

# Mana Whenua Engagement Summary

Pukekohe-Paerata and Drury-  
Opāheke Structure Plans

March 2019





## Table of Contents

1	Executive summary .....	4
2	Background .....	4
2.1	Purpose of this document .....	4
2.2	Structure planning and mana whenua engagement .....	5
2.3	Structure plan areas and rohe .....	5
2.4	Statutory and cultural context .....	7
2.4.1	Treaty settlement legislation.....	7
2.4.2	Iwi management plans .....	11
3	Engagement with mana whenua .....	12
3.1	Engagement background.....	12
3.2	Feedback received .....	13
3.2.1	Key matters .....	14
3.2.2	Broad feedback themes .....	15
4	Next steps.....	19
5	Glossary of Māori terms.....	20

# 1 Executive summary

Māori cultural values are inextricably connected with the environment. Their cultural and traditional relationships with their ancestral lands, water, sites, waahi tapu, and other taonga are also recognised as a matter of national importance under the Resource Management Act 1991.<sup>1</sup>

The Pukekohe-Paerata and Drury-Opāheke structure plan areas sit within the rohe of 10 iwi with mana whenua interests. Throughout the southern structure planning process the council has sought on-going engagement with mana whenua to discuss their concerns and aspirations for the future development and urbanisation of the structure plan area.

Of the initial 10 iwi contacted by the council, four iwi have chosen to be actively involved with the council in the southern structure plan process at this stage. They are Ngāi Tai Ki Tāmaki, Ngāti Tamaoho, Ngāti Te Ata and Te Ākitai Waiohua. At the request of mana whenua involved Huakina Development Trust has also been involved in this engagement.

A key outcome identified by these mana whenua is to ensure their cultural interests and resources are protected and managed appropriately so that future generations can continue to utilise and benefit from these. Maintaining and enhancing the life supporting capacity and mauri of their taonga is fundamental to this. This means that the future urbanisation and development of the structure plan areas should have positive environmental and cultural effects.

Through the on-going engagement mana whenua have provided feedback about their key concerns and aspirations for the future development and urbanisation of the Pukekohe-Paerata and Drury-Opāheke structure plan areas. This feedback has informed the development of the two draft structure plans. The council's on-going engagement with mana whenua will continue throughout this process and beyond into any future council-initiated plan changes.

## 2 Background

### 2.1 Purpose of this document

This document summarises the southern structure planning engagement process between mana whenua and the council, and the feedback received from mana whenua during this engagement.

---

<sup>1</sup> Resource Management Act 1991, Part 2, Section 6(e).

## 2.2 Structure planning and mana whenua engagement

The Drury-Opāheke and Pukekohe-Paerata structure plans are being prepared to guide the future urbanisation and development of the Future Urban Zoned land within these areas. Structure plans are an important method for establishing the pattern of land use and the transport and services network for these areas. A structure plan is a non-statutory document, but structure planning is required by the Auckland Unitary Plan (Chapter B2 of the regional policy statement Tāhuhu whakaruruhau ā-taone - Urban growth and form).

In relation to mana whenua, the council's structure planning process provides for the following to be taken into account:

- iwi planning documents
- Treaty settlement legislation
- identification, investigation and addressing of potential effects of urbanisation on mana whenua values.<sup>2</sup>

Māori cultural values are inextricably connected with the environment. Their cultural and traditional relationships with their ancestral lands, water, sites, waahi tapu, and other taonga are a matter of national importance under the Resource Management Act 1991.<sup>3</sup>

The council acknowledges that there are multiple mana whenua customary interests across the Drury-Opāheke and Pukekohe-Paerata areas. Throughout the southern structure planning process the council has sought on-going engagement and discussions with mana whenua and recognises the value mana whenua have and continue to 'bring to the table' during and beyond this process.

## 2.3 Structure plan areas and rohe

The southern structure plan areas are shown on map 1 below. This is just under 3200 hectares of land zoned Future Urban Zone.

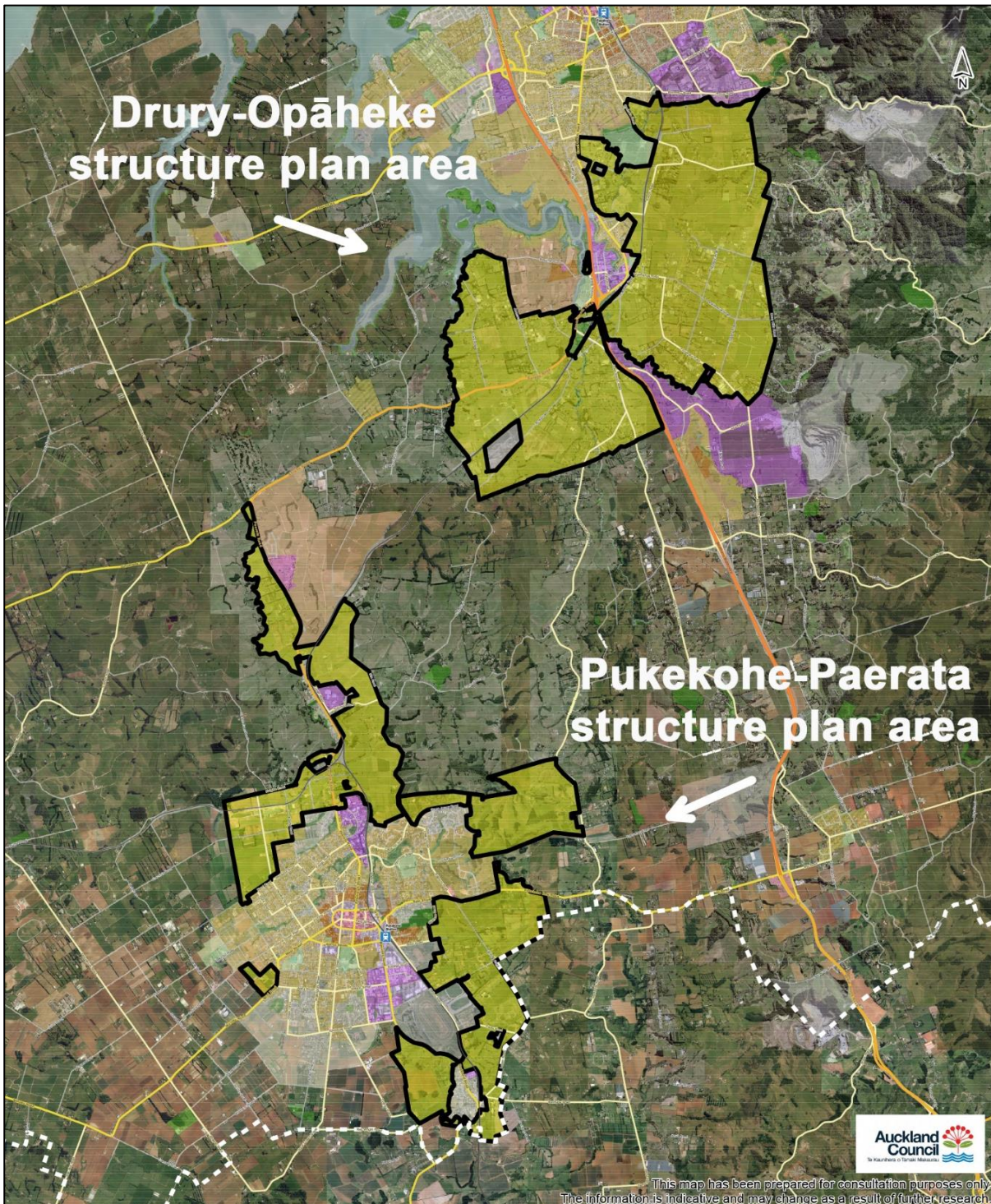
---

<sup>2</sup> Appendix 1: Structure plan guidelines, Auckland Unitary Plan (Operative in part).

<sup>3</sup> Resource Management Act 1991, Part 2, Section 6(e).



Map 1: Location of structure plan areas



The Drury-Opāheke and Pukekohe-Paerata structure plan areas are within the mana whenua areas of interest for the following iwi.<sup>4</sup>

### **Marutūāhu Tribal Region**

- Ngāti Maru
- Ngāti Pāoa (Drury-Opāheke structure plan area only)
- Ngāti Tamaterā (Drury-Opāheke structure plan area only)
- Ngaati Whanaunga (Drury-Opāheke structure plan area only)

### **Waikato -Tainui Tribal Region**

- Waikato-Tainui

### **Waiohua - Tamaki Tribal Region**

- Ngāi Tai ki Tāmaki
- Ngāti Tamaoho
- Ngāti Te Ata Waiohua
- Te Ākitai Waiohua
- Te Ahiwaru Waiohua

## **2.4 Statutory and cultural context**

### **2.4.1 Treaty settlement legislation**

Treaty settlements acknowledge the agreements reached between the Crown and Iwi to recognise some of the cumulative effects of breaches of the Treaty of Waitangi on the economic, social, physical, cultural and spiritual wellbeing of mana whenua. Treaty settlement legislation enacts the deed of settlement negotiated between the Crown and Iwi that contain relationship, cultural and commercial redress relevant to each Iwi's settlement. Statutory acknowledgements and deeds of recognition are part of cultural redress relevant to the Iwi who are represented by their settlement bodies.

Structure planning provides for the council to take into account Treaty settlements particularly where there are statutory acknowledgements, deeds of recognition, cultural or commercial redress. Statutory acknowledgements and deeds of recognition recognise an association between an iwi and an area. This together with council's enacting legislation prioritises iwi participation in resource management processes.

The relevant Deeds of Settlement (awaiting enacting legislation) and Treaty settlement legislation for the general area include those listed below. From these we have an idea of areas which need to be taken into account when undertaking planning and development in the area.

---

<sup>4</sup> This information has been sourced from the council's Geographic Information System on GeoMaps.



## **Deeds of Settlement**

- Marutūāhu Collective Redress Deed 2018
- Ngāti Maru (Hauraki) Deed of Settlement of Historical Claims 2017
- Ngāti Paoa Deed of Settlement of Historical Claims 2017\*
- Ngāti Tamaterā Deed of Settlement of Historical Claims 2017\*
- Ngaati Whanaunga Deed of Settlement of Historical Claims 2017\*
- Pare Hauraki Collective Redress Deed 2018\*

\* Note: Only relevant to the Drury-Opāheke structure plan area.

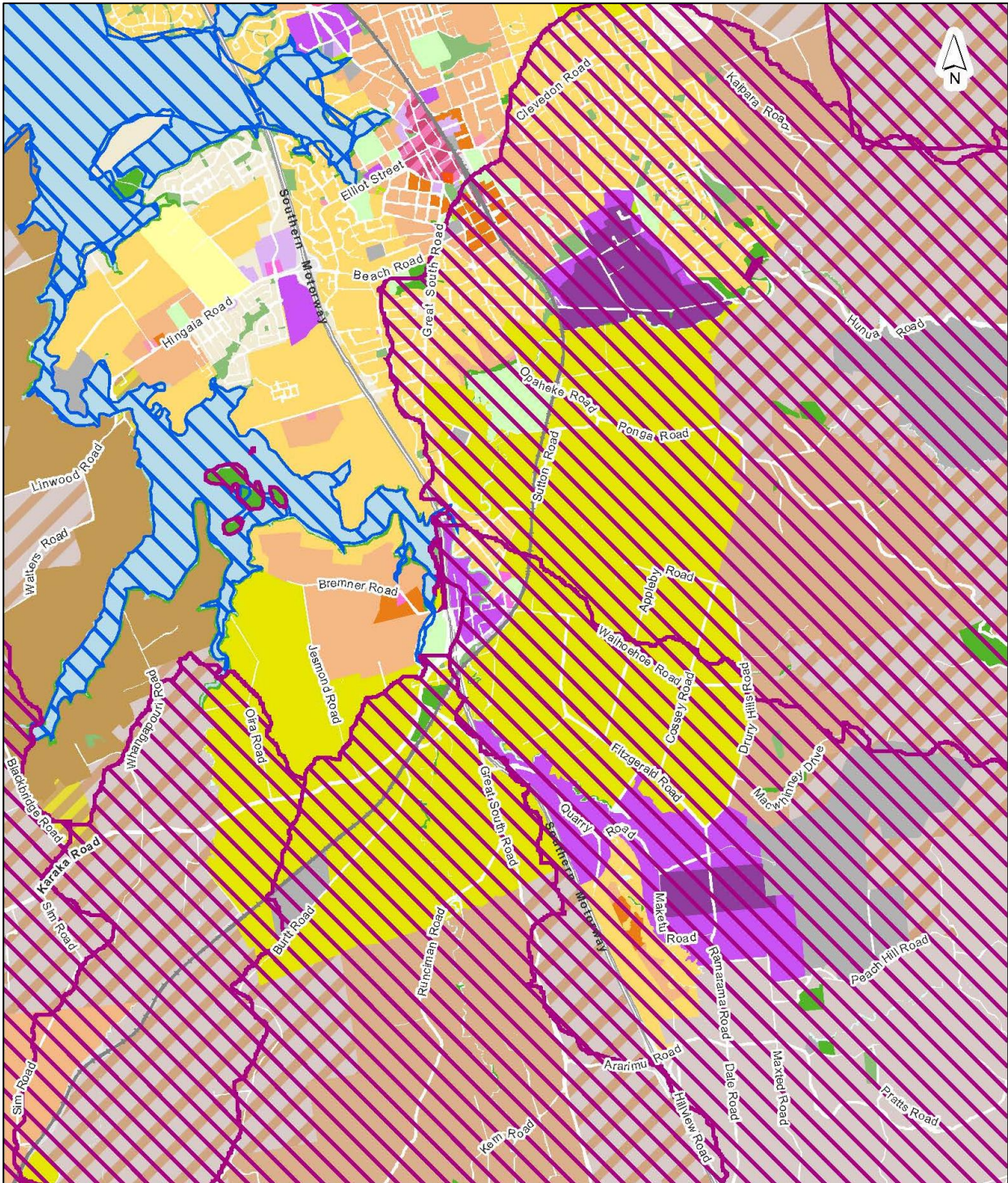
## **Treaty Settlement legislation**

- Ngāi Tai ki Tāmaki Claims Settlement Act 2018
- Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014
- Ngāti Tamaoho Claims Settlement Act 2018
- Waikato Raupatu Claims Settlement Act 1995
- Waikato -Tainui Raupatu Claims (Waikato River) Settlement Act 2010
- Waikato -Tainui (Waikato River Fisheries) Regulations 2011



Maps of the Treaty Settlements to date, in relation to the southern structure plan areas are shown below. This information is based on the council's GeoMaps Treaty Settlements dataset (accessed 7 March 2019). More detailed information on these mapped Treaty Settlements can be found on the council's GeoMaps – GIS Viewer here <https://geomapspublic.aucklandcouncil.govt.nz/viewer/index.html>.





Map 2: Treaty Settlements relevant to the Drury-Opāheke structure plan area<sup>5</sup>




**Treaty settlement alert layer**

-  Commercial redress land
-  Cultural redress land

**Statutory acknowledgements**

-  Coastal statutory acknowledgement area
-  Statutory acknowledgement area

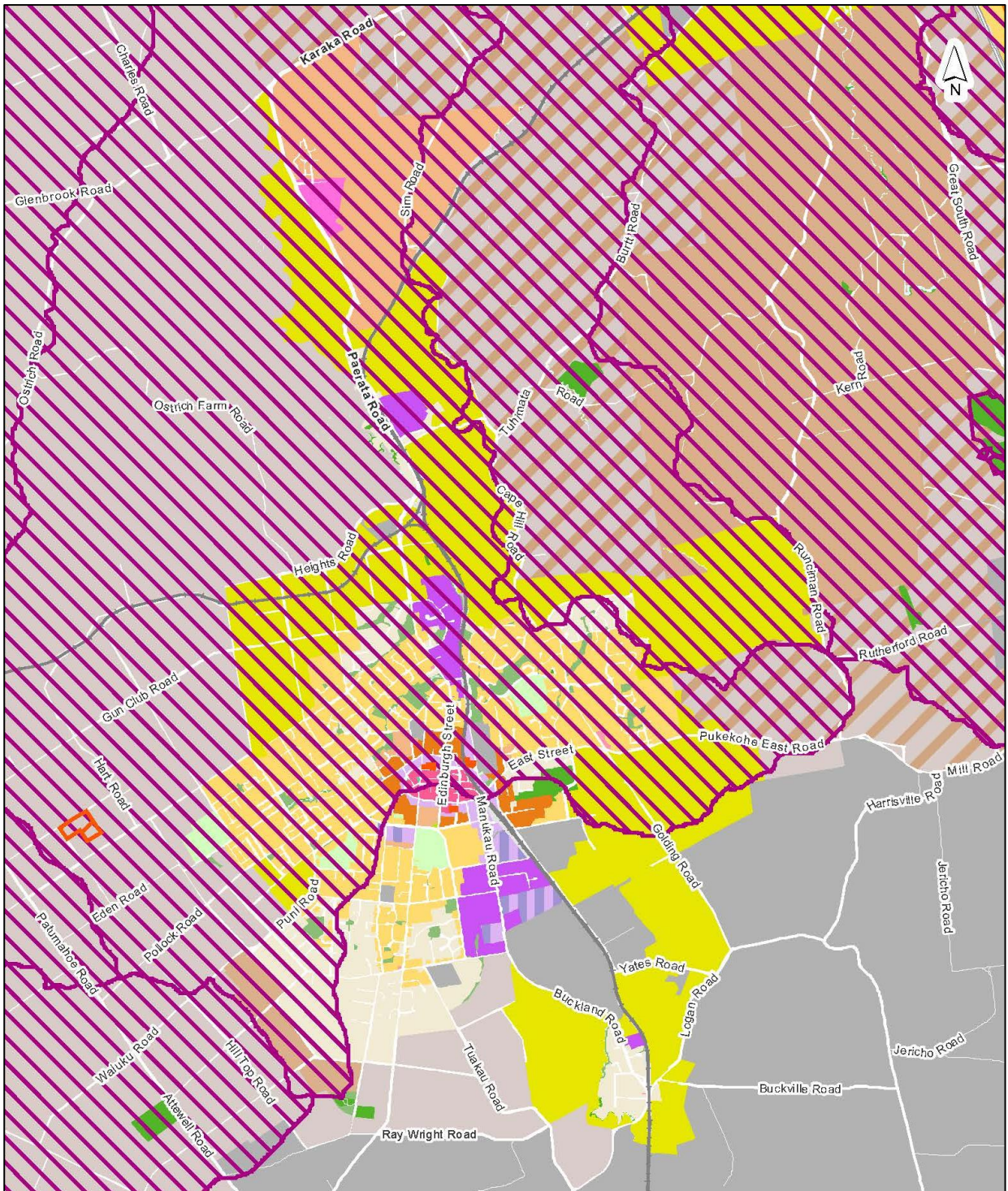
 Future Urban Zone

Note: structure plan area shown in yellow (Future Urban Zone).



<sup>5</sup> Map generated from the council's GeoMaps Treaty Settlements dataset as at 7 March 2019





Map 3: Treaty Settlements relevant to the Pukekohe-Paerata structure plan area<sup>6</sup>




**Treaty settlement alert layer**

-  Commercial redress land
-  Cultural redress land

**Statutory acknowledgements**

-  Coastal statutory acknowledgement area
-  Statutory acknowledgement area

 Future Urban Zone

Note: structure plan area shown in yellow (Future Urban Zone).

<sup>6</sup> Map generated from the council's GeoMaps Treaty Settlements dataset as at 7 March 2019



## 2.4.2 Iwi management plans

Iwi management plans are also a planning document and structure planning provides for them to be taken into account. These plans are lodged with the council by the iwi authority and are relevant to the region / district / rohe. Iwi management plans may express environmental, cultural, economic, spiritual aspirations and values, areas of cultural significance and outline how the iwi and/or hāpu would expect to be involved in resource management practices.

Not all mana whenua involved in the structure planning areas have an iwi management plan prepared at this stage however there are a number of other documents that Iwi have developed which have assisted in better understanding their environment and role as mana whenua and kaitiaki.

The following iwi planning documents were considered in the development of the Draft Drury – Opāheke Structure Plan and Pukekohe – Paerata Structure Plan.

**Table 1: Iwi planning documents considered in the development of the draft Drury – Opāheke and Pukekohe – Paerata structure plans**

Associated iwi/ Trust	Title	Date
Ngāti Te Ata	Ngā Tikanga o Ngāti Te Ata, 'Tribal Policy Statement'	1991
Ngaati te Ata	Ngaa Tikanga o Ngaati te Ata: Tribal Policy Statement	1996
Ngāti Paoa*	A Ngāti Paoa Perspective on Resource Management: Part 1	1993
Ngāti Paoa*	Ngāti Paoa Policy Statement, Resource Management, Part 2	1993
Ngati Paoa*	Ngati Paoa Protocols for Earthworks – Archaeological Sites, Waahi Tapu, Artefacts and Koiwi	Unknown
Ngāti Paoa*	Ngāti Paoa Resource Management Plan	1996
Ngāti Paoa*	Ngati Paoa Trust Long Term Plan Consultation Draft	2006
Ngāti Pāoa*	Ngāti Pāoa Interim Regional Policy Statement	2013
Ngāi Tai Ki Tāmaki Trust	Ngāi Tai Ki Tāmaki Trust Management & Development Plan: Stage One	1994
Tainui Maori Trust Board	Waikato Iwi Management Plan: Manukau prepared by Huakina Development Trust on behalf of Tainui Maori Trust Board	1996
Ngāi Tai ki Tāmaki	Ngāi Tai Kaitiaki/Resource Management Principles & Operational Policies	2002
Te Waiohua descendants	Whatapaka Marae Trustees Management Plan: Te Maketu Historic Reserves (Draft)	2003
Waikato – Tainui	Waikato-Tainui Iwi Management Plan	2013
Waikato – Tainui	Whakatapuranga Waikato-Tainui 2050	Unknown, 2015?

\* Note: Only relevant to the Drury-Opāheke structure plan area

Hauraki Māori Trust Board <sup>7</sup>	Whaia Te Mahere Taiao a Hauraki, Hauraki Iwi Environmental Plan	2004
Hauraki Māori Trust Board	Hauraki Strategic Blueprint	2012
Huakina Development Trust <sup>8</sup>	Huakina Development Trust Manukau Harbour: Fisheries	1990
Huakina Development Trust	Huakina Development Trust: Executive Summary of Taiapure – Manukau Harbour	1990
Huakina Development Trust	Huakina Development Trust: Cultural Management Plan	1996

In addition to these, discussions and feedback received at the engagement hui have contributed to the development of the draft Pukekohe-Paerata and Drury-Opāheke structure plans.

### 3 Engagement with mana whenua

#### 3.1 Engagement background

The Pukekohe-Paerata and Drury-Opāheke structure plan areas sit within the rohe of 10 iwi with mana whenua customary interests. Throughout the southern structure planning process the council has sought on-going engagement with mana whenua to discuss their concerns and aspirations for the future development and urbanisation of the structure plan area.

Mana whenua whose area of interest includes the southern structure planning areas were contacted by the council in July 2017 (at the Mana Whenua Kaitiaki Forum) and September 2017. This was to inform them that the council would start structure planning for these areas, and to invite them to identify how they would want to be involved in the process. Of the initial 10 iwi contacted by the council, four iwi chose to be actively involved with the council in the southern structure plan process at this stage. They are Ngāi Tai Ki Tāmaki, Ngāti Tamaoho, Ngāti Te Ata and Te Ākitai Waiohua (Waiohua-Tāmaki Rōpū). Huakina Development Trust were invited by these iwi to also be part of this process. Together these iwi and Huakina Development Trust formed a working group.

At this point in time other mana whenua with customary interests in the structure planning areas have either opted to not be involved or have deferred to the four iwi who are actively

<sup>7</sup> The beneficiaries of this Trust are defined by the Hauraki Maori Trust Board Act 1988, and are the descendants of: Ngati Hako, Ngati Hei, Ngati Maru, Ngati Paoa, Patukirikiri, Ngati Porou ki Harataunga ki Mataora, Ngati Pukenga ki Waiau, Ngati Rahiri-Tumutumu, Ngai Tai, Ngati Tamatera, Ngati Tara Tokanui, and Ngati Whanaunga.

<sup>8</sup> Huakina Development Trust is a community-based trust which represented environmental and other issues on behalf the various Iwi in the southern and Tainui region on their behalf prior to the Resource Management Act 1991 and various Treaty settlements and since. It has broadened its scope in recent years to incorporate resident community to provide social and other services.



involved. However this does not preclude them from being involved in any engagement going forward if they wish.

Regular hui were held with this working group and the council throughout the structure planning process. Approximately 16 hui or workshops have been held between September 2017 and January 2019. At the request of the working group, council technical specialists have also attended some hui to discuss their findings and recommendations for the structure plan areas. These hui have been a forum to openly discuss the structure planning process, mana whenua relationships with the structure planning areas (past, present and future), and their aspirations, concerns and issues with future development of the structure plan areas.

The working group identified that one of their main objectives for their involvement in this process is to make sure that their cultural interests and resources are protected and managed appropriately, for future generations of their people to benefit from and utilise and for other to benefit from enhanced environmental gains.

The working group expressed that they wished to have meaningful relationships with the council and to be able to participate meaningfully in the decision-making process. The council recognises that mana whenua have a lot to offer and contribute to the future development and urbanisation of these areas, and to do so they need to be part of the decision-making process.

Discussions with the working group and feedback received from them has informed the development of the Drury-Opāheke and Pukekohe-Paerata draft structure plans. The council recognises the value of this and is committed to continuing this relationship with mana whenua throughout this structure planning process.

### **3.2 Feedback received**

The on-going engagement hui have provided opportunities for mana whenua to provide feedback that has informed the development of the two draft structure plans.

Throughout the hui representatives and kaitiaki from Ngāi Tai Ki Tāmaki, Ngāti Tamaoho, Ngāti Te Ata and Te Ākitai Waiohua and Huakina Development Trust have discussed matters from the perspective of each iwi or the Trust. They have also worked together to identify matters they have in common. This is based on their collective knowledge and tikanga of the geographic areas, and the information that they currently have.

These matters include their collective cultural landscapes for Pukekohe, Paerata, Drury and Opāheke, while recognising that they each have each still have their specific relationship to these areas and their cultural resources within them.

The working group was also very clear this current engagement with the council on the southern structure planning is a starting point and that they need to be actively involved

through all stages of planning and development of Pukekohe, Paerata, Drury and Opāheke.

They also reiterated that the feedback they have given to date may change over time as best practice techniques evolve, more information comes to hand and development plans for the areas become more specific and detailed. As such each development should be considered on a case by case basis.

The following is the council's Southern Structure Planning team's summary of key matters that have been raised by the working group. It is recognised that in summarising this information, it may not fully or accurately reflect what the working group considers to be their key aspirations, issues or concerns for the southern structure plan areas.

### 3.2.1 Key matters

Through-out this process the working group has expressed their concerns about how future development and urbanisation might adversely affect their natural and cultural resources. They were particularly concerned about cumulative effects. They have noted that their traditional relationship to their wāhi taonga has been adversely affected by previous major developments such as infrastructure and intensive settlements.

For the working group, their key outcome sought is that their natural and cultural resources are protected and enhanced in a manner that respects and recognises their cultural values. This means that:

- their mana is upheld, acknowledged and respected
- iwi can assert rangatiratanga over their ancestral taonga
- kaitiaki can fulfil their obligations and responsibilities
- tikanga Māori is observed throughout the planning process and subsequent development of the areas
- iwi can undertake customary activities and resource use, especially along the margins of waterways
- resources retain their mauri and mana whenua have physical access to them.

The working group has expressed that future development should provide environmental and cultural benefits and effects should be positive, remediating and rectifying past wrongdoings. For the working group this 'enhancement approach' is central to their beliefs and takes a holistic view of the whole environment to improve its quality for future generations.

For the working group this also means that some sensitive areas should not be developed such as low-lying flood prone areas and riparian margins. It also means that more than the bare minimum of environmental outcomes should be sought. They also expressed that the rules in the Auckland Unitary Plan may not always be sufficient and additional area specific planning requirements may be needed to achieve better environmental and

cultural outcomes. As part of this cultural monitoring will be necessary to ensure future planning and development of these areas does protect and enhance their natural and cultural resources in a manner that respects their cultural values.

Mana whenua also identified it is important that existing and future residents and users of the areas gain a greater understanding of their cultural values, history and connections to the areas. Culturally and/or spiritually significant sites should be restored (in partnership with various parties), and the built environment should reflect Māori culture. The use of Te Aranga Māori design principles as a basis for ensuring local mana whenua design aesthetics are included in developments will be important to achieve this.<sup>9</sup> The Te Aranga Māori design principles are outcomes-based principles founded on intrinsic Māori cultural values.

The working group also expressed that any future development of these areas should positively contribute to their economic and social well-being and noted that the of 'Right of first refusal' of Crown Land should be a part of the structure planning process.<sup>10</sup> While all in the working group felt that the matter of their economic and social well-being was important, not all felt that the structure planning process was the most appropriate place to enable it.

The working group expressed a range of aspirations and recommendations, from the very broad to the very specific. The working group recognised that these would need to be implemented at the various stages of planning and development for the areas e.g. structure planning, plan changes, resource consenting etc. This emphasises their holistic approach to the environment and their role and responsibilities as mana whenua and kaitiaki of the Pukekohe, Paerata, Drury and Opāheke areas.

The following summarises some of the more specific concerns and aspirations identified by the working group. These are set out under broad themes.

### **3.2.2 Broad feedback themes**

#### **Wai (water)**

This theme includes waterways/waterbodies, the coastal environment, water quality, groundwater, water allocation, stormwater and wastewater. As a broad theme, this stood out as one of the biggest areas of concern for the working group. In particular they commented on the existing health and mauri of streams and Te Mānukanuka o Hoturoa

---

<sup>9</sup> These principles are on the Auckland Design Manual website at [http://www.aucklanddesignmanual.co.nz/design-subjects/maori-design/te\\_aranga\\_principles](http://www.aucklanddesignmanual.co.nz/design-subjects/maori-design/te_aranga_principles). The website notes these '...principles have arisen from a widely held desire to enhance mana whenua presence, visibility and participation in the design of the physical realm.'

<sup>10</sup> 'Right of first refusal' are used in Treaty settlements. A 'right of first refusal' is a long-term option for an iwi to purchase back Crown-owned land that sits on their traditional land. Each Treaty settlement is different including how the 'right of first refusal' can operate. In particular when land subject to a 'right of first refusal' is subject to more than one treaty settlement.

(Manukau Harbour), noting that the integrity of these had been significantly compromised by past land use and management practices.

It was seen as essential that any future development should protect and enhance waterways/waterbodies. The working group expressed their desire that water should be drinkable, swimmable and fishable. This means the water quality should be restored at least to a level equivalent of that prior to Pākehā arrival.

How stormwater and wastewater are managed was seen as essential to this. In particular there were strong opinions about following best practice for stormwater treatment methods. This includes the use of rain gardens and swales, green roofs, and the 'treatment train' approach.

The recharge of ground water and aquifers was also brought up as a concern, noting that this would be adversely affected by large areas of new impervious surfaces. In addition to this water-take/allocation should only be at sustainable levels that prioritises the health and well-being of waterways/bodies.

Waterways and the coastal environment (i.e. Manukau Harbour) are important resources for customary activities such as food gathering, therefore both the health of these areas and access to them is important. The discharge of contaminants into these areas has a significant adverse effect and the working group commented that there should be no direct discharges of any contaminants into them (e.g. nutrient run-off, stormwater, sewerage).

Another key concern raised was the type of future land uses that would be adjacent to waterways/water bodies and the coastal environment, and how well these waterways were integrated into future development. In particular concern was raised about residential and industrial land uses backing onto streams. It was felt that this does not encourage people to respect and care for the streams; instead allowing people to use them as a dumping area for rubbish or to discharge contaminants into. There was also a concern about the large amount of impervious surfaces that tend to be on industrial sites. Unless appropriately managed this would allow stormwater run-off from industrial sites into the streams.

It was therefore expressed that development around streams should be limited to maintain access, protect water quality, preserve amenity and retain views. It was suggested this could be achieved by the use of wider riparian margins/setbacks, the use of park edge roads and lower density housing.

### **Heritage protection and recognition**

This theme includes physical landscapes (also regarded as cultural landscapes) and cultural heritage. This includes but is not limited to landforms and features such as viewshafts, tuff rings, ridgelines and hill tops, maunga, streams, floodplains, wetlands, estuaries and coastlines. It also includes wāhi tapu and other sites of significance.

A key concern was how future development might adversely affect these, including access to these and their ability to undertake customary activities. There was a strong desire that



these should be protected and managed in a way that is consistent with tikanga and kawa of the appropriate mana whenua.

There was also a desire expressed that traditional Māori names are reinstated and that new residents/users of the areas gain a greater understanding of mana whenua values and their connection to and histories of the area. This includes naming rights for open spaces and parks.

Early stages of the mana whenua engagement involved discussions about their cultural landscapes and how this information might be presented. The working group decided at the hui that it was not appropriate to map any wāhi tapu or other sites of significance through the structure plan process but iterated this does not mean that these areas do not have any. The working group expressed that completing cultural heritage surveys and identifying and protecting wāhi tapu and other sites of significance was a priority.

### **Soil, earthworks erosion and sediment control**

One of the key concerns raised by the working group is the potential adverse effect on food production, especially for future generations. They commented that the quality of soil in the southern area makes it an important horticultural area, and future development may increase the pressure for more rural land to become urbanised, especially land just outside the rural urban boundary.

Another concern was the volume of earthworks that might be undertaken, therefore natural ground levels should be used and earthworks minimised.

There was also concern about the potential effect of erosion and sediment, especially on waterways and water bodies. The requirement and management of riparian margins was seen as an important aspect of this, such as requiring eco-sourced riparian planting and restricting vegetation removal.

### **Biodiversity**

The working group reiterated the importance and value of biodiversity and healthy ecosystems. As mana whenua this is integral to their cultural values. A key concern under this theme was that there should be no further net losses of valuable ecosystems. Instead ecosystems should be restored, enhanced and significantly expanded. An important aspect of this is that mana whenua kaitiaki are able to undertake their responsibilities including monitoring. Some of the working group's suggestions included requiring eco-sourced riparian planting, increasing ecological corridors, reducing pest plants and pest animals, and protecting indigenous trees.

The working group also expressed concern that many of the region's wetlands and floodplains are no longer able to perform their natural functions. They felt it was important that these natural functions be restored. This could include the use of 'buffer zones' around wetlands and re-establishing wetlands adjacent to streams etc, not developing on floodplains and ensuring the water levels of significant wetlands is maintained and

enhanced. They also commented that the appropriate management of erosion, sediment and stormwater discharges are an important aspect of this.

### **Urban design, open space and transport network**

A key concern raised by the working group is that their culture is rarely reflected in the urban built environment. They commented that indigenous local character is an important aspect of good urban design and strongly encouraged the use of Te Aranga Māori design principles, both during the structure plan process and future development of the areas. They reiterated that Auckland Council has adopted these principles which should be applied to all projects with mana whenua involvement. This will be a basis for engaging with the local design aesthetic of mana whenua for these areas.

They noted there are many ways their cultural design narrative can be expressed, such as artworks, pou whenua and story boards, as well as the appropriate use of colours and building materials. They also noted it was important that development is visually consistent with the surrounding environment.

The working group also commented that the emphasis should be on creating people friendly environments. This means focussing on a creating visually and physically connected network of open spaces, greenways and streets; rather than focusing on providing for cars (e.g. carparking and road building). This provides important opportunities for recreation and active modes of transport such as walking and cycling. The adequate provision of public transport was also seen as an important element of health and well-being. The working group specifically commented on their responsibility for the health and well-being of their people and supported healthy lifestyles, communities and neighbourhoods. They also expressed their manaakitanga to the wider community.

The working group also expressed the desire for a partnership approach for the sustainable management of open spaces. This means their cultural values should influence the type and location of new parks and open spaces, as well as their on-going management. For the working group this includes encouraging new subdivisions to use methods such as park edge roads, open space buffer zones and internal neighbourhood parks. They felt this would encourage a sense of ownership and responsibility and increase safety. They also wanted to see new development providing open spaces adjacent to waterways/waterbodies. This helps protect the waterway/waterbody and ecosystems; increases biodiversity and visual amenity; and allows access for customary activities.

### **Sustainability and natural hazards**

The working group expressed that the planning and future development of Pukekohe, Paerata, Drury and Opāheke should be sustainable and energy efficient, incorporating innovative and sustainable business initiatives and practices. Low impact design/water sensitive design was seen as particularly important for the management and treatment of stormwater and wastewater.

New development should also avoid creating or increasing the risk of natural hazards. Natural hazard risk management should prioritise human, cultural, spiritual and environmental well-being, not the protection of individual properties. There was a strong desire that future development avoids low-lying flood prone areas, and that these areas are reinstated as wetlands.

When needed 'soft' engineering solutions such as swales, were generally preferred for natural hazard risk management, rather than 'hard' solutions such as concrete channels. In coastal areas 'managed retreat' may also be necessary especially if the engineering solution adversely affects culturally significant sites. Coastal erosion and land stability can especially affect culturally significant sites because these are more likely to be found in the coastal environment and along waterways.

### **Economic development**

A key matter raised by some of the working group is that the future development of Pukekohe, Paerata, Drury and Opāheke should provide them with economic opportunities. They highlighted that they are disadvantaged in many economic indicators such as employment and housing and noted that some of the existing urban areas in Pukekohe have very high deprivation. This includes some areas with a higher percentage of Māori population.

While each iwi undertakes their own initiatives to further their economic independence and development, and support and improve the health and well-being of their people the working group specifically noted that there are regulatory barriers to developing Māori Land and papakāinga and that these barriers needed to be removed.

## **4 Next steps**

Further hui are proposed as the draft structure plans move towards being finalised, and as part of future plan change processes.

The preparation and finalisation of a structure plan is not seen as an end point by mana whenua or council. They will continue to be affected by the various activities and developments that occur within their rohe.

While structure planning and subsequent plan changes involve finite processes, the need for the protection and management of cultural interests and resources is ongoing. There is therefore value in maintaining and building on the relationships built between mana whenua and council during the structure planning process and give them meaningful expression in the resulting work.

## 5 Glossary of Māori terms

This glossary provides a basic explanation of Māori terms used. For a full explanation of all these terms please see <https://maoridictionary.co.nz/>.

hui	<i>meeting</i>
hāpū	<i>kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society</i>
iwi	<i>extended kinship group, tribe</i>
kaitiaki	<i>custodian, guardian</i>
kawa	<i>protocols and customs</i>
mana	<i>prestige, authority, control, power, influence, status, spiritual power</i>
mana whenua	<i>territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land</i>
maunga	<i>mountain, mount, peak</i>
mauri	<i>life principle, life force... the essential quality and vitality of a being or entity</i>
Pākehā	<i>New Zealander of European descent</i>
papakāinga	<i>original home, home base, village, communal Māori land</i>
pou whenua	<i>post marker of ownership</i>
rangatiratanga	<i>chieftainship, right to exercise authority</i>
rohe	<i>region, territory, area, border (of land)</i>
taonga	<i>treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and technique</i>
tikanga	<i>the customary system of values and practices that have developed over time and are deeply embedded in the social context</i>
waahi tapu / wāhi tapu	<i>sacred place or site</i>
wai	<i>water</i>





Find out more: **phone 09 301 0101**  
or visit **[aucklandcouncil.govt.nz/](http://aucklandcouncil.govt.nz/)**