

CULTURAL IMPACT ASSESSMENT REPORT
MAY 2020

Matawii Water Storage Reservoir

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He Whakatauki

Ki te kore te pūtake e makūkūngia, E kore te rākau e tupu
If the roots of the tree are not watered, the tree will never grow

1. An Introduction

1.1 Background

A Cultural Impact Assessment (CIA) is premised on a combination of historical research as well as interviews with kaumatua and kuia regarding FNHL Properties east of Kaikohe. For the purpose of this report the applicant is the **Te Tai Tokerau Water Trust**.

The expressed purpose of this report is to provide an overview/ outline of expectations that would be deemed appropriate for this type of consented activity. The report provides discussion on the Cultural Impact Assessment (CIA) in conjunction with a resource consent application to build and operate a water storage reservoir to be located on Far North Holdings Ltd property and other land owners, to the east of Kaikohe. It is acknowledged that the Consenting Strategy memorandum attached (Attachment A) provides further preliminary information on the concept proposal for this storage site – referred to as the ‘Matawii Water Storage Reservoir’. Further information pertaining to detailed design aspects of proposal are integral to the CIA.

The initial proposal is to provide water storage to support intended use of irrigation, commercial, industrial and municipal supply to 100ha of land into the future. This facility will be developed in the upper catchment of the Kopenui stream.



Figure 1. Site of proposed dam on FNHL properties at SH12, Kaikohe.

The expressed purpose of this CIA is to report on Māori cultural values, interests and contributions to identified areas or resources with regard to potential impacts that proposed activities contained within the consent proposal. This approach can be termed a kaupapa Māori approach or Māori principles and philosophies informing an impact assessment within the proposal. Such consideration is considered as technical advice as with other reports required for the proposal. While there is no specific requirement for a CIA to be undertaken such an approach is considered to be good practice in assisting the **Te Tai Tokerau Water Trust** to meet statutory obligations such as:

- **National Policy Statement for Freshwater Management 2014 (amended 2017):** Sections AA (Te Mana o Te Wai) and D (Tangata whenua roles and interests); and
- **Regional Policy Statement for Northland 2016:** Part 3 Objectives (Objective 3.12), and Part 8 (Policies and Methods – Tangata Whenua); and
- **Regional Water and Soil Plan for Northland 2004:** Section 6 (Objectives, objectives, policies and methods of implementation to be used to recognise and provide for Māori, their Culture and Traditions).

Further to the above obligations consideration to assist in such activity is to be given to:

- the preparation of an Assessment of Environmental Effects (AEE) in accordance with s88(2)(b) and Schedule 4 of the Resource Management Act 1991 ('the RMA')
- requests for further information under s92 of the RMA in order to assess the application
- 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 2 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.

It is expected that the CIA would reinforce cultural values that would lead to appropriate practises and clear evidence for decision-making throughout the project. Such imperatives for the proposal are to:

- Recognise iwi and hapū as tangata whenua and a treaty partner;

The NRC recognises iwi and hapū as tangata whenua and a treaty partner. This is further exemplified within the **Regional Policy Statement for Northland 2016**: Part 3 Objectives (Objective 3.12), and Part 8 (Policies and Methods – Tangata Whenua). The development of this CIA confirms a commitment by the **Te Tai Tokerau Water Trust** to also actively engage in a process to gain support and information to inform their development into the future ensuring that the key values and principles contained within the Regional Policy statement are adhered to.

- Invest in meaningful and enduring relationships with iwi and hapū;

The commitment of the **Te Tai Tokerau Water Trust** is to:

- Create processes that engage, empower and enable iwi and hapū to participate, across all stages of environmental assessments undertaken;
- Accommodate other ways of knowing and relating to the environment. If CIAs are to be an effective tool, then they, and the matauranga/ education on which they are based, should influence development decisions;
- Ensure that decision-maker panels have expertise in Te Ao Māori/ Te Reo me nga Tikanga Māori;
- Value the CIA as an opportunity for improved project outcomes, rather than a hindrance to development; and
- Understand CIA as a process as much as an outcome; one that produces a CIA Report but also informs other technical assessments and overall project design.

1.2 Scope Inclusions

This proposal has been developed in consultation with a number of personnel including the project planner; archaeologist; geo technical team and local hapū whānau representatives of Te Uri o Hua; Ngāti Rangī and Ngāti Whakaeke. Integral to the planning has been the inclusion of kaumatua to guide cultural observances prior to the undertaking of preparation of reports and other such activities as part of the overall resource consenting process. This has been led by NRC in conjunction with Williamson Water Management.

The Proposed Regional Plan for Northland (Appeals Version – 29 July 2019): **Section D.1 (Tangata Whenua)** notes that - general resource policy associated with land and water resource development from these statutory documents shall also be given regard to in the CIA as is relevant. Evidence of this is discussed further in the *section of native flora and fauna* of this report along with guide lines to address issues that could arise pertaining to appropriate cultural observances.

2. Service Provision

The services and the timetable for their delivery is set out below.

2.1 Programme

The overall **Matawii Water Storage Reservoir** programme requires that resource consent documentation be prepared and lodged by mid-April 2020.

Table 1: Key tasks that must be conducted for the CIA programme.

| Task | Due date |
|---|--------------------|
| Site visit | Mid-February 2020 |
| Preliminary Assessment | 18 February 2020 |
| Communications plan – Confirmation of those who will be involved and how. | 18 February 2020 |
| Hui - Establish framework for CIA | 21 February 2020 |
| Project Team Meeting | Late February 2020 |
| Hui – Effects assessment & recommendations | Late-March 2020 |
| CIA Report due | 20 May 2020 |
| Hui – Present report back to Tangata Whenua | Late-June 2020 |

2.2 Key Tasks

Alongside the general running of the CIA programme, the following identified tasks have been undertaken in order to achieve the desired objectives of the task. These include:

Kaumatua and kuia have been integral in the development of this report. It is noted that a number of key informants are located within the advisory group for the project. To enable such possible conflicts that could arise Tamaiti Wihongi, Chair, Lake Omapere Board of Trustees and Beaumyn Wihongi, Chair, Putahi Maunga Board of Trustees are acknowledged repositories of whakapapa to all identified hapū within the context of this report. This report does not suggest their substantial contribution to ensure that a balanced focus is presented is the only one. Richard Woodman, Chair, Ngāti Rangi Marae, Hone Pene, kaumatua, Te Waoku me te Tua Whenua and Bruce Cutforth, Deputy Chair, Omapere Taraire E Rangihamama X3A Ahu Whenua Trust were also available to contribute to the locating and discussion on various aspects of the proposed activity by the **Te Tai Tokerau Water Trust**.

Ngāti Rangi have indicated that they have retained expertise in the development of responding to resource management within their respective hapū. However, while this is noted the exact location of the water storage situation on the FNHL Properties is between Ngāti Rangi and other hapū identified

within the context of this report. This type of engagement and transparency in reporting through a CIA reflects common views of the need to consult therefore providing cultural balance within the process and reporting. Tikanga and kaupapa/ kawa are observed through mutually agreed models of discussions such as kanohi ki te kanohi; he whakawhiti korero and archival retrieval. This type of modelling is acceptable praxis for such activity.

In a Kaupapa Māori Research paradigm research is undertaken by Māori, for Māori, with Māori. An important aspect of Kaupapa Māori Research is that it seeks to understand and represent Māori, as Māori. This includes a structural analysis of the historical, political, social and economic determinants (enablers and barriers) of Māori wellbeing. As I've previously written, Kaupapa Māori researchers have two roles ([Cram, 2006](#), p. 34).

The construction of the reservoir/ water storage facility will further provide contributing to adjacent streams with specific reference to the Wairoro Stream therefore allowing opportunity for water to be abstracted near Cumber Road, Kaikohe further downstream.

Within the context of meetings that have transpired within the immediate community to date and attended by a number of interested parties which have included individual and group interests such as – horticulturalists; farmers – dairy, sheep and beef; land owners adjacent to identified land blocks in the immediate and extended vicinity of the planned development as proposed, key elements have been expressed around the area of leveraged benefits for their respective development into the future as with a wish for consultation that is pertinent and transparent. Further clarity has been given as to the planned activity for the Matawii Water Storage Reservoir being able to contribute to the Wairoro Stream into the future as agreed by all parties. The impact of such activity requires appropriate assurances about short and long term cultural and environmental impacts should they arise.

3. Methodology

3.1 Within a Cultural Context

Interviews held with kaumatua and kuia within the respective regions to provide context with regard to the histories and unique events peculiar to their accounts of the areas and lands have been included within this report as required in the research and specified activity.

It is recognised that another CIA report is being prepared for the planned horticultural site by FNHL in conjunction with Liliana Clarke. The report is focussed on that site in general and would align to the findings and intention of this particular report. It is noted that the particular archaeological report for that site does not provide the depth and substance contained within the report offered to the **Te Tai Tokerau Water Trust** for the Kopenui Reservoir project. The key elements and specific areas of interest that have emerged within the report peculiar to this project are discussed later in this report within the Archaeological section.

It is expected that such accounts provide a foundation to be used in undertaking consented activity for the Wai Māori Project. It includes kōrero; shared private and whanau collections of stories and other archival material dating back to periods of time that could include first contact with non-Māori groups or individuals. Interviews held individually or within a planned focus group depending on what participants choose to be appropriate and within present constraints placed by government within the region for such activity. Questions and discussion topics sought to address issues important to different parties in respect to the cultural significance of the **Matawii Water Storage Reservoir** area.

Interviews recorded with participant consent are integral to this type of research. The results of such interviews would be supplemented by research including documentation from the Waitangi Tribunal and other documentation offered participants containing written historical accounts related to the respective regions. However, in view of recent government interventions with reference to the Covid 19 activity the instigation of face to face contact has been compromised. To enable such contact to be facilitated telephone and zoom interviews or other means of electronic interventions have been initiated.

3.2 An Archaeological Perspective

The engagement of Geometria Limited, Whangarei led by senior archaeologist Jonathan Carpenter presented a plan with the specific focus on recorded evidence of archaeological sites within the immediate vicinity of the proposed **Matawii Water Storage Reservoir** site. This scope noted that:

“coastal Northland has a high archaeological site density in general. Under the Heritage New Zealand Pouhere Taonga Act 2014 (HNZPTA, previously the Historic Places Act 1993), all archaeological sites are protected from any modification, damage or destruction except by the authority of Heritage New Zealand Pouhere Taonga. This report uses archaeological techniques to assess archaeological values and does not seek to locate or identify wahi tapu or other places of cultural or spiritual significance to Māori.”¹

This assessment also noted that for the purposes of this CIA report:

“an assessment by Tangata Whenua does not constitute an archaeological assessment and permission to undertake ground disturbing activity on and around archaeological sites and features may only be provided by Heritage New Zealand Pouhere Taonga, and may only be monitored or investigated by a qualified archaeologist approved through the archaeological authority process.”²

However, a desktop review and field survey was undertaken in the preparation of the report that required an investigation of written records relating to the history of the property that included:

“regional archaeological publications and unpublished reports, New Zealand Archaeological Association Site Record Files (NZAA SRF - ArchSite - www.archsite.org.nz - is the online repository of the NZAA SRF), land plans held at Land Information New Zealand, and maps and plans held by other public institutions

The field assessment involved walking over the project area with a concentration on ridges, spurs and stream banks, and examining eroded or exposed ground surfaces. No probing or test pitting was undertaken given the size of the project area and the lack of suspected or possible features on the ground surface.”³

Within the report it was further noted that:

“no evidence for a prehistoric Māori occupation of the area. A number of gum digging sites were encountered, and historic records indicated a Māori foot track from Rakautao to Ngāwha traversed the area.”⁴

¹ Archaeological Assessment of the Proposed New Water Storage Project Report, Geometria, 2020.

² ibid

³ ibid

⁴ ibid

This finding confirms advice from kaumatua – Tamaiti Wihongi that their particular whānau in the past were located closer toward the Lake Omapere and Putahi Maunga areas. The report also identified that:

“There are no sites of significance to Māori, historic places or other scheduled items in the Far North District Plan, or listed heritage places in the Heritage New Zealand Pouhere Taonga List, on or near the project area.”⁵

The report recommended that:

3) The client should undertake consultation with Tangata Whenua in light of the findings and recommendations from this report, as part of the archaeological authority process and should develop protocols around the appropriate tikanga for Māori archaeological sites and features and discuss opportunities for cultural monitoring of earthworks.⁶

Within the summary of the report it was also noted that a precautionary approach be taken was recommended therefore *an application be made for an archaeological authority from Heritage New Zealand Pouhere Taonga and preparation of an appropriate archaeological site instruction to monitor higher risk areas and provide protocols for managing effects on other areas*

3.3 An Ecological Perspective

External expertise was identified for the Matawii Water Storage Reservoir project. This included access to a number of networks focused on technical reports and research. It is expected that such research and contribution to this project will include goodwill being experienced by all identified parties to ensure the success of this project. However, the ecological survey has since been conducted and the following matters have been identified:

- Swamp Maire – ‘threatened – nationally critical’ native tree. 20 mature specimens found within the reservoir footprint (some (5) were in poor condition). Information on this species can be found here http://www.nzpcn.org.nz/flora_details.aspx?ID=1313Hi. This and any other large native trees to be included in the CIA process – it is likely that iwi will want to be present when they are cut down and want to use the timber for customary purposes.
- Fernbird – ‘at risk’ wetland bird species found on site. Best practise is that any vegetation clearance or earthworks affecting their habitat should occur outside of the breeding season. Areas of lost habitat (wetland) through impoundment should be replaced. More here <http://nzbirdsonline.org.nz/species/fernbird>.
- Myrtaceae – a family of relatively common native tree species (e.g. manuku, kanuku) that have all been upgraded to ‘threatened’ status because of myrtle rust. Suggest compensation planting onsite or nearby.
- Wetlands – the wetlands on site are generally in good condition but have previously been impacted through pastoral activity and are most likely to be ‘induced’ wetlands according to Appendix 5 RPS definitions. Recommend that the area and value of wetland inundated or otherwise affected by the reservoir proposal be compensated within the immediate environment (i.e., around the reservoir and possibly benching in the embankment).

⁵ ibid

⁶ Ibid

- Freshwater Mussels – ‘at risk’ species of shellfish. We found dead shells in first assessment and we found live specimens last week. Will need to be salvaged and moved upstream to avoid any construction effects. Should persist in streams and reservoir after construction.
- Lizards – potential gecko habitat (Astelia (non-threatened plants)) and skink habitat (rank grasses). Can be managed with ‘salvage’ plans when vegetation clearance is occurring (essentially catch and relocate).
- Bats – Suitable foraging habitat, but no evidence of roosting sites. We have deployed some Automatic Bat Monitors (to be collected in a couple of weeks), which we can analyse if it becomes an issue. We think we can manage by felling trees according to DOC protocols (essentially checking trees before removal). The reservoir/wetland habitat created will likely provide more foraging habitat for bats.
- Totara – non-threatened native tree, but some large specimens within footprint that should be included in a compensation planting plan.
- Mudfish – no evidence of presence with a more targeted survey. Mudfish expert on site thinks it is ‘very unlikely’ that they are present (in part because of the wetland history). We have taken water samples to test for DNA, but will take a few weeks to get results.

The flora and fauna identified for the purposes of this report also addresses planned activity to ensure that the integrity of items identified are managed in a culturally appropriate manner by all parties. The key for all of this to be addressed will be again premised on clear and succinct communication between all parties led by the **Te Tai Tokerau Water Trust**.

4. Cultural context

4.1 Whakapapa/ Genealogy of the Land

This section of the report describes the unique history, philosophy, values and beliefs of tangata whenua regarding their taonga – land and other related activity. Putahi Maunga is located to the north of Kaikohe settlement. This particular landmark is peculiar to Māori within a cultural context and has been discussed as – ‘Te Pu o te Wheke’. The analogy for this naming concerns the central life force of Putahi Maunga with regard to its place in being the ‘head of the octopus’. The eight tentacles of this being is reference to the different iwi of Ngāpuhi Nui Tonu. (*Personal Communication, Eru Moka Pou, Kaumatua: 1964*). This landmark is also the wāhi tapu/ burial site for a number of significant Chiefs of Ngāpuhi. The Wairoro stream emerges from beneath this taonga.

Lake Omapere is located to the north of and adjacent to Putahi Maunga and again is located within the history of Ngāpuhi Nui Tonu. Kaitiaki for the lake itself and respective whānau who have retained land holdings in the immediate vicinity confirms the contribution that this taonga makes to the life force of all who hold whakapapa or links to it from pre-European times to the present.

The FNHL Property and surrounds is located within the Ngāwha geothermal reservoir and hot springs region. This is confirmed through records collated and presented to the Waitangi Tribunal, 1993 and other reports as discussed within historical accounts by Hirini Tane (2019); Nicole Butler (1993). Shea Pita (2015) reported that such records consisted largely of quotes taken during interviews with key kaumatua who are holders of the history and knowledge of Ngāwha and its place within the lore, traditions and identity of the people of Ngāpuhi Nui Tonu. These primary sources are also

complemented where appropriate by references to earlier pieces of scholarly work and research examining the significance and background of Ngāwha Waiariki and the land under which it sits. Kaumatua referred to the sensitivity and history of whenua above the reservoir in and around the areas, however, the planned activity within this report focuses on water storage.

4.2 Kaitiaki

Kaitiaki for the purpose of this report are guardian of all things Māori pertaining taonga a identified peculiar to this report. The Kaitiaki for Ngāwha and some of the waterways of Ngāpuhi is a taniwha named *Takauere*. (Shea Pita: 2015)

“His association with man has been right from the beginning of the Ngāpuhi people, and before that to Hawaiki. Takauere can take many forms. It can manifest itself as a kauri log or as a tuna [eel], and can appear in any waterway – above the ground and under it” (R Wihongi, Evidence, Corrections Facility Hearing, 2)

“Nukutawhiti, the mokopuna of Kupe, was left in a dilemma by having no waka to take the great journey to the land of Kupe, Aotearoa. He turned to his tūpuna matua and asked for his waka Matahourua. After some modifications with two adzes, the waka was renamed Ngātokimatawhaorua. The kaihoe were tama toa. They left with their precious tapu cargo leaving Nukutawhiti's daughter, Moerewarewa, alone and in despair on the shores of Hawaiki. Feeling heartbroken and having no one to turn to, Moerewarewa attracted the "essence" of a kaitiaki of Hawaiki, Takauere, one of the few which had not already been utilised. Later, Takauere evolved as a tohora. Ngati Moerewarewa, a sub tribe of Ngāpuhi found in Tautoro, takes its name from this tūpuna.” (R Tane, Interviews 2014)

Ronald Wihongi also stated when interviewed for this report, that:

“These [Ngāwha] waters are frequented by that taniwha, Takauere. Takauere isn't a tangible thing; you can't necessarily see it. But that wairua, that taniwha is there – the guardian of the waterways of all of Ngāpuhi ki roto”

Takauere is often referred to as being not just in, but also of, Northland's water bodies themselves. In particular, Ngāwha holds a special place of significance as “the eye [and] brain” of Takauere: (Te Ahi Ko Mau submission)

“The springs, streams, rivers and lakes are all a part of his body; Lake Omapere being his heart and belly, Ngāwha his eye and head, with his major limbs being the Waitangi River to the east and the Utakura and Waima rivers to the west. The numerous springs throughout the north are regarded also as indications of his presence.....The Utakura and Orukiruki waters find their way to the Hokianga and the Waipapa waters find their way to Waitangi – and wherever the waters flow, the relationship of tangata to whenua and of tangata to tangata is implicit. Thus the presence of Takauere unifies nga hapu of Ngāpuhi-nui-tonu.” [Emphasis added] (Te Ahi Ko Mau submission)

The stream which runs down alongside Ngāwha Springs is *Tuwhakino*, which together with many other small streams in the area flows into the *Waiaruhe* River and ultimately out to sea at *Waitangi*.

This theme and deep-set belief of interconnectedness between not just water bodies above and below the earth's surface, but also between ancestors and the people of today is described by Ronald Wihongi:

“The presence of Takauere is shown by surface manifestations of springs, streams, ponds and lakes. All are connected by the underground aquifer. Many of those waterways have suffered

greatly through interference with their natural state. If Takauere is weakened, Ngāpuhi is weakened”. [Emphasis added] (R Wihongi, Evidence, Corrections Facility Hearing, 2)

The Waitangi Tribunal’s Ngāwha Geothermal Resource Report 1993 (Wai 304) also refers to the significance of Takauere and the Māori view that the wider geothermal reservoir and the springs are inseparable and in effect part of the same body:

“One of the more profound aspects of the taniwha phenomenon is that it expresses the traditional view, confirmed by kaumatua Karewa Marsh, Ronald Wihongi, Anaru Sarich, Ngatihaua Witehira and others, that the underground resource and its surface manifestation is holistic and undivided. There can be no springs with all their miraculous healing powers that do not derive from a source deep within Papatuanuku. Karewa Marsh quotes the following aphorism:

Ko te Ngāwha te kanohi o te taonga, engari ko tona whatumanawa, ko tona mana hauora no raro – Ngāwha is the eye of the taonga, but its heart, its life giving power, lies beneath (the surface)...

And she adds that “I know in my heart that this is so” (Ngāwha Geothermal Resource Report 1993 (Wai 304), 17)

Kaitiaki responsibilities do not, however, solely reside with Takauere. Rather, these are very much seen as complementary roles also held by tangata whenua.

“[T]he people also had a responsibility to the taniwha, to respect him, to do nothing that would diminish his special properties in any way, to be a kaitiaki to him. A contract of equal partnership in the same manner as in the intent of the Treaty of Waitangi – and of mutual benefit. Māori have no option but to fight for the wellbeing of taniwha for neglect of our duties has always led to disaster for the people.”

Ronald Wihongi has a very similar view on the symbiosis of people and Takauere:

“If something goes wrong [for Takauere] it will be a grave loss physically and spiritually and culturally not only to the taonga (reservoir) - the power of those pools [Ngāwha] would be no more...if you kill the strength of those pools, if you kill that taniwha, that wairua, then the people will suffer with it” (R Wihongi Interviews, 2014)

*“The Ngāwha Waiariki are healing waters. They heal physically, which is a blessing in itself but of far greater value is their ability to give sustenance to our wairua. When we look at the ills that beset Māori today, we know our wairua is struggling. We cannot afford to abandon the taonga left to us by our tūpuna **Kareariki**.” [Emphasis added] (R Wihongi, Evidence, Corrections Facility Hearing, 2)*

4.3 Cultural Obligation(s)

Renata Tane, (1993) in his presentation to the Waitangi Tribunal, described Kaitiaki as having a substantial role to play. This role centred on ensuring the *manawa* and *mauri* of Ngāwha were not in any way diminished from the balanced state in which the taonga was handed down to them by their forebears for safe keeping. It is difficult to measure potential harm to *manawa* and *mauri* solely in physical terms. This sentiment was perhaps best summed up during interviews by Renata Tane when he said:

“Kaua tatou he tukuna te taiha hei patu te tatou ano nei taonga, Takauere

“We don’t want to become the harpoon that kills our taonga, Takauere”

4.4 Summary

There is evidence as presented in the Waitangi Tribunal hearings in 1993. That suggests the collective importance of whakapapa. This is borne out with the continued reference to common ancestors and stories handed down through whānau from generation to generation therefore confirming place and identity for tangata whenua. In this case the respective hapū of identified in this report.

5. A Conclusion

This report has sought to provide constructive and meaningful discussion on whether the planned development by **Te Tai Tokerau Water Trust** has a cultural impact on the Mid North region land as identified for this activity and if so, to what extent if any would this be – if any.

Based on this research the following is to be acknowledged:

- a. Tangata whenua can establish a long and deeply felt connection with land, in particular, the Matawii Water Storage Reservoir area/ location.
- b. The kaitiaki obligations of tangata whenua who in practical terms are represented by hapū, appear to be as strong today as they ever have been – possibly even more so than in the past given the industrial scale of what is proposed and potential for physical and spiritual damage to taonga – land and tangata whenua that could come to pass.

However, **Te Tai Tokerau Water Trust** is committed to ensuring that all matters of this calibre and sensitivity will be treated with respect; responsibility; reciprocity and contribution.

6. Recommendations

The following recommendations have been prepared to address and mitigate the cultural impacts identified in this report.

1. **Matawii Water Storage Reservoir Peer Review Panel:** That a peer review panel be convened to provide cultural advice and support to the **Te Tai Tokerau Water Trust**.
2. **Notice of works:** That the hapū – Ngā Uri o Hua and Ngāti Whakaeke, be informed a minimum of six months in advance of any new planned works on the Matawii Water Storage Reservoir;
3. **Agreement:** That the **Te Tai Tokerau Water Trust** enters into an agreement with hapū – Ngā Uri o Hua and Ngāti Whakaeke regarding the above matters and provides support to the Trust for this purpose (advisory costs).

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