

Cultural Values Assessment

Prepared for Kaha Ake Matamata
on behalf of
Raukawa Charitable Trust, Ngāti Hauā Iwi Trust and Ngāti
Hinerangi Trust



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1. He Kupu Whakataki / Introduction

A Cultural Values Assessment (CVA) was previously prepared for Calcutta Farms Ltd (Calcutta) on behalf of Ngāti Hauā Iwi Trust and Ngāti Hinerangi Trust. The CVA related to master planning which was undertaken by Calcutta for a 230ha site spanning from Tauranga Road (State Highway 24) on the north east boundary to Banks Road on the south west boundary in Matamata. Calcutta subsequently obtained subdivision consent from Matamata-Piako District Council (MPDC) for Stage 1 of the Maea Fields development, as well as resource consents from MPDC for earthworks and from Waikato Regional Council (WRC) for earthworks and stormwater discharge covering all of the Residential zoned land (i.e. the Stage 1-3 development). Calcutta has commenced construction of the Maea Fields Stage 1 development.

KA Matamata Ltd (Kaha Ake) has recently purchased approximately 21.7ha of land off Calcutta within the master plan area that was covered by the previous CVA. The land that Kaha Ake has purchased includes approximately 13.1ha of Residential zoned land which it proposes to subdivide as Stages 2 and 3 of the Maea Fields development. The other 8.6ha is within a Future Residential Policy Overlay area and will be subject to a future plan change and/or resource consents.

This CVA relates to Kaha Ake's proposed Maea Fields Stage 2 and 3 subdivision. It follows a site visit in March 2023 and is in response to future subdivision consent applications being made by Kaha Ake pursuant to Section 88 of the RMA.

1.1 Kaupapa / Purpose

The purpose of this CVA is to ensure the principles, significant values and issues of Ngā Iwi are articulated, acknowledged and understood in response to the Kaha Ake development in Matamata, and to ensure any future resource consent applications apply a cultural, environmental and partnership approach to avoid, remedy and mitigate matters important to Ngā Iwi.

The report specifically deals with the site in relation to environmental and heritage values within the area.

Furthermore, this CVA aims to:

- Provide a description of the history, cultural values, interests and associations of Ngā Iwi;
- Reaffirm statutory obligations;
- Ensure that aspirations, potential issues, and values are identified and documented in relation to future consenting processes;
- Identify issues and opportunities for the incorporation of iwi values through an analysis of objectives and policies outlined in the Ngāti Hauā Environmental Management Plan and Raukawa Environmental Management Plan;
- Understand the actual and potential adverse effects on the cultural and environmental values in relation to future consenting processes;
- Identify how relationships between Ngā iwi, their culture, ancestral land, water, sites, waahi tapu and other tāonga might be affected by development;
- Outline recommendations to mitigate cultural and environmental concerns; and

- To assess whether the principles of the Treaty of Waitangi and relevant settlement acts are affected by the Kaha Ake proposal.

1.2 Nga Whakaritenga / Methods

The preparation of this report primarily involved a review of existing information received from Kaha Ake complimented with communications from members of Ngā Iwi. This CVA report has been prepared in accordance with the information researched and the feedback received from the aforementioned sources.

Further detail of the process for preparing this CVA includes:

1. A review of the previous CVA prepared for Calcutta;
2. A review of background information regarding the Kaha Ake subdivision plans;
3. A site visit with representatives of Kaha Ake, Ngāti Hauā Iwi Trust, Ngāti Hinerangi Trust and Raukawa Charitable Trust;
4. Discussions with Kaha Ake's planning consultant (Monocle);
5. A review of sources of information regarding Ngāti Hauā, Ngāti Hinerangi and Ngāti Raukawa's history;
6. A review of the Waikato Tainui Iwi Environmental Management Plan;
7. Understanding issues and opportunities for the incorporation of iwi values through an analysis of objectives and policies outlined in the Waikato Tainui, Ngāti Hauā and Ngāti Raukawa environmental management plans and other relevant documents;
8. CVA is completed and sent to General Managers of the three iwi.

1.3 He Whakaaturanga / Description of the Project

The proposal involves subdivision of Stages 2 and 3 of the Maea Fields development.

The proposed Stage 2 subdivision involves 70 residential lots, public roads and a drainage reserve which will be used for stormwater management and recreation.

The proposed Stage 3 subdivision involves a further 101 residential lots and public roads.

Both subdivision stages will be serviced by public water supply, wastewater and stormwater networks, as well as electricity and telecommunications. The main access to the subdivision will be from an extension of Tototoko Parade.

Kaha Ake has advised that it intends to apply for subdivision and land use consents from MPDC under the Matamata-Piako District Plan. It does not expect to require any additional consents from WRC under the Waikato Regional Plan and is likely to rely on the existing earthworks and stormwater discharge resource consents obtained by Calcutta.

2. Mana Whenua

This section provides an important reference to who mana whenua are in relation to the CFL and wider Matamata District area. It reiterates the inextricable link of Ngāti Hauā, Ngāti Hinerangi and Ngāti Raukawa to the rohe.

Mana whenua refers to the mana or ‘authority’ held by an iwi, hapū or whanau over the land, territory and/or resources of a particular area. The Resource Management Act 1991 provides that ‘mana whenua’ means customary authority exercised by an iwi or hapu in an identified area. This authority is passed down through whakapapa (genealogy) and is based on the settlement and occupation of, and continued use and control of natural resources within, an area. Mana whenua is also used to describe the people who hold this authority, and who are also considered the kaitiaki (guardian/caregiver, steward) of their area or takiwā.

In that regard, we are mindful of the importance of relevant settlement statutory plans and policy and the processing of resource consents. Iwi must have an integral and governance level role. We must see our values expressed in the Plan and we must have a seat at the decision-making table as the rightful Kaitiaki.

2.1 Ngāti Hinerangi Iwi

Ngāti Hinerangi today comprises the descendants of Kōperu, the founding ancestor of Ngāti Hinerangi. Other important descent line from Kōperu come through primary Ngāti Hinerangi hapū which include Ngāti Tokotoko, Ngāti Te Riha, Ngāti Tangata, Ngāti Whakamaungārangi, Ngāti Kura, Ngāti Tamapango, Ngāti Tāwhaki and Ngāti Rangī¹

The main marae of Ngāti Hinerangi are Te Ohākī, Hinerangi Tāwhaki, Tangata and Tamapango.

According to Ngāti Hinerangi oral tradition, Koperu was a 10th generation direct descendant of Hoturoa, the commander of the Tainui waka. The father of Koperu was Tamapango. The father of Tamapango was Uenukuterangihoka who was the son of Whatihua. The father of Whatihua was Tawhao, the paramount chief of Tainui. Koperu was born in Whaingaroa (Raglan) and grew up in the Kawhia region in about the mid- 1500s. Koperu and his people were part of the Tainui eastward expansion into the eastern Waikato and Tauranga Moana regions. Koperu married Moanawaiwai and they had three children: a daughter, Tūwaewae, and two sons, Tuakere and Pūtangimaru.

Tūwaewae married Tamure, the son of Taunga-ki-te-Marangai, a Tainui chief and a Te Arawa chieftainess, known as Hinerangimarino. The tribe shortened the name of Hinerangimarino calling themselves Ngāti Hinerangi, to establish their separate and unique cultural identity from other neighbouring tribes.

Tokotoko, Te Riha and Tangata, were the sons of Tūwaewae and Tamure. Ngāti Hinerangi oral history records they completed the expansion of the tribe in Tauranga and the eastern Waikato including the Kaimai Range started by their grandfather Koperu. The three grandsons consolidated the expansion by Koperu with the occupation of the land.

Ngāti Hinerangi tradition states that Koperu and his descendants occupied lands in Matamata and Tauranga Moana. This resulted in the establishment of the Ngāti Hinerangi customary tribal territory known as Te Rohe o Koperu. It extends from the Matamata region in the west, north to Manawaru then to Waipuna, from Waipuna eastward to Waiorongomai south of Te Aroha then to the Tauranga Moana, following the coastline south to the Wairoa River in the south-east, then west to Hinuera, from Hinuera to Te Tapui in the south west and north to Peria near Matamata. The sacred maunga of Ngāti Hinerangi include Pukekohatu, Wahine Rock (which Ngāti Hinerangi call Nga Tamahine e Rua), Motutapere, Mount Eliza, Te Hanga, Waianuanu, Te Weraiti, Whenua a-Kura, Te Ara Pohatu and Te

¹ Ngāti Hinerangi Deed of Settlement 2019

Tapui. The major ancestral rivers are Waihou, and Te Wairoa. The sacred waterfalls are Te Wairere and Te Ariki.

From the deed of settlement and whakapapa connections to the area, Ngāti Hinerangi maintains that it has an unbroken link with the whenua, wai and environment within its boundaries including Matamata area in which the proposed development will occur.

2.2 Ngāti Hauā Iwi

Hauā is the eponymous ancestor of Ngāti Hauā. His father Koroki married Tumataura, daughter of Wairere, and had two sons, Hape through whom Ngāti Koroki Kahukura descend; and Hauā from whom Ngāti Hauā descends. Whilst Ngāti Koroki Kahukura remained in the Maungatautari area, Ngāti Hauā encompassed the lands and waters within the east and north of Maungatautari, in particular Tamahere, Tauwhare, parts of Hamilton City, Morrinsville up to Te Aroha across the Kaimai ranges into Matamata and Hinuera.²

The historical description of the Ngāti Hauā area of interest can generally be associated with the location of maunga. These maunga are Taupiri, Maungatautari and Te Aroha. The following tauparapara acknowledges our maunga and other iwi and hapū who straddle the boundaries of Ngāti Hauā. Namely Ngāti Hinerangi, Ngāti Paoa, Ngāti Mahuta, Ngāti Wairere, Ngāti Raukawa, Ngāti Tamaterā and Ngāti Koroki Kahukura. It is generally accepted that Ngāti Hauā occupies the space in between the maunga.

Ngāti Hauā kaumātua Eru Kaukau describes the historical geography of Ngāti Hauā in the following tauparapara:

Titiro mai ngā kohatu o Ngāti Hauā

Mai Te Aroha Maunga mai i te raki, tera Tamatera nga kaitiaki

Titiro ki te rawhiti, Ngāti Maru tera

Tona korero mai Te Aroha ki Katikati ki Ngā Kuri a Whareī ki tikirau

Te Hauāuru mai Te Aroha ki Taupiri, tena a Ngāti Paoa me Wairere

Titiro mai ki te tonga Te Aroha ki Wairere, tena a Ngāti Hauā e mihi mai nei

Titiro ki Wairere ki Maungatautari

Ka huri ahau ki te patetere ki Raukawa ki te Ihingarangi ki Ngāti Koroki nga kaitiaki tena o tena maunga

Engari, titiro ki Maungatautari ki te raki ki Taupiri e ngunguru e mihi mai nei

gāti Hauā i waenganui ko tona korero he piko, he taniwha te maunga o nga KiingiKo wai tou Atua"

Look to the mountain rocks from te Aroha to the north.

I see the hapu of Tamaterā tangata whenua, tangata kaitiaki.

² Ngāti Hauā Deed of Settlement 2013

Look to the beginning of the sun to the east, Ngāti Maru, Ngāti Pukenga from Te Aroha to Katikati as tangata whenua and kaitiaki, from the howling dogs of Te Arawa.

Look from the west, from Te Aroha to Taupiri, Ngāti Paoa, Ngāti Wairere.

Look to the south Te Aroha ki Wairere. Ngāti Hauā we greet you within.

Look to the western side from Wairere to Maungatautari amongst our neighbours Te Arawa, Mataatua, Ngāti Raukawa Te Ihingarangi o Ngāti Koroki.

The Ngāti Hauā Area of Interest spans from Te Aroha, southeast along the Kaimai Range to Te Weraiti; southwest to Maungatautari; northwest to Te Rapa, eastward to Mangateparu and then back to Te Aroha. Five marae are located within the heart of our rohe.

The rohe is largely defined by our significant landmarks, predominantly our maunga (mountains). These are also referred to as 'nga kohatu whakatu mai te rohe o Ngāti Hauā' or 'the rocks that establish the territory of Ngāti Hauā'. Ngāti Hauā kaumātua Eru Kaukau described the historical geography of Ngāti Hauā in this tauparapara which acknowledges our maunga and whanaunga iwi and hapū with whom we border:

Ngāti Hauā descend from Hoturoa, the captain of the Tainui waka. Hauā is the eponymous ancestor of Ngāti Hauā. His father Koroki married Tumataura (daughter of Wairere) and had two sons, Hape and Hauā, from whom Ngāti Koroki Kahukura and Ngāti Hauā respectively descend.

Ngāti Hauā maintains that it has an unbroken link with the whenua, wai and environment within its boundaries including Matamata area in which the proposed development will occur.

2.2.1 Ngāti Hauā Environmental Management Plan

Te Tāmata Ao Turoa o Ngāti Hauā is a living document and will continue to evolve to meet changing circumstances. It is a process to ensure environmental values, aspirations and concerns are incorporated into local and national decision-making processes. An assessment of the cultural values and issues of the area surrounding the proposal is well summarised by Te Tāmata Ao Turoa o Ngāti Hauā states that:

“Ngāti Hauā seeks to actively participate in resource management policy development, decision making and implementation at the local, regional and national levels.”

Mana motuhake, rangātiratanga are key concepts underpinning how Ngati Haua exercises 'kaitiakitanga'. Through these concepts we demonstrate our authority of kaitiakitanga over the environment and its resources. They enable us to protect, enhance, restore and utilise natural and physical resources appropriately. An explanation of Kaitiakitanga is given below.

The term 'tiaki', whilst its basic meaning is 'to guard' has other closely related meanings depending upon the context. Tiaki may therefore also mean, to keep, to preserve, to conserve, to foster, to protect, to shelter, to keep watch over.

The prefix 'kai' with a verb denotes the agent of the act. A 'kaitiaki' is a guardian, keeper, preserver, conservator, foster-parent, protector. The suffix 'tanga' added to the noun (ie kaitiakitanga) means guardianship, preservation, conservation, fostering, protecting, sheltering.

‘Kaitiakitanga’ is defined in the RMA as guardianship and/or stewardship. Stewardship is not an appropriate definition since the original English meaning of stewardship.

2.3 Raukawa Charitable Trust

Raukawa Charitable Trust plays a crucial role in fostering the cultural heritage and development of the Raukawa hapū and marae in the area. They collaborate with local authorities, organizations, and businesses to ensure the interests of the Raukawa people are represented and respected.

Additionally, the Raukawa Charitable Trust engages in projects related to land and resource management, education and training, health and social services, economic development, and cultural preservation. Through these initiatives, the trust contributes to the overall well-being and prosperity of the Raukawa people in Matamata and the wider region.

2.3.1 Raukawa Environmental Management Plan

Te Rautaki Taiao a Raukawa is a statement of Raukawa issues, aspirations, and priorities in relation to the environment. It provides a statement of Raukawa values, experiences, and aspirations pertaining to the use and management of the environment. It is a living and practical document that will assist Raukawa to proactively and effectively engage in and shape: current and future policy, planning processes, and resource management decisions. The Plan does not usurp or undermine the rights of Raukawa marae and hapū to engage in the resource management processes or develop their own plans.

Underpinning the Plan is the acknowledgement that people are inextricably linked to the environment. The social, cultural, environmental, and economic well-being is dependent on the welfare of the environment – first and foremost we must acknowledge and protect the natural environment and uphold the values, mātauranga, and tikanga of tūpuna.

3. Cultural and Environmental Recommendations

This section provides an overview of the cultural and environmental issues in relation to the Maea Fields Stage 2 and 3 subdivision. It is important to look at the environmental issues and concerns to interconnected wider rohe. While cultural/archaeological sites that have been destroyed or damaged by land use change/agricultural development and are not easily recognisable, this does not diminish the historical or cultural importance of the Matamata location.

3.1 Kaitiakitanga

Ngā Iwi have the right to determine what is significant in terms of respect of natural and physical resources and other taonga within its tribal boundaries.

Primary agricultural production is a significant source of nutrient discharges that ultimately reach Mangawhero. Ngā iwi encourage land use change from high nutrient output agricultural production activities to much lower nutrient output activities as provided in subdivision developments.

Ngā iwi emphasises the importance of healthy uncontaminated water throughout the Matamata rohe. Waiora is the water of life, the purest form of freshwater that gives and sustains life and can rejuvenate damaged mauri. Mauri is the life force that regenerates and binds the physical and spiritual elements of resources together.

Biodiversity is integral to Ngā Iwi. Its value cannot be over-estimated, and it is interwoven with many of our traditional values and practices.

Recommendations and outcomes sought:

- Landscaping design that reflects cultural perspectives, ideas and materials.
- Where applicable, use of indigenous plant species as street trees, in open space and reserves.
- Support for the proposed vegetated and constructed raingardens, soakage park and/or other forms of treatment and Eco-sourcing of plants from within the Waikato basin.
- Support development of the proposed reserve area for storm water treatment design.
- Support cultural harvest and long-term utilisation of natural resources within the subdivision.
- Ensure that the future resource consent applications provide an appropriate summary of the engagement undertaken Ngā Iwi as well as the issues (and potential remedies) identified in this CVA.

3.2 Heritage

Until recently, the site has been used for dairy farming and large scale market gardens, that in the past could have contained middens /rua or pits and sand borrow.

During discussions with kaumatua, it was noted that many of the pits may have long been ploughed. Recent earthworks associated with the Stage 1 subdivision may have also disturbed the original soils. However, there may be sub-surface archaeological evidence.

Recommendations and outcomes sought

- That an accidental discovery protocol (ADP) be implemented, with appropriate identification of Ngāa Marae representatives, as part of any consent granted/or work undertaken;
- That any contractors involved in earthworks be given appropriate guidance on Ngā Iwi tikanga and protocols including an understanding of the ADP which may be delivered by a mana whenua representative or designate;
- That cultural monitors be involved at the project inception / construction phase of the project;
- That further discussion and involvement of Ngā Iwi representatives be undertaken in relation to the detailed design of any landscaping within the Stages 2 and 3 subdivision. Ngā Iwi generally supports the preliminary landscape strategy which was presented to Norm Hill by the Applicant on 5 May 2023;
- That Kaha Ake work in-conjunction with Ngā Iwi to develop a naming strategy, including branding, names for specific spaces, features and areas and an overall commitment to bilingual signage and informed interpretation and wayfinding;
- That future development within Kaha Ake's land includes design elements that reflect key cultural values and context and draw inspiration from Ngāti Hauā, Ngāti Hinerangi and Ngāti Raukawa pūrakau, art forms, taonga as well as involving Ngā Iwi endorsed artists;
- Ensure landscape views of the Kaimai Ranges, Mamuku Ranges, Te Miro and Sanctuary Mountain are maintained.

3.4 Biodiversity

Biodiversity continues to be under threat despite successive plans to restore and revive native habitats and species. The natural environment is a taonga.

Recommendations and outcomes sought

- Where appropriate, that the detailed landscape plans for Stages 2 and 3 are developed in conjunction with Ngā Iwi to include valued food gathering species or those that support habitat for mahinga kai species for both reserves and roads/streets.

4. Conclusion

Kaha Ake wishes to subdivide 13.1ha of land in two stages. The Stages 2 and 3 subdivision will create a total of 171 residential lots.

The site and receiving environment are a landscape of cultural significance and is likely to contain several significant cultural features, albeit destroyed due to agricultural activities. The proposal has the potential to adversely affect this cultural landscape through development of the site for residential purposes. Kaha Ake also has the potential to protect, acknowledge and remediate the environment, and respond to cultural values present in this location.

To meaningfully participate in these processes and to realise cultural environmental values and aspirations it is important that relationships are established and maintained with an approach that is enduring and authentic.

Ngā Iwi welcomes opportunities to participate in partnership in all forms of development in relation to Kaha Ake's subdivision.

The findings of this CVA indicate that Ngā Iwi have no significant opposition to the Maea Fields Stage 2 and 3 subdivision proposal provided that the recommendations in this report are addressed to the satisfaction of Ngā Iwi.

Engagement with Ngā iwi is not consultation, but more a partnership approach based on authentic, value based kanohi ki te kanohi korero. As a reflection of goodwill and trust, Ngāti Hauā Iwi Trust, Ngāti Hinerangi Trust, Raukawa Charitable Trust and Kaha Ake recognised that good faith consultation has taken place in this initial stage of the development but will continue through further negotiation and discussion to achieve mutual satisfied short and long-term mitigation and development outcomes.

Ngā Iwi reaffirm high level of influence over future decisions to grant or decline consents for Kaha Ake as obligated by statute, and therefore look forward to executing partnership in future consenting processes.

References

Te Whakakitenga o Waikato Inc (2015). Iwi Management Plan.

Wai Māori Cultural Health Assessment (2017).

Te Aranga Design Principles, Auckland Design Manual.

Pauling. C (2017). CIA for Awatea Park Subdivision.

Hill. N (2017) CIA for Te Awa Lakes

Te Tāmata Ao Turoa o Ngāti Haua 2018

Appendix 1:

Waikato Regional Policy Statement

Objectives:

3.3 Decision Making

Resource management decision making is holistic and consistent and:

- a) Is aligned across legislation and national and regional strategies;
- b) Takes an integrated approach to managing resources that cross regional and functional boundaries;
- c) Adopts an appropriate planning timeframe;
- d) Adopts a precautionary approach, including the use of adaptive management, where appropriate, towards any proposed activity whose effects may be significant or irreversible but are as yet uncertain, unknown or little understood;
- e) Is transparent;
- f) Has regard to the potential cumulative effects from activities;
- g) Is based on the best available information, including matauranga Maaori;
- h) Allows for flexible solutions for local variations;
- i) Recognises that time may be needed for change to occur;
- j) Includes working with tangata whenua;
- k) Includes working with key stakeholders;
- l) Considers a mix of methods to achieve its objectives; and
- m) Results in solutions which include processes to minimise conflicts.

3.4 Health and Wellbeing of the Waikato River

The health and wellbeing of the Waikato River is restored and protected and Te Ture Whaimana o Te Awa o Waikato (the Vision and Strategy of the Waikato River) is achieved.

3.9 Relationship of tangata whenua with the environment

The relationship of tangata whenua with the environment is recognised and provided for, including:

- a) The use and enjoyment of natural and physical resources in accordance with tikanga Maaori, including matauranga Maaori; and
- b) The role of tangata whenua as kaitiaki.

3.14 Mauri and values of fresh water bodies

Maintain or enhance the mauri and identified values of fresh water bodies including by:

- a) Maintaining or enhancing the overall quality of freshwater within the region;
- b) Safeguarding ecosystem processes and indigenous species habitats;
- c) Safeguarding the outstanding values of identified outstanding freshwater bodies and the significant values of wetlands;
- d) Safeguarding and improving the life supporting capacity of freshwater bodies where they have been degraded as a result of human activities, with demonstrable progress made by 2030;
- e) Establishing objectives, limits and targets, for freshwater bodies that will determine how they will be managed;
- f) Enabling people to provide for their social, economic and cultural wellbeing and for their health and safety;
- g) Recognising that there will be variable management responses required for different catchments of the region; and
- h) Recognising the interrelationship between land use, water quality and water quantity.

3.18 Historic and cultural heritage

Sites, structures, landscapes, areas or places of historic and cultural heritage are protected, maintained or enhanced in order to retain the identity and integrity of the Waikato region's and New Zealand's history and culture.

Policies

4.3 Tangata whenua

Tangata whenua are provided appropriate opportunities to express, maintain and enhance the relationship with their rohe through resource management and other local authority processes.

8.1.6 Tangata whenua involvement (Implementation Method)

Waikato Regional Council will work with tangata whenua to develop systems and processes to:

- a) Adequately involve tangata whenua in the management and decision making regarding fresh water bodies and associated ecosystems;
- b) Identify values and interests in freshwater bodies and associated ecosystems; and
- c) Develop monitoring programmes, including matauranga Maaori, to monitor the achievement of identified values of freshwater bodies.

8.2 Outstanding Freshwater

Ensure that the outstanding values of a fresh water body that result in that water body being identified as an outstanding fresh water body, and the significant values of wetlands, are protected and where appropriate enhanced.

8.5 Waikato River catchment

Recognise Te Ture Whaimana o Te Awa o Waikato – the Vision and Strategy for the Waikato River – as the primary direction-setting document for the Waikato River and develop an integrated, holistic and co-ordinated approach to implementation.

8.6 Allocating fresh water

Manage the increasing demand and competition for water through the setting of allocation limits, efficient allocation within those limits, and other regional plan mechanisms which achieve identified freshwater objectives and:

- a) Maintain and enhance the mauri of fresh water bodies;
- b) Retain sufficient water in water bodies to safeguard their life-supporting capacity and avoid any further degradation of water quality;
- c) Enable the existing and reasonably justified foreseeable domestic or municipal needs of people and communities and an individual's reasonable animal drinking water requirements to be met (with discretion to consider additional allocations for those particular uses in fully and over-allocated catchments);
- d) Avoid any reduction in the generation of electricity from renewable electricity generation activities, including the Waikato Hydro Scheme; and
- e) Recognise that lawfully existing water takes (including those for regionally significant industry and primary production activities supporting that industry) contribute to social, economic and cultural wellbeing and that significant investment relies on the continuation of those takes.

8.7 Efficient use of fresh water

Ensure that the allocated water resource is used efficiently.

10.1 Managing historic and cultural heritage

Provide for the collaborative, consistent and integrated management of historic and cultural heritage resources. Improve understanding, information sharing and cooperative planning to manage or protect heritage resources across the region.

10.2 Relationship of Maaori to taonga

Recognise and provide for the relationship of tangata whenua and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga.

12.3 Maintain and enhance areas of amenity value

Areas of amenity value are identified, and those values are maintained and enhanced. These may include:

- a) Areas within the coastal environment and along inland water bodies;
- b) Scenic, scientific, recreational or historic areas;
- c) Areas of spiritual or cultural significance;
- d) Other landscapes or seascapes or natural features; and

e) Areas adjacent to outstanding natural landscapes and features that are visible from a road or other public place.