

Job Ref: 18084

23 September 2020

Napier City Council
Private Bag 6010
Napier 4142

Attn: Paul O'Shaughnessy

RM18084 | 107 CARLYLE STREET, NAPIER | RESPONSE TO FURTHER INFORMATION

Further to our letter dated 13 August 2020 containing our response to Items (1), (2) and (4) of your request for further information dated 2 May 2019, attached is a Cultural Impact Assessment prepared by Te Taiwhenua o Te Whanganui a Orotu confirming support for the proposal.

We trust the information provided is sufficient to satisfy the information request and that processing toward a favourable outcome can now continue. Please do not hesitate to contact us if we can be of any further assistance.

Your Sincerely



Cameron Drury BRP(HONS) MNZPI
Principal Planner | Director
E cam@stradegy.co.nz
M 027 283 0017

Attachment 1

Cultural Impact Assessment





CULTURAL IMPACT ASSESSMENT FOR BAYSWATER CARLYLE ST RE-DEVELOPMENT

Prepared By

Tania Eden QSM MPM

Te Taiwhenua o Te Whanganui ā Orotu

For

TOWNSHEND & TOWNSHEND LTD

‘I tukungia ai te whenua nei Te Whanganui a Orotū, te mana, I noho I runga I te whānau nei, mai
rā anō, mai rā anō’.

The mana of the land Te Whanganui ā Orotū has been with our people right from time immemorial.

Nā Hoani John Hohepa, Ngāti Hinepare

Table of Contents

1. Introduction	4
2. Background	5
3. Purpose	8
4. Objective	9
5. Methodology	9
6. Cultural Impact Assessment	10
7. Legislative Framework	10
8. Te Taiwhenua o Te Whanganui ā Orotu	12
9. Boundary	15
10. Historical Background	17
11. Cultural Values	24
12. Physical Environment	25
13. Proposed Works	26
14. Access and Erection of Pōu	28
14.1 Earthworks	28
14.2 Landscape & Amenity	29
15. Archaeological & Heritage Values	31
16. Archaeological Assessment	32

17. Cultural Footprint	33
18. Te Ao Māori	34
19. Kaitiakitanga	35
20. Waahi Tapu	36
21. Spiritual Values	36
22. Wellbeing	37
23. Recommendations	37
24. Discovery Protocol	40
25. Confidentiality	42
26. Disclaimer	42
27. References	43

1.0 Introduction

This document provides a Cultural Impact Assessment (CIA) on behalf of Te Taiwhenua o Te Whanganui ā Orotū for the Bayswater Carlyle Street Redevelopment located on the corner of Faraday and Carlyle Streets, Napier. The location of works is a parcel of land located at 87, 93, 107 and 115 Carlyle St (Lot 1 DP 4787; LOT 1 DP 14187; LOT 2 DP 7455; LOT 1 DP 12934; LOT 1 DP 1346; LOT 1 DP 15034; TN SEC 759; Napier and LOT 1 DP 4377 and 29 and 31 Faraday Street (LOT 2 DP 4377 and LOT 3 DP 437716; Napier.

This report was undertaken as a result of the Napier City Council contacting Te Taiwhenua o Te Whanganui ā Orotu. This project entails the re-development and extension of the sales court and involves the excavation into the bank of Mataruahou (Napier Hill) at the rear of the site and the reconstruction of workshops located at the front of the site where the current forecourt and buildings are located.

The Taiwhenua is supporting this application. The following has been agreed to by Townsend & Townsend:

- Townsend & Townsend to work with the Taiwhenua to appoint a Cultural Advisor to assist during the project as and when required. This position will be remunerated at an agreed hourly rate.
- Townsend & Townsend will cover all costs pertaining to the Cultural Advisor, kaumatua involvement for any events, ceremonies and/or specialist advice.
- If the discovery protocol is invoked the cultural advisor will also be on site to ensure protocol is adhered to.
- The cultural advisor will be engaged to work with Townsend & Townsend on the design and erection of Pōu whenua and story boards depicting the history of Mataruahou and its surrounds. Townsend & Townsend will meet all costs relating to the design, production and erection of Pōu and story boards.
- Replanting Plan incorporating natives and indigenous vegetation to be

agreed to.

- Townsend & Townsend have agreed to incorporate the history and cultural design in their Café Area and/or showroom areas. The cultural advisor will be engaged to work with the design team to complete.

2.0 Background

Most of the current site sits on engineered fill however there is a probability that an area at the front of the site may be unmodified pre-1900 reclamation and therefore there may be potential for moderate to well preserved archaeological horizons beneath or around the pre-existing buildings.

Although there are no current recorded archaeological sites within this exact area there are a number of historical cultural sites within the vicinity which are of cultural and spiritual significance to all hapū of Ahuriri. Prior to the arrival of European, the area of proposed work was located at the foot of a Mataruahou gully system and was surrounded by extensive swamps and lagoons of *Te Whare o Maraenui*.

Archaeological features and horizons including midden and hearths have been identified in similar environments around Napier. Of note is **V21/427** which is approximately 200m to the west of the proposed Bayswater Carlyle St Redevelopment site. Pre-1900 European occupation horizons were identified both within and beneath the reclamation horizon.

Extensive shell midden was also located here and it is believed that moa bone fishhooks were processed here as a tool manufacture area. The similarities between these two locations is said to be significant. The archaeologist who has undertaken the Assessment of Effects identified the following sites of potential Māori occupation for this area – Postholes/ Pits/ Midden/ Umu/ Koiwi Tangata¹.

¹ Archaeological Assessment of Effects: Bayswater Carlyle St

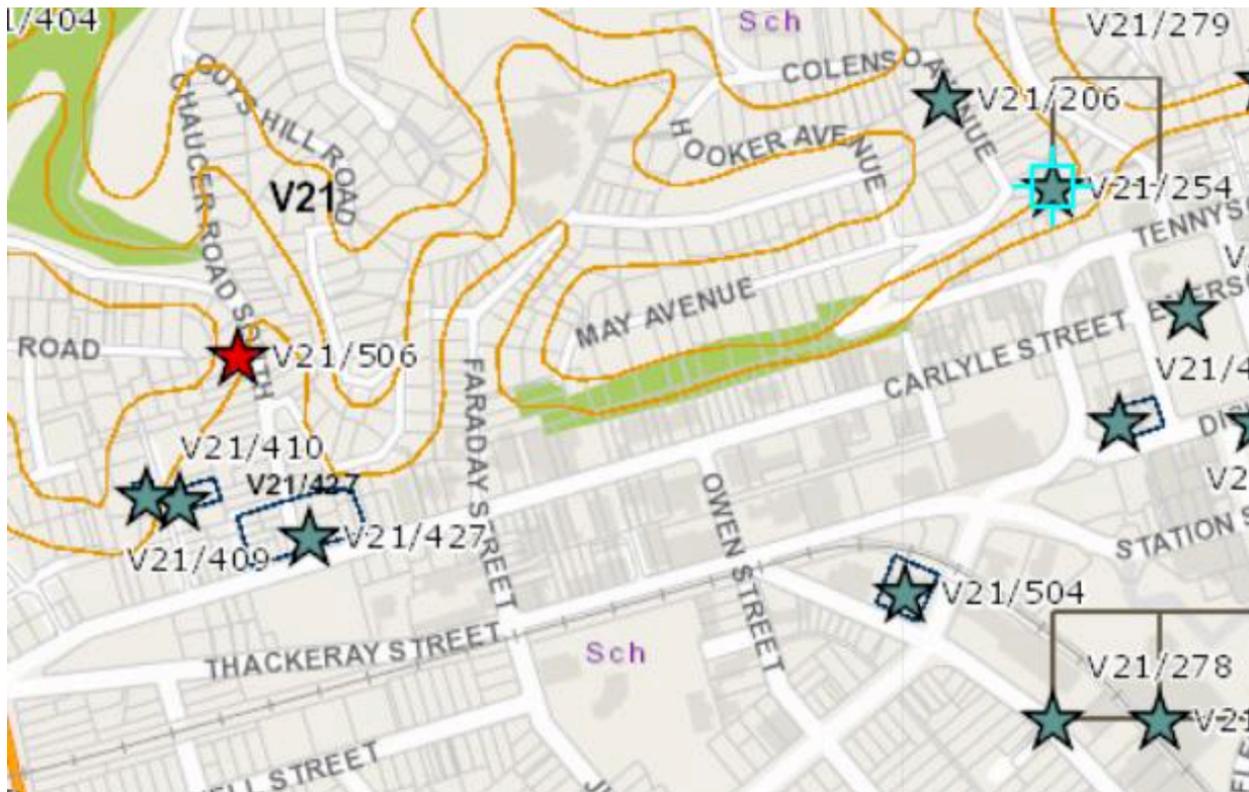


Figure 1. Recorded Archaeological Sites around vicinity of development Source: Archsite

Mataruahou is the cornerstone of Napier's landscape and is central to hapū existence and identity. It has significant Māori history as it was one of three sentinels along with Heipipi and Otātara at the corners of Te Whanganui ā Orotū and commanded the Ahuriri entrance to Te Whanganui ā Orotū. Strategic sites included Hukarere Pā, Matapane Pā and Pukemokimoki Pā. There were also adjacent living areas at the Ahuriri Heads and on Pakake and Te Koau (Gough) islands in the inner harbor.



Figure 2. Map of Old Town Napier

Oral history and whakapapa have established that Māori occupation of this area dates back at least to the 12th century AD. This has been confirmed by radiocarbon dating of archaeological samples from Roro o Kuri and other former islands and pā sites around Te Whanganui ā Orotu.

3.0 Purpose

This assessment of actual and potential impacts on cultural values and interests will assist Townshend & Townshend Ltd in meeting their cultural obligations in a number of ways, including:

- having regard to Te Taiwhenua o Te Whanganui ā Orotū as the mandated Iwi Authority for this area and acknowledgement of mana whenua for this rōhe and its environs.
- Agreement between tangata whenua and the applicant on how to avoid, remedy or mitigate any relevant potential adverse effects of the application on tangata whenua
- Increased certainty and understanding of effects on cultural values and reduced risk of unintentional or unexpected effects from consented activities
- preparation of any further Assessment of Environmental Effects in accordance with s88(2)(b) and Schedule 4 of the Resource Management Act 1991 (RMA)
- requests for further information under s92 of the RMA in order to assess this application and any future applications
- providing information to assist the council in determining notification status under ss95 to 95F of the RMA
- providing information to enable appropriate consideration of the relevant Part II matters when making a decision on an application for resource consent under s104 of the RMA
- consideration of appropriate conditions of resource consent under s108 of the RMA.
- Of note are the number of archaeological sites in the vicinity and in addition to any requirements under the RMA, the HNZPTA protects all archaeological sites whether recorded or not, and they may not be damaged or destroyed unless an Authority to modify an archaeological site has been issued by Heritage NZ (Section 42). The surrounds of this area has a number of archaeological sites and is of significance to Mana Whenua.

4.0 Objective

The objective of this CIA report is to provide Townshend & Townshend Ltd with an insight into the potential cultural impacts associated with the proposed new authority to undertake the re-development and expansion of the site by means of excavation of Mataruahou and the construction of three new structures across the wider site.

Development objectives the Taiwhenua would contribute to include:

- *Protect the visual amenity value of this landscape as an area of cultural significance to Ahuriri Napier*
- *Integrate cultural values and design into the re-development*
- *Maintain the integrity of the area as one of the cornerstones of Ahuriri Napier's landscape and recognize characteristics regarding the ecological values including birdlife, vegetation, sites of cultural significance with connectivity from Mataruahou to the township and Te Whanganui ā Orotu.*
- *Ensure any cultural aspects of the site are protected*
- *Incorporate and Include local Māori history in the design including Pōu, artwork from a local artist and story boards depicting the Māori history of the area.*

5.0 Methodology

This report is largely a desk top study, with oral kōrero and evidence provided by Te Whanganui a Orotū elders and tribal members. Historical material pertaining to Mataruahou and Te Whanganui ā Orotū was obtained internally and through research undertaken by tribal members, however a full history of association is not offered here.

Note: Any development, especially those involving cut or disturbance of the subsoil, has the potential to disturb archaeological materials and taonga. Under the Heritage New

Zealand Pouhere Taonga Act (2014), any archaeological site or object, even if not previously recorded, is protected and it is prohibited to damage, modify, or destroy any such sites without an authority from Heritage New Zealand.

6.0 Cultural Impact Assessment

This report documents Te Taiwhenua o Te Whanganui ā Orotū cultural values and associations with the site and the potential impacts of the proposed activity on these from our perspective as the mandated Iwi Authority for Ahuriri. Consideration of the proposal is made in regard to its impact in the areas of cultural, spiritual, wāhi tapu, taonga and wellbeing.

7.0 Legislative Framework

There are two main pieces of legislation in Aotearoa New Zealand that control work affecting archaeological sites. Heritage New Zealand Pouhere Taonga Act 2014 (HNZPTA) and the Resource Management Act (RMA) 1991.

Heritage New Zealand administers the HNZPTA. It contains a consent (authority) process for any work affecting archaeological sites, where an archaeological site is defined as:

Any place in New Zealand, including any building or structure (or part of a building or structure) that –

- a. Was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel where the wreck occurred before 1900; and
- b. Provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand and
- c. Includes a site for which a declaration is made under section 43(1)

Any person who intends carrying out work that may modify or destroy an archaeological site, must first obtain an authority from Heritage New Zealand. The process applies to sites on land of all tenure including public, private and designated land. The HNZPTA contains penalties for unauthorized site damage or destruction.

The archaeological authority process applies to all archaeological sites, regardless of whether:

- The site is recorded in the NZ Archaeological Assoc Site Recording Scheme or included in the Heritage New Zealand list.
- The site only becomes known about as a result of ground disturbance, and/ or
- The activity is permitted under a district or regional plan, or a resource or building consent has been granted.

Heritage New Zealand also maintains the New Zealand Heritage List/ Rarangi Korero of Historic Places, Historic Areas, Waahi Tupuna, Waahi Tapu and Waahi Tapu areas. The list can include archaeological sites. Its purpose is to inform members of the public about such places.

The Resource Management Act (RMA) 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 kaitiakitanga 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, wahi 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)).
- Having regard to any relevant planning document recognised by an iwi/hapū authority (Sections 61(2)(a)(ii), 66(2)(c)(ii), 74(2)(b)(ii)).
- The obligation to consult with iwi/hapū over consents, policies and plans. (Combination of all the sections above and Clause 3(1)(d) of Pt 1 of the first schedule of the RMA).
- Having regard to any relevant planning document recognised by an iwi/hapū authority (Sections 61(2)(a)(ii), 66(2)(c)(ii), 74(2)(b)(ii)).
- The obligation to consult with iwi/hapū over consents, policies and plans. (Combination of all the sections above and Clause 3(1)(d) of Pt 1 of the first schedule of the RMA).

8.0 Te Taiwhenua o Te Whanganui ā Orotu

Te Taiwhenua o Te Whanganui ā Orotū are the mandated Iwi Authority for Te Whanganui ā Orotu.

The central purpose of the Taiwhenua is to enhance the spiritual, cultural, social, and economic wellbeing of the hapū and marae in this rohe and to provide kaitiaki

responsibilities of ensuring the restoration and maintenance of the socio cultural and natural environment. These goals form the basis of any meaningful consultation or engagement with Te Taiwhenua o Te Whanganui ā Orotū.²

All hapū and mana whenua marae within Ahuriri are aligned to Te Taiwhenua o Te Whanganui ā Orotū and for the purposes of this Cultural Impact Assessment it should be noted that this assessment is fully supported by the Taiwhenua and the special relationship and alliance they have as a collective Hapū within this rōhe.³

Te Taiwhenua o Te Whanganui ā Orotū are made up of representatives from 8 marae which include the following hapū:

Hapū

Ngāti Hinepare	Ngāti Hineuru	Ngāti Matepū
Ngāti Māhu	Ngai Tawhao	Ngati Whakāri
Ngāti Tātara	Ngāti Pārau	Ngāti Tātara
Ngāti Te Ruruku	Ngāti Hori	Ngāti Toa Harapaki
Ngāti Tu	Ngāti Marangatuhetaua	

Marae

Kohupatiki	Timi Kara	Tangoio
Moteo	Petane	Te Haroto
Waiohiki	Wharerangi	

² Parsons (1995) *Places of Spiritual significance to Maori, Ahuriri Estuary and Surrounds*

³ Ibid

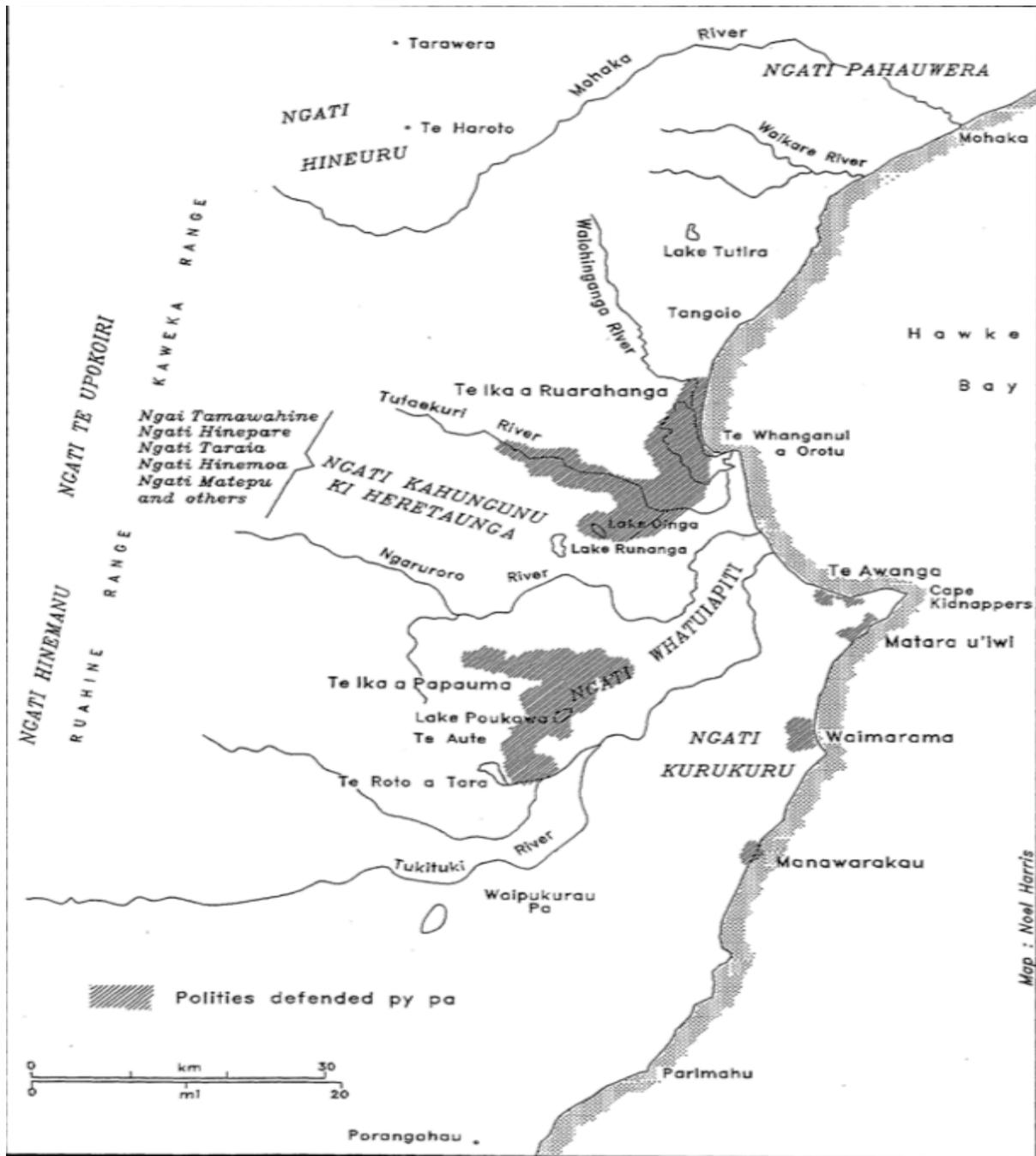


Figure 3. Location of main hapū and pre-1820 polities. Based on information in Phd Thesis by Angela Ballara and Mark Allen

9.0 Boundary

(The following outlines the area encompassed by Te Whanganui ā Orotu)

All that area situated in the Hawke's Bay Land district bounded by a line commencing at a point on the sea coast in the middle of the Waikari River, thence southerly generally along the sea coast to the middle of the Clive River, thence westerly generally up the middle of the Clive River to and up the middle of the old bed of the Tutaekuri-Waimate stream to and up the middle of the Ngaruroro River to a point in line with the northwestern boundary of Section 1 SO 9559, Block IV, Kaweka Survey District and proceeding northeasterly to and along that boundary and the production of that boundary to the middle of the Oamaru Stream, thence northeasterly generally down the middle of that stream to the middle of the Mohaka River thence southeasterly generally down the middle of that stream to the middle of the Mohaka area; thence southeasterly generally down the middle of that river to a point in line with the northern boundary of Lot 1, Te Matai Block; thence easterly to and along that boundary and easterly and northerly along the northern and eastern boundaries of Lot 2. Te Matai Block and the production of that boundary to the northern side of the Ripia River, being a point on the western boundary of Tarawera C9; thence northerly along that boundary to the southernmost corner of Umupapamaro Block, thence northerly and easterly along the western and northern boundaries of Umupapamaro Block to and along the northern boundary of Tarawera C9 and its production of the middle of the Waipunga River; thence northwesterly generally up the middle of the Waipunga River to a point in line with the northern boundary of Tatarakaia C, thence to and along that boundary and its production to the middle of the Te Hoe River, thence southeasterly generally down the middle of the Te Hoe River to the Te Hoe Junction; then easterly to the land mark of Patuwahine; thence along the survey line to the source of the Waikari river; and down the middle of the Waikari river to the river mouth on the coastline ⁴

⁴ Chief Surveyor; Hawke's Bay Land District



Figure 4. Map of Ahuriri Lagoon 1851

10.0 Historical Background

The Takitimu waka journeyed down the East Coast when it came to Aotearoa from Hawaiiiki. The commander was Tamatea Arikinui and Ruawharo was the high priest. A child of Ruawharo's died at the Westshore spit and this place was named Rangatira after him.

The Grandson of Tamatea Arikinui, Tamatea Pokaiwhenua was also a notable explorer and the father of Kahungunu from whom the Ngāti Kahungunu tribe take their name. He arrived here in the Takitimu canoe, but it is believed to be the second Takitimu which he built when living at Whangarā.

The great grandsons of Kahungunu were Tupurupuru and Taraia, the sons of Rakaihikuroa and they lived at Tūranga. Rakaihikuroa had a sister Rongomaitara who was married to another chief Kahutāpere. They had twins Turakitai and Turakiiti. Rakaihikuroa had a sister Rongomaitara who was married to another chief Kahutapere.

Te Whanganui ā Orotū was named after the ancestor Orotū who descended from Mahu Tapoanui the great explorer ancestor who was, "the very beginning of our people".⁵

Orotū is seven generations below Mahu and lived in Ahuriri for some of his life. He had two kainga Tiheruheru on the shore at Poraiti and another at Tuteranuku an island in the lagoon. Orotū was Whatumamoā whose pā was Heipipi.⁶

Ngāti Hinepare, Ngāti Mahu and Ngai Tawhao establish their identity as descendants of the first people of the area who are linked to the land and to the waters of the region of Te Whanganui ā Orotū. From Toi, the line of descent extends to Mahu, the very beginning of our people, who begat Orotū who resided at Te Whanganui ā Orotū.(D12) His son Whatumāmoā was born at Te Whanganui ā Orotū and was one of the original land owners. The line descends to Turauwha, the principal chief at Otatara when Taraia, son of Kahungunu, invaded and conquered Heretaunga 14 or 15 generations before 1850. Ngāti Hinepare and Ngāti Mahu descend from this line. (A12:3) Taraia's

⁵ Patrick Parsons 1991 *Claimants report to the Waitangi Tribunal: Te Whanganui ā Orotū Wai 55*

⁶ Parsons 1991 p1.

descendants known as Ngāti Kahungunu or Ngāti Hinepare lived in the Ahuriri area. (TWaO Claim H1:5).

The principal source of information on the customary usage between 1851 and 1920 is the evidence taken at the Native Land Claims Commission of 1920. Evidence demonstrates a correlation between ancestral land boundaries and the part of Te Whanganui ā Orotū they bordered. Apart from respecting the territorial rights of each hapū it was practical to gather kaimoana at the closest point to where they lived.

Ngāti Tu, Ngāti Matepu and Ngai Te Ruruku had ancestral rights at the northern end of Te Whanganui ā Orotū. Ngāti Hinepare, Ngāti Mahu and Ngai Tawhao occupied the western portion of Te Whanganui ā Orotū's shoreline⁷. Ngāti Paarau had ancestral rights to the southern portion of Te Whanganui ā Orotū.

Originally called Te Whanganui ā Roto (Bay of Lakes) it was deemed a lake as Tutaekuri and other tributaries flowed into it and filled it with fresh water. It wasn't until the sea advanced into this area that the name was changed and became Te Whanganui a Orotū and named after the tipuna Orotū. (Hoani John Hohepa Wai 201 Claim 13 October 1997).

Before 1550 there were two strong, well – fortified pa at each end of Te Whanganui a Orotū. These were Heipipi and Otatara. From about 1550 to 1625 Taraia and his followers established themselves at Otatara and built and occupied pa to secure access to and control over Te Whanganui a Orotū and the Tutaekuri river, the largest and most desirable resource area. The siting of the pā was related to the best type of soil for agriculture as well as proximity to the lagoon, coast, river and swamp. Most of the population was concentrated in six pā at or around Otatara. (TWAO CLAIM).

Pā occupied by Ngāti Hinepare and Ngāti Mahu were Tiheruheru, a canoe landing place with a kainga on the hill above it, which had the longest tradition; Ohauarau, a fortified pa on a promontory just east of Tiheruheru and Kouturoa, a fortified pa at the entrance

⁷ Parsons 1992

to Kouturoa Bay. At the northern end of Te Whanganui a Orotū were the island Pā Te Iho o Te Rei, Otaia and Otiere which were occupied by Ngāti Hineterangi, Te Hika o te Rautangata, Ngai Te Ruruku, Ngāti Tu, Ngati Hinepare and Ngāti Mahu from 1760 to 1820.

Another island Pā at the north end of what is now the Hawkes Bay Airport was Tuteranuku, the settlement of Paora Kaiwhata's father. Te Pakake a low island or sandbank inside the Ahuriri Heads was a communal gathering place in times of war. Ngāti Hinepare, Ngāti Mahu, Ngāti Parau, Ngāti Hawea and Ngāti Kurumokihi all occupied it when under invasion. Separated from the south-western end of Mataruahou by shallow tidal waters and with a canoe landing place nearby was Pukemokimoki.

Ngāti Hinepare descend on one side from Taraia I, great grandson of Kahungunu and leader of the migration from Tūranga (Gisborne) to the Ahuriri area⁸.

The two earliest tribal groups to settle the Ahuriri district are generally agreed to be Ngāti Whatumamoā and Ngāti Awa. Ngāti Whatumamoā descended from the celebrated explorer chief Māhu Tapoanui who lived principally in the Mahia and Waikaremoana districts. In some traditions Māhu is claimed as being an original inhabitant who did not arrive on a canoe.

All hapū in Te Taiwhenua o Te Whanganui ā Orotu establish their identity as descendants of the first people of the area who are linked to the land of the region of Te Whanganui a Orotū. From Toi, the line of descent extends to Māhu Tapoanui the very beginning of our people, who begat Orotū who resided at Te Whanganui a Orotū.⁹

⁸ Angela Ballara and Gary Scott, "Crown Purchases of Maori Land in Early Provincial Hawkes Bay, 1994 – Ahuriri Block file, vol 1, Wai 201ROD, doc H1, pp1-2.

⁹ Waitangi Tribunal Report (1992) Traditional Use and Environmental Change; *Te Whanganui ā Orotu*

*E Tama e moe nei e ara ki runga
Tahuri to taringa ko te korero o te pana
Ehara e tama taua I te heke I a Taraia
He whenua tipu tonu
He tangata tipu tonu
He takere taua no roto o Heretaunga e
Heretaunga*

*My grandson who sleeps.....arise
Disregard any talk of banishment
We are not of the migration of Taraia
We are permanent of the land
We are the original settlers
We are the original inhabitants of*

*Nā Te Whatu o Ngāti Māhu (as sung to her grandson Te Iho o Te Rangi before his death
at the battle of Te Iho o Te Rei in the early 1820s)*

It was Te Orotū a direct descendant of Māhu who permanently established his people at Ahuriri seven generations later. Ngāti Hinepare, Ngāti Māhu and Ngāti Paarau all descend directly from Te Orotu. Only the descendants of Houruru maintained their link with Te Whanganui ā Orotū.

Mataruahou (Napier Hill) includes several known or suggested pā sites including Matapane Pā, Hukarere Pā and Pukemokimoki Pā which is now quarried away as well as midden and burial sites associated with early Māori occupation of Mataruahou and the surrounding shingle islands on both the northern and southern sides, including Pakake Pā and Te Koau, two islands on the northern Ahuriri side.

There are other recorded sites and records also of European occupation of Mataruahou prior to 1900. Pā occupied by Ngāti Hinepare and Ngāti Māhu were Tiheruheru, a canoe landing place with a kainga on the hill above it, which had the longest tradition; Ohauarau, a fortified pa on a promontory just east of Tiheruheru and Kouturoa, a fortified pa at the entrance to Kouturoa Bay. At the northern end of Te Whanganui a Orotū were the island Pā Te Iho o Te Rei, Otaia and Otiere which were occupied by Ngāti Hinerangi, Te Hika o te Rautangata, Ngai Te Ruruku, Ngāti Tu, Ngati Hinepare and Ngāti Māhu from 1760 to 1820.

Another island Pā at the north end of what is now the Hawkes Bay Airport was Tuteranuku, the settlement of Paora Kaiwhata's father. Te Pakake a low island or sandbank inside the Ahuriri Heads was a communal gathering place in times of war. Ngāti Hinepare, Ngāti Māhu, Ngāti Parau, Ngāti Hawea and Ngāti Kurumokihi all occupied it when under invasion. Separated from the south-western end of Mataruahou by shallow tidal waters and with a canoe landing place nearby was Pukemokimoki¹⁰

Kouturoa, Tiheruheru and Ohuarau were the principal settlements of Ngāti Hinepare and Ngāti Māhu on the shores of Te Whanganui ā Orotū between 1810 and 1824. Evidence of Ngāti Hinepare occupying these lands dates back to June 21st 1847. Of these settlements Tiheruheru enjoys the longest tradition. It was known chiefly as a canoe landing and the kainga was on the hill directly above. Tiheruheru is not known to have been fortified. Extensive middens testify to its long occupation.

The principal source of information on the customary usage between 1851 and 1920 is the evidence taken at the Native Land Claims Commission of 1920. Evidence demonstrates a correlation between ancestral land boundaries and the part of Te Whanganui ā Orotū they bordered.

Ballara and Scott have conducted an intensive review of the origins of Ngāti Hinepare.¹¹ The Ahuriri block itself formed much of the Ngāti Hinepare tribal area according to information obtained from Hoani Hohepa.¹² The Park Island and Wharerangi Cemeteries were considered to be part of Wharerangi under the stewardship of Ngāti Hinepare, Ngāti Māhu. Surveying by McLean and Park identified this area as belonging to Ngāti Hinepare. Ngāti Mahu have lived under the mantle of Ngāti Hinepare chiefs since the late 1700s¹³.

¹⁰ Ibid 1995

¹¹ Angela Ballara and Gary Scott, Crown purchases of Maori Land in Early Provincial Hawkes Bay, 1994-Ahuriri Block file, vol 1, Wai 201 ROD, doc H1 pp 1-2..

¹² Roberts, Georgina., A Land History of Wharerangi and Puketitiri Reserves, Hawkes Bay October 1996

¹³ Ibid Ballara and Scott, doc H1, p8

Te Poraiti Pā located on the edge of Te Whanganui ā Orotū was significantly important to Ngāti Hinepare and provided a link to other Pā sites including Matapane Pā, Hukarere Pā and Wharerangi and Puketitiri. The importance of Te Whanganui ā Orotu as a mahinga kai is further illustrated by the oriori of the Ngāti Māhu ancestress Te Whatu, composed prior to 1840.

Kia horo te haere

Nga taumata ki Te Poraiti

Ko te kainga tena I pepehatia e o tipuna

Ko rua te paia ko te Whanga

He kainga ka awatea

He kainga ka ahiahi e tama e i

Go quickly to the heights of Poraiti

That is the land in a proverb of your ancestors

The store house that never closed is Te Whanga

A meal in the morning

A meal at noon

A meal in the evening (Ngati Hinepare lament linked to Poraiti)

It is well known that Māori wanted several areas on Mataruahou reserved when the Ahuriri purchase was being negotiated. McLean recorded in his journal of November, 1851 “Mr Colenso told me that they seemed doubtful about selling the whole of the Moturuahou (Mataruahou) Island, that they wanted several reserves on the Island.....McLean opposed most of these reserves because they would affect the laying out of the town.

In his report to the Colonial Secretary dated 29th December 1851 he records “With reference however to reservations for fishing villages and other purposes I objected to all of them excepting one Pā. This Pā site was Pukemokimoki.

The principal reference to Matapane Pā concerns a fight which took place after the Kahungunu invasion of Heretaunga in the mid 1500s. The fight known as Matapane took place just before the better documented Te Kauhanga battle across the Tukituki river from Matahiwi marae. In his evidence in the Waikoiro rehearing of June, 1891 Henare Matua states “Hikarerepari got his name from a battle fought at Matapane in Hawke’s Bay where his cousins were killed by jumping down a precipice. Soon after Matapane Hikarerepari was born and just after Te Kauhanga battle Rangiwawahia was born and Te Whatuiapiti took both of them to Wairarapa. Matapane and Te Kauhanga were by two different war parties¹⁴

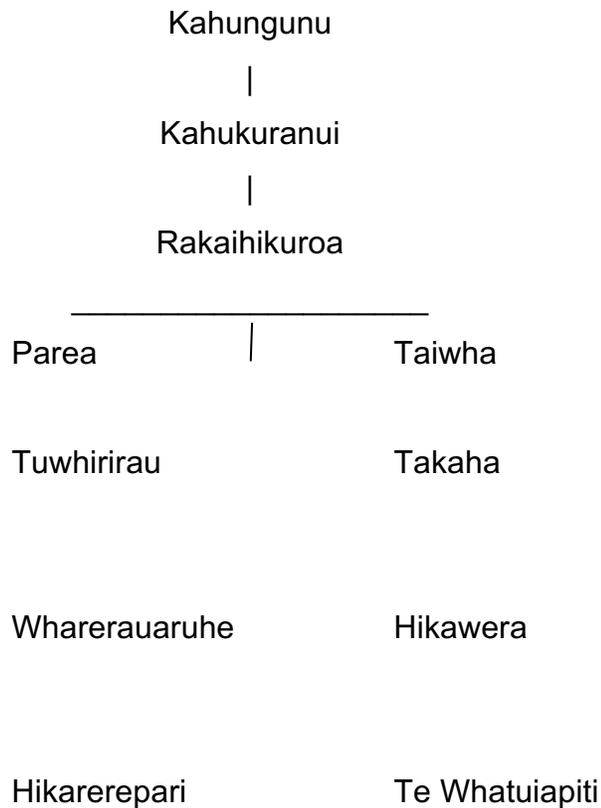


Diagram 1. Whakapapa

¹⁴ Napier Minute Book 22 A(1) p276

Mataruahou was a very important gathering place for the hapū of Ahuriri. Consequently numerous sites of cultural, historic and archaeological significance are situated around the area. It was a vitally important gathering area for a group of interconnected hapū with strong whakapapa ties, a shared history and an affiliation both prior to and after the arrival of Kahungunu.

11.0 Cultural Values

Our cultural leaders are experienced in our whakapapa, history mātauranga and tikanga. We have leaders in all areas of environmental management, influencing stakeholders to protect Ngā Taonga tuku iho, providing guidance and inspiration for our people.

Ngā Tikanga – the values and principles which guide our role as kaitiaki, in environmental management:

- Mana Motuhake – active leadership and decision making
- Maumaharatanga – remembrance of spiritual and cultural sites of significance
- Kaitiakitanga – cultivating a sustainable healthy environment and healthy lifestyle for all people
- Kotahitanga – participating together; having open, honest and transparent communication; unity
- Whānaungatanga – through our whakapapa, our identity; knowing our matauranga Ngāti Hinepare, Ngāti Mahu, Ngai Tawhao
- Manaakitanga – caring for the environment so that we can care for the people
- Sustainability – promoting use of environmentally friendly and sustainable practices and materials
- Principle of enhancement – restoration of degraded sites
- Long-term cultural wellbeing – a healthy environment for future generations
- Ki uta, ki tai (mountains to sea) – holistic integrated catchment management
- Maumaharatanga – Remembrance of our history, our whakapapa, the stories and those that have gone before us.

12.0 Physical Environment



Figure 5. Excerpt from Dept of Lands and Survey Map: Napier CBD 1865 (Source Gordon Redward).

Mataruahou is a limestone hill also known as Napier Hill and Scinde Island. It was the site of some of the earliest European settlement in the Napier area and stands out as a predominant feature of Napier’s landscape.

Several Pā site are present on Mataruahou attesting to its significance and occupation history to tangata whenua. Prior to the 1931 earthquake this hill was essentially a large island although much of the former swamp and wetlands surrounding the island had been reclaimed during the mid to late 1800s.

The Southern side of the island prior to the arrival of European settlers and the development of the town was a series of gravel spits, bars and islets extending into tidal lagoons and the Te Whanganui o Maraenui swamp to the south and west. Marine Parade was a large gravel bar separating the low-lying and swampy area that is now the CBD from the ocean to the east. Mataruahou was bisected by numerous small gullies including the one that present day Faraday street follows. The location of the proposed work is at the mouth of the Faraday Street gully , northeast of Pukemokimoki Hill Pā and on the northern edge of the tidal lagoons of the Te Whare o Maraenui swamps.

13.0 Proposed Works



Figure 6. Area of Proposed Works

The proposed work relates to re-development of the wider lot and includes:

- Expansion of the existing car sales operations
- Excavation and Earthworks on the sites at Faraday and Carlyle Streets
- Mataruahou from Faraday and along Carlyle streets
- Significant earthworks across the site
- Multiple installation of new service connections
- Demolition of the existing buildings and subsequent redevelopment
- Reshaping of the hill contour at the rear and tidying and re-planting of native vegetation

- The Construction of 3 new structures across the wider site

The wider project entails the completion of preparation of the existing sites at 87, 93, 107 and 115 Carlyle Street and 29 and 31 Faraday Street, Napier. The total area is 6,158m² and is located within the Fringe Commercial Zone and the Napier Hill Character Zone. All sites are within an area of Napier that was occupied prior to 1900.

It is anticipated that service trenches will run along the main access roads. Townsend and Townsend Ltd have been advised that where undeveloped areas are deemed to carry archaeological risk there will be a requirement for an archaeologist to be on site during earthworks and excavation. A cultural advisor from the Taiwhenua will also be engaged.

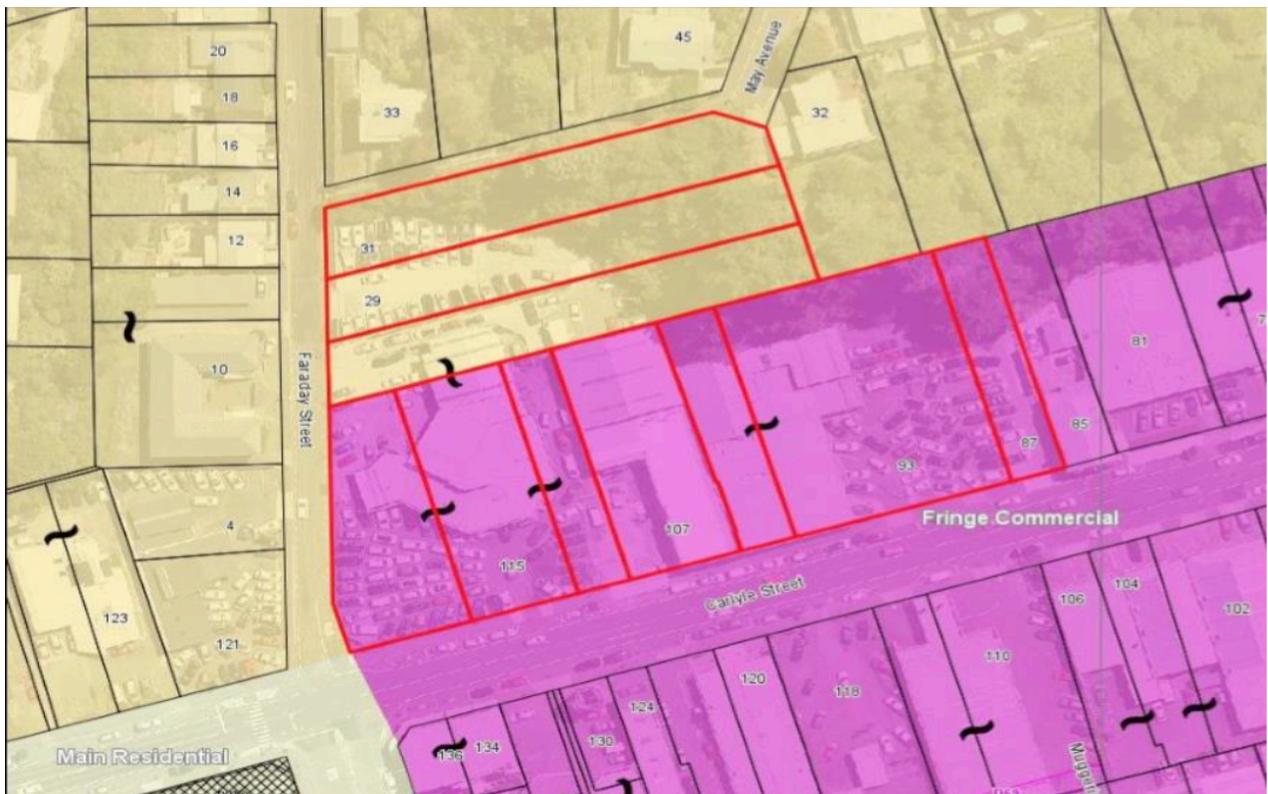


Figure 7. Area of proposed work with legal boundaries (Source: NCC Intramaps).

14.0 Access and Erection of Pōu

The main access to the development is from Faraday and Carlyle Streets. The Taiwhenua in partnership with Townsend & Townsend Ltd have agreed to facilitate the design, construction and installation of an art piece or Pōu whenua to reflect the ancestry and relationship of the Taiwhenua to the Project area. It is recommended that these Pōu be completed by carvers belonging to mana whenua and that these Pōu as agreed be erected on the hill area of Mataruahou facing out over the city. The design will be agreed by both parties and have consideration to its context in the project and surrounds.

14.1 Earthworks

The wider project consists of proposed works which will replace the existing Hyundai and Isuzu showrooms at the corner of Carlyle and Faraday Streets. A new 21 bay workshop facility will be constructed at the rear of the site and will require expanding of existing excavation of the Faraday properties as well as the removal of trees and scrub from the site.

It is anticipated that there is a requirement to upgrade existing services along both Faraday and Carlyle streets. The installation of services is expected to be relatively limited in overall extent. The extent of earthworks could vary considerably for the project depending on demand and project economics. It is important that this is monitored and an earthworks management plan is established for each stage in the development.

Protection of heritage sites is paramount and it is advised that Townsend & Townsend work with the Taiwhenua and Ngāti Hinepare, Ngāti Māhu and Ngai Tawhao to design a cultural values protocol when dealing with identified and unidentified heritage sites. It is important that these are monitored during the

stages of development. Engaging an advisor early in the process will mitigate any issues and problems regarding guidelines around any adverse affects on identified archaeological sites. These need to be avoided while any effects on unidentified sites need to be mitigated in consultation with the Taiwhenua and/or Mana Whenua, discovery protocols and the Heritage New Zealand Pouhere Taonga Act 2014. Refer to Discovery Protocol.

14.2. Landscape and Amenity

The site is located on Carlyle and Faraday Streets and parts of Mataruahou. The area is classified as Commercial and within the Napier Hill Character Zone. The Napier hill is a block of limestone encircled by former shoreline features such as cliffs, headlands and bays. It is characterised by its flat top and steep sides. It is a singular landmark and surrounded by plains and sea.



Figure 8. Mataruahou from front of Proposed Development: Source AAE 2020

Mataruahou is part of a 'Significant Amenity Landscape' in the Napier City Landscape. The landscape values of the site are important to the city and also to local Māori.

Mana Whenua and Te Taiwhenua o Te Whanganui ā Orotū seek to work with the applicant regarding enhancing the amenity values of the landscape through the integration of cultural values and a clearly articulated protocol should any archaeological evidence of Māori be found. The Taiwhenua and Mana Whenua fully support the inclusion of native plantings, cultural sculptures and/or Pou Whenua being erected.

Townsend & Townsend Ltd have advised that any visual impact of significant consideration shall be mitigated. Landscape Architects and Planners have been engaged to provide strategies to reinstate plantings that reflect native vegetation. Through the planting process Bayswater will consult with the Taiwhenua and their cultural advisor.



Figure 9. From Mataruahou overlooking proposed area for development: Source AAE 2020

15.0 Archaeological and Heritage Values

No archaeological sites have been recorded on the property or in the immediate vicinity of where services will be installed. Other Māori archaeological sites are Matapane Pā (V21/356) and midden within a road reserve (V21/470). Both sites are located more than 200m from the property.

Although not the center of occupation during the pre-contact period, Mataruahou was an important part of the cultural landscape, particularly in relation to Ahuriri Lagoon. This importance is highlighted by the presence of Matapane Pā to the northwest of the development site. Other archaeological sites recorded in Mataruahou comprise Midden sites (V21/445 and V21/470) in areas which would have been part of the lower slopes and/or shoreline of the island prior to reclamation and the 1931 Napier earthquake.

Prior descriptions of the island indicate steep slopes and limited, arduous access between upper and lower slopes indicating it is unlikely that activity such as cultivation/gardening took place on the site. No sites have been recorded on the upper slopes of Mataruahou but at least one site (V21/205) was located on the upper area of the former island and indicates further deposits could be found on the upper slopes. Given the proximity of the relevant area to the nearby Pā site and other instances of archaeological sites on the upper slopes elsewhere on Mataruahou, there is a low to medium chance of encountering Māori archaeological material. Archaeological sites which could be encountered during works include midden and ovens.

It is important that any adverse affects on identified archaeological sites need to be avoided while any effects on unidentified sites need to be mitigated in consultation with Mana Whenua, discovery protocols and the Heritage New Zealand Pouhere Taonga Act 2014.

16.0 Archaeological Assessment

The archaeological report assesses the effect of the development on archaeological sites in terms of archeological values. The report does not include any assessment of the sites in terms of Māori values related to cultural associations and traditions. The report did not identify any recorded wāhi tapu sites/sites of significance or value identified by Mana Whenua specifically within the property boundaries or the near vicinity. Given occupation and use of this wider area however, especially given the proximity of the moana, maunga and food gathering sites, we would highlight the potential for sites to be uncovered during any works.

Much of the archaeology associated with this pre-1900 occupation of the site will have been destroyed by earlier development. However, there remain areas of the wider site where archaeology could survive intact.

The Archaeological Assessment of Environmental Effects (AEE) report that accompanies describes recorded archaeology sites around the development including:

- The former Royal Tavern site on the corner of Chaucer Rd Sth and Carlyle St (V21/427; ca. 200m west) (AA 2017-740). Investigations revealed archaeological features, materials and intact horizons including those associated with pre-1900 European, contact era and pre-European Māori occupation and activity.
- Other excavations include V21/422 ca. 780m east: AA 2016-732 & 2017-079. This revealed archaeological features, materials and intact horizons including pre-1900 European and pre-European Māori occupation and activity.
- These both included rammed earth floors, post piles, rubbish pits, shell midden and hearth-type features typify these sites. This pattern of multi period preservation within and beneath reclamation horizons extends into the Ahuriri area (V21/428: AA 2017-923 and V21/437; 2017-922).

- 4 Munroe Street (V21/421) also identifies a rammed earth floor approximately 800mm below the ground surface in a test trench. This floor was overlain by reclamation material.

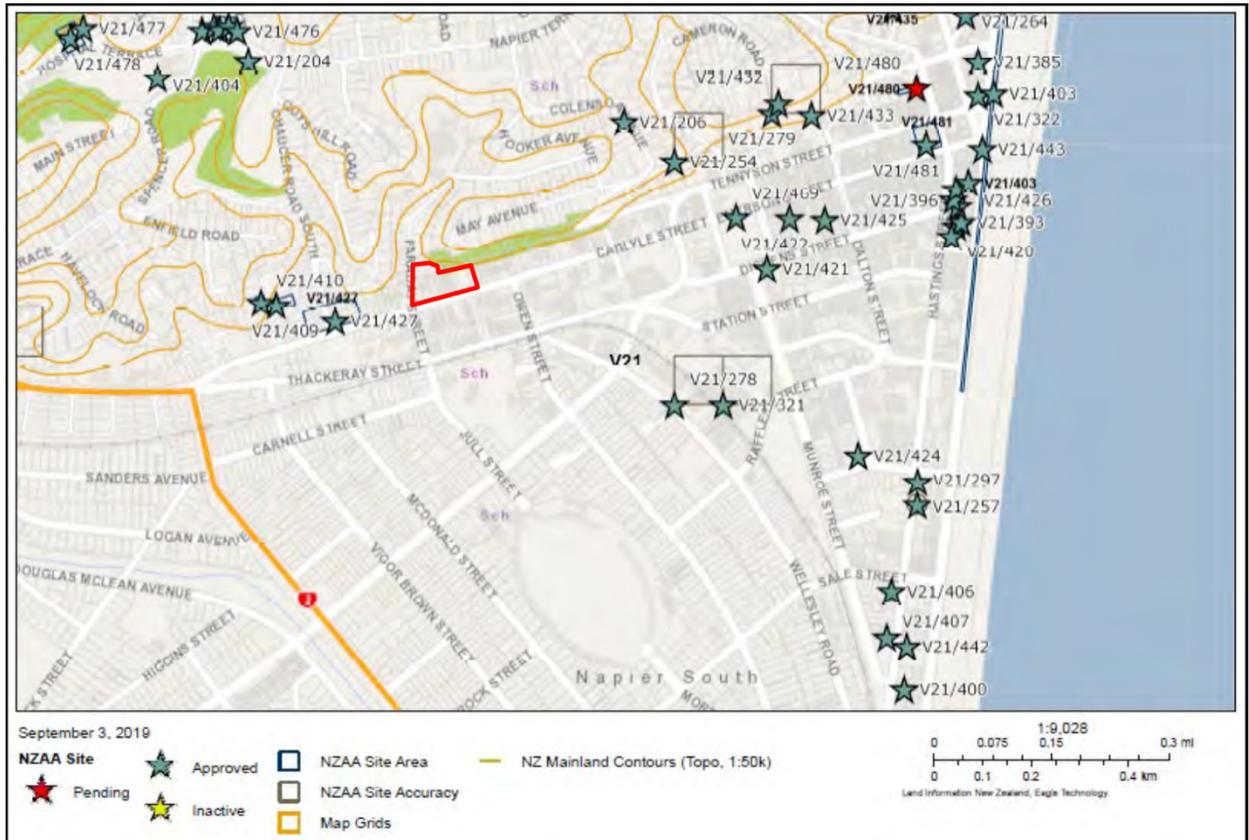


Figure 5. Recorded Archaeological sites within 1000m of the proposed works. Source: Archsite

17.0 Ngā hapū o Te Whanganui ā Orotū Cultural Footprint

Our uniqueness and identity as hapū within Te Whanganui ā Orotū is expressed in all the things that we do, that we can see, touch and hear. Our cultural footprint is underpinned by Orotūtanga and how we express that through our tikanga and kawa.

One of our responsibilities and obligations as Mana Whenua Kaitiaki is to actively protect and enhance Ngā Taonga for the use and benefit of future generations as acknowledged in our governance and management protocols.

The role and responsibilities of Mana Whenua kaitiaki in contemporary cultural and natural resource management includes, but is not limited to:

- Protection and maintenance of wāhi tapu and other heritage sites
- Protection of taonga
- Placing of rahui (temporary ritual prohibition) to allow replenishment of harvested resources
- Restoration of damaged ecosystems
- Protection of sensitive environments
- Directing development in ways which are in keeping with the environment
- Ensuring the sustainable use of resources
- Observing the tikanga associated with traditional activities
- Providing for the needs of present and future generations

18.0 Te Ao Māori (Māori World View)

Māori traditionally believe that the forests, the waters, and all the life supported by them, together with natural phenomena such as mist, wind and rocks, possess a mauri or life force ¹⁵.

¹⁵ Marsden, Māori. (1992). *God, Man and Universe*. King M. (ed) Te Ao Hurihuri. Reed Publishers. Auckland.

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 on 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.

Sustaining the mauri of taonga (treasure) whether a resource, species or place, is central to the exercise of kaitiakitanga. Tikanga (custom, protocol) has emerged around this duty bringing with it mātauranga, (knowledge, wisdom) or intimate knowledge and understanding about local environments, and a set of rules that guide our way of life, both spiritual and secular.

Mātauranga Māori (Māori knowledge) is dynamic and evolving, encompassing historical traditions as well as the aspirations of Tangata Whenua (indigenous people) for the provision of services for future generations. The protection of indigenous flora and fauna species as taonga species is important to the Kaitiaki role of Tangata Whenua.

19.0 Kaitiakitanga (Guardianship)

The people of Ngā hapū o te Whanganui ā Orotū have an obligation and responsibility to guard, protect and maintain the interests and associations of all aspects relating to the wellbeing of the iwi. In Te Ao Māori knowledge of the workings of the environment and the perception of humanity as part of the natural and spiritual world is expressed in the concept of mauri and Kaitiaki as described above. Practices have been developed over many centuries to maintain the mauri of all parts of the world. Observing these practices involves the ethic and exercise of kaitiakitanga.

The root word is 'tiaki' which includes notions of guardianship, care, respect and wise management. The kaitiaki is the tribal guardian and can be spiritual or physical, human

or non-human. The human kaitiaki must be a member of the local iwi holding customary authority of Mana Whenua or their appointed representative.

Expressing kaitiakitanga is an important way in which iwi maintain their Mana Whenua.

20.0 Wāhi Tapu and Taonga

Wāhi tapu may include pā sites, battlefields, burial grounds, significant historic iwi sites, canoe landings etc.

Taonga can refer to artifacts or parts thereof, objects, flora, fauna, water bodies, or people.

While no physical cultural features are immediately apparent upon looking over the land, there is always potential for sub-surface taonga and sites of significance, especially as a number of heritage sites of significance have already been identified around Mataruahou.

Living taonga include plants, birds, reptiles and fish all of which are found in the area. As Kaitiaki, Te Taiwhenua o Te Whanganui ā Orotū support all initiatives (e.g. avoidance, mitigation/enhancement planting) that will protect or enhance their continued presence and environment.

21.0 Spiritual values

Spiritual values pertain to mauri (life force) and wairua (spiritual nature/forces/essences) of people, flora, fauna, land, bodies of water etc.

This area was once covered in forest. These taonga are long since gone along with the rest of the ngahere which, along with farming, forestry and other practices have impacted on the environment over decades. both in terms of the native biodiversity and water quality. The impacts are both physical (e.g. loss of habitat) and in terms of mauri (e.g. the loss of their life force or life sustaining properties).

As Kaitiaki, hapū and manawhenua Ngāti Hinepare, Ngāti Mahu, Ngai Tawhao and Te Taiwhenua o Whanganui ā Orotū would see this mauri restored and enhanced rather than just mitigated.

22.0 Wellbeing

Wellbeing relates to the potential effects to the people of ngā hapū o Te Whanganui ā Orotū and outside influences or events that affect their way of life or traditions.

On face value this project does little to directly enhance the wellbeing of Te Taiwhenua o Te Whanganui ā Orotū other than this opportunity to express our concerns from a cultural perspective. Therefore, consideration, inclusion and implementation of our recommendations in this development project is sought.

These recommendations include the protection of our culture, heritage and taonga on behalf of past, present and future generations.

23.0 Recommendations

This CIA report is from the perspective of Te Taiwhenua o Te Whanganui ā Orotū. This assessment considers the potential impacts of the development being undertaken by Townsend & Townsend Ltd.

Although not the centre of occupation during the pre-contact period, Mataruahou was an important part of the Napier cultural landscape, particularly in relation to the Ahuriri lagoon.

Historical research also demonstrates that the current area had both pre-1900 Māori and European settlement. Any remains of early Māori occupation has moderate to high archaeological values as they demonstrate the presence and nature of Māori occupation

of the upper slopes of Mataruahou, as well as the historic residential character. Archaeological remains associated with these sites which could be encountered during works include middens, ovens, kainga, 19th century building remains, services, landscaping, wells and rubbish pits.

The following recommendations for avoidance or mitigation of cultural impacts are provided as points of discussion between the applicant Townsend & Townsend Ltd and Te Taiwhenua o Te Whanganui ā Orotū.

23.1 That as a first principle, every practical effort should be made to avoid damage to any archaeological site, whether known, or discovered during any redevelopment of the site.

23.2 That there is clear evidence of Maori occupation on Mataruahou and if any archaeological evidence is found that the discovery protocol is followed.

23.3 That a cultural protocol is established between the Taiwhenua and Townsend & Townsend Ltd to ensure cultural sites of significance further identified by Mana Whenua are protected and dealt with in accordance with Mana Whenua cultural values and discovery protocols.

23.4 That all costs associated with any reports, site visits, ceremonies and/or meetings attended by Te Taiwhenua o Te Whanganui ā Orotū representatives and/or cultural advisor, including Mana Whenua representatives from the Taiwhenua and/or the creation of cultural structures, art or design, are to be met by Townsend & Townsend Ltd.

23.5 That while all archaeological sites, known and unknown, are afforded protection under the Heritage New Zealand Pouhere Taonga Act (2014), because of the potential for sub-surface taonga to be discovered during works, Te Taiwhenua o Te Whanganui ā Orotū request the following;

- We expect all contractors will be made aware of and adhere to Accidental Discovery Conditions. A Taiwhenua o Te Whanganui ā Orotū representative can be present and/or review these with contractors at a pre-construction hui
- A Taiwhenua representative/ cultural advisor may be required to be present for all ground disturbing works. Applicant to keep the Taiwhenua advised of the timing of these works.
- If intact subsurface archaeological features or artifacts associated with Māori are exposed during any works, it will be necessary to cease works in the vicinity and representatives of the Taiwhenua and the Heritage New Zealand should be notified immediately of the discovery (as outlined in section 13.0)
- If any koiwi (human remains) should be exposed at any time, works should cease in the immediate vicinity and the police, Taiwhenua representative and the Heritage New Zealand should be contacted so that appropriate arrangements can be made (as outlined in section 13.0).

23.6 That maintaining a cut to fill balance within the same site is the preferred practice of Te Taiwhenua o Te Whanganui ā Orotū keeping the natural resources within the area where it has whakapapa (i.e. where it's from)

23.7 That it is our expectation that all re-vegetation will be of locally sourced, fruiting and flowering natives, appropriate for the ecological environment.

- We recommend that native plants are included to provide suitable habitat for native birds.

23.8 That new buildings and associated infrastructure can contribute to good cultural and environmental outcomes through the use of sustainable, energy efficient materials and construction methods. Earthen, recycled or other sustainably sourced materials and careful design of natural lighting sources and heating, e.g. solar, can enhance the overall value of the project and site.

23.9 That Te Taiwhenua o Te Whanganui ā Orotū welcome opportunities to reflect our cultural footprint via this development including:

As agreed:

- To facilitate the design, construction and installation of story boards and Pōu Whenua to reflect the ancestry and relationship of Te Taiwhenua to the Project.
- To incorporate cultural design and artwork in the building plans and design.

24.0 Discovery Protocol

For the Discovery of koiwi or taonga unearthed during construction operations

The term ‘koiwi’ here 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 koiwi tangata/human skeletal remains and taonga following discovery. It is essential that iwi are notified at the earliest opportunity should any koiwi or taonga be unearthed during earthworks or other operations.

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

- If koiwi, 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 koiwi 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:
 - a) the New Zealand Police (in the case of koiwi/skeletal remains only)
 - b) Heritage New Zealand
 - c) Te Taiwhenua o Te Whanganui ā Orotū Project Manager
- The Taiwhenua 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 koiwi, site access should be restricted to other parties until Police are satisfied the remains are not of forensic relevance.
- If the parties involved are satisfied that the koiwi 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 koiwi), the kaumatua and Heritage New Zealand have given approval for activity to recommence.
- The Project Manager shall ensure that kaumatua have the opportunity to 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).

25.0 Confidentiality

This report has been prepared for the particular brief given. The data and opinions contained in it may not be used in any other context, shared with any other person or organization or for any other purposes without prior review and agreement with Te Taiwhenua o Te Whanganui ā Orotū.

26.0 Disclaimer

This report does not reflect the opinions, traditions or recorded history of any other iwi who express an interest in this Area.

Should information in technical reports provided by Townsend & Townsend Ltd as reference material subsequently prove to be incorrect or inaccurate Te Taiwhenua o Te Whanganui ā Orotū should be informed immediately as this may result in the potential cultural impacts having to be reviewed

27.0 References

Ahuriri Hapū and Mana Ahuriri Trust Deed of Settlement of Historical Claim (2017)

Archaeological Assessment of Effects Bayswater Carlyle St Re-development: Napier (2020)

Ballara, Angela and Scott, Gary., "Crown Purchases of Maori Land in Early Provincial Hawkes Bay, 1994 Ahuriri Block file, vol 1, Wai 201ROD, doc H1, pp1-2

Hawkes Bay Lands and Survey Maps and Boundaries; Te Whanganui ā Orotu; Chief Surveyor Report

Hohepa, Hoani John., Transcript of evidence; Ahuriri Block Claim Wai 400, October 1997

Māori Land Court; Minute Book 22A (1) ., P276

Marsden, Māori. (1992). *God, Man and Universe*. King M. (ed) Te Ao Hurihuri. Reed Publishers. Auckland.

Napier City Council (2018) Ahuriri Estuary and Coastal Edge Masterplan

Napier City Council (2020) Isthmus Landscape Study for Napier District Plan

Oral Discussion with Kaumatua and Kuia o Ngā hapū o Te Taiwhenua o Te Whanganui ā Orotū

Patrick Parsons Report to the Waitangi Tribunal (May 1992) Traditional Use and Environmental Change; Te Taiwhenua o Te Whanganui ā Orotu

Patrick Parsons Report to the Waitangi Tribunal (1995) Places of Spiritual Significance to Māori; Ahuriri Estuary and Surrounds

Strategic Planning Hui Te Taiwhenua o Te Whanganui ā Orotu 2019

Strategic Planning Hui Te Taiwhenua o Te Whanganui ā Orotu (2020)

Waitangi Tribunal Report Wai 201; Ahuriri Block Claim Wai 400; (1997)

Waitangi Tribunal Report Te Whanganui ā Orotū Claim (1995)

