



Cultural Impact Assessment

Hopfields Subdivision, Motueka

XX July 2024

This Cultural Impact Assessment (CIA) has been prepared by Te Ātiawa o Te Waka a Māui Trust and Ngāti Tama ki Te Waipounamu Trust specifically in response to the Motueka Hopfields Subdivision Proposal. It contains sensitive information and may not be shared or distributed without the written consent of both Iwi Trusts.

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1. Executive Summary

This Cultural Impact Assessment (CIA) has been prepared by Te Ātiawa o Te Waka-a-Māui Trust (Te Ātiawa) and Ngāti Tama ki Te Waipounamu Trust (Ngāti Tama) in response to the Hopfield subdivision proposal by Hop Field Developments Limited.

The report discusses relevant legislative frameworks, including Te Tiriti o Waitangi, Deeds of Settlement, Iwi Management Plans, and the Pouhere Taonga Act 2014, highlighting their implications for the proposal. The assessment identifies potential impacts on te taiao, wāhi tapu and wāhi taonga, outlining concerns related to land disturbance activities and stormwater events.

Actionable recommendations are provided to mitigate cultural impacts, including ongoing engagement with Ngāti Tama and Te Ātiawa, protocols for accidental discoveries, and measures to minimise disturbance and stormwater issues.

Ngāti Tama and Te Ātiawa seek a responsive approach from Hop Field Developments Limited and expect clear communication on the incorporation of each recommendation. It is crucial that Hop Field Limited carefully considers and implements these recommendations to mitigate potential adverse impacts on significant cultural sites.

2. Introduction

Hop Field Developments Limited proposes the development of a 2.3-hectare residential subdivision located at 91 Poole Street, Motueka West. The site was historically a hop garden owned by the McGlashen family, will be transformed into 36 residential lots with vehicle access from Poole Street and pedestrian/cycleway access via Wesley Street.

An archaeological assessment, led by Deb Foster, has identified moderate to high risks of archaeological discovery, necessitating an Archaeological Authority under the Heritage New Zealand Pouhere Taonga Act 2014.

This CIA assesses the actual or likely effects of the proposal on the cultural values and interests of Te Ātiawa and Ngāti Tama, both positive and adverse. The intention of completing this CIA is to identify potential or actual effects before plans are finalised, to enable modification of the proposal, to address the issues identified in the CIA.

2.1 Scope of the CIA

This CIA outlines the viewpoint of Te Ātiawa and Ngāti Tama Iwi, focusing on:

- Cultural values and interests concerning the proposed activities.

- Assessment of both the current and potential impacts of the proposed activity on cultural values and interests.
- Recommendations, including mitigation measures required to avoid or remedy adverse effects on these cultural values and interests.

The Applicant provided the subsequent documentation, serving as the foundation for evaluation in this report:

- Resource Consent Application
- Concept Drawings
- Architectural plans
- Three Waters Assessment Report
- Geotech Assessment
- Land Contamination Assessment
- Flood Assessment
- Landscaping Plans
- Transport Audit
- Archaeological Assessment

Several sets of plans, including the landscaping plan can be found at APPENDIX A.

3. Iwi Associations with Te Taihu

3.1 Te Ātiawa o Te Waka a Māui

Te Ātiawa o Te Waka-a-Māui originated from Taranaki and descend from those tūpuna who travelled to Aotearoa aboard the Tokomaru Waka. Awanuiarangi is the eponymous ancestor of Te Ātiawa. From Awanuiarangi came the multitudes – Te Tini o Awanuiarangi. They grew strong and settled themselves principally at Taranaki and Whakatane. The descendants of Awanuiarangi, the Awa people, occupied Taranaki for many generations.

Te Ātiawa connects with the three hapū, Te Kāhui Tu, Te Kāhui Rangi and Te Kāhui Tawake. These hapū originated from the ancestor Rua Taranaki, the first man to climb Maunga Taranaki. Some of the earliest tangata whenua to have occupied Tōtaranui and surrounds came from these three hapū.

In the late 1820s, sections of Te Ātiawa migrated south and settled in Te Tau Ihu o Te Waka-a-Māui (the Northern South Island) after a series of victorious battles against the resident Kurahaupō peoples. Through this process, Te Ātiawa established mana and rangatiratanga and acquired customary rights over whenua and moana

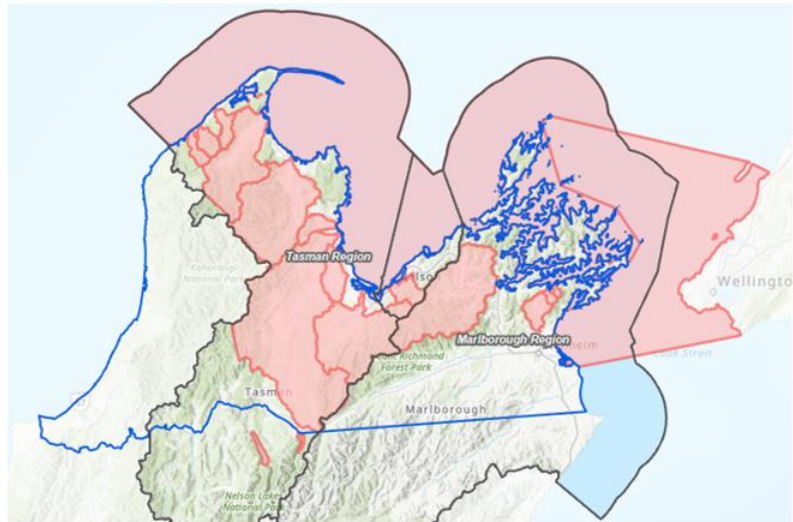


Figure 1. The Te Ātiawa o Te Waka-a-Māui Rohe is shown by the blue border, and the Statutory Acknowledgement Areas are shaded red (source: Te Tau Ihu Statutory Acknowledgements 2014)

at Tōtaranui (Queen Charlotte Sound), Kura Te Au (Tory Channel), Waitohi (Picton), Anamahanga (Port Gore), Te Tai o Aorere (Tasman Bay), Whakatū, Motueka, Mōhua (Golden Bay) and Te Tai Tapu.

***Toitū te marae a Tāne, Toitū te marae a Tangaroa,
Toitū te Iwi***

*If the realms of Tāne and Tangaroa are sustained, then so too
will iwi*

3.2 Ngāti Tama Ki Te Waipounamu

He Kōrero Whakapapa

Ngāti Tama trace their roots to the Tokomaru waka from Hawaiki, and take their name from Tamaariki, one of the five co-captains aboard the vessel. Whakapapa of these rangtira and others aboard, the sagas of their journey and eventual establishment in northern Taranaki are preserved in tribal traditions. Inter-marriages between the senior lines of Ngāti Tama and other Taranaki and coastal Tainui tribes forged close relations between these groups.

Around 1820 an alliance of Tainui and Taranaki tribes, including some Ngāti Tama under their paramount chief Te Pūoho ki te Rangī, participated in a raid to Te Upoko o Te Ika (southern North Island). By the mid-1820s these tribes had established themselves at Kāpiti Island and on the mainland east and south to Cook Strait. Relationships based on trade, service provision, and marriage, were established with whalers.

Eventually, the Tainui and Taranaki alliance crossed Cook Strait to Te Taihū o te Waka a Maui. Te Pūoho ki te Rangī, other Ngāti Tama chiefs, and rangatira from other iwi led the conquest of western Te Taihū. After the conquest members of the Tainui and Taranaki alliance, including Ngāti Tama, established permanent communities in the northern South Island.



4. Ngāti Tama and Te Ātiawa Position Statements

Ngāti Tama and Te Ātiawa acknowledge the proposal by Hop Field Developments Limited. However, we express significant concerns regarding the potential impacts on our cultural values and interests in the area. Our primary objective is to ensure that any development respects and protects the taiao, wāhi tapu, wāhi taonga, and other cultural values integral to our identity and heritage.

Our recommendations focus on several critical areas to mitigate adverse impacts on Ngāti Tama and Te Ātiawa values and interests.

- the necessity for robust partnership and ongoing engagement with our Trust throughout all stages of the project.
- comprehensive iwi monitoring during construction, supported by our detailed accidental discovery protocol overseen by our appointed iwi monitors.
- sustainable practices, particularly in stormwater management and the retention of significant vegetation such as kānuka and kōwhai.
- measures that promote community cohesion and wellbeing, aligning with our cultural values of connectivity and social interaction.
- diverse and affordable housing options that cater to our community's needs, ensuring housing availability and accessibility for Ngāti Tama and Te Ātiawa whānau.

Ngāti Tama and Te Ātiawa oppose the current proposal unless these critical concerns are adequately addressed and integrated into the development plans. We seek a responsive approach from the developers to engage actively with Ngāti Tama and Te Ātiawa and implement the recommendations outlined in this CIA.

5. Proposal

5.1 Background

The proposal details a 2.3 hectare residential subdivision at 91 Poole Street, Motueka West and the development is being managed by Collett Group Limited.

An archaeological assessment has been completed which includes the potential impacts of earthworks on archaeological deposits, protected under the Heritage New Zealand Pouhere Taonga Act 2014. The Archaeologist, Deb Foster, has concluded that an Archaeological Authority is required due to "a moderate to high risk of archaeological discovery...". Therefore, this CIA will encompass a response to the resource consent application in conjunction with a response to the archeological authority process.

The site has long been a hop garden, owned by the McGlashen family, since circa 1900, the site has primarily served agricultural and horticultural purposes dating back to at least 1937.

Plans for the subdivision feature 36 residential lots with vehicle access from Poole Street and pedestrian/cycleway via Wesley Street.

Te Ātiawa and Ngāti Tama have been informed that environmental considerations include concerns over asbestos and lead paint contamination, likely due to historical activities and a recent fire.

Utilities planning confirms technical feasibility for potable water and wastewater connections through Tasman District Council (TDC). Wastewater will be managed via on-site pump chambers connecting to Poole Street's existing wastewater line, while stormwater will utilise on-site soakage systems and a reticulated network.

The development is proposed in five stages as follows:

- | | |
|---------|---|
| Stage 1 | Proposed Lots 1-11, plus relevant sections of roading and proposed Lot 38. |
| Stage 2 | Proposed Lots 12-22, vesting remaining areas of Roads 1 and |
| Stage 3 | Proposed Lots 23-29, proposed Lot 37 Local Purpose Walkway Reserve and creation of proposed Right of Way A. |
| Stage 4 | Proposed Lots 30-33. |
| Stage 5 | Proposed Lots 34-36. |

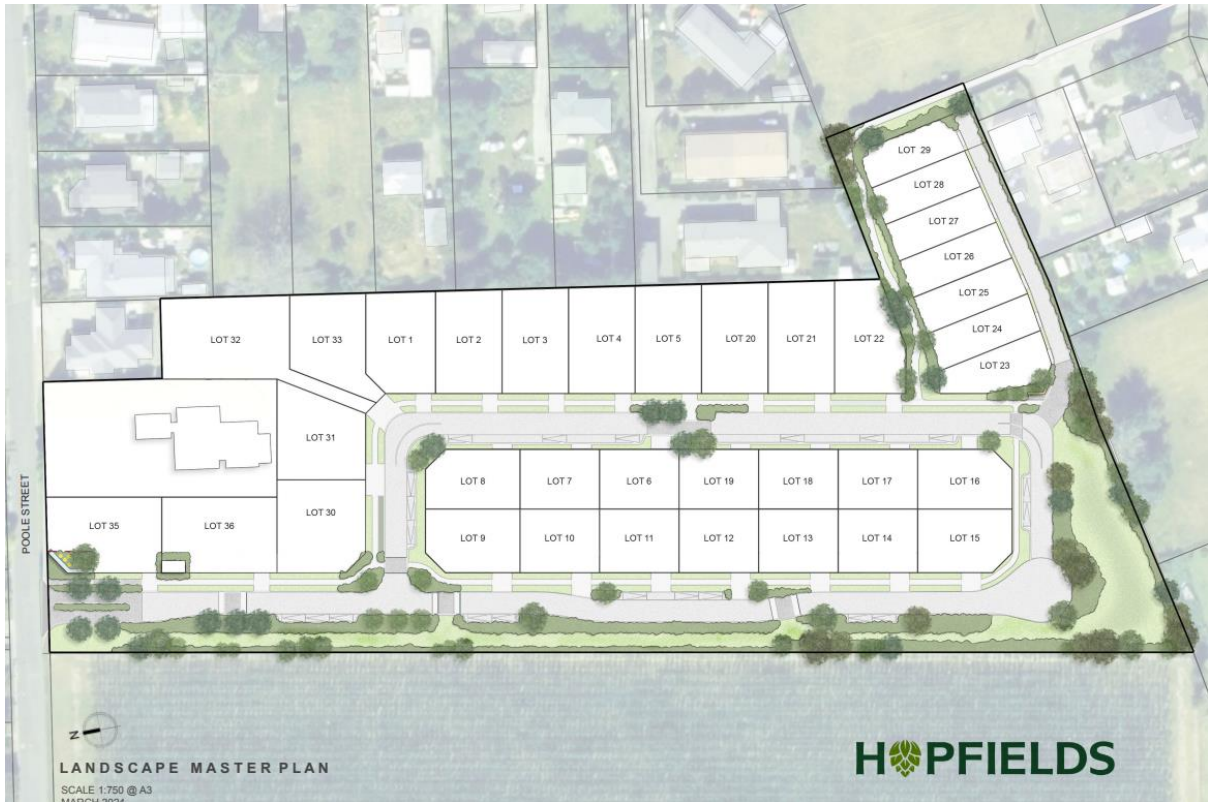


Figure 1: Aerial showing the layout of the proposed subdivision

A set of plans for the subdivision can be found at Appendix A.

5.2 Proposed Construction Methodology

Site preparation: Will involve ground disturbance spanning the entire site area of approximately 2.3 hectares to achieve the desired ground levels. Excavations will be conducted to depths necessary for cut and fill operations, not exceeding 1.5 meters in depth overall. For stormwater pipe networks, excavation depths will be up to 2 meters.

Topsoil Preservation: As per standard practice, the topsoil layer will be carefully stripped and stored separately during excavation activities. This will be set aside for reinstatement once the earthworks and necessary ground leveling have been completed.

Excavation and Service Installations: Excavation depths will be closely monitored to ensure compliance with design specifications and regulatory requirements. Specifically, services such as stormwater pipe networks will be excavated to a maximum depth of 2 meters, adhering to engineering standards and environmental guidelines.

Environmental Management: Measures will be implemented to mitigate environmental impacts during and after earthworks, including erosion control and sediment management. Monitoring of soil conditions and potential contaminants, such as asbestos and lead paint, will be conducted to ensure worker safety and environmental protection.

Compliance and Quality Assurance: The earthworks will be conducted in accordance with local regulations and the National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health (NTLDM 2020).

5.3 Site visit

A representative of Te Ātiawa Trust met with the Developers and other iwi and hapū representatives on June 11 to walk over the site of the proposed subdivision.

Ngāti Tama did not attend the site visit; however, there is an expectation that this will take place in future engagements, particularly regarding addressing the recommendations in Section 9.

Below is a collection of photographs taken during the site visit on June 11.



Figure 2: Existing hop garden looking east



Figure 3: Another view showing existing bordering houses in the background.



Figure 4: Discussions on cultural sites



Figure 5: Matua Hone Katene giving a kōrero on rongoā.



Figure 6: Some of the natives to be removed to make way for lots.



Figure 7: One of the old tōtara poles being used to support the hop garden

Several points were discussed at the site visit including those summarised below.

- Resource Consent Application: The resource consent application has already been submitted. Te Ātiawa representatives from were not aware of this at the time.
- Project Footprint: The subdivision is on an old hop garden and lots were looked at in relation to existing houses along adjacent properties.
- Disturbance: Excavation will be required and part of the property will be raised to prevent flooding issues.
- Native vegetation: Some native vegetation is planned to be removed to make way for housing alotments and connections.
- Cultural sites: several conversations took place as groups broke up on the walk around the property. It was noted that there are burials in adjacent properties and kōiwi discoveries in nearby properties.
- Potential Contaminants: Soil testing is planned and results will be shared with Iwi. There is not thought to be any major contaminants associated with the land use of a hop garden.
- Archaeological Authority: The applicants have had an Archaeological Assessment done which determined that an Archaeological Authority is required. The Authority has not yet been applied for. The CIA will also include recommendations from Te Ātiawa and Ngāti Tama with respect to this application.

6. Legislative Context

6.1 Te Tiriti o Waitangi

Te Tiriti o Waitangi (Te Tiriti) is the founding constitutional document of Aotearoa (New Zealand). Te Ātiawa acknowledges Te Tiriti. The Resource Management Act 1991 (RMA) Part II section 8 – Te Tiriti o Waitangi, states that *“all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi”*.

In undertaking a decision on the appropriateness of the activity, Te Ātiawa and Ngāti Tama must consider if the activity will be consistent with the principles of treaty and if not, how these have been taken into account. The principles of the

treaty cover responsibilities on the Crown for the active protection of Māori Interests, partnership between iwi and Crown entities, and participation in decision making. In addition, the proposal must not undertake to disregard these principles.

6.2 Deeds of Settlement

Both Te Ātiawa and Ngāti Tama have signed Deeds of Settlement with the Crown, acknowledging Crown actions breaching the Treaty of Waitangi. The Deeds include an apology and settle historical claims, specifying cultural, financial, and commercial redress. The Deeds define historical claims and cover relevant matters, contingent upon settlement legislation enactment.

Statutory Acknowledgements recognise specific cultural, spiritual, historical, and traditional associations of an iwi to an identified site or area. The *Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014* contains Crown acknowledgement of the the historical, traditional, and cultural importance of the coastal marine region of Te Taihū to Te Ātiawa, and Ngāti Tama¹. Statutory acknowledgements require councils to send consent summaries to claimant groups, allowing them to flag applications of interest. Councils must consider acknowledgements when assessing impacts on claimant groups.

¹ Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014, New Zealand Legislation, accessed June 21, 2024, <https://www.legislation.govt.nz/act/public/2014/0020/latest/whole.html>

6.3 Iwi Management Plans

6.3.1 Te Ātiawa o Te Waka a Māui Iwi Environmental Management Plan (IEMP)

As per the IEMP, Te Ātiawa has an ancestral obligation to preserve the essence and integrity of those matters significant to Te Ātiawa. The paramount among these are detailed below and serve as the cornerstone, guiding the approach of Te Ātiawa to the management and care of the Rohe:



7.6 Sustainable management of WHENUA (land) Focus of kaupapa:

- Sustainable land management
- Land ownership and land occupation in the rohe by Te Ātiawa
- Capacity to support governance and management roles
- Access to land for cultural purposes
- Land development opportunities

HEADLINE OBJECTIVE: The mauri of whenua in the rohe will be sustained in perpetuity, and Te Ātiawa cultural practices and contemporary aspirations involving whenua will be realised.

Objective 1 The land resources in the rohe will be sustainably managed by kaitiaki, in collaboration with co-managers of the rohe and all those who live, work and play in the rohe.

Policy 1 Work with the co-managers of land in the rohe to ensure sustainable land management outcomes.

Policy 2 Take steps to acquaint those who live work and play in the rohe with the role of Te Ātiawa as kaitiaki of the land and what that means for participating in sustainable land management practices.

Policy 3 Actively oppose practices and proposals that counter the sustainable management of the land resource in the rohe.

Objective 2 Te Ātiawa Iwi will enjoy an increasing level of land ownership and land occupation in the rohe

Policy 1 Maximise opportunities to enable the vesting of land in the rohe into Te Ātiawa ownership.

Policy 2 Ensure that a range of desirable housing options, including papakainga and other collective housing developments, are available to meet the various needs of iwi.

Objective 3 Te Ātiawa iwi, hapū and whānau will access land in the rohe to provide for traditional practices and contemporary aspirations.

Policy 1 Support, where appropriate, the relationship of Te Ātiawa iwi members with their ancestral lands, associated areas and/or sites of significance.

Policy 2 Sustain and consolidate, amongst Te Ātiawa iwi, hapū and whānau, the knowledge of the tikanga, the history and associations of places, land forms and land resources in the rohe.

Policy 3 Maximise land access opportunities and associated cultural practices and avoid further losses and constraints imposed on land.

In addition to the above sections of the IEMP, that are directly pertinent to the subdivision proposal, the [full document](#) can be accessed online. The IEMP offers a broader understanding of how Te Ātiawa approaches sustainable development.

6.3.2 [Ngāti Tama Ki Te Waipounamu Environmental Management Plan \(EMP\)](#)

The overarching Purpose of the EMP is to highlight Ngāti Tama aspirations for managing ancestral whenua, awa, wāhi tapu and wāhi taonga in the Ngāti Tama rohe (from Whangamoā in the east to Kahurangi in the west)².

The plan is a tool for Ngāti Tama to:

- i. express kaitiakitanga and uphold customary rights, obligations and responsibilities;
- ii. describe Ngāti Tama values, interests and priorities for natural resource management;
- iii. protect, maintain and enhance the mauri and wairua of natural resources and the relationship Ngāti Tama maintains with the natural environment; and,
- iv. ensure that the management of natural resources achieves meaningful cultural and environmental outcomes, and a positive net benefit to the environment. Cultural heritage is an essential part of Ngāti Tama identity.

Section 12.7 of the EMP details aspirations, values and indicators regarding Subdivision And Development. The relevant sections to this proposal are included below.

12.7.1 Aspirations

Ngāti Tama cultural values are protected from adverse effects associated with subdivision residential development

- *urban development such as commercial, subdivisions and residential housing is contained within urban zones;*
- *productive rural areas are protected from the increasing demands placed upon land from urban development; and*
- *urban development is carried out in ways which maintain and enhance the natural environment.*

² Ngāti Tama Environmental Plan, August 2018, accessed June 21, 2024:

https://ngatitama.nz/wp-content/uploads/2019/07/76518-Environmental-Plan-Stage-3.2_FINALpress-1-updated-image-August-2018.pdf

12.7.2 Issues

- *loss of whānau access to waterways and associated resource gathering areas as a result of urban sprawl;*
- *pressure on infrastructure to provide for urban development outside of urban areas;*
- *visual effects of building design and location; and*
- *destruction or contamination of wāhi tapu.*

12.7.3 Actions

- Ngāti Tama is actively involved in statutory decision-making processes to zone land in the rohe and establish building codes.*
- Ngāti Tama identifies measures to protect cultural values in council plans, placing conditions on resource consent activities as deemed necessary.*
- Subdivision proposals, which have the potential to impact on Ngāti Tama cultural values will be required to include one or more of the following (the cost of which is covered by the applicant);*
 - *a site visit;*
 - *an archaeological assessment by a professional approved by Ngāti Tama;*
 - *a CIA report;*
 - *cultural monitoring (as a condition of the consent); and*
 - *an accidental discovery protocol (as a condition of the consent).*

12.7.4 Indicators – Number of:

Cases where an urban development protects or enhances, provides a positive net benefit to the environment, ecological and/or cultural values;

- *instances where urban planning provisions are used to protect waterway health; and*
- *projects where developers engage with Ngāti Tama at the outset of the development.*

The EMP includes other sections that cover values, aspirations and indicators concerning areas of significance, excavations, climate change and stormwater.

6.4 Pouhere Taonga Act 2014

The Heritage New Zealand [Pouhere Taonga Act 2014](#) defines an archaeological site as a location linked with human activity predating 1900, potentially containing

artefacts or remnants relating to New Zealand's history³. Sites tied to human activities after 1900 can also be designated as archaeological sites under the Act.

In the context of subdivisions on land of significance to Iwi, the Act requires consultation with affected Iwi to assess potential impacts on taonga, traditional knowledge, and cultural landscapes. This ensures protection and appropriate management of these areas in accordance with Māori values and interests.

7. Iwi and Whānau associations with Motueka

Motueka holds immense significance for Te Ātiawa and Ngāti Tama, as detailed in the following excerpts from the Settlement documents:

Ko Motueka te Awa, Ko Te Ātiawa o Te Waka-a-Māui te Iwi

For Te Ātiawa o Te Waka-a-Māui the Motueka River is an Awa Tupuna. Te Ātiawa o Te Waka-a-Māui ancestral ties bind us to one another and to our ancestor - the Motueka River. Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history within the Motueka River and its tributaries. Te Ātiawa o Te Waka-a-Māui has kaitiaki responsibilities for the Motueka River (and its tributaries).⁴

Te Ātiawa o Te Waka-a-Māui tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Motueka, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today. Te Ātiawa o Te Waka-a-Māui strongly associate to the Motueka River

³ Heritage New Zealand Pouhere Taonga Act 2014, New Zealand Legislation, accessed June 21, 2024, <https://legislation.govt.nz/act/public/2014/0026/latest/DLM4005414.html>

⁴ Te Ātiawa O Te Waka-A-Māui and Te Ātiawa O Te Waka-A-Māui Trust and The Crown Deed Of Settlement Schedule: Documents, p 34.

and it is often referred to in *whaikōrero* by *kaumātua* and other *Iwi* members.⁵

Wharepapa (Arthur Range)

“... For Ngāti Tama ki Te Tau Ihu, this maunga is a taonga. Wharepapa is a sacred ancestor, providing a historical and spiritual link to the natural world.

Wharepapa has a mauri of its own and this life force binds the spiritual world with the physical world. All elements of the natural world have a life force and it is this life force that connects the people with this sacred maunga. Mauri is therefore the basis of the spiritual relationship of Ngāti Tama ki Te Tau Ihu with Wharepapa.

The relationship Ngāti Tama ki Te Tau Ihu has with this sacred ancestor provides whānau with a “sense of place” and belonging to the rohe. Wharepapa was also a boundary marker for the iwi of Motueka. When speaking in a formal setting, it is still customary practice for Ngāti Tama ki Te Tau Ihu to recite the relationship that connects them to the natural world to identify where they come from. The significance of Wharepapa to Ngāti Tama ki Te Tau Ihu is illustrated in their pepehā: “Ko Wharepapa te maunga...”. Wharepapa is also recognised through the oral tradition of waiata.⁶

A section of land at 94 Pah Street, adjacent to the proposed development is the burial site of Merenako, a respected *kuia* of Te Ātiawa. Merenako played a significant role in the history of the Riuwaka Valley during the early 1830s. Te Ātiawa Deed of Settlement includes the following descriptions of Merenako:

The heke moved on to Riuwaka and settled along the coast between Riuwaka and the Motueka River mouth, and a Pā named Hui Te Rangiora was established. Horoatua claimed formal possession of the district and had a particular interest in the south bank of the Motueka River. Two subsequent heke included Merenako and her

⁵ Te Ātiawa O Te Waka-A-Māui and Te Ātiawa O Te Waka-A-Māui Trust and The Crown Deed Of Settlement Schedule: Documents, p 36.

⁶ Ngāti Tama Ki Te Tau Ihu and The Crown Deed Of Settlement Schedule: Documents, p 19

brother Te Karara, and also Wi Parana, Rawiri Putaputa, Rangiauru and their families, all of Puketapu descent.⁷

Merenako, a Te Ātiawa o Te Waka-a-Māui kuia, explored the Riuwaka Valley in early 1830s. She began her journey at Puketawai and followed the hillside up the Riuwaka valley up to the area now named Dehra Doon. The Riuwaka swamp extended over a large part of the valley and this made her journey difficult and her knees tired. Riuwaka was originally called Turi Auraki because of this event.⁸

Occupation sites

There are numerous occupation sites in Motueka, which illustrate the significance of the area to Māori. Some of the nearby occupations include pā sites, associated gardens, stone working sites and waka and fishing evidence. As detailed in the 2010 *Motueka River Cultural Values Report*, the site of Hamate Pā is on what is known now as Pah Street, west of Grey Street⁹.

There was a stone working area at the end of Poole Street and evidence of fishing and waka activities opposite Te Āwhina Marae in the area known as Awamate. These areas should be considered as part of the wider settlement of Hamate. Matakinokino and Whakapaetuara were two other smaller pā or kāinga on the northern banks of the Motueka River. Raumanuka Pā was located towards the seaward end of what is now known as Staples Street and was associated with the cultivation of kumara, hence it's common name today; The Kumaras.

Other kāinga included Te Kapenga (associated with garden activity), Pounamu (associated with the Ngāti Rārua chief Te Poa Karoro, Pirikahikatea (associated with forest activity), as well as Puketi, Kokiri, and to the south Puketutu (all associated with garden and wetland activities). These pā and kāinga were probably occupied over successive periods of prehistory being handy to resources, and located in areas above swamp and flood levels. Their size and number of

⁷ Te Ātiawa O Te Waka-A-Māui and Te Ātiawa O Te Waka-A-Māui Trust and The Crown Deed Of Settlement Schedule: Documents, p 34.

⁸ Te Ātiawa O Te Waka-A-Māui and Te Ātiawa O Te Waka-A-Māui Trust and The Crown Deed Of Settlement Schedule: Documents, p 41.

⁹ Walker, D., & Bunt, W. (2010). *Motueka River Cultural Values Report*. Tiakina Te Taiao Limited.

occupants waxed and waned with the fortunes of war and seasonal harvests.

Sacred sites of spiritual significance, are dispersed throughout neighbouring properties, imbuing the landscape with a spiritual layer.

8. Assessment on Ngāti Tama and Te Ātiawa Values and Interests

8.1 Taiao

It is the view of Te Ātiawa and Ngāti Tama that the particular effects presented by the proposed subdivision at 91 Poole Street include:

Engagement and Communication: Concerns arise because the application has already been submitted, potentially limiting the developers' ability to engage effectively and provide a clear response to incorporate recommendations outlined in this CIA.

Whānau Housing Considerations: Concerns that the proposal may not provide affordable housing options and housing diversity that caters to Ngāti Tama and Te Ātiawa whānau.

Potential disturbance to sites of significance: given the historic and ongoing Māori occupation of the wider area, there is potential to unearth undiscovered cultural sites and material.

Impacts on cultural practices: The potential removal of native vegetation, including kānuka and kōwhai trees important for rongoā.

Contaminants: Concerns regarding asbestos and lead paint contamination. Concerns relate to human and animal health.

Stormwater Management: Concerns over flooding and stormwater management both longterm and during construction to prevent erosion and transfer of fine particles off-site.

8.1.1 Stormwater

The wider area of Motueka is known for its high water table and susceptibility to flooding, emphasising the need for cautious development practices. It is important that design takes a longterm approach to carefully manage stormwater runoff to avoid exacerbating flooding issues. Specifically, minimising impervious surfaces such as concrete and asphalt is essential to minimise runoff and prevent overwhelming local drainage systems during high rainfall events. Implementing sustainable stormwater management strategies, such as green infrastructure and

permeable surfaces, is required to minimise the project area and surrounding environment from flood risks.

We acknowledge that the project proposes on site stormwater detention prior to connection to the Council system, this is encouraging. However, we note that the climate change considerations are light in the overall resource consent application and no mention of climate change is found in the stormwater report. Flood modelling must take climate change into account.

8.1.2 Whenua

Another concern regards shorter term considerations of stormwater management during the construction phase. Without adequate stormwater controls, the project risks transferring fine particles off site. Therefore, Ngāti Tama and Te Ātiawa require all those operating on-site to implement effective stormwater controls, including carefully timing land disturbance works for suitable weather windows and prompt remediation of exposed surfaces to ensure they are stabilised. This approach has been considered and provided for in the recommendations at Section 9.

8.1.3 Rākau and Rongoā

The removal of mature natives can have significant cultural implications for Te Ātiawa and Ngāti Tama, particularly in relation to rongoā and broader taiao values. At the site visit, it was noted that kānuka and kōwhai trees are present within the footprint of the proposed development. Kānuka, utilised for its inflammatory properties and kōwhai which can be used to treat respiratory conditions and skin issues. The removal of these trees will prevent opportunities to access this site for the customary practice of rongoā. Additionally, the taiao could be impacted due to the lack of mature vegetation to intercept rainfall, filtration and reduce stormwater runoff, shading, carbon storage and removal of habitat. Recommendation d in Section 9 provides for these concerns.

8.2 Wāhi Tapu and Wāhi Taonga

Given the significance of the area, the many pā, kāinga, stone and waka areas, it is imperative that the land disturbance work is treated with upmost caution. The Motueka contains numerous wāhi tapu. Te Ātiawa and Ngāti Tama have mana, whakapapa and history here along with tikanga and kawa which involve tapu and noa. All activities with potential to affect sites of cultural significance are of concern to Te Ātiawa and Ngāti Tama. Therefore, it can be understood that both iwi require all those operating onsite to exercise caution regarding the potential for discoveries of taonga. Furthermore, Ngāti Tama and Te Ātiawa require the presence of an iwi monitor to be present for all excavation work. A related

recommendation is included at Section 9 and the required Accidental Discovery Protocol for all those working on-site can be found at Appendix B.

9. Recommendations

a. Partnership:

- Continue to engage with Te Ātiawa and Ngāti Tama to ensure that significant decisions do not negatively impact on taonga, wāhi tapu, indigenous flora and fauna, rongoā and the diversity of species and habitats associated locally.
- Work with Ngāti Tama and Te Ātiawa to identify a portion of land for cultural or community use, such as a cultural marker, a housing project, or conservation purposes.

b. Cultural Sites:

In order to minimise impacts on Ngāti Tama and Te Ātiawa regarding the potential to disturb sites of significance, the following points are required:

- Offer an accidental discovery condition and a discovery protocol that includes contact details for Ngāti Tama and Te Ātiawa.
- Include an advice note in the application which covers requirements of the Accidental Discovery Protocol included at Appendix B.
- Volunteer a condition to cover the fees associated with the presence of an iwi monitor to assess the site. Note: Ngāti Tama and Te Ātiawa Iwi Monitors are managed by Ārewa Limited. (Contact details for Ārewa can be found at Appendix C).

c. Cultural Recognition:

- Incorporate locally applicable Māori names for streets, access lanes and features, in consultation with Ngāti Tama and Te Ātiawa.

d. Environmental Stewardship:

- Implement sustainable, eco-sensitive practices that minimise environmental impact. We encourage modifications of the proposal that limit impervious surfaces. We support the plans for native plantings, and stormwater on-site treatment. We encourage incorporating solar heating/power.
- Enhance ecological integrity through plantings along eco-corridors and measures to improve urban ecology such as water gardens for stormwater management across the entire development where possible. We support these measures beyond just Lot 38.
- Retain mature natives, including kōwhai and kānuka pictured in figures 5 and 6.

e. **Housing Diversity and Affordability:**

- Ensure the subdivision offers mixed-housing opportunities that cater to a diverse range of households. This should include options for affordable housing to support Ngāti Tama and Te Ātiawa whānau to remain or return to their rohe.
- Design housing units with considerations for size, materials, and architecture that complement the natural environment and reduce motor vehicle dependency, promoting a sustainable and inclusive community.
- Provide priority allocation or discounted rates to Te Ātiawa for rental or ownership of housing units within the subdivision, ensuring housing remains accessible to iwi members.

f. **Community and Connectivity:**

- We support initiatives to improve connections with existing cycle/walkways and reduce reliance on cars where appropriate. We are in favour of not providing a through road.
- We encourage initiatives that build a sense of community through the design of public spaces and amenities that promote social interaction and well-being, reflecting the cultural values and preferences of Ngāti Tama and Te Ātiawa.

10. Conclusion

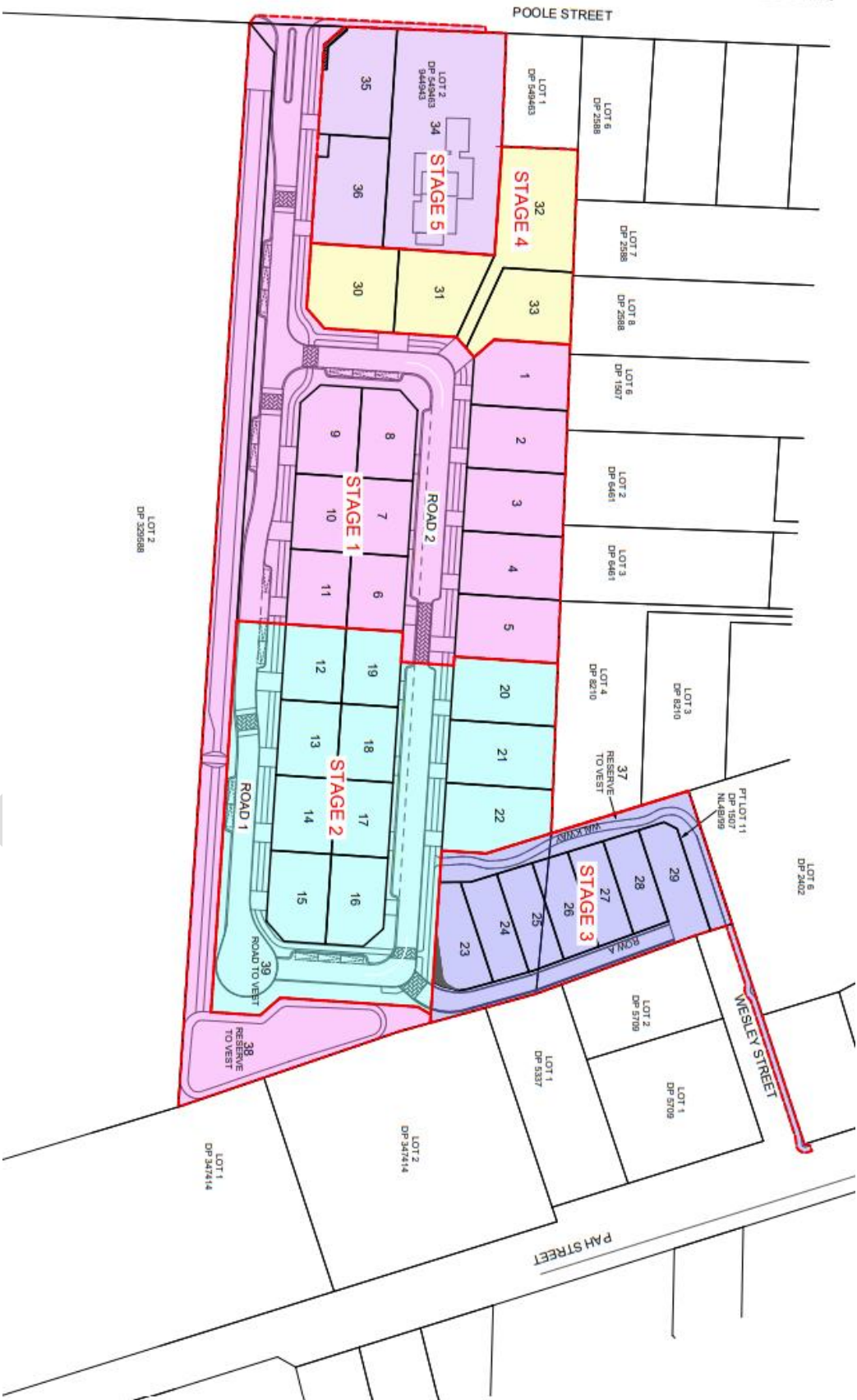
Ngāti Tama and Te Ātiawa seek a responsive approach from Hop Field Developments Limited and expect clear communication on the incorporation of each recommendation. It is crucial that Hop Field Limited carefully considers and implements these recommendations to mitigate potential adverse impacts on significant cultural sites.

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11. Appendices

APPENDIX A: HOPFIELDS SUBDIVISION AND LANDSCAPING PLANS

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NOTES:
 (1) REFER ALL DIMENSIONS ON SITE
 (2) DO NOT SCALE FROM DRAWING
 (3) BOUNDARIES ARE SOURCED FROM LANDONLINE
 AND ARE FOR CONTEXT ONLY.

Proposed Easements	
Purpose	Shown Burdened Land (Servient Tenement) Benefited Land (Dominant Tenement)
Right of Way, Right to Carry Water, Right to Drain Water	A Lot 29 Lots 23, 24, 25, 26, 27, 28
Right to Carry Electricity & Telecommunications	Proposed Easements in Gross
Purpose	Shown Burdened Land (Servient Tenement)
Right to Drain Sewage	A Lot 29
	TCC



[Figure 1]
 LOT 2
 DP 229588



APPENDIX B: ACCIDENTAL DISCOVERY PROCEDURE

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Accidental Discovery Protocol for Iwi Monitors and contractors - Taonga



The Site Manager / Contractor is to
STOP WORKS
within 30m of the discovery (if possible).

The Site Manager/Contractor is to **immediately** notify:

1. **Te Ātiawa Trust - Ph: 03 5735170 or E: renee@teatiawatrust.co.nz & cm@teatiawatrust.co.nz**

AND

2. **Ngāti Tama Trust - Ph 035481740 E: taiao@ngati-tama.iwi.nz**

Te Ātiawa and Ngāti Tama are to be sent all information collected, including locations, photos, maps, coordinates (if available) and notes of discovery. The site Manager / Contractor is to notify Heritage NZ Pouhere Taonga of the discovery.

On confirmation that discovery is a taonga find:

The **Iwi Representative / Monitor** is to work with the **Site Manager** to ensure protection / storage of finds, assist with site record form and lead tikanga processes onsite until the find is secured.

An **Archaeologist** will assess the site and complete a site record form.

Depending on the location, **other iwi** may wish to have a representative present.

The **Iwi Representative / Cultural Monitor and Archaeologist** will assist with the transfer of the taonga to a registered collection facility (e.g., Marae), to be determined by the **Iwi Trusts**.

Once secured the **Iwi Monitor** will finalise tikanga process for those involved with handling of the taonga (e.g., Iwi Monitor, Archaeologist and any others involved).

Te Ātiawa and Ngāti Tama final liaison with HNZPT to ensure the situation has been concluded to mutual satisfaction.

Works can restart on location once the **Iwi Trusts and Heritage NZ** have given approval to proceed.

Approval for continued activity will require Iwi monitoring of all earth disturbances.

Taonga Finds

Taonga relocation

Taonga will be relocated to a Te Ātiawa and Ngāti Tama designated location.

Common finds

Certain finds, including middens and hangi stones, can be a regular occurrence. However, the Te Ātiawa and Ngāti Tama still need to be advised of these finds immediately, so they can be transferred to a Te Ātiawa and Ngāti Tama designated location.

Archaeological / Cultural Assessment

It is possible that Te Ātiawa and Ngāti Tama will send representatives to participate in further assessment and processing of the discovery.

Tikanga

The Monitor will conduct all tikanga / practices for securing the site and ensure cultural safety of those in attendance. In some cases, there may be further assistance and guidance from a representative of Te Ātiawa and Ngāti Tama Trusts.

Firearm Find

If a firearms assessment is necessary, the Police, an archaeologist and the property owner will likely be required.

Records of Finds

Te Ātiawa and Ngāti Tama will file all information collected to help inform future assessments of the location.

Examples of common finds:

Middens, burnt patches of ground and hangi stones



Toki (adze)



Stone fragments



Pits/depressions



Accidental Discovery Protocol for Iwi Monitors – Kōiwi



The Site Manager / Contractor is to

STOP WORKS

The Site Manager/Contractor is to **immediately** notify:

1. **Te Ātiawa Trust** - Ph: 03 5735170 or E: renee@teatiawatrust.co.nz & cm@teatiawatrust.co.nz

AND

2. **Ngāti Tama Trust** - Ph 03 5481740 E: taiao@ngati-tama.iwi.nz

Te Ātiawa and Ngāti Tama are to be sent all information collected, including locations, photos, maps, coordinates (if available) and notes of discovery.

On confirmation that discovery is a kōiwi find:

The **Iwi Representative / Cultural Monitor** is to seek advice from Te Ātiawa and Ngāti Tama on procedure for protection / storage of find, assist with site record form and lead tikanga / processes onsite until the find is secured.

The **Archaeologist** will complete a site record form.

Police clearance is required.

Depending on the location, **other iwi** may wish to have a representative present

The **Iwi Rep / Monitor and Archaeologist** will assist with the transfer/reinterment of the kōiwi to a designated area, to be determined by Te Ātiawa and Ngāti Tama.

Once secured, the **Iwi Representative / Monitor** will finalise tikanga process for those involved with handling of the kōiwi e.g., Iwi monitor, Archaeologist and any others.

Te Ātiawa and Ngāti Tama final liaison with HNZPT to ensure the situation has been concluded to mutual satisfaction.

Works can restart on location once the **Police, Iwi Trust/s and HNZPT** have given approval to proceed.

Approval for continued activity will require Iwi monitoring of all earth disturbances.

Kōiwi Finds

Iwi Monitor, Archaeologist and Police Assessment

Kōiwi finds usually require an assessment by a cultural monitor, archaeologist and Police officer.

Resumption of Activity Onsite

Activities at the site will be allowed to proceed with the approval of the Te Ātiawa and Ngāti Tama and only with ongoing iwi monitoring.

Preservation / Protection of the Find (Relocation and Reinterment).

Te Ātiawa and Ngāti Tama will send representatives to participate in further assessment and processing of the discovery, including co-ordination of kōiwi reinterment.

Kōiwi will be reinterred at a Te Ātiawa and Ngāti Tama designated location.

Records

Te Ātiawa and Ngāti Tama will file all information collected for reporting to Governance and to help inform future assessments of the location.

APPENDIX C: CONTACT DETAILS FOR NGĀTI TAMA AND TE ĀTIAWA IWI MONITORS

Te Ātiawa and Ngāti Tama Iwi Monitors are managed by [Arewa Limited](#). The hourly rate for iwi monitoring is at Arewa Limited's discretion and is to be arranged directly with the Project Manager who can be contacted on the details below:

ABOUT THIS PROJECT

Iwi Monitors are responsible for monitoring all excavations and earth works on sites, ensuring the natural world is minimally impacted upon and ensuring the cultural safety of all those on site. If the area has Cultural Significance to Iwi, it is important to monitor disturbance of the area for any suspected taonga/cultural artefacts or koiwi tangata (human remains). To engage an Iwi Monitor, please contact us on 03-265-5565 or email elevate@arewa.nz.



APPENDIX D: BIBLIOGRAPHY

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