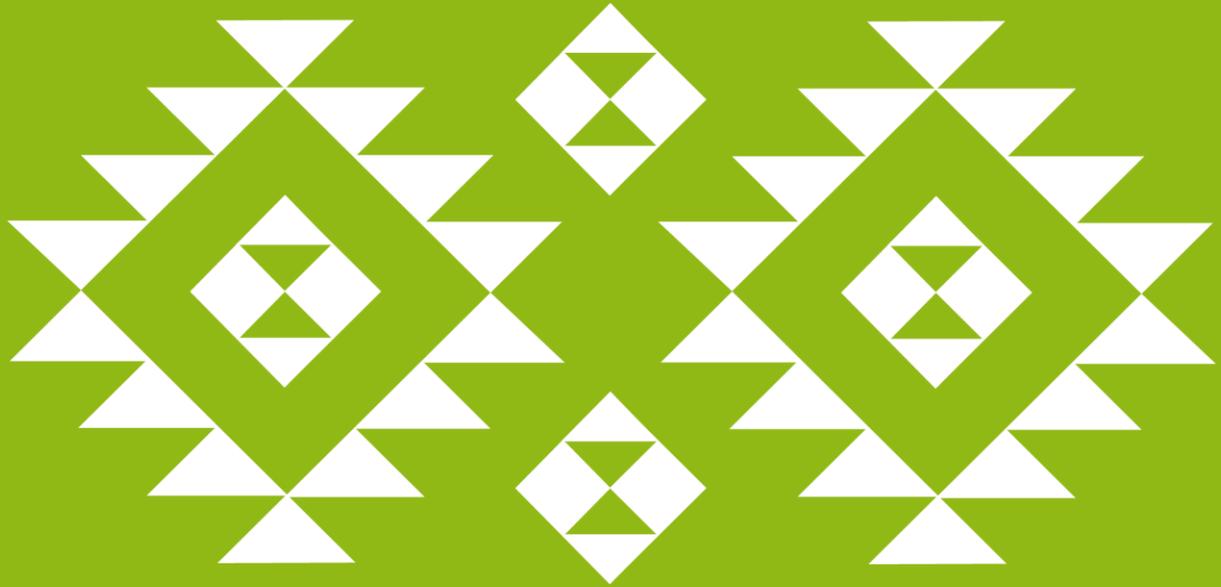


Appendix Q – Cultural Impact Assessment





CULTURAL IMPACT ASSESSMENT

120 TONGUE FARM ROAD, MATAKANA

Ngāio Osborne

MANUHIRI KAITIAKI CHARITABLE TRUST

30/10/25

Author	Ngāio Osborne
Position	Kaitiaki Taiao
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1 Introduction to Ngāti Manuhiri

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



1.1 Whakapapa

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

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

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

1.2 Rohe

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

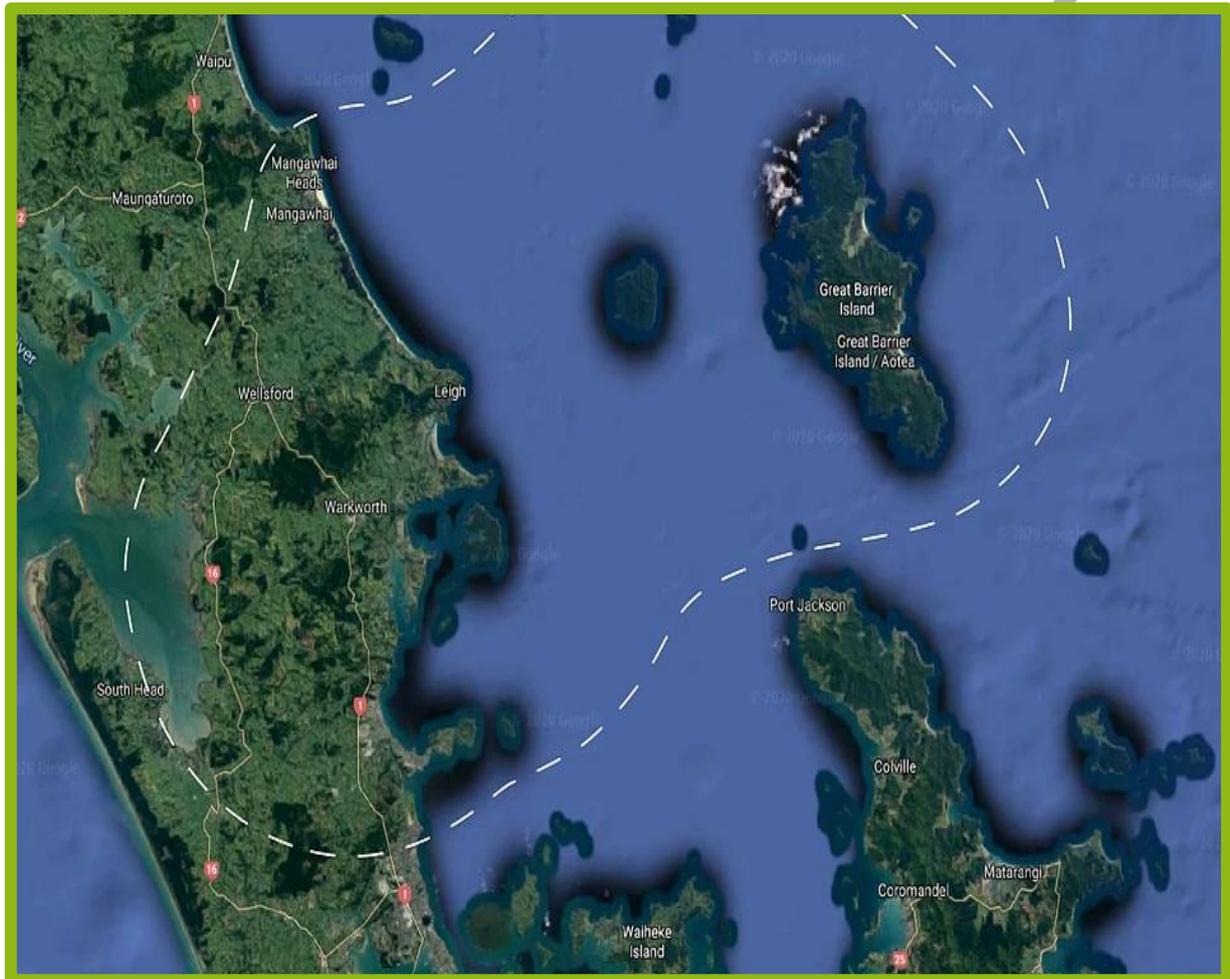


Figure 1: Ngāti Manuhiri Rohe (Tribal Boundary)

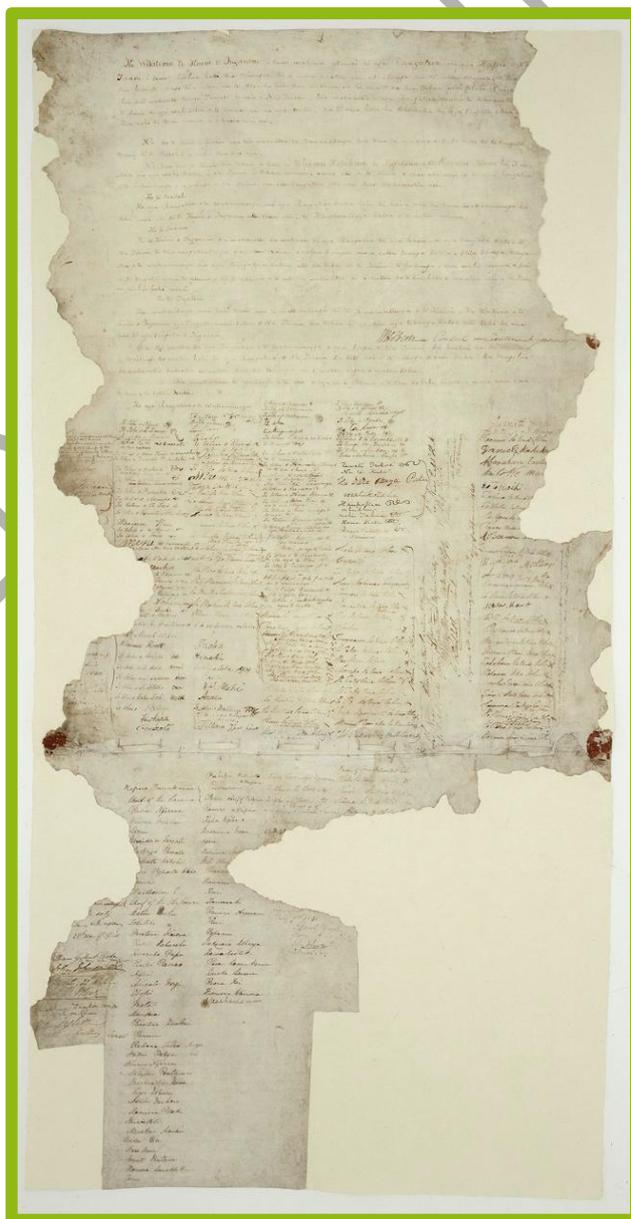
1.3 Legislative Framework

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

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

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

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



2 Introduction to the Project

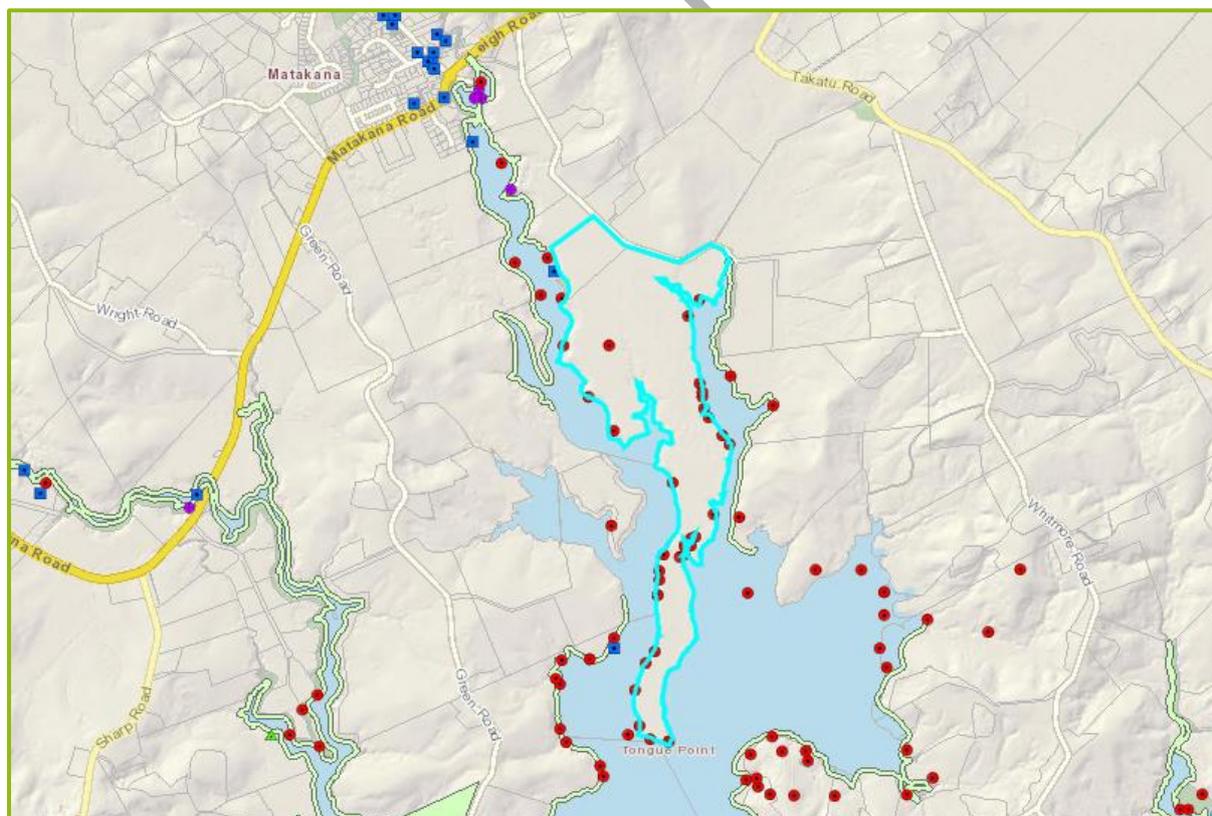
This Cultural Impact Assessment has been completed by Manuhiri Kaitiaki Charitable Trust for the applicant, Sanderson Partners Ltd, in relation to the proposed Matakana Country Club development at 120 Tongue Farm Road, Matakana. The project is currently in the early stages of referral under the Fast-track Approvals Act 2024.

2.1 Description of Works

The applicant proposes to develop a luxury retirement village comprising approximately 250 villas, care facilities, and communal amenities. The development will be located on the northern portion of the site, with the southern peninsula retained as open space. All three waters—stormwater, wastewater, and potable water—will be managed entirely onsite. The project also includes ecological restoration of wetlands and native bush, with opportunities for iwi-led cultural interpretation and long-term legacy initiatives.

2.2 Auckland Council Cultural Heritage Inventory

All taiao in the rohe of Ngāti Manuhiri is significant to mana whenua though only a few sites have been recorded -- or recognised -- by archaeologists or Te Kaunihera o Tāmaki Makaurau (Auckland Council). Below is a map showing results for the area based on Te Kaunihera o Tāmaki Makaurau CHI data - CHI sites (red dots).



3 Te Taiao (Environmental) Observations

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

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

3.1 Te Taiao (Environmental) Observation Matrix

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

3.2 Site Visit Images



Driveway to site, mature deciduous trees lining both sides



Some existing infrastructure on site – A barn and two major dwellings. Proposal to amend according to plans.



Entry to extant operating yacht club



3.3 Cumulative Effects

Environmental Cumulative Effects

- **Habitat Fragmentation:** Despite restoration efforts, the introduction of built structures, roads, and recreational facilities may fragment existing ecological corridors, affecting native biodiversity and taonga species.
- **Pressure on Waterways:** Although the project proposes onsite water management, cumulative sedimentation, runoff, and changes to hydrology from earthworks and long-term occupation may impact the mauri of nearby wetlands and the Matakana River.
- **Air and Noise Pollution:** Increased vehicle movements, construction activity, and long-term residential use may contribute to cumulative air and noise pollution, affecting hau (air) and the tranquillity of the area.

Cultural Cumulative Effects

- **Loss of Visibility and Access to Wāhi Tapu:** The scale of development may reduce visibility and access to culturally significant sites, diminishing the ability of Ngāti Manuhiri to maintain spiritual and cultural practices.
- **Incremental Disconnection from Whenua:** As more developments occur in the rohe, there is a risk of cumulative disconnection from ancestral lands, particularly if cultural values are not embedded in design and management.
- **Dilution of Cultural Narrative:** Without robust cultural interpretation and ongoing iwi involvement, there is a risk that the cultural narrative of Ngāti Manuhiri becomes tokenised or overshadowed by commercial interests.

These cumulative effects emphasise the importance of sustained iwi engagement, culturally responsive design, and long-term environmental monitoring to ensure the development enhances, rather than erodes, the integrity of te taiao and the mana of Ngāti Manuhiri.

4 Te Taiao (Environmental) Impacts of Proposed Works

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

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

5 Assessment Comments on specific Te Taiao Indicators

5.1 Mauri Life-force and Wairua Spiritual connection

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

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

Cultural risks of the proposal on Mauri and Wairua

Impact on the Mauri (life force):

- The proposed development may disrupt the mauri of the land and waterways through earthworks, vegetation clearance, and construction activities.
- Erosion of shell middens and disturbance of subsurface features such as fire pits and artefacts could degrade the mauri of these taonga.
- The introduction of exotic species in landscaping may further diminish the mauri by altering the natural balance of the ecosystem.
- **Impact on the Wairua (spiritual essence):**
- The presence of wāhi tapu and archaeological sites, including potential kāinga and urupā, means that any disturbance could affect the spiritual connection of Ngāti Manuhiri to the whenua.
- Loss of visibility and access to culturally significant sites may weaken the wairua of the area and the ability for iwi to maintain spiritual practices.

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

- Avoid disturbance of known archaeological sites and engage in cultural monitoring during earthworks.
- Use native planting to restore and enhance the mauri of the environment.
- Incorporate cultural interpretation elements (e.g., pou whenua, signage) to acknowledge and honour the wairua of the whenua.
- Ensure Ngāti Manuhiri are involved in design and decision-making processes.

5.2 Oranga Wellbeing

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

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

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

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

Cultural risks of the proposal on Oranga:

- Disconnection from ancestral lands and cultural sites impacts upon the spiritual and emotional wellbeing of Ngāti Manuhiri.
- The degradation of natural resources and biodiversity reduces opportunities for traditional practices such as gathering kai and rongoā.
- Increased urbanisation limits access to quiet, reflective spaces important for mental and spiritual health.

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

- Designate areas within the development for cultural use and reflection.
- Maintain access to natural spaces and waterways for iwi use.
- Engage Ngāti Manuhiri in planning to ensure wellbeing values are upheld.
- Promote education and awareness of local cultural values among residents and visitors.

5.3 Whenua Land

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

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

Cultural risks of the proposal on Whenua:

- Earthworks and construction may lead to irreversible changes to the landscape, including loss of native vegetation and soil degradation.
- Potential destruction of subsurface archaeological features such as middens and fire pits.
- Alienation of Ngāti Manuhiri from their ancestral lands through lack of recognition or access.

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

- Implement sustainable land management practices and avoid unnecessary modification of natural landforms.
- Protect and restore native vegetation and ecological corridors.
- Include Ngāti Manuhiri in land stewardship and post-development management.
- Provide interpretive signage and cultural markers to acknowledge the significance of the whenua.

RESTRICTED TO CLIENT

5.4 Wai Water

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

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

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

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

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

Cultural risks of the proposal on Wai:

- Sedimentation and runoff from construction may pollute the Matakana River and surrounding wetlands.
- Alteration of natural water flow could impact aquatic ecosystems and traditional water sources.
- Loss of riparian vegetation may reduce water quality and habitat for taonga species.

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

- Implement robust stormwater and erosion control measures.
- Restore riparian margins with native planting.
- Monitor water quality long-term and share data with Ngāti Manuhiri
- Avoid development near sensitive water bodies and maintain buffer zones.

5.5 Hau Air

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

Cultural risks of the proposal on Hau:

- Disturbance or destruction of archaeological sites, including shell middens and potential urupā.
- Loss of cultural heritage through lack of recognition or protection of taonga.
- Risk of accidental discovery of kōiwi or artefacts during earthworks.

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

- Adhere to Accidental Discovery Protocols and ensure all contractors are trained in cultural sensitivity.
- Engage Ngāti Manuhiri cultural monitors during all ground disturbance activities.
- Avoid development in areas of known cultural significance and establish protective zones.
- Include Ngāti Manuhiri in heritage interpretation and site management planning.

RESTRICTED TO CLIENT

5.6 Tiaki Taiao *Biodiversity*

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

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

Cultural risks of the proposal on Tiaki Taiao:

- The development may result in the loss of native flora and fauna, particularly in riparian and coastal areas.
- Introduction of exotic species for landscaping could disrupt ecological balance and displace taonga species.
- Earthworks and construction may fragment habitats and reduce connectivity between ecological corridors.
- The removal of vegetation and soil disturbance could increase erosion and sedimentation, impacting aquatic ecosystems.

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

- Prioritise the use of native plant species in all landscaping and ecological restoration efforts.
- Avoid the use of exotic species, particularly those known to be invasive or culturally inappropriate.
- Establish and maintain ecological corridors to support biodiversity and habitat connectivity.
- Implement pest control and weed management.
- Schedule vegetation clearance outside of bird nesting seasons and monitor impacts on native species.

5.7 Wāhi Tapu Sacred site and Taonga Tuku Iho Artefacts

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

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

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

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

- The site contains multiple recorded archaeological features, including shell middens, fire pits, and potential kāinga, which may be considered wāhi tapu.
- There is a risk of disturbing kōiwi tangata (human remains) or taonga during earthworks.
- Loss of access to or visibility of culturally significant sites may diminish the ability of Ngāti Manuhiri to maintain cultural practices and connections.
- Inadequate recognition or protection of these sites could result in cultural harm and loss of heritage.

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

- Ensure all contractors and staff undertake a cultural induction led by Ngāti Manuhiri prior to commencing works.
- Provide at least 10 working days' notice before earthworks begin to allow for cultural monitoring.
- Adhere strictly to Accidental Discovery Protocols and ensure they are visible and accessible on-site.
- Avoid development in areas identified as culturally sensitive or archaeologically significant.
- Include Ngāti Manuhiri in all heritage assessments, site planning, and decision-making processes.
- Incorporate cultural interpretation elements (e.g., signage, pou whenua) to acknowledge and protect wāhi tapu and taonga tuku iho.

6 Accidental Discovery Protocols

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

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

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

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

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

7 Conclusion

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

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

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

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

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

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

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

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

8 Disclaimer

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

Limitations

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

Responsibilities

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

Confidentiality and Use

This document is intended for use by the applicant and relevant authorities in the context of the specified project. Any distribution or reproduction of this document beyond its intended use must be approved by the Manuhiri Kaitiaki Charitable Trust.

For further information or clarification on the contents of this CIA, please contact the Manuhiri Kaitiaki Charitable Trust at kaitiaki@ngatimanuhiri.iwi.nz

9 Papakupu - Glossary

Awa - Stream/river

Hapū - Subtribe/descendants of an utmost ancestor

Inanga - Whitebait

Iwi - Tribe

Kahawai - Silvery-white schooling coastal fish

Kaimoana - Seafood

Kāinga - Home/dwelling/village

Kaitiakitanga - Guardianship and management of cultural and natural resources

Kākahi - Freshwater mussels

Kanae - Mullet

Kawa - Rules

Kōhatu - Rock/Stone

Kōrero - Speak, address, discussion, or a statement.

Kotahitanga - Participating together; having open, honest, and transparent communication; unity.

Koura - Freshwater Crayfish

Makawhiti - Herring

Mana - Integrity/ Customary or spiritual authority

Mana Motuhake - Active leadership and decision making.

Manuhiritanga - Our identity and uniqueness as Ngāti Manuhiri, upholding the mana of Ngāti Manuhiri.

Marae - A building complex/ a place of gathering.

Mātauranga - Knowledge or wisdom

Mātauranga Māori - Māori Knowledge

Maunga - Mountain

Maunga Tāpu - Sacred Mountain

Mahinga kai - A place to cultivate and gather food.

Mauri - Life Force

Moana - Sea / Ocean

Motu - Island

Motunohinohi - Islets

Muri - School shark species

Nga Taonga Tuku iho - Gifts from our creator or our ancestors

Nōhanga - Habitat

Pā - Homestead or fortified village

Parakino - Pollution

Para - Waste

Punahi Hauropi - Ecosystem

Rāhui - Temporary ritual prohibition

Rangatira - Chiefly, noble or of high ranking

Rewharewha - Disease

Rohe - Tribal area

Rongoā - Traditional Māori medicine

Toitūtanga - Sustainability

Taiao - Environment

Tāmaki Makaurau - Auckland

Tāmure - Snapper

Tangata Whenua - Indigenous people of the land

Taonga - Treasure

Tapu - Sacred

Tauranga Ika - Fishing grounds

Tauranga Mango - *Shark fishing grounds*

Te Kaunihera o Tāmaki Makaurau –
Auckland Council

Tiaki - *Protect or to guard*

Tikanga - *Tribal Custom or protocols*

Tino Rangatiratanga - *Self-determination,
sovereignty, self-government*

Tuatua - *A species of shellfish*

Tuna - *Eel*

Tupuna - *Ancestor*

Tupuna Kaitiaki - *Guardianship of the
ancestor*

Urupā - *Tribal burial grounds*

Wāhi - *Site of significances*

Wāhi tapu - *Scared site of significances.*

Wai - *Water/stream or river*

Waka - *Tribal canoe*

Whai - *Stingray*

Whakahoutanga - *Restoration*

Whakamauru - *Mitigation*

Whakapapa - *Genealogy, lineage, descent*

Whanaunga - *Relative, relation, kin, blood
relation*

RESTRICTED TO CLIENT

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