whātua. Accordingly, those cultural values are to be recognised and protected	<p>We have reviewed the Auckland Unitary Plan, the Ngāti Whātua Ōrākei Iwi Environmental Management Plan, and treaty settlement documents, which did not provide any description of the culturally significant landscape.</p> <p>However, after further discussions with Te Rūnanga o Ngāti Whātua on 17 February 2026, the context for identifying the area as a culturally significant landscape is evidential from the archaeological site within the Auckland Prison site, and the archaeological sites surrounding/in proximity to the Auckland Prison.</p> <p>The Landscape and Ecology Implementation and Management Plan (LEIMP) is available for review and has been provided for comment/feedback. The LEIMP provides details on proposed species, timing, staging and maintenance of the 28 hectare planting area at Auckland Prison site). Planting is proposed to commence in the planting seasons of 2027 and 2028.</p>
2B: Advises that decision-making associated with the proposal must explicitly recognise protect the mauri, wairua, whakapapa, ahi kā, wāhi tūpuna, and ongoing relationships with whenua and wai	<p>We seek to recognise these values in the proposal and associated decision-making, through a better understanding of cultural values and recommended mitigation measures obtained through engagement with Ngāti Whatua and as expressed Ngāti Whatua’s CVA.</p> <p>Corrections welcome feedback on how cultural input or monitoring can be better incorporated into those plans prior to lodgement of the application, which could include, for example:</p> <ul style="list-style-type: none"> • cultural monitoring presence during topsoil stripping • cultural monitoring presence during salvage and handling of lizards <p>The Expert panel appointed to the project, to consider the application and make a decision¹, will also invite comments from Ngāti Whatua and other relevant iwi during processing of the fast track application and will consider these comments (alongside the CVA) when making a decision on the application.</p>

From the Te Rūnanga o Ngāti Whātua CVA Report	Response from Correction
<p>2C: Cultural effects must not be confined to archaeological considerations alone and must include spiritual, intergenerational, and cumulative impacts on Ngāti Whātua cultural wellbeing.</p>	<p>We recognise and acknowledge that cultural effects are not confined to archaeological considerations alone, and seeking an understanding of cultural effects is the purpose of this engagement .</p> <p>The Archaeological Assessment states (at section 15 Māori Cultural Values)</p> <p style="padding-left: 40px;">This is an assessment of archaeological values and does not include an assessment of effects on Māori cultural values. Such assessments should only be made by the tangata whenua. Māori cultural concerns may encompass a wider range of values than those associated with archaeological sites, and it is expected that these values will be recorded in the cultural impact assessment being prepared for the proposal.</p> <p>The historical association of the general area with the tangata whenua is evident from the recorded sites, traditional histories and known Māori place names.</p> <p>We encourage Ngāti Whātua to provide further details and assessment on the cultural values of Paremoremo, including information on Māori occupation of the area. It would be helpful if the CVA could also provide information on the potential for the proposal to impact on the spiritual, intergenerational, and cumulative cultural impacts on Ngāti Whātua cultural wellbeing so these can be considered and managed where possible.</p>
Topic 3: Streamworks (Water and Ecology)	
<p>3A: Seek the avoidance of unnecessary watercourse modification or reclamation, and where ecological disturbance cannot be avoided, restoration measures must be designed and implemented in partnership with Ngāti Whātua (e.g Iwi presence for the handling and relocation of lizards)</p>	<p>The areas on the site where new prison facilities will be located (Areas A and B) have been identified based on ecological constraints mapping. This means areas where development will occur avoids sensitive ecological features such as natural inland wetlands on the site.</p> <p>The proposed watercourse works avoid any areas of significant ecological value and are limited to the minimum extent necessary to provide for new prison facilities at Auckland Prison.</p> <p>Corrections is applying for the watercourse works consents as part of the FTAA application because the extension of the pipe network will be necessary irrespective of the future design for new prison facilities within Area A and will enable sufficient developable area for prisoner accommodation and associated facilities to respond to demand. Open watercourses cannot be accommodated within the future development areas for secure facilities as this would significantly compromise the safety and security of the prison.</p>

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	<p>The watercourse works involve extending the existing pipe networks (including relocating the existing discharge points) for Watercourse 1 (a permanent watercourse) and Watercourse 2 (an intermittent watercourse) to beyond the edge of Area A, involving:</p> <ul style="list-style-type: none"> • 124 metres of piping and reclamation for Watercourse 1, plus an additional 8m length of riprap outlet; • 114 metres of piping and reclamation for Watercourse 2, plus an additional 4m length of riprap outlet. <p><u>Minimising effects</u></p> <p>To minimise the effects of the proposed watercourse works, Corrections proposes to undertake works in accordance with:</p> <ul style="list-style-type: none"> • the proposed ESCP to minimise the potential for sediment laden water to enter the watercourses, and • the EcMP (described in section 3.1.3 above) which includes: <ul style="list-style-type: none"> ○ a Native Bird Management Plan outlining protocols for assessing the presence of native bird nests and tree felling protocols and buffer requirements for when nests are detected and monitoring and reporting requirements if nests are detected; and ○ the Bat Management Plan outlining assessments and protocols regarding bat roost habitats <p><u>Remedying effects</u></p> <p>Where effects cannot be minimised (namely potential effects on native fish and lizards), they will be remedied in accordance with the EcMP and LMP as follows:</p> <ul style="list-style-type: none"> • The salvage and relocation of fish from Watercourse 1 prior to construction to extend the pipe network and salvage and relocation of eels (and other native fish) from the stormwater pond upstream of the Watercourse 1 works (Pond 2) as necessary in accordance with the Native Fish Capture and Relocation Plan. • Checking for lizards with salvage and release to a designated lizard release site (with associated enhancement works for the relocation site and on-going pest control) in accordance with the Lizard Management Plan. <p><u>Offsetting effects</u></p>

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	<p>Riparian planting of approximately 218.3m (over an area of 10,059m²) along Watercourse 6 is proposed to offset those effects associated with the loss of Watercourse 1, which cannot be remedied.</p> <p>The Ecological Assessment report calculates a ratio of mitigation required to stream lost. These calculations demonstrate that the impacts of the piping of Watercourse 1 and Watercourse 2 cannot be wholly offset through restoration planting of Watercourse 6. The available stream area for restoration will mitigate for 61.9% of the impacts on Watercourse 1 and none of the impacts on Watercourse 2 (as all available length of Watercourse 6 available for offsetting has been utilised for Watercourse 1).</p> <p><u>Compensation for effects</u></p> <p>The ecological assessment recommends the following measures for effects that cannot be offset as a result of the loss of Watercourse 1 and 2 stream length and to enhance ecological values of the Site:</p> <ul style="list-style-type: none"> • Riparian planting of 16,516m² area surrounding Watercourses 3 and 6 and the Upper area of Watercourse 1. • Wetland planting within wetlands B and D (1,459m² area). • Improvements to culverts at Watercourse 6 to enable fish passage by replacing the existing perched, damaged western culvert and either stacking rocks or providing spat ropes at the outlet of the eastern culvert which will open up approximately 1,380m of upstream permanent stream and 1,959m of intermittent stream. • A comprehensive weed and pest animal management programme for the Site as set out in the LEIMP. <p>The offset and compensation measures are included with the proposed LMEEP and the LEIMP. Proposed resource consent conditions require all offset and compensation planting to be undertaken in accordance with the LMEEP and LEIMP. Proposed resource consent conditions also require the offset and compensation planting to be completed in advance of the piping of the watercourses.</p> <p><u>Proposed Conditions of Resource Consent</u></p> <table border="1" data-bbox="719 1225 1919 1327"> <tr> <td data-bbox="719 1225 831 1327">LUC14</td> <td data-bbox="831 1225 1919 1327">Ecological offsetting and compensation planting (for loss of Watercourses 1 and 2 and riparian vegetation):</td> </tr> </table>	LUC14	Ecological offsetting and compensation planting (for loss of Watercourses 1 and 2 and riparian vegetation):
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			<p>The consent holder shall implement the following in accordance with the Landscape Mitigation and Ecology Enhancement Plan (LMEEP), prepared by Boffa Miskell, dated 17 October 2025, Rev C:</p> <p>a. plant the following areas:</p> <p>Watercourse compensation planting (1.66 ha)</p> <p>Watercourse offset planting (1 ha)</p> <p>Wetland compensation planting (0.14 ha)</p> <p>b. Make improvements to two perched culverts to provide fish passage at Watercourse 6.</p> <p>The above planting shall be implemented and maintained (including pest and weed management and control) in accordance with the Landscape and Ecological Implementation and Management Plan (LEIMP) prepared by Boffa Miskell, dated 18 November 2025 (or any subsequent LEIMP prepared by a suitably qualified and experienced ecologist or landscape architect, and certified by Auckland Council).</p>
	LUC15		All ecological offset and ecological compensation planting must be completed prior to the loss of vegetation surrounding Watercourse 1 and 2. The replacement plants must be eco-sourced.
	LUC16		<p><u>Watercourse 6 Culverts</u></p> <p>Prior to completion of reclamation of the 124m length of Watercourse 1, the western culvert at watercourse 6 (abutting the land at 43 Merewhira Road and shown on the LMEEP) shall be upgraded and designed in accordance with Auckland Council Technical Publication 108: Guideline for stormwater runoff modelling in the Auckland Region, April 1999 and to ensure the following matters are addressed:</p> <p>a. the total length of the structure will not exceed 30m measured parallel to the direction of water flow</p>

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		<p>b. conveyance of stormwater during the 100 year ARI event without significantly increasing flood levels up stream or down stream of the structure</p> <p>b. the structure must not prevent the passage of fish upstream and downstream, except that temporary restrictions to fish passage may occur in to enable construction work to be carried out;</p> <p>c. the structure must not cause more than minor bed erosion, scouring or undercutting immediately upstream or downstream.</p> <p>In addition, the outlet of the eastern culvert abutting Merewhira Road (shown on the LMEEP) shall be improved with rocks stacked at the outlet to form a shallow sloping structure and/or spat ropes to provide fish passage.</p> <p>Advice Note:</p> <p>Culvert improvements should be aligned with New Zealand Fish Passage Guidelines (NIWA 2024).</p>		
<p>3B: indigenous, eco-sourced riparian planting appropriate to the local catchment and coastal environment</p>	<p>Planting proposed will be eco-sourced and appropriate to the local catchment and coastal environment, and has been selected within input from professional ecologists. This approach is reflected in proposed conditions LUC15 and DES45, and in the LEIMP.</p> <p><u>Proposed Designation Condition and Condition of Resource Consent</u></p> <table border="1" data-bbox="719 1129 1921 1308"> <tr> <td data-bbox="719 1129 831 1308">DES45</td> <td data-bbox="831 1129 1921 1308"> <p>Landscape and Ecology Implementation and Management Plan (LEIMP)</p> <p>The requiring authority shall undertake planting and maintenance of planted areas in accordance with the Landscape and Ecology Implementation and Management Plan (LEIMP) prepared by Boffa Miskell, dated [xxx] (or any subsequent updated LEIMP prepared by a suitably</p> </td> </tr> </table>		DES45	<p>Landscape and Ecology Implementation and Management Plan (LEIMP)</p> <p>The requiring authority shall undertake planting and maintenance of planted areas in accordance with the Landscape and Ecology Implementation and Management Plan (LEIMP) prepared by Boffa Miskell, dated [xxx] (or any subsequent updated LEIMP prepared by a suitably</p>
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			<p>qualified and experienced landscape or ecology professional(s), and certified by Auckland Council in accordance with the process set out in conditions DES33 to DES37).</p> <p>The objective of the LEIMP is to provide detailed information regarding planting and maintenance of planted areas, protection and enhancement of existing ecological features (including wetlands, watercourses, and areas of indigenous vegetation), and to ensure that proposed land use and planting activities are consistent with the objectives of the LMEEP.</p> <p>The LEIMP includes the following:</p> <ol style="list-style-type: none"> a. A planting schedule identifying species (botanical and common names), plant numbers, locations, spacings, grades at time of planting, and timing for planting implementation; b. Identification of existing vegetation to be retained and augmented where required; c. Details of timing, site preparation and planting methodology; d. Planting for riparian enhancement of streams, wetlands and coastal margins; e. Promotion of the use of eco-sourced native species; f. Details of proposed fencing and pest animal and pest plant control measures; g. A plan for the ongoing maintenance and monitoring of planting, including success criteria and a process for replacement planting if required; h. Confirmation that low flammability planting species¹ will be used within 20 metres of the external clear zone (as shown on the LMEEP); i. An explanation of how cultural input and advice has been incorporated (including opportunity for tangata whenua to provide feedback on plant species and details); and

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		j. An explanation of how the LEIMP integrates with the EcMP (including pest management measures).		
<p>3C: removal of contaminants at source</p> <p>3D: long-term protection of the mauri of Paremoremo Creek and its tributaries</p> <p>3E: minimisation of impervious surfaces and earthworks</p> <p>3F: ongoing monitoring of water quality using a Cultural Health Index framework, with results shared transparently with Ngāti Whātua</p>	LUC15	All ecological offset and ecological compensation planting must be completed prior to the loss of vegetation surrounding Watercourse 1 and 2. The replacement plants must be eco-sourced.		
	<p>All existing stormwater discharges at the Auckland Prison Site enter tributaries of Paremoremo Creek, which flows into the Upper Waitematā Harbour. While the proposal for the watercourse works results in a change of location to two outlet structures, it does not increase impervious areas and does not change the quality of stormwater being discharged.</p> <p>Resource consents for new impervious areas and stormwater discharge associated with new prison facilities do not form part of the substantive application currently being applied for. These applications will be applied for at a later date through the standard RMA process when design information for new prison facilities is available.</p> <p>Irrespective, management of sediment and any contaminants will be required, in accordance with best-practice and the Unitary Plan requirements, to protect downstream ecological values.</p> <p>Earthworks must be undertaken in accordance with Earthworks Management Plan (Condition DES42).</p> <p>Stormwater will be managed on site in accordance with designation condition DES23 including in accordance with Auckland Council GD01 and water sensitive design principles.</p> <p>It is expected that stormwater quality monitoring (and sharing of results with Ngāti Whatua) will be required as part of resource consent applications for stormwater discharge (sought separately in future).</p> <p><u>Proposed Designation Conditions</u></p> <table border="1" data-bbox="719 1203 1917 1394"> <tr> <td data-bbox="719 1203 831 1394">DES23</td> <td data-bbox="837 1203 1917 1394"> <p>Stormwater shall be managed for New Prison Facilities so that:</p> <p>a. Stormwater is retained to the extent practicable in its tributary catchments existing as at [date the designation alteration is confirmed] to provide sustenance flows to remaining water courses and existing wetlands;</p> </td> </tr> </table>		DES23	<p>Stormwater shall be managed for New Prison Facilities so that:</p> <p>a. Stormwater is retained to the extent practicable in its tributary catchments existing as at [date the designation alteration is confirmed] to provide sustenance flows to remaining water courses and existing wetlands;</p>
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			<p>b. Stormwater management devices, including for contaminant generating areas of the site, are designed in accordance with best practice (for example Auckland Council GD01) using water sensitive design principles;</p> <p>c. The function of Overland Flow Paths to convey stormwater runoff safely from the site to the receiving environment is maintained.</p> <p>d. Development does not significantly increase adverse effects from flood hazards, including risks to human life or to other properties or public roads upstream or downstream of the Auckland Prison Site.</p> <p>e. For buildings or landform modifications located within an Overland Flow Path or Flood Hazard Area, a Flood Hazard Assessment is undertaken with an assessment of the potential flood hazard risks and the implementation of appropriate mitigation measures to achieve compliance with (d) above.</p>
	DES42	Earthworks Management Plan (EMP)	<p>The objectives of the EMP are to document earthworks management measures relating to:</p> <ul style="list-style-type: none"> a. erosion and sediment control to minimise loss of sediment into water courses from the earthworks site; b. dust control measures to minimise nuisance on neighbouring properties; and c. to ensure these measures are implemented for the duration of the earthworks. <p>The EMP shall set out the measures to be undertaken such that:</p> <ul style="list-style-type: none"> a. erosion and sediment control measures are in accordance with Erosion and Sediment Control Guide for Land Disturbing Activities in the Auckland Region

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			<p>Incorporating Amendment 3 June 2016, Auckland Council Guideline Document 2016/005;</p> <ul style="list-style-type: none"> b. earthworks are stabilised against erosion as soon as practicable and in a progressive manner as earthworks stages are completed; c. the site is monitored and maintained until vegetation is established or the site grassed to such an extent that it prevents erosion and prevents sediment from entering any watercourse; d. all earthworks activities are carried out so that all dust and particulate emissions are kept to a practical minimum to the extent that there are no dust discharges beyond the boundary of the site that cause an objectionable effect. <p>The EMP shall include:</p> <ul style="list-style-type: none"> a. the proposed start date of the earthworks and a schedule of the earthworks programme (including the expected timing and duration of works); b. the dimensioned cut and fill plans of earthworks and earthworks activities including stockpiling; c. the proposed earthworks methodology, including staging; d. finalised methods for dealing with any potential adverse environmental effects including but not limited to effects arising in relation to sediment, dust, noise and vibration; e. methods to clean up any debris on roads; f. monitoring procedures and responsibilities; g. methods for dealing with any complaints generated by the activities including reporting of any complaints to Auckland Council; and h. the principal contact person for the duration of the earthworks.

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<p>3G: integration of Ngāti Whātua cultural narratives and mātauranga Māori into planting and restoration plans and provision for culturally appropriate use of planted species, including rongoā, weaving, and food resources where appropriate</p>	<p>As stated in the response to points 1A – 1C above Corrections is seeking feedback on the LEIMP and the provision for culturally appropriate use of planted species. Any specific feedback on the proposed plant species that Ngati Whatu would like to see included in the LEIMP would be very helpful so we can consider the recommended changes and make updates prior to lodgement of the application and supporting material in April 2026.</p> <p><u>Proposed Designation Condition</u></p> <table border="1" data-bbox="719 528 1915 1364"> <tr> <td data-bbox="719 528 824 1364">DES45</td> <td data-bbox="824 528 1915 1364"> <p>Landscape and Ecology Implementation and Management Plan (LEIMP)</p> <p>The requiring authority shall undertake planting and maintenance of planted areas in accordance with the Landscape and Ecology Implementation and Management Plan (LEIMP) prepared by Boffa Miskell, dated [xxx] (or any subsequent updated LEIMP prepared by a suitably qualified and experienced landscape or ecology professional(s), and certified by Auckland Council in accordance with the process set out in conditions DES33 to DES37).</p> <p>The objective of the LEIMP is to provide detailed information regarding planting and maintenance of planted areas, protection and enhancement of existing ecological features (including wetlands, watercourses, and areas of indigenous vegetation), and to ensure that proposed land use and planting activities are consistent with the objectives of the LMEEP.</p> <p>The LEIMP includes the following:</p> <ol style="list-style-type: none"> a. A planting schedule identifying species (botanical and common names), plant numbers, locations, spacings, grades at time of planting, and timing for planting implementation; b. Identification of existing vegetation to be retained and augmented where required; c. Details of timing, site preparation and planting methodology; d. Planting for riparian enhancement of streams, wetlands and coastal margins; e. Promotion of the use of eco-sourced native species; </td> </tr> </table>	DES45	<p>Landscape and Ecology Implementation and Management Plan (LEIMP)</p> <p>The requiring authority shall undertake planting and maintenance of planted areas in accordance with the Landscape and Ecology Implementation and Management Plan (LEIMP) prepared by Boffa Miskell, dated [xxx] (or any subsequent updated LEIMP prepared by a suitably qualified and experienced landscape or ecology professional(s), and certified by Auckland Council in accordance with the process set out in conditions DES33 to DES37).</p> <p>The objective of the LEIMP is to provide detailed information regarding planting and maintenance of planted areas, protection and enhancement of existing ecological features (including wetlands, watercourses, and areas of indigenous vegetation), and to ensure that proposed land use and planting activities are consistent with the objectives of the LMEEP.</p> <p>The LEIMP includes the following:</p> <ol style="list-style-type: none"> a. A planting schedule identifying species (botanical and common names), plant numbers, locations, spacings, grades at time of planting, and timing for planting implementation; b. Identification of existing vegetation to be retained and augmented where required; c. Details of timing, site preparation and planting methodology; d. Planting for riparian enhancement of streams, wetlands and coastal margins; e. Promotion of the use of eco-sourced native species;
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Topic 4: Tikanga and Cultural Safeguards				
4A: Mandatory iwi-led cultural monitoring for all earthworks and site disturbance in culturally sensitive areas (which I have assumed is the whole site);	<p>Proposed condition AA06 proposed for the archaeological authority (set out in point 4D below) provides opportunities for cultural monitoring. As stated in the response to points 1A-1C, we welcome feedback on how cultural input or monitoring can be better incorporated into the management plans prior to lodgement of the application (including the archaeological management plan).</p> <p>Refer to condition AA06 provided in point 4D.</p>			
4B: Iwi sign-off at key stages of works	<p>It is proposed to Te Rūnanga o Ngāti Whātua that trust and confidence in the design, construction and operational aspects of the Auckland Prison proposal through the Ngāti Whātua Tākai Hono agreement with Corrections is pursued, whereby iwi sign-off is inherent rather than prescribed in conditions</p>			

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4C: Karakia prior to commencement of works and at appropriate milestones	<p>Corrections will provide the opportunity for karakia pre to commencement of works at Auckland Prison site and at appropriate milestones.</p> <p>Refer to condition AA06(a) provided in point 4D which provides opportunities for karakia prior to commencement of earthworks, consistent with tikanga. This condition could be made to be more explicit in this respect if preferred.</p>								
4D: Management of kōiwi tangata, taonga, and wāhi tapu in accordance with iwi-determined protocols, with immediate cessation of works where such discoveries occur.	<p>Proposed designation conditions DES22 provide the proposed protocols for discovery of sensitive material which includes informing tangata whenua and tikanga protocols in the event of koiwi.</p> <p><u>Proposed Conditions for the Archaeological Authority, and Designation Conditions</u></p> <table border="1" data-bbox="719 651 1917 1289"> <thead> <tr> <th colspan="2" data-bbox="719 651 1917 722"><u>Archaeology</u></th> </tr> </thead> <tbody> <tr> <td data-bbox="719 727 831 866">AA03</td> <td data-bbox="837 727 1917 866">The authority must be exercised in accordance with the Archaeological Management Plan (August 2025) attached to the authority application and any changes to the plan require the prior written agreement of heritage New Zealand Pouhere Taonga.</td> </tr> <tr> <td data-bbox="719 871 831 1114">AA04</td> <td data-bbox="837 871 1917 1114">Works that may affect archaeological sites in the “Areas where archaeological monitoring is required” shown in the “Site Plan for Archaeological Authority” (prepared by Boffa Miskell and attached to the Archaeological Management Plan) must be monitored by the approved person. The approved person may appoint a person to carry out monitoring on their behalf and in accordance with the Archaeological Management Plan referred to in Condition AA03.</td> </tr> <tr> <td data-bbox="719 1118 831 1289">AA05</td> <td data-bbox="837 1118 1917 1289">Any sensitive material encountered during the exercise of this authority must be investigated, recorded and analysed in accordance with accepted professional archaeological standards in accordance with the New Zealand Archaeological Association Code of Ethics.</td> </tr> </tbody> </table>	<u>Archaeology</u>		AA03	The authority must be exercised in accordance with the Archaeological Management Plan (August 2025) attached to the authority application and any changes to the plan require the prior written agreement of heritage New Zealand Pouhere Taonga.	AA04	Works that may affect archaeological sites in the “Areas where archaeological monitoring is required” shown in the “Site Plan for Archaeological Authority” (prepared by Boffa Miskell and attached to the Archaeological Management Plan) must be monitored by the approved person. The approved person may appoint a person to carry out monitoring on their behalf and in accordance with the Archaeological Management Plan referred to in Condition AA03.	AA05	Any sensitive material encountered during the exercise of this authority must be investigated, recorded and analysed in accordance with accepted professional archaeological standards in accordance with the New Zealand Archaeological Association Code of Ethics.
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		AA06	<p>In addition to Conditions AA03 and AA04 and any tikanga agreed to between the authority holder, Relevant Iwi provided with the authority application, the following shall apply:</p> <ol style="list-style-type: none"> a. Access for Relevant Iwi shall be enabled in order to undertake tikanga consistent with any requirements of site safety; b. Relevant Iwi shall be informed 48 hours before the start and finish of the archaeological work; c. If any kōiwi (human remains) are encountered, all work should cease within 5 metres of the discovery. The Heritage New Zealand Pouhere Taonga Senior Archaeologist, New Zealand Police, Relevant Iwi must be advised immediately in accordance with Guidelines for Kōiwi Tangata/Human Remains (AGS8 2010) and no further work in the area may take place until future actions have been agreed by all parties; d. Relevant Iwi shall be informed if any possible taonga or Māori artefacts are identified to enable appropriate tikanga to be undertaken, so long as all statutory requirements under the Heritage New Zealand Pouhere Taonga Act 2014 and the Protected Objects Act 1975 are met; and e. Relevant Iwi shall be provided with a copy of any reports completed as a result of the archaeological work associated with this authority and be given an opportunity to discuss it with the approved person if required. <p>For the purposes of this condition Relevant Iwi are identified as:</p> <ul style="list-style-type: none"> • Te Kawerau ā Maki • Ngāti Whātua o Kaipara • Ngaati Whanunga, and • Ngāti Whātua

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	DES2 1	No land disturbance (other than planting by hand) shall occur within 10 metres of archaeological feature R10/831 identified on Figure C: Landscape Mitigation and Ecology Enhancement Plan .	
	DES2 2	<p>In the event of sensitive material being uncovered during the course of any land disturbance or other works within the Auckland Prison site, the requiring authority shall take the following steps:</p> <ul style="list-style-type: none"> a. Cease works and secure the area <ul style="list-style-type: none"> i. Immediately cease all works within 20m of any part of the discovery, including shutting down all earth disturbing machinery and stopping all earthmoving activities. ii. Secure the area of the discovery, including a sufficient buffer area to ensure that all sensitive material remains undisturbed. b. Inform tangata whenua and the following relevant authorities immediately of the discovery <ul style="list-style-type: none"> i. The New Zealand Police, if the discovery is of human remains or koiwi. ii. Auckland Council, in all cases. iii. Heritage New Zealand Pouhere Taonga, if the discovery is an archaeological site, Māori cultural artefact, human remains or koiwi. c. Wait for and enable an inspection of the site <ul style="list-style-type: none"> i. Wait for and enable an inspection of the site by tangata whenua and the relevant authorities. ii. The requiring authority shall arrange an inspection of the area by a suitably qualified and experienced archaeologist (“the archaeologist”). 	

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			<ul style="list-style-type: none"> iii. Following the inspection by the archaeologist and consultation with all relevant parties (including the requiring authority), and based on the expert cultural advice of tangata whenua, the archaeologist shall will determine the area within which work must cease. d. Recommencement of work <ul style="list-style-type: none"> i. Work within the area determined by the archaeologist in (c)(iii) above must not recommence until all of the following requirements, so far as relevant to the discovery, have been met: ii. Heritage New Zealand Pouhere Taonga has confirmed that an archaeological authority has been granted for the work or that none is required. iii. Any required notification under the Protected Objects Act 1975 has been made to the Ministry for Culture and Heritage. iv. Any material of scientific or educational importance must be recorded and if appropriate, recovered and preserved. The recovery or preservation of any archaeological material will require an authority under the Heritage New Zealand Pouhere Taonga Act 2014. v. Any koiwi have either been retained where discovered or removed in accordance with the appropriate tikanga. 	
Topic 5: Lighting, Amenity and Landscape				
5A: Operational and construction lighting must be designed to minimise adverse effects on cultural landscapes, waterways, and surrounding environments (e.g dark-sky compliant lighting,	External lighting at Auckland Prison is important to provide a safe and secure environment for staff, visitors, prisoners, and the general public. Lighting systems aim to provide adequate illumination for perimeter security, surveillance, and emergency situations during the hours of darkness.			

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use of shielded luminaires and motion sensors, restrictions on night-time lighting near waterways, and screen planting and building height reductions where culturally appropriate to mitigate visual and cultural impacts	<p>Proposed designation conditions for lighting ensure that lighting effects are minimised, by requiring lighting to comply with standards (equivalent to Unitary plan lighting standards), and are also designed in accordance with “good lighting design” principles (DES30(b)). A lighting Design Report is required to confirm compliance with the relevant conditions and to ensure that significant glare and light spill onto adjoining sites is avoided, safety for road users and aircraft is maintained and loss of night sky viewing is minimized.</p> <p>In addition the proposal provides maximum height restrictions for lighting poles and buildings (refer designation conditions DES05 and DES07), and extensive planting to mitigate visual effects of the proposal which will also assist to mitigate the effects of lighting.</p> <p><u>Proposed Designation Conditions</u></p> <table border="1" data-bbox="719 671 1917 1378"> <tr> <td data-bbox="719 671 831 1378">DES05</td> <td colspan="2" data-bbox="831 671 1917 743"> <p><u>Maximum height limits</u></p> <p>The maximum height of buildings and structures for New Prison Facilities (excluding lift shafts, building cleaning gantries, fall arrest systems, safety barriers, and solar panels) shall not exceed the limits set out in Table 2 below.</p> <p><u>Table 2: Maximum Height Limits.</u></p> <table border="1" data-bbox="831 919 1552 1378"> <thead> <tr> <th data-bbox="831 919 1016 1062">Area</th> <th data-bbox="1016 919 1285 1062">Maximum building height above finished ground level</th> <th data-bbox="1285 919 1552 1062">Maximum Reduced Level (RL) building height</th> </tr> </thead> <tbody> <tr> <td data-bbox="831 1062 1016 1166">Area A (Sub-area A1)</td> <td data-bbox="1016 1062 1285 1166">12 metres</td> <td data-bbox="1285 1062 1552 1166">RL 32 metres</td> </tr> <tr> <td data-bbox="831 1166 1016 1270">Area A (Sub-area A2)</td> <td data-bbox="1016 1166 1285 1270">12 metres</td> <td data-bbox="1285 1166 1552 1270">RL 37 metres</td> </tr> <tr> <td data-bbox="831 1270 1016 1378">Area A (Sub-area A3)</td> <td data-bbox="1016 1270 1285 1378">12 metres</td> <td data-bbox="1285 1270 1552 1378">RL 47 metres</td> </tr> </tbody> </table> </td> </tr> </table>	DES05	<p><u>Maximum height limits</u></p> <p>The maximum height of buildings and structures for New Prison Facilities (excluding lift shafts, building cleaning gantries, fall arrest systems, safety barriers, and solar panels) shall not exceed the limits set out in Table 2 below.</p> <p><u>Table 2: Maximum Height Limits.</u></p> <table border="1" data-bbox="831 919 1552 1378"> <thead> <tr> <th data-bbox="831 919 1016 1062">Area</th> <th data-bbox="1016 919 1285 1062">Maximum building height above finished ground level</th> <th data-bbox="1285 919 1552 1062">Maximum Reduced Level (RL) building height</th> </tr> </thead> <tbody> <tr> <td data-bbox="831 1062 1016 1166">Area A (Sub-area A1)</td> <td data-bbox="1016 1062 1285 1166">12 metres</td> <td data-bbox="1285 1062 1552 1166">RL 32 metres</td> </tr> <tr> <td data-bbox="831 1166 1016 1270">Area A (Sub-area A2)</td> <td data-bbox="1016 1166 1285 1270">12 metres</td> <td data-bbox="1285 1166 1552 1270">RL 37 metres</td> </tr> <tr> <td data-bbox="831 1270 1016 1378">Area A (Sub-area A3)</td> <td data-bbox="1016 1270 1285 1378">12 metres</td> <td data-bbox="1285 1270 1552 1378">RL 47 metres</td> </tr> </tbody> </table>		Area	Maximum building height above finished ground level	Maximum Reduced Level (RL) building height	Area A (Sub-area A1)	12 metres	RL 32 metres	Area A (Sub-area A2)	12 metres	RL 37 metres	Area A (Sub-area A3)	12 metres	RL 47 metres
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		<p>Advice note:</p> <p>Sub-areas for Area A are shown in Figure B: Maximum Building Heights Plan.</p>	<p>DES07 The maximum height for support structures for lighting or lighting poles for New Prison Facilities at the Auckland Prison site shall not exceed:</p> <ul style="list-style-type: none"> a. 7 metres above finished ground level in Area B; or b. 10.5 metres above finished ground level in all other areas. 													
		<p>Lighting Standards</p>	<p>DES14 Exterior lighting</p> <p>All new lighting (including operational exterior and construction lighting, excluding replacement of existing lamps) shall comply with the following standards:</p> <table border="1"> <thead> <tr> <th data-bbox="833 1075 1016 1182">Sky Glow</th> <th data-bbox="1023 1075 1218 1182">Light Spillage</th> <th data-bbox="1225 1075 1420 1182">Glare Source Intensity</th> <th data-bbox="1426 1075 1621 1182">Building Luminance</th> </tr> </thead> <tbody> <tr> <td data-bbox="833 1187 1016 1259">UWLR (Max %)</td> <td data-bbox="1023 1187 1218 1259">Ev (Lux)</td> <td data-bbox="1225 1187 1420 1259">I(cd)</td> <td data-bbox="1426 1187 1621 1259">L(cd/m2)</td> </tr> <tr> <td data-bbox="833 1264 1016 1323">5</td> <td data-bbox="1023 1264 1218 1323">10</td> <td data-bbox="1225 1264 1420 1323">500</td> <td data-bbox="1426 1264 1621 1323">5</td> </tr> </tbody> </table> <p>Advice notes:</p>	Sky Glow	Light Spillage	Glare Source Intensity	Building Luminance	UWLR (Max %)	Ev (Lux)	I(cd)	L(cd/m2)	5	10	500	5	
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			<p>i. <u>UWLR (Upward Waste Light Ratio) = Maximum permitted percentage of luminaire flux that goes directly into the sky.</u></p> <p>ii. <u>Ev = Maximum vertical illuminance measured at the boundary of the Auckland Prison site in Lux, measured up to 10 metres (vertically) from the finished ground level.</u></p> <p>iii. <u>I = Light intensity in Candelas when measured or calculated at the windows of habitable rooms of a lawfully established dwelling on an adjacent site.</u></p> <p>iv. <u>L = Luminance in Candelas per square metre.</u></p> <p>v. <u>Glare Source Intensity, when measured or calculated at the windows of habitable rooms of a lawfully established dwelling on an adjacent site. This applies to each source in the potentially obtrusive direction, outside of the area lit.</u></p> <p>vi. <u>Building Luminance – This should be limited to avoid overlighting, in relation to the general district brightness.</u></p> <p>a. <u>Lighting design to be consistent with AS / NZS 4282: 2023 Control of the obtrusive effects of outdoor lighting.</u></p>
	DES30	Lighting Design Report (LDR)	<p><u>The objective of the LDR is to confirm that the works identified in the Outline Plan of Works are consistent with and will comply with the relevant conditions of this designation; and to provide an assessment explaining how the proposed works satisfy the specific requirements of those conditions.</u></p> <p><u>The expected outcome is that exterior operational lighting at the Auckland Prison site is designed to ensure that significant glare and light spill onto adjoining sites is avoided, safety for road users and aircraft is maintained and loss of night sky viewing is minimised.</u></p> <p><u>The LDR must be prepared by a suitably qualified and experienced lighting engineer and shall address the following matters:</u></p>

From the Te Rūnanga o Ngāti Whātua CVA Report	Response from Correction		
			<p>a. <u>Detailed lighting design and associated calculations confirming that the new exterior lighting will achieve compliance with Condition DES14 (Exterior Lighting).</u></p> <p>b. <u>Confirmation that new external lighting is in accordance with good lighting design principles including:</u></p> <ul style="list-style-type: none"> i. <u>Secure perimeter lighting that is pole mounted (not wall mounted), and internally orientated (i.e. aimed away from the site boundaries);</u> ii. <u>Adequate separation of luminaires from the site boundaries;</u> iii. <u>Downward facing lighting at an angle of no greater than 5 degrees, to minimise upward facing lighting for protection of the night sky;</u> iv. <u>LED light sources with warm lighting, that are controlled to known photometric parameters; and</u> v. <u>Using sharp cut-off forward throw optics that are regressed into the light fitting and designed to be low glare, with adequate shielding of lighting below the horizontal to contain spill light and reduce glare.</u> <p><u>Advice notes:</u></p> <ul style="list-style-type: none"> b. <u>calculations shall be computer based using an NZ industry standard software package to confirm compliance with all requirements. Calculations shall be worst case using initial lumen values and an overall design maintenance factor of 1.0, ignoring the screening effects of foliage; and</u> c. <u>light spill shall be calculated at 5m maximum intervals (in the vertical and horizontal plane) over the boundary of the Auckland Prison site.</u> d. <u>Lighting design to be consistent with AS / NZS 4282: 2023 Control of the obtrusive effects of outdoor lighting.</u> <p><u>Lighting within the secure perimeter can be wall mounted or pole mounted.</u></p>

From the Te Rūnanga o Ngāti Whātua CVA Report	Response from Correction	
	DES31	<p><u>Lighting Design Completion Report</u></p> <p><u>Within 30 working days of the completion of new exterior lighting that is subject to a detailed Lighting Design Report as set out in Condition DES30 the requiring authority shall submit to Auckland Council a report from a lighting engineer confirming that the lighting has been installed in accordance with the Lighting Design Report and that it achieves compliance with the requirements of Condition DES14 (Exterior Lighting).</u></p>
	DES41	<p><u>Construction Lighting Management Plan (CLMP)</u></p> <p><u>The objective of the CLMP is to manage the construction lighting at the Auckland Prison site so as to ensure that the lighting effects during construction are reasonable, significant glare and light spill onto adjoining sites is avoided, safety for road users and aircraft is maintained and loss of night sky viewing is minimised.</u></p> <p><u>The CLMP shall be prepared by a suitably qualified and experienced lighting engineer and shall:</u></p> <ul style="list-style-type: none"> <u>a. Be consistent with Reference to AS / NZS 4282: 2023 Control of the obtrusive effects of outdoor lighting.</u> <u>b. Demonstrate how construction lighting will minimise obtrusive lighting effects beyond the Auckland Prison site; and</u> <p><u>Demonstrate how the construction lighting will achieve compliance with Condition DES14 (Exterior Lighting).</u></p>

Appendix K Statement of Qualification and Experience

My name is James Luke Te Whakaheke Whetu. I am a Director (Planning and Policy) at Whetū Consultancy Group.

Whetū Consultancy Group is a consultancy with a focus on resource management processes and approvals, and provides assistance, support and leadership in the integration and incorporation of Māori perspectives in resource management processes.

Qualification and Experience

I hold a Bachelor in Tourism majoring in Resource Impacts and Planning from the University of Waikato, a Post-Graduate Diploma in Planning from Massey University and a Master of Resource and Environmental Planning from Massey University.

I am a Full Member with the New Zealand Planning Institute, and an accredited RMA Hearings Commissioner.

I have 22 years' of experience as a planner. I have a consenting and policy background with both local authorities and consultancies, and have worked for an iwi authority in the implementation of Treaty settlement legislation:

My first seven years I was a consent planner for a survey firm and with the Waikato District Council; and would later work for AECOM NZ continuing with resource consent applications and processes as a senior planner;

I worked for Waikato-Tainui (Te Whakakitenga o Waikato Incorporated) and was the policy planner implementing the Waikato-Tainui Claims (Waikato River) Settlement Act 2010, and other operational duties to advance the social, environmental, economic and cultural well-being initiatives;

I worked for the Waikato Regional Council as a senior policy advisor supporting the second generation review of the Waikato Regional Policy Statement, regional policy integration with territorial authorities, and provided leadership in the co-management and co-governance arrangements within the Healthy Rivers | Wai Ora Plan Change 1; and

I have been a member on the Environmental Protection Authority Māori Statutory Advisory Committee Ngā Kaihautū Tikanga Taiao, and have been appointed to other Māori advisory/technical working groups, and local government committees.

Over the last 13 years I have worked in the area of integrating and incorporating Māori values and interests / rights in consent planning, policy development, research and decision making. This also includes the consideration and integration of Te Ao Māori / Māori perspectives and Te Tiriti o Waitangi obligations.

For the New Zealand Planning Institute, I am an active member and have been a Committee member of its Māori special interest group Papa Pounamu since 2013, and between June 2017 – December 2020 I have taught planning advice and practice guidance to planners to support their duties, functions and exercise of power to recognise Māori values, rights, interests and perspectives in the planning profession.

For NIWA, I was appointed as Vision Mātauranga lead on the Sustainable Seas National Science Challenge between 2015 – 2019. I worked alongside leading New Zealand scientists with a particular focus in marine and coastal science (biophysical and social) to encourage and/or ensure the application of kaupapa Māori in research investigations and the integration and incorporation of mātauranga Māori in modelling, outputs / tools and drafting of policy documents.

I was engaged by the Department of Corrections in April 2025.