

Cultural Impacts Assessment



Photo 1: Fishing for whitebait (inanga) on the Kaituna River 1931¹

Kaituna River Re-Diversion

March 2014

Te Rūnanga o Ngāti Whakaue ki Maketū

This report has been prepared for the purpose of providing advice to Regional Council Bay of Plenty, for the Kaituna River Rediversion Project. The information contained within this report should not be used outside of its original purpose, than that outlined in this report. Any other use of this information must be confirmed in writing by the author of the document.

¹ Image from www.christchurchcitylibraries.com

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Executive Summary

The purpose of this cultural impacts assessment is to assess the cultural impacts of the proposed Kaituna River Re-diversion and Wetland Creation Project on Ngāti Whakaue ki Maketū hapu members, who are of Te Arawa waka, Te Arawa tangata. This assessment also provides the opportunity for the hapu to air issues, concerns and make recommendations towards the rediversion project.

The diversion is described as an engineers mistake, a piece of work that did not need to be approved but was carried out to keep a few happy within the community. This mistake has impacted heavily on the community of Maketū and the Ngāti Whakaue people; many who have fought for the Kaituna Rivers return have passed away. Those that remain still advocate that the Kaituna River needs to be returned to the Maketū Estuary and that this rediversion project is long overdue.

The rediversion of the Kaituna River to the Maketū Estuary will need to increase the maximum fresh water flow of no less than 55% to the estuary, which means that control over the Okere Gates will be essential. Maximum water flow will have a positive effect on the fading ecosystems and the silting problems the estuary has endured. The low quality water that is expected initially from the rediversion, the people believe will improve over a period of time and they know that they are having to put up with a lot in order to see the Maketū Estuary return to its former glory of being “The Pataka o Te Arawa” (The food bowl of Te Arawa). It is also important that the Kaituna River become part of the National Policy Statement for Freshwater to further increase the attention to the Kaituna River / Maketū Estuary Rediversion Strategy.

The implementation of a riparian management plan and the creation of a sub regional wetland are in the strategy. A mixture of wetlands, swamps and salt marsh areas are recommended.

1.0 Introduction

1.1 Project Brief

The Regional Council has commissioned Te Rūnanga o Ngāti Whakaue ki Maketū (TNONWkM) to assess and report on the cultural impacts of the proposed Kaituna River Re-diversion and Wetland Creation Project. The report should be to a standard that would be suitable to be included in a resource consent application that has the support of Ngāti Whakaue.

1.2 Scope of the Project

The report is to assess and report on the cultural impacts that the Kaituna River Re-diversion and Wetland Creation Project will have on Ngāti Whakaue living within the rediversion project area.



Map 1: Rohe o Ngāti Whakaue ki Maketū Hapu

2.0 Legislation

2.1 *Resource Management Act 1991*ⁱ

- a) Section 36A – Consultation with tangata whenua is specifically required in response to the policy and planning instrument by virtue of clause 31 (1) (d) of the First Schedule to the RMA. In any event, consultation can be an important means of achieving the RMA Part 2 (and other) Māori considerations.
- b) Section 61, 66 and 74 (2A) – Recognition of Iwi Resource Management Plans.
- c) Sections 6 & 7 – The protection of Maori beliefs, values and cultural integrity with their ancestral treasures and the rights to be guardians over such treasures.
- d) Section 8 – Treaty of Waitangi Principles – A High Court finding has stated it is the responsibility of the successors to the Crown, which in this context are the regional and local district councils to accept responsibility for delivering on the Article 2 promise.

Principles

The principles of this cultural impact assessment:-

- a. Rangatiratanga – The right to exercise our right to make final decisions on how a taonga (treasure) are managed developed, used, enhanced and protected.
- b. Kaitiakitanga – The guardianship of the natural resources we are obligated to protect through whakapapa (genealogy) and mana whenua (authority over the land).
- c. Wairuatanga – The respect of the spiritual connection hapu, Iwi have with the natural resources, land and environment.
- d. Manākitanga – The cooperation of hapu, Iwi, councils and Government to care for the rights and responsibilities of the natural resources, land and environment.

- e. Whanaungatanga – The right to exercise our rights and responsibilities in a way that acknowledges the whakapapa (genealogy) of whanau (family) to the whenua (land) and moana (sea), land, natural resources and environment.
- f. Kotahitanga – The rights and responsibilities in a way that strives towards collective goals whilst recognising the autonomy and needs of each participant.

3.0 Māori Worldview

3.1 Ranginui and Papatuanuku

It is the story of 'Ranginui' and 'Papatuanuku' where we take a snapshot of the beginning of the Māori Worldview. Ranginui the skyfather and Papatuanuku the earth mother and their children lived in a world of darkness locked in an embrace that refused to allow any light into the world. The children grew restless of living in the dark and plotted to separate their parents. Each one tried and failed to separate them except Tāne who lay on his back and pushed Ranginui to the heavens away from the embrace of Papatuanuku. The separation allowed the rays of light into the world. Everything started to come to life, the people spread themselves across the countries and as they grew and prospered they came to the understanding that one had to look after the environments in order for the essence of life to be sustainable. The children of Ranginui and Papatuanuku became the Māori Gods who are each responsible for realms within the Universe.

Ranginui = Papatuanuku					
Tūmatauenga	Tāwhirimatea	Tāne	Tangaroa	Rongomātāne	Haumietiketike
People, War	Wind, Weather	Forests, Birds	Sea, Fish	Cultivated Food	Uncultivated Food

Diagram1: Children of Ranginui and Papatuanuku and their realms².

Tāne the God of the forests and all that live within them was favoured by Io (Supreme Being) to receive the baskets of knowledge. Tāne climbed to the twelfth heaven with the assistance of his brother Tawhirimatea (God of the Wind) who guarded him against attacks and made his ascent to the heavens easier. When he arrived at the 12th heaven Io bestowed on him the three baskets of knowledge, these baskets held matauranga māori (Māori knowledge). Tāne also collected the magic stones (ngā whatukura me te mareikura) which Io used to see

² Cited www.teara.govt.nz

through the whole universe. These stones added 'mana' (prestige) and power to the baskets of knowledgeⁱⁱ.

The three baskets (kete) each held special powers:-

1. Te Kete Aronui – Contained the physical world and all that is good in this world, including the sustainability and guardianship of the environment, the rivers and the estuaries.
2. Te Kete Tūtea - The spiritual world which is everything that pertains to the Gods.
3. Te Kete Tuauri – Adverse affects that leads to bad or evil wrongdoings.



Image 1: Tāne carrying out the separation of Ranginui and Papatuanuku³

3.2 Modern Worldview

From the basket of Aronui the knowledge of guardianship (kaitiakitanga) is practiced by the Ngāti Whakaue over the lower Kaituna and Maketū Estuary.

Passing on a legacy that leaves the environment in a clean and sustainable state for future generations is a practice that has been instilled. The traditional and modern theories enshrine the four well-beings of cultural, social, economic and environmental values. In more modern times politics has impacted on Ngāti Whakaue in particular the Resource Management Act 1991 Sections 61, 66 and 74 (2A) that states that councils are

³ Image cited on www.teara.co.nz

to take into account the lodging of Ngāti Whakaue ki Maketū hapu Iwi Resource Management Planning document lodged by TRONWkM in 2012.

4.0 Iwi Authority

4.1 *Who is the Iwi Authority?*

- a. TRONWkM was mandated in 2002 by tangata whenua (people of the land) whose objective were to form a tribal entity with a 'voice' that would ensure Ngāti Whakaue had representation on Local Government, Advisory Groups that impact upon their traditional boundaries. TRONWkM would also foster positive relationships with neighbouring Iwi, local businesses, other government entities and to progress initiatives that would ensure the environmental, cultural, social and economical well-being of Ngāti Whakaue.
- b. TRONWkM was constituted as an Incorporated Society on 22 April 2002, and further amended to include its Charity Entity status on 11 September 2009.

Iwi Authority Address	Contact Person	Board of Trustees
Mail Address c/- The Landing Maketū Maketū 3138.	Maria Horne Manager Cell: 027 2910737	Moerangi Potiki Manu Pene Liam Tapsell
Physical Address 1 School Rd Maketū	Landline: 07 5332101 Email: runanga@actrix.co.nz	Aroha Wilkinson Denise Ewart

4.2 *Iwi Resource Management Plan*

Ngāti Whakaue Iwi Resource Management Plan Phase 2 dated August 2011 is lodged with Regional Council. The following parts within the planning document apply to the Rediversion project:-

1. Part 3 of the IMP outlines consultation and how essential Ngāti Whakaue regard consultation concerning the Kaituna River / Maketū Estuary Strategy. The consultation to date on the rediversion between Regional Council staff and Ngāti Whakaue has been positive and is well supported by its people.

2. Part 4 of the IMP identifies the issues that Ngāti Whakaue sees as significant to the cultural, historical, social, environmental and economic wellbeing of their people. The first issues identified are the estuarine margins, the fresh water, the coastal water and wetlands (p.20).
3. Fresh Water – In the IMP the recognition of fresh water to sustain the ‘mauri’ (life essence) of the people is essential. The plan identifies issues of a lack of fresh clean water flowing into the wetlands and estuarine margins (p.21 & 22). Fresh Water consents to extract water from aquifers, deep water aquifers, rivers and streams have been highlighted (p.23).
4. Estuarine Margins – The plan explains that there are pressures on the Maketū and Little Waihi estuaries, swamplands and saltmarsh margins (p.21).
5. The plan recognizes that Council Environmental plans and information are outdated and need to reflect the ‘real’ condition of the Maketū Estuary (p.22).
6. Pollutants – The main contributors of pollutants affecting the waterways are the local farming practices which are the major contributors to the waterways and in particular the lower Kaituna River and Maketū Estuary being polluted (p.24).
7. Kaituna River / Maketū Estuary Rediversion Strategy – This strategy is recognized as a positive outcome that will address the historical grievances that Ngāti Whakaue has long advocated to the councils of the day to address (p. 22 & 26).

4.3 Consultation

1. Consultation with TRONWkM is the first point of call.
2. A notification letter of the consent application is sent to the Iwi Authority.
3. This is followed up by an email with the resource consent attached.
4. An invitation to carry out a site visit that will be resourced by Regional Council.
5. Procedures of further hui e.g. 'kanohi ki te kanohi' (face to face).
6. Book council buildings for hui, only unless it is advised that the hui should take place on the marae then use the marae.
7. Have a cultural advisor on hand who is able to perform cultural rituals for the meeting.
8. Open with a presentation of the proposed works; provide some information that they can take away. Have on hand the appropriate staff that can answer questions concerning the environment, the science, the engineering, rates, and the project archeologist. These people should be prepared to answer questions.
9. If there are issues then open and honest communication is recommended. Or make a note of the issue and get back people.
10. Always have a minute taker present who can carry out actions from each meeting.
11. Carry out bi-monthly update newsletters when and / or if the rediversion proceeds.

4.4 Whakaue Treaty of Waitangi Claim

Ngāti Whakaue Waitangi Claims are processed through the larger tribal grouping called 'Te Komiti Nui o Ngāti Whakaue' (TKNoNW). The last update January 2014 provided by the Maketū representative for TKNoNW is:-

- The Minister is continually reminded that Ngāti Whakaue has a customary marine title (CMT) along the coast;
- Statutory acknowledgements for the natural resources (including the estuaries and rivers) within the tribal boundaries including those in Maketū are being sought.

4.4.1 Kaituna River Co-governance

The settlement establishes a framework for co-governance of the Kaituna River. A statutory body, Te Maru o Kaituna (the Kaituna River Authority), will be established through the Tapuika settlement with membership drawn from local authorities, Tapuika and other tribes with associations to the Kaituna River. A provision for Ngāti Whakaue representation has been provided for on this authority.

4.4.2 Lower Kaituna Wildlife Management Reserve

The Lower Kaituna Wildlife Management Reserve will be vested jointly in Tapuika and Ngāti Whakaue, who will, in turn and after a specified period of time, gift the reserve back to the Crown. The status of the reserve remains unaffected during the vesting and gift back process.⁴

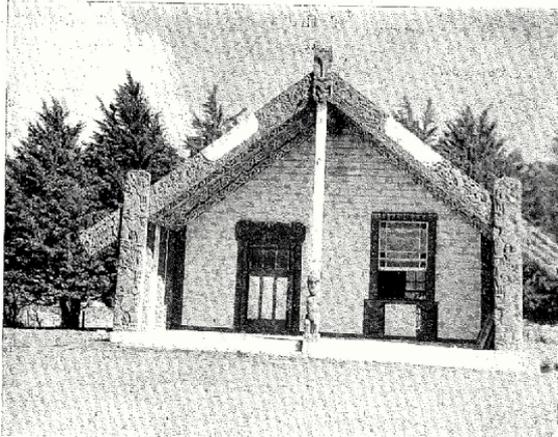
⁴ Office of Treaty Settlements (2012). Tapuika Settlement Summary. Cited www.nz01.terabyte.co.nz on 25 November 2013.

4.4.3 Te Maungarongo Report – Waitangi Tribunal

This report highlights that tangata whenua were not consulted on the works that have been carried out on the Kaituna River and the Maketū Estuary in the past, including the 1957 diversion works carried out to take the flow of fresh water away from the Maketū Estuary. Tangata whenua groups consistently emphasized to central Government and the local authorities that there would be significant impacts on the Maketū estuary which included erosion of the beach, a decline in shell fish populations, changes to the estuarine vegetation; and silting up of the estuary itself.

Tangata whenua also discussed exercising their rights to be able to self govern at an Iwi and local level for the decision making pertaining to the Kaituna River and the Maketū Estuary. However they suffered from prejudices that saw the County Councils carry out the diversion works with little regard of the impacts on the environmental change and the effects on tangata whenua groups.

5.0 Ngāti Whakaue History



C. Lindsey, photo.

Photo~2: Whakaue Kaipapa, Maketū.

This photo is of the ancestral house located at Maketū named Whakaue Kaipapa built in 1924 to accommodate the people at Maketū.

Pēpeha o Ngāti Whakaue ki Tai

Ko Tongariro te Maunga
Ko Kaituna te Awa
Ko Te Awa o Ngātoroirangi te
Moana
Ko Tāpati te Marae
Ko Whakaue, Ko Rangiuru ngā
tūpuna whare
Ko Whakaue Kaipapa te tangata
Ko Whakaue te Iwi

5.1 Ngāti Whakaue

The people of Ngāti Whakaue take their ancestral name from a past chief named Whakaue Kaipapa who was a well respected leader for the people. The Whakaue families mainly lived at Mokoia Island (a past settlement), along the southern shores of Lake Rotorua and then they journeyed into the Maketū area. A major shift of Ngāti Whakaue to Maketū came extensively in pre-european times around 1830 when there was a high demand for muskets.

Tribal warfare in the early 19th C saw the introduction of the musket. The strength of the musket was undeniable in comparison to the traditional Māori weaponry. So when the Whakaue chiefs heard that a Danish trader named Hans Felk Tapsell was interested in setting up a flax trading post in Maketū they seized the opportunity to not only claim the Danish trader but to also re-new their ancestral links with the coastal area of Maketūⁱⁱⁱ.

The Ngāti Whakaue chiefs of those times arranged a marriage between the trader Tapsell to Hineiturama a young woman of high mana (prestige), and the bloodline of Ngāti Whakaue chiefs. This marriage ensured that Whakaue would have access to the muskets and that Tapsell remained loyal to Te Arawa in particular.

Tapsell made many friendships within the Whakaue chiefly ranks; some of the ancestor names that are still relevant today:-

Te Haupapa who is remembered by the cannon that is erected beside the Arawa memorial at Maketū, Ngahuru who was killed when Te Waharoa raided Maketū Pa, Korokai II who led the assault at the battle of Te Tumu, Te Amohau who arranged the marriage of Hineiturama to Tapsell, Winiata the quiet strategist and Tohi Te Ururangi the Whakaue fighting chief who died at the Battle of Kaokaoroa (Matata) and whose daughter Ngatai married Tapsell's eldest son Retreat.

It is those Ngāti Whakaue chiefs' and others and the descendents of Tapsell and Hineiturama who have a presence in Maketū today. The kaumatua (elders) refer to this as '*ahikā*' (occupation) a term used to indicate the authority of the people to the land and natural resources.



Photo 3: Maketū Settlement in the late 19th Century⁵.

5.2 The Battle of Te Tumu

Te Tumu battle came about as 'Utu' (revenge) for the part that the people of Te Tumu Pa (mainly Ngaiterangi) carried out in aligning with Ngāti Haua led by Te Waharoa to attack and kill those in the Maketū Pa in 1836. Some of the Ngāti Whakaue that died included chiefs Te Haupapa and Ngahuru as well as family members of chief Haerehuka.

⁵ Image provided by WBOPDC.

Tapsell was fortunate in he was forewarned about the planned attack on Maketū Pa by chief Tupaea of the Ngaiterangi which enabled him to flee with his family.

After Maketū Pa was plagued; in retaliation Korokai II of Ngāti Whakaue led a Te Arawa contingent to attack Te Tumu Pa on the 5th May 1836. Those at Te Tumu Pa were taken by surprise and defeated. This conquest led to the sacking of Ngaiterangi from the Maketū area and the takeover of the coast by Te Arawa hapu (sub tribes). After a series of ongoing skirmishes that reportedly lasted up to 10 years, Te Arawa traveled to Tauranga to discuss peace. It was agreed that the Wairakei stream would be the boundary between Te Arawa and Tauranga tribes.

6.0 Kaituna River & Maketū Estuary

6.1 Kaituna River

The Kaituna River before the diversion came almost to Whakaue Kaipapa Marae. There is a small island behind the sports ground 'Te Kakaho' that is where the fresh water came up to. The people state at high tide they were able to drink the water in the estuary and when it turned low tide the water was really salty. However once the diversion and the Cut were implemented the fresh water was lost and so was the island Kakaho.

"The Kaituna River is the umbilical cord that joins the tribes of the river together. From its commencement at Lake Rotoiti to Okere Falls (Te Wairere o Okere) and onward downstream to the Kaituna plains as it meanders to the outlets at Te Tumu and the Maketū Estuary; the Kaituna River tribes are joined together through whakapapa (genealogy) and are united in their responsibility to ensure the Kaituna River is protected for the generations still to come." (D. Flavell)



Photo 4: Lower Kaituna River catchment⁶

The main reason the Kaituna River was originally diverted from the Maketū estuary was because of the flooding effects that impacted on the local communities. However

⁶ lowerkaituna.co.nz/photogallery

according to the interviews the flooding could have been controlled by other less imposing means than the diversion.

“The effects of the flooding were the main argument farmers and council put forward as to why the work carried out to divert the Kaituna River away from the Maketu Estuary as necessary. The primary beneficiaries were the farmers, landowners and developers, plus subsequently all those associated with the operation of the freezing works, dairy factory, fruit packing houses and other primary industry.” (R. Bushell).

“In the interests of encouraging land development and providing flood protection for 19,000 acres of low-lying land, 60% of which was partially or totally undeveloped, the Kaituna River was diverted from the estuary in 1957 as an interim flood protection measure. The land in the Kaituna Catchment was being developed increasingly for dairy, sheep and fruit farming and so further flood protection works were initiated. In 1973 the Kaituna Catchment Control Scheme was initiated which made provision for widening and realigning the lower Kaituna and construction stop banks along the main channel, tributaries and around the estuary” (Richmond: p42).

6.2 Maketū Estuary (Te Awa Kari o Ngātoroirangi)

The Maketū Estuary (Te Pataka o Te Arawa) is of high significance to Ngāti Whakaue. It has sustained the people since the landing of Te Arawa canoe at Maketū. A description of the kaimoana (seafood) that could be accessed from the estuary as told by Whakaue elders from past interviews carried out on the estuary before the Kaituna River diversion works were carried out in 1957.

“From the Maketū estuary we would get pipis, koterotero (sea-anemie), tuangi (cockles), flounder, pārore and titiko. At the mouth of the estuary there is a rock where we got mussels, we could also get paua, pupu, scallops kukuroa (horse mussels) and fish. Outside the estuary we use to haul fish nets from the mouth of the estuary down to Papamoa, we would catch plenty of snapper, kahawai and trevellie.” The size of the seafood was huge, which was because the water was healthy. The food bowl provided well for the Whakaue marae tables. Because we had seafood in abundance I suppose visitors expected the tables to be filled with all the beautiful seafood (kaimoana) we had in the estuary” (J. Tapsell).



Image 2: Kaimoana no Tangaroa⁷ (Food from the Sea)

“It was beautiful the estuary; all the people would come from all over to get seafood (kaimoana). We would get people from Taupo, Rotorua, Putaruru, Hamilton, not only

⁷ Image from www.flickr.com

from Maketū; the estuary could feed everyone. Everyone would gather shellfish pipi, cockles, pupu, and titiko. You could throw a line out and get fish like mullet (kaanai) kahawai, herrings, tamure and trevellie. Grey mullet use to breed in the estuary. In those days our kuia (elderly woman) and koroua (elderly male) were provided for because there was plenty of seafood to go around. As children we would spend most of our time down the estuary having fun collecting seafood building fires and cooking food (kai). I would go home late and miss out on doing my work; it would be dark when I arrived home” (P. Kerr).

Further thoughts by kaumatua (elders) when discussing the diversion:-

“We did not want the Cut or the diversion. Our old people had far reaching visions of what would happen to the Maketū Estuary. Ngāti Whakaue was never ever consulted on this matter. In those days council went straight to Government never mind what the people said. Some of our old people were council advisors, they were such eloquent speakers, beautiful speakers who were there to advise council and yet they didn’t listen and just went ahead and did it anyway” (TW. Walters).

“Both the Maketū and Waihi estuaries have been subject to diversion works. During the depression years and the World Wars the families of Maketū were heavily reliant on the estuaries to sustain the people. We had no money so the estuary provided the food for us to live. Sure there were hawkers who would sell kaimoana and whitebait in Rotorua. That’s how some of the families were able to earn an income and the kaimoana in the estuary was never under threat of disappearing.” (R. Bushell).

7.0 Cultural Heritage

7.1 *Historical Account Information:*

Ngāti Whakaue would like to see cultural finds especially koiwi (historical bones) from the rediversion project is handled in accordance with NZHPT and Ngāti Whakaue policies. Recording any new archeological finds is important to building a heritage database and history account in this area. A cultural monitor working on the rediversion project is recommended.

“The cultural heritage of these lands must be preserved and recorded for future generations. In our day Māori heritage sites were given no recognition. Today and under the RMA 1991 and NZHPT we have a different mindset to preserve such sites for the future generation, which pleases me” (T. Walters).

1. When Te Waharoa invaded Maketū Pa the invaders took Tapsell’s 12 cannons to Te Tumu Pa in 1836. Te Arawa tribes avenged the invasion by attacking Te Tumu Pa shortly after. At least five of Tapsell’s cannons were thrown in the Kaituna River and have never been recovered. (A. Matheson).
2. Tā Tapsell told of the ancestors cutting the totara logs upstream and floating them down so the coastal people here could carve waka (canoes). They would send the logs down on a spring tide. On the high land was where Tā said they were industrious in building canoes presumably the Pa site areas (M. Pittar).
3. The old people spoke of our tūpuna (ancestors) digging a channel through the twin cuts so they could take the Arawa canoe up the Kaituna River; they dug the channel with traditional tools. (L. Tapsell).
4. The lands between the Maketū railway crossing and Te Tumu are unlucky (makutu). It was the last area where cannibalism was practiced. Lots of bad things happened, and it could well be because of the mismanagement of the estuary. (M. Pittar).

5. We were still finding skulls and human bones along the coast between Te Tumu to Maketū when I was a kid between the 1950's and 60's. (L. Tapsell).
6. The land that I live on was passed down from my tūpuna (ancestor) Te Amohau who was a Ngāti Whakaue chief. He took part in the battle at Te Tumu, he also played a part in the marriage of Hineiturama a prominent chieftainess and Hans Felk Tapsell the first pakēha trader to Maketū. (B. Corbett).
7. Riparian rights from the banks to the middle of the Kaituna River were given to my father Walter Tukutahi Corbett because council neglected to consult with us on the Te Tumu diversion in 1957. Those riparian rights as I understand it still apply for me as the landowner. (B. Corbett).
8. My father had riparian rights to the Kaituna River because they, the council neglected to consult with him about the diversion works. (M. Pittar).
9. The mauri of the river and the estuary, the natural habitat that was being impacted, the food bowl (te pataka o Te Arawa) and what it meant to our people and also the disappearance of natural resources such as the paru (mud) that makes the dye for piupiu, these are all important to the cultural significance of the water. (TW. Walters).
10. We have got the minimum of seafood in the estuary today being undersized pipi, cockle. The variety and amount of food that has been lost from the Maketū Estuary because of the diversion works is enormous. (R. Bushell).
11. Te Tumu Pa was destroyed and Ngaiterangi were pushed back to the Wairakei Stream in Papamoa after the battle of Te Tumu in 1836. The Wairakei Stream is the recognised boundary between the Ngaiterangi and Te Arawa tribes⁸
12. The history of Maketū went through at least five waves of history in Maketū:-

⁸ Ngāti Whakaue ki Maketū Iwi Resource Management Plan Phase 2

- a. The landing of Te Arawa waka in 1350 AD
- b. The conquest of Rangihouhiri
- c. The musket years
- d. The flax trading years
- e. The conquest of Te Arawa

7.2 Heritage Sites Recorded

A series of ARCH maps were sourced by NZHPT to be incorporated into this assessment.

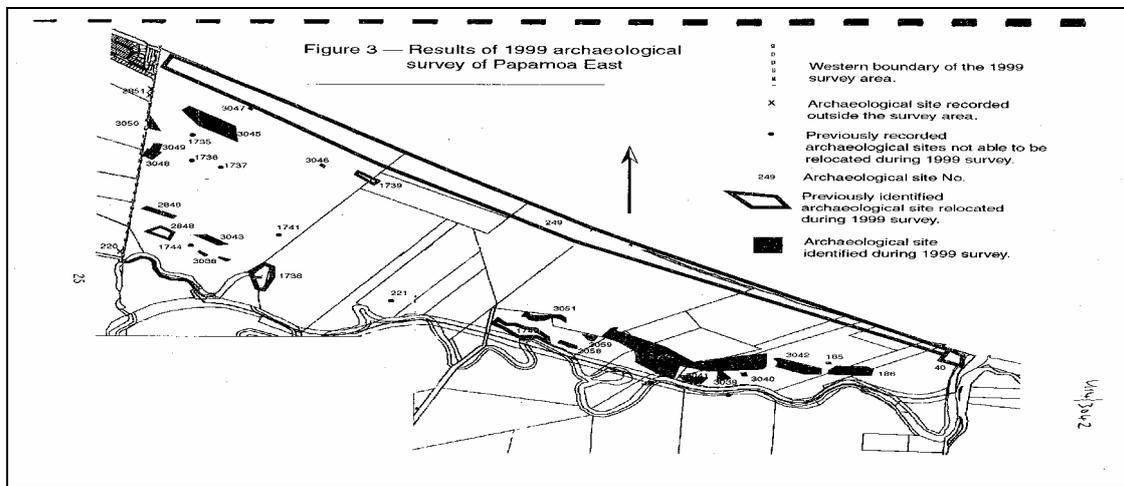


Diagram 2: Archeological Survey from Te Tumu to Papamoa East

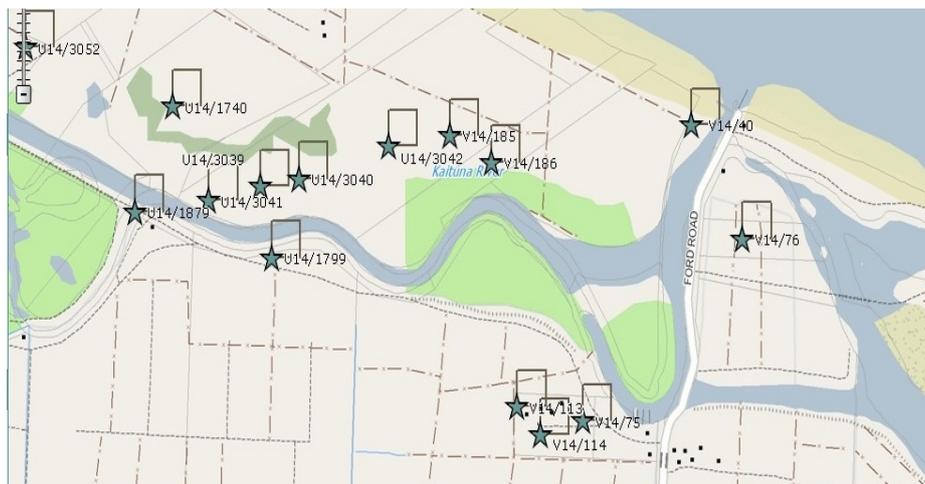


Fig 1: Lower Kaituna Catchment Recorded Archeological Sites

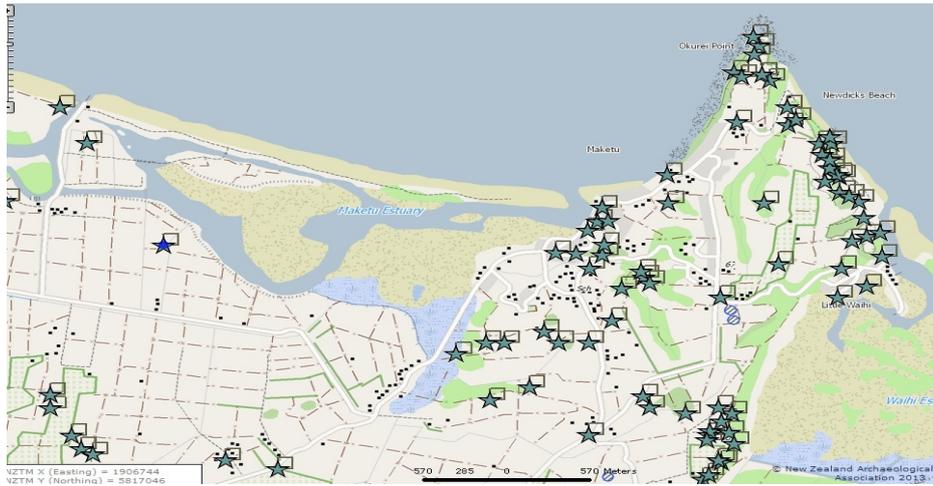


Fig 2: Maketū - Te Tumu Recorded Archeological Sites

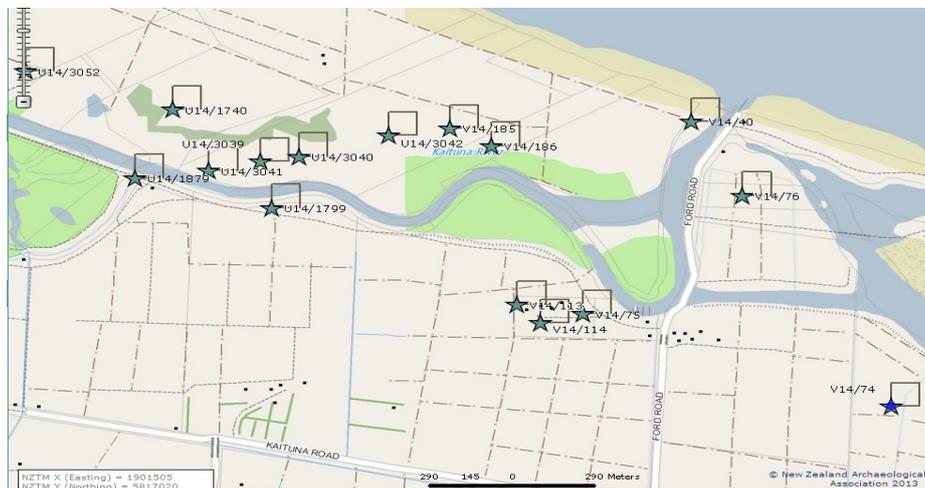


Fig 3: Lower Kaituna Catchment Recorded Archeological Site Numbers

8.0 Interviews



Photo 3: Maketū Action Group: Left Doreen Rendall, Pia Kerr, Mary Baker and Harry Jacobs.
Back: Aroha Wilkinson, Barry Wilkinson, Gordon Webb and Kevin Trelor.

A series of interviews were carried out with koroua and kuia who consider Ngāti Whakaue and in particular Maketū as their ahikā (residence of occupation). A notice was advertised in the Mai Maketū and an invitation to meet with those who wanted to contribute to the Cultural Impacts Assessment was issued. Also emails were sent to Ngāti Whakaue members who may have had different viewpoints.

1. Interview carried out with Barry and Aroha Wilkinson and Liam Tapsell on Monday 18 November 2013.

Papamoa wanted the Kaituna diversion works around the swampland. Use to be pussy willow and flax it was a natural swampland. Wetlands are marshes and reeds, swamplands are mainly willows and flax. Swamplands are natural habitats for birds and fish, good breeding grounds for water fowls. There was one bird that honks and was present before the Kaituna diversion works, it was a big bird. They drained the swampland and because they did that the bird's habitat was lost. There were lots of wetland and swamps; it was very salty where Brains wetland was located.

Before the River diversion there was no tidal life about one foot at the most was experienced, now after the diversion you get up to three or four feet. The navigational

channel was deep around the small island in the estuary where we dived. We were able to take our motored boats all the way to Papahikahawai. The channel use to be 8 feet deep at low tide couldn't get pipi at low tide, not sure if this is entirely true. Local experts whose purpose was to knock out a total diversion, is not a true record. The KRTA Report is not a true record.

Maori Economy was effected because the Maketū estuary became to shallow. The wharf moved to Tauranga long ago. The County Council who approved the 1957 diversion was more interested in dairy farming then the needs of tangata whenua.

We use to be able to fish for kahawai and mullet. We would catch lots of trevallie. Where the duck shooting maimai are located in the Maketū estuary there were extensive mud flats used to dye piupiu. That area is now a black bog two metres deep covered in sea lettuce.

Culturally the food sources have suffered for Māori; there are no whitebait stands where there use to be many of the Whakaue families fishing. The Newdick, Tapsells, Kameta, Woods, Meryl and the Reid whanau. We could fish for whitebait from anywhere in the estuary and get a feed, there were whanau whitebait stands all along the river. The river in those days started just behind the marae. Eels were everywhere, there was no need for eel weirs such as hinaki (trap), most just used a number 8 wire to spear eels. Eels are a very, very good source of Omega 3 and all the vital nutrients that were needed to be healthy. There was little suffering of diabetes and heart disease when we had an abundance of Māori kai available. When the fresh water was lost the eels suffered from a loss of habitat. This is a major cultural concern; the river diversion has caused the depletion of eel stocks and severely affected Māori health. To lose the eel which is rich in Omega 3 and an important traditional Māori food has caused major and ongoing health issues and a change of lifestyle detrimental to the people's wellbeing. Exercise for the people was going to hunt and gather kai (food). This is no longer the case. Everyone had eels, we would spear them, and they were everywhere. The diversion also affected the loss of traditional knowledge being handed down from

generation to generation such as making a hinaki, and spears, educating the younger generation on the Māori fishing calendar and traditional fishing practices.

I support option 2 because the estuary needs an increase in the volume of water flow to return it to its former healthy state. It will clear the mud and sea lettuce. Controlled with the gates they have now. The culverts are too high, and there are not enough, they have restricted the fresh water flow into the estuary. The Maketū Estuary has lost a lot of salt marshes. Spartina is taking over the estuary however spartina does not like fresh water.

Ngāti Whakaue whanau are putting up with a lot to get the fresh water back, we have to. Once it is re-diverted then we can review how we can get the water cleaned. The navigation outlet in the estuary will return over time, currently most times if you miss the tides, the boaties have to pull their boats to the ramp. Boaties can only get in and out on a high tide.

Option Two is what we support. Provided the following issues are addressed.

- a. Maximum volume of fresh water flow to the Maketū Estuary.
- b. Okere Gates controlled with the Rediversion project as the primary objective.
- c. Deep water to allow better boat navigation within the estuary.
- d. The Te Tumu culverts lowered to a height to allow maximum fresh water flow.
- e. Purchase Brain Land area that impedes on the lower Te Tumu area.
- f. Monitoring of water quality at regular intervals.
- g. Salt marsh vegetation returned.



Photo 4: Pittar Farm 1951. Flooding in the Te Tumu area⁹.

2. Interview carried out with Mike Pittar. His family farmed at Te Tumu and owned the Dairy at Maketū. Mike attended Maketū School and Te Puke High School.

I am extremely lucky that I have spent my life at Maketū. People in those days weren't rich, we milked cows, did fishing lived off the land and natural resources, and no one made big fortunes.

The old people who I refer to in this interview are Kouma, Winiata and Tā Tapsell, Winni O'Brien, Roma and Shorty Popata, Jack Pittar my father and others. They were all of the same opinion about the 1957 diversion works. The old people did not want the diversion to go through. The Maketū Estuary was the ponding area which would be affected. There was no where for the water to go, either out to sea or on the land. The diagonal drain worked; when it flooded it would flood around Waitangi to Cannen and The Landing. The rest of the land was productive in the Lower Kaituna Area. My father (Jack) had riparian rights because they put the diversion in without telling us, which affected our farm that was located at Te Tumu and backed onto the upper part of the Maketū Estuary, across from the Papahikahawai Island.

⁹ Photo from www.lowerkaituna.co.nz

Most of the lower Te Tumu area was wetlands. Papahikahawai was the higher ground but got sunk with the diversion. Jack Ford's cattle would wonder to Papahikahawai along the beach. Jack Ford use to have a big sheep farm right across the Kaituna River. The flooding was stopped by the installation of the diagonal drain and stop-banks.

Flooding occurred because the County Council did not maintain the willow trees along the Kaituna River in those days. The eastern side of the river there were willows in the river. They had to pull the willows out of the river and straightened the river loops. The water before then when it was a bad flood I can remember the floods were terrifying they came right up to our window cells; it flooded about once a each year.

In 1948-50 there was a huge land development that took place by the Government Lands & Survey. They converted lands in Rotorua upon the hills into pasture. This development meant that trees and vegetation were lost. This impacted on the flooding down the lower Kaituna Catchment, because there was no vegetation to utilize to slow down the excess water; there would be a huge deluge of water coming down into the Kaituna River from the run-off of that land development area.

The groin at the Lower Te Tumu / Kaituna River worked OK, water was going through that even the whitebait could get through. The moment they blocked it off completely that's when it really sealed it, the Maketū Estuary had no water flow going through, so the water was stagnant and it stunk. The diversion was an engineer's mistake to keep the farmers happy. It's that mistake we have had to live with all these years.

The Okere Gates control the flow of water coming down from the Rotorua Lakes which does help now. Some of the pollution comes from the lakes but the majority of the pollutants come from the local farmlands according to Regional Council tests and them not fencing off the stock from the waterways.

Maketū use to have a small fish processing run by the Kennedy's. Bill Reid would take pipis by the sack loads, no one bothered because there was so much kaimoana (seafood), plentiful for everyone. From the inner harbour we could get snapper, trevelli,

kahawai would catch them at the back of the Pittar farm. We also had a 30 foot yacht that we could sail down the Maketū Estuary no trouble, the water was that deep.

Vegetation included lots of rushes and reeds good for the whitebait they would sit on the vegetation. We could see the top of the water shimmering with whitebait in those days we would catch them in 4 gallon tins. Tā and Taka Tapsell had a stand behind our farm. Massey Newdick was opposite with Bill Reid, they would come up from Maketū on their boat.

Option two is what I like with some alterations:

- a. Remove the culverts.
- b. Close Te Tumu Cut so the water volume flows through to the Maketū Estuary.
- c. Dredge the lower Te Tumu Area of sand and silt build up. Tangata whenua can sell the sand or utilize the sand in other areas of Maketū.
- d. Purchase Brain land area that impedes on the lower Te Tumu area.
- e. More monitoring control of farmers discharges.
- f. Riparian and wetland planting is necessary but already part of the plan.

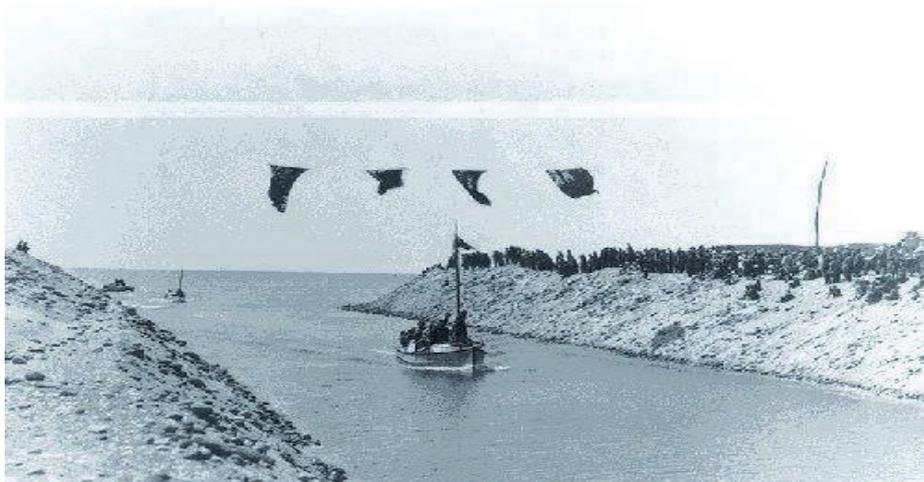


Photo 5: Official Opening of Te Tumu Cut – 3 November 1957

3. Interview carried out 24 January 2014 with Boy Corbett. Owner / operator of Boys Backpackers located on ancestral lands at Te Tumu.

I am an affected party of the re-diversion that they are proposing. I own the river bank where my land is located between the Titchmaster and Brain Farms. My father Walter Tukutahi Corbett, he had riparian rights from the river bank to half way across the river. I am presuming those riparian rights have been handed down to me as the legal owner of a 3.45 hectare of land that remains in my family and that has been handed down through the generations from Ngāti Whakaue chief Te Amohau, who was my fathers mothers ancestor.

My parents lived on our whanau (family) lands in Maketū. My parents used our homestead as a place for the world war veterans to stay. Some of the veterans were dispossessed of their lands when they returned from the war. So they would stay with my parents until they could get themselves on their feet.

I came to Te Tumu and built out here 35 years ago. The land has been in our family for generations. Before I moved out here the land was swamplands with lots of weeping willows. I got a job clearing the willow trees off the banks. When we cut the trees down they would sometimes get stuck in the middle of the river like a beaver dam, so there was a big buildup of willow logs. We would clear it by putting some sticks of dynamite in the centre and blowing the trees up. The logs would then float out to sea. The stumps we would leave to keep hold of the banks and to stop erosion. The scenery of the Kaituna River banks was beautiful the willows, the water cress growing, plenty of eels and whitebait. I would take my kids on the dinghy and they would pick blackberries growing along the river banks, the berries were as big as a golf ball.

In the past the Kaituna River was part of the Maketū Estuary food bowl, it was how we lived. There were many, many whitebait stands along the river and I still remember who and where each stand was. It didn't matter where your stand was, the people still went home with a tonne of whitebait; we had kerosene cans full in those days. Many of the

families in Maketū earned an income from whitebaiting and fishing. We use to get around thirty cents a pound. At the dive board is where we would catch the kahawai.

The Maketū Estuary was deep. Ships went as far as Cannens Landing, that's located at Waitangi. The first outboard motor to come into Maketū was an Angzani. Everyone would row in a Klinka boats. Before the diversion we could navigate out the mouth no trouble to go fishing, now you have got a window of around 5 hours, leave on the incoming tide and then you have to be back before the outgoing tide.

The historical battles along the beach in the past we were still picking up skulls when we were kids, we were told to leave them where they lay and to rebury them if they were unearthed.

There is a stench from the nearby farms that I've put up with, my neighbours also put up with people coming and going from my place. Culturally the pollution from the farms going into the Kaituna River Catchment is not appropriate; there can be improvements to the effluent ponds and to the monitoring of discharges. What can you do when they have the proper consents from councils? For Māori it's about fresh water and a clean environment first. But other people in business don't think like that. It's only during recent times that councils and businesses are starting to understand that to be sustainable you have to look after your environment and that includes the rivers, streams and the sea.

I am positive about the re-diversion and I want to suggest the following:-

- a. Regional Council to consult with me.
- b. The river banks that are part of my property are reinforced before the rediversion work commences.
- c. Effluent ponds close to the Kaituna River are improved. And a definite distance between the river and the livestock.
- d. Discharge consents into the Kaituna River are recalled if no mitigation is carried out on adverse effects. Regular monitoring carried out.

- e. The Maketū Estuary navigation channel to allow boats passage to and from the boat ramp is improved.



Photo 6: A floating bridge across the Kaituna River in the 1930's¹⁰.

4. *Interview carried out 4 February 2014 with Ray Bushell. Kaitiaki (Guardian) of the Kaituna Wildlife Management Reserve. Recognised Queens Service Medal in 2013 for his dedicated work in wetlands and environmental management.*

We do not want the bigger body in Rotorua having a greater say in controlling the waterflow at the Okere Gates. Nothing should impact on the attempt to put things right down here in Maketū. Maximum water flow is what is needed from the Okere Gates to the Maketū Estuary. The control of the Okere gates is important in ensuring we have the maximum flushing water volume required in the Maketū Estuary.

We fought against the Okere Gates both TRONWkM and the Maketū Community Group for the Environment. We wanted the community to take charge. We did not want 'paru' (dirt) from the Rotorua Lakes area impacting on us down here, neither did we want them controlling the Okere gates.

A mixture of wetlands, swamps and marshlands is required for the habitats in the Maketū Estuary to return. Marshland vegetation (salt marshes) consist of certain

¹⁰ Photo taken from www.lowerkaituna.co.nz.

species in the estuarine waters. The vegetation under the water is important in the salt marshes. For example zosteria (eel grass) grows under the water, it feeds the eels, crabs, echid worms. They in turn are sought after by the birds such as the Kerlew eats the worms, that bird has disappeared from the estuary. We have the minimum birdlife and marine life living within the Maketū Estuary currently because of the historical decisions made in diverting the Kaituna River away from the estuary in the past.

The rediversion is the main priority for Ngāti Whakaue. Culturally it is about sustainability of the Maketū Estuary. The food sources that have been lost is enormous, man has interferred with nature, the salt marshes and the ecosystems that lived within the estuary.

We should be involving politics because it was the politicians that did this they were involved in the decision making. The local farmers and the councils need to be held responsible and accountable for their actions. Currently we have to take a photo before the regional council can do anything about discharges to the waterways. Why not have the local farms monitored and carry out regular visits to teach the farms and orchardists on sustainability and utilising their land for the betterment of all not just their income.

The national policy statement for freshwater culturally supports 'Te Mana o Te Wai' well for us here it is 'Te Mana o Te Awa o Ngātoroirangi' (The prestige of the Maketū Estuary). The value of how our ancestors thought about kaitiakitanga (guardianship) of the estuary and looking after their food sources, simple really, they knew life came from fresh water so you have to value it and look after such a resource.

We want a 100 percent flush which I doubt we would get. The maximum fresh water flush is required and we should be supporting the Option that provides that. Option 2 provides around 78% if that is the maximum we can get than that is the option we should be choosing.

In our days the pollution was no where near as intensive as it is today. My grandfather who lived over 70 years ago would say *"farm on the hilltops but don't farm on the sides*

near the river, we want to ensure that the ecology lives to feed us.” That’s how simple it was.

I am positive about the re-diversion and I would like to see the option that provides the maximum water flow into the Maketū estuary. I suggest these cultural impacts highlight for tangata whenua the following:-

- a. Control of the Okere gates to maximize the volume of fresh water to the Maketū estuary.
- b. Maximum flushing water volume entering the Maketū estuary by closing off Te Tumu Cut and lowering the Te Tumu culverts.
- c. A report on the 167 discharge consents into the Kaituna River, the level of contamination each consents discharge and the accumulated effects of the discharges to be reported to the tangata whenua groupings.
- d. The Rediversion Project which includes the Kaituna and the Maketū Estuary submitted into the National Policy Statement (NPS) – Freshwater.
- e. ‘Te Mana o Te Awa o Ngātoroirangi’ to be part of the NPS – Freshwater strategy.
- f. The reclamation of estuarine margins to farmland investigated by Council.
- g. Marshland vegetation recommended although already in the strategy.

9.0 Mitigation of Effects

9.1 Riparian Strategy

The Kaituna River and Maketū Estuary strategy already has a place for sub-regional wetland area which has the support of Ngāti Whakaue. However we want to emphasize that the Maketū Estuary requires a mixture of wetland, swampland and salt marsh planting to take place.

“Wetlands are important for improving water quality. They are able to directly improve other ecosystems by absorbing many of the impurities that flow into the wetland. Their role is similar to that of our kidneys, they both help control water flow and cleanse the system. Wetlands act like giant sponges. They absorb water during heavy rain or snow melt and release the water gradually. This reduces flooding and maintains downstream water flows and ground water levels during periods of low rainfall” (Department of Conservation. Maketu Estuary Restoration Strategy p.6)^{iv}

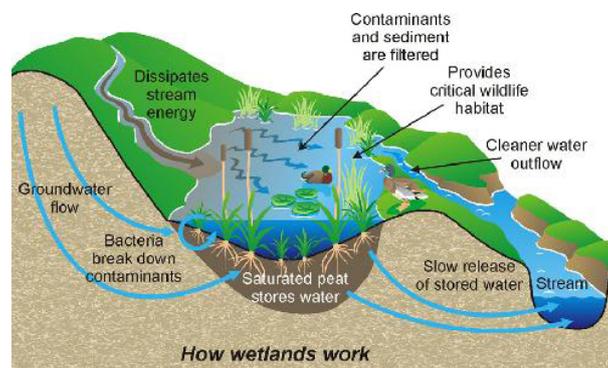


Diagram 2: Wetland Usage

This diagram shows how nature can help cleanse the water naturally and at the same time separate the contaminants before they enter into a waterway.

9.2 Swamps

Swamps are the most fertile type of wetland. They receive much of their water as runoff from surrounding land which provide are rich in nutrients. Swamps are a mixture of decomposing plants matter (peat) and soil. They are very wet so there are often

areas of shallow water. Swamps may be the most common wetland left but most have been drained and cleared than any other type of wetland.



Photo 7: Swampland Area

Swamps are home to a diverse range of animals and plants that cannot live and grow anywhere else. Swamps act as filters and purifying agents for streams and rivers, improving the water quality and filtering out nutrients and sediments from run off¹¹. Encouraging farmers in the local to create swampland may will be a worthwhile asset investigating.

9.3 Salt Marsh areas

Salt marshes play a large role in the aquatic food web and the delivery of nutrients to coastal waters. They support terrestrial animals and provide coastal protection. It is a coastal ecosystem in the upper coastal inter-tidal zone between the land and open salt water. It is dominated by dense lands of salt tolerant plants such as herbs, grasses and or low shrubs. The Maketū Estuary does have some areas where the salt marsh areas are still visible.



Photo 8: Marshland area

¹¹ Cited www.wetlandtrust.org.nz on 28 February 2014.

Salt marshes have a low topography with low elevations across a wide area. In the past salt marshes were perceived as waste lands as were swamplands and were subjected to land reclamation for agriculture causing losses of biodiversity¹².

¹² Cited en.wikipedia.org on 28 February 2014.

10.0 Recommendations

10.1 *Recommendations to Consenting Authority (Council)*

The recommendation from Ngāti Whakaue ki Maketū hapu are that the Kaituna River / Maketū Estuary consent be approved with the following conditions:

- i. Ngāti Whakaue would like to see Regional Council improve effects of the high nutrients and high bacteria entering the river and estuary. The well-being of the hapu who are dependent on the food bowl, we strongly recommend that the Kaituna River becomes a priority Catchment for implementing the National Policy Statement - Freshwater.
- ii. There are 167 dairy farms in the Kaituna Catchment. All dairy farms should be required to achieve lined effluent ponds, discharge quality to meet certain expectations, with ongoing monitoring conditions.
- iii. A condition to recall approved consents if applicants do not carry out mitigation measures such as fencing off stock from the waterways.
- iv. A definite distance is put between the Kaituna River and Maketū Estuary and livestock. A boundary of land two to five meters permanently fixed.
- v. A continuation of water into Te Tumu and the redirection to return more fresh water to the Maketū Estuary. A minimum flow of no less than 78% is required.
- vi. A navigable channel with a water depth that allows fishing boats to be able to depart and return to the Maketū Estuary ramp on both tides.
- vii. The creation of a sub-regional wetland that supports a mixture of wetland, swamps and salt marsh vegetation.
- viii. Control and operation of the Okere gates in a manner that maximizes the fresh water flow to the Maketū Estuary. A review of the water pulses is required. The flushing water volume is expected to flush out the pollutants in the Maketū estuary.
- ix. Review of the water take consents allocated from the Kaituna River.
- x. Discharge consent applications to the Kaituna River should show the intention of the landowner to mitigate the effects of discharge. We recommend discharge goes firstly through swales and wetlands for minimal impact on the waterways.

- xi. A definite project management time line set for the Rediversion project from start to finish.
- xii. Earthworks monitoring are carried out by Ngāti Whakaue monitors and facilitated by TRONWkM.
- xiii. A riparian management strategy is developed with TRONWkM consultation and input.
- xiv. An ecology report with qualitative data that includes water quality is carried out on the Kaituna River and Maketū Estuary before the rediversion works commence and at least one year after. The findings are made available to TRONWkM.

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Interviews recorded

- Te Wano Walters, Richard Tapsell, Piatarahi Kerr, Ray Bushell, Barry Wilkinson, Aroha Wilkinson, Liam Tapsell, Mike Pittar and Boy Corbett.

Appendix One

Glossary of Maori Words and Abbreviations

Maori	English
Ahikā	Origin continuous long occupation
Hapu	Sub Tribe
Hinaki	Trap
Io	Supreme Being
Iwi	Main Tribe
Kai	Food
Kaimoana	Seafood
Kaitiaki	Guardian
Kaitiakitanga	Guardianship
Kanohi	Face
Kaumatua	Elder (Male or Female)
Koha	Gift
Koiwi	Bones
Kotahitanga	Unity
Kuia	Elderly woman
Koroua	Elderly male
Mana	Authority or prestige
Manākitanga	Cooperation
Mahinga Kai	Traditional food sources
Makutu	Curse
Mana Whenua	Customary authority exercised
Mauri	Essence of Life
Pākeha	European Person
Paru	Mud or Dirt
Pataka	Food store or larder
Pēpeha	Ancestral genealogy
Pipi	Shellfish variety
Pupu	Shellfish variety
Rangatiratanga	Authority Rights
Tangata Whenua	people of the land
Tikanga	Maori customary values and practices

Titiko	Shellfish variety
Tohunga	High Priest—Expert in a given field
Tuangi	Shellfish variety
Tūpuna	Ancestor
Utu	Revenge
Wai	Water
Waiata	Song
Wairuatanga	Respect
Waka	Canoe
Waharoa	Gateway
Whanau	Family
Whakapapa	Family Tree/Lineage
Whaikorero	Oratory
Whakatauaki	Proverb

Appendix Two

Methodology

In preparing this cultural impact assessment the following methodology was carried out.

Task	Description
1	Hui and interviews with kaumatua who were impacted by the re-diversion and have different stories:- Participants were Barry Wilkinson, Aroha Wilkinson, Liam Tapsell, Te Wano Walters, Mike Pittar, Ray Bushell and Boy Corbett.
2	Advertisement in Mai Maketū informing the Hapu of the Cultural Impacts Assessment writing.
3	Open forum held at the Maketū Community Centre on Wednesdays 18 th Dec 13.
4	Desktop Literature: Research carried out on:- Treaty of Waitangi Claims – Statutory Acknowledgements Reviewed; Iwi Resource Management Plans & Environmental Plans lodged with WBOPDC staff and Regional Council; Archeological Sites researched with NZHPT Poutama Unit; Maungarongo Report; Wetland Research.
5	Field Research: Site Visit of proposed Rediversion Area; Interview with Boy Corbett owner of Uncle Boy’s Place Backpackers.
6	Development of assessment framework: The majority of the assessment is based on the recommendations made by Ngāti Whakaue hapu feedback and the elders that were interviewed.
7	Drafting Report presented 30 December 2013.
8	Final draft to client for comment.
9	Final Draft Report to Regional Council 3 March 2014.
10	Presentation to Ngāti Whakaue ki Maketū 10 March 2014.
11	Feedback included in this assessment.
12	Ngāti Whakaue ki Maketū Cultural Impacts Assessment lodged 11 March 2014.