

**BEFORE THE INDEPENDENT HEARING PANEL  
APPOINTED BY TAUPŌ DISTRICT COUNCIL**

**IN THE MATTER**

of the Resource Management Act 1991

**AND**

**IN THE MATTER**

of Proposed Plan Change 47 – Māori Purpose Zone  
to the Taupō District Plan

**AND**

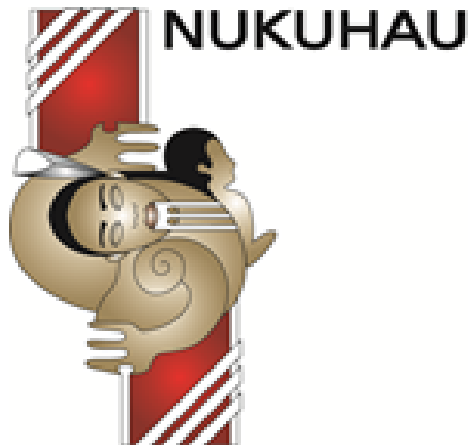
a submission by Nukuhau Pā (Ngāti Rauhoto –  
Ngāti Te Urunga)

**STATEMENT OF EVIDENCE OF  
TREDEGAR RANGIĀTEA DELAMERE HALL**

**ON BEHALF OF NUKUHAU PĀ  
(NGĀTI RAUHOTO – NGĀTI TE URUNGA)**

Dated: 12 June 2026

*Submitter evidence*



# STATEMENT OF EVIDENCE OF TREDEGAR RANGIĀTEA DELAMERE HALL

## 1. INTRODUCTION AND QUALIFICATIONS | HE KUPU WHAKATAKI ME NGĀ TOHU

**1.1** My name is Tredegar Rangiātea Delamere Hall.

**1.2** I provide this evidence on behalf of Nukuhau Pā, representing the interests of Ngāti Rauhoto and Ngāti Te Urunga.

**1.3** I am a descendant of Ngāti Tūwharetoa and have been actively involved in environmental management, planning and kaitiakitanga matters affecting our hapū and rohe for a number of years.

**1.4** I currently represent Nukuhau Pā on Ngā Kaihautū o Te Awa o Waikato and have been involved in a range of resource management, cultural impact assessment and strategic planning processes relating to Taupō-nui-a-Tia, the Waikato Awa and the wider cultural landscapes of our rohe.

**1.5** Professionally, I have worked for more than fifteen years across Māori development, public policy, environmental management and government settings, including senior roles supporting the implementation of Te Tiriti o Waitangi, Māori strategy development, Crown-Māori relationships, partnership frameworks and strategic planning.

**1.6** My professional experience has focused heavily on translating high-level cultural, policy and Treaty commitments into practical implementation frameworks capable of influencing decision-making and organisational behaviour.

**1.7** I hold a Master of Social Sciences (First Class Honours) in Geography and Environmental Planning.

**1.8** My postgraduate research examined the integration of mātauranga Māori into mainstream planning frameworks using the Waikato River Settlement as a case study.

**1.9** My evidence draws on my experience as:

- a. a representative of my hapū and marae;
- b. a taiao technical practitioner working within planning and policy systems;
- c. a practitioner who develops, leads and facilitates cultural impact assessment processes;
- d. a researcher examining the integration of mātauranga Māori, cultural values and history within planning frameworks; and
- e. a contributor to a range of iwi, hapū and marae planning initiatives across the Tūwharetoa rohe and Taupō Catchment.

## 2. SCOPE OF EVIDENCE | TE WHĀNUITANGA O TĒNEI KŌRERO TAUNAKI

**2.1** My evidence focuses on:

- a. the relationship between Te Kaupapa Kaitiaki and the Māori Purpose Zone;
- b. the distinction between strategic recognition and practical implementation;
- c. the role of hapū planning frameworks, Mahere Taiao and Cultural Impact Assessments;
- d. the importance of mana whakahaere and place-based development pathways;
- e. the need for culturally capable implementation of the Māori Purpose Zone; and

- f. procedural matters arising from the Section 42A Report which illustrate wider implementation challenges.

### **3. EXECUTIVE SUMMARY | WHAKARĀPOPOTOTANGA MATUA**

- 3.1** My central proposition is simple: the issue before the Panel is not whether Te Kaupapa Kaitiaki is recognised. It is.
- 3.2** The issue is whether the proposed Māori Purpose Zone provides meaningful mechanisms through which Te Kaupapa Kaitiaki can influence development outcomes in practice. In my opinion it currently does not.
- 3.3** The notified and recommended provisions recognise Māori aspirations at a strategic level but do not sufficiently translate those aspirations into implementation mechanisms capable of shaping development patterns, infrastructure decisions, environmental outcomes, cultural landscapes and intergenerational wellbeing.
- 3.4** The challenge is not recognition.
- 3.5** The challenge is implementation.

### **4. PROCEDURAL CLARIFICATION REGARDING THE SECTION 42A REPORT | HE WHAKAMĀRAMA MŌ NGĀ TUKANGA ME TE PŪRONGO 42A<sup>1</sup>**

- 4.1** Before addressing substantive planning matters, I wish to briefly address a procedural issue recorded within paragraph 33 of the Section 42A Report.
- 4.2** The report states that a pre-hearing meeting was offered to Nukuhau Pā and declined.
- 4.3** I do not accept that this accurately reflects my understanding of the correspondence relied upon.
- 4.4** The relevant correspondence referred to an informal suggestion that it may be helpful to “catch up” regarding the submission.
- 4.5** At no point did I understand that exchange constituted a formal pre-hearing meeting process.
- 4.6** I subsequently raised this matter with Council officers.
- 4.7** Following my request for clarification, Council officers advised that the wording in the Section 42A Report reflected “Council Officers interpretation of events” rather than an agreed factual account of the correspondence. My interpretation of that correspondence remains materially different..
- 4.8** I do not raise this matter to revisit procedural disputes.
- 4.9** Rather, I consider it illustrative of a broader challenge that often exists when planning systems engage with tangata whenua values, aspirations and relationships.
- 4.10** Assumptions can be made about intentions, meanings and desired outcomes without sufficient discussion, clarification or cultural understanding.

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<sup>1</sup> See Appendix G attachment bundle 2.

**4.11** In my experience, similar issues can occur when planning provisions seek to incorporate Māori values frameworks but continue to be interpreted primarily through conventional planning approaches.

**4.11.1** In my view, the significance of this issue is not the wording itself. Rather, it illustrates how assumptions can become formalised within planning processes without first being tested or clarified with the tangata whenua party concerned.

**4.12** This reinforces my view that implementation capability and cultural understanding matter just as much as policy wording.

## **5. TE KAUPAPA KAITIAKI AS A SETTLEMENT OBLIGATION | TE KAUPAPA KAITIAKI HEI HERENGA NŌ TE WHAKATAU TIRITI**

**5.1** In my view, an important aspect of this discussion is that Te Kaupapa Kaitiaki is not simply a cultural values document or aspirational strategy.

**5.2** Te Kaupapa Kaitiaki arises directly through the Ngāti Tūwharetoa Claims Settlement Act 2018 and forms part of the settlement framework established between Ngāti Tūwharetoa and the Crown.

**5.3** Section 172 of the Act establishes Te Kōpua Kānapanapa for the purpose of providing strategic leadership for the Taupō Catchment, enabling Ngāti Tūwharetoa to exercise mana and kaitiakitanga, and giving effect to the vision contained within Te Kaupapa Kaitiaki.

**5.4** Section 181 of the Act requires local authorities to recognise and provide for the vision, objectives, desired outcomes and values of Te Kaupapa Kaitiaki when preparing, reviewing or varying planning documents.

**5.5** The Māori Purpose Zone is precisely the type of planning instrument contemplated by those provisions.

**5.6** The issue before the Panel is therefore not whether Te Kaupapa Kaitiaki should be acknowledged.

**5.7** Parliament has already determined that it must be recognised and provided for.

**5.8** The question before this hearing is whether the provisions of PC47 sufficiently provide for the implementation of those vision statements, objectives, values and desired outcomes in practice.

**5.9** In my opinion they do not.

**5.10** While the Section 42A Report acknowledges Te Kaupapa Kaitiaki as a relevant strategic document, I do not consider the recommended provisions adequately provide mechanisms through which its vision, values, objectives and desired outcomes can consistently influence development outcomes in practice.

**5.11** This distinction between recognition and implementation is central to my evidence.

## **6. RECOGNITION VERSUS IMPLEMENTATION | TE WHAKAATANGA ME TE WHAKATINANATANGA**

**6.1** I acknowledge the Section 42A Report's position that Te Kaupapa Kaitiaki has already been considered through the Strategic Directions chapter and wider District Plan framework.

- 6.2** However, recognition alone does not guarantee implementation.
- 6.3** My experience across planning, policy and government systems is that many frameworks contain strong strategic statements but fail to deliver meaningful change because implementation pathways are weak or absent.
- 6.4** The challenge is not the existence of Te Kaupapa Kaitiaki.
- 6.5** The challenge is ensuring that Te Kaupapa Kaitiaki meaningfully influences decisions affecting whenua, wai, infrastructure, housing, cultural landscapes and community wellbeing.
- 6.6** Without such pathways there is a risk that Te Kaupapa Kaitiaki becomes aspirational rather than operational.
- 6.7** The challenge is not whether the values are acknowledged. The challenge is whether existing planning and governance systems are prepared to adapt sufficiently to allow those values to meaningfully influence decision-making and outcomes.
- 6.8** This experience further informs my view that stronger implementation mechanisms are required within the Māori Purpose Zone.

## **7. EXPERIENCE IN IWI AND HAPŪ PLANNING, MAHERE TAI AO AND CULTURAL ASSESSMENT WORK | NGĀ WHEAKO O NGĀ MAHI KI TE IWI ME NGĀ HAPŪ**

- 7.1** Over recent years I have been directly involved in the preparation, application and implementation of a range of cultural planning frameworks and assessments.
- 7.2** These include:
- a. Contact Energy Karapiti–Waipūwerawera Cultural Impact Assessment;
  - b. Contact Energy Geofutures Cultural Impact Assessment;
  - c. Waikato Awa Cultural Impact Assessment;
  - d. Te Mahere Taiao o Nukuhau Pā;
  - e. Te Pae Tawhiti; and
  - f. cultural assessments relating to subdivision, infrastructure and environmental projects throughout the Taupō Catchment.
- 7.3** These frameworks do not assess development solely through conventional planning metrics.
- 7.4** Instead, they ask broader questions.
- 7.5** How are intergenerational outcomes being considered?
- 7.6** What opportunities are being created for whānau?
- 7.7** How are cultural landscapes protected and enhanced?

**7.8** How are infrastructure constraints being addressed?

**7.9** What are the implications for waterways and ecological systems?

**7.10** How will future generations benefit from decisions made today?

**7.11** These are not peripheral matters.

**7.12** They are central expressions of kaitiakitanga and mana whakahaere.

## **8. EVIDENCE OF EXISTING PRACTICE | NGĀ TAUIRA O TE WHAKATINANATANGA KI TE AO TŪTURU**

**8.1** The Waikato Awa Cultural Impact Assessment emphasises that Taupō-nui-a-Tia is more than a battery and the Waikato Awa is more than a drain.

**8.2** These statements reflect a worldview in which taonga are not simply infrastructure assets but living entities with their own mauri, relationships and obligations.

**8.3** Similarly, the Kōtare subdivision engagement process expanded discussions well beyond conventional planning matters.

**8.4** The discussion included:

- a. housing pathways for whānau;
- b. wastewater and infrastructure implications;
- c. stormwater management;
- d. landscape protection;
- e. cultural identity;
- f. ecological restoration; and
- g. community wellbeing outcomes.

**8.5** These examples demonstrate that practical implementation of Te Kaupapa Kaitiaki is possible.

**8.6** The challenge is that such outcomes currently depend largely on voluntary engagement and goodwill rather than clear planning mechanisms.

**8.7** Te Pae Tawhiti similarly demonstrates that housing, transport, wastewater, stormwater, environmental restoration and cultural landscapes are interconnected matters that cannot easily be separated into isolated planning issues.

**8.8** In my view, the Māori Purpose Zone should better enable these integrated conversations rather than relying on them occurring outside of the planning framework.

## **9. MĀORI LANDOWNER PERSPECTIVES | NGĀ TIROHANGA A NGĀ URI O TE WHENUA RANGATIRA**

**9.1** I also note concerns raised by Māori landowners involved in discussions regarding future development opportunities within the Rangatira landscape.

**9.2** Importantly, these landowners were not opposing development.

**9.3** Rather, they were asking questions about:

- a. intergenerational outcomes;
- b. long-term returns to owners;
- c. climate resilience;
- d. water security and infrastructure compatibility;
- e. housing opportunities;
- f. ecological restoration;
- g. cultural identity;
- h. cultural revitalisation;
- i. establishing a living cultural centre of the community; and
- j. kaumātua housing.

**9.4** These concerns demonstrate that Māori landowners are seeking broader conversations than those typically enabled through conventional zoning provisions.

**9.5** They are seeking outcomes aligned with whakapapa, culture, community and future generations.

**9.6** Their concerns closely align with the aspirations expressed through Te Kaupapa Kaitiaki.

## **10.MANA WHAKAHAERE AND PLACE-BASED PLANNING | MANA WHAKAHAERE ME TE WHAKAMAHERE Ā-WĀHI**

**10.1** Māori land is not homogeneous.

**10.2** Each whenua has its own whakapapa, ownership structure, history, tikanga, cultural relationships and future aspirations.

**10.3** A district-wide Māori Purpose Zone must therefore remain sufficiently flexible and place-based to recognise those differences.

**10.4** Development outcomes should be shaped by the relevant landowners, trustees, marae and hapū connected to that whenua.

**10.5** This is particularly important in strategic growth areas where future opportunities may extend well beyond standard residential development and may involve housing, infrastructure, economic development, community facilities and Māori-led town centre development over generations.

**10.6** The planning framework should remain open enough to enable those future pathways rather than unintentionally narrowing them through generic planning assumptions.

## **11.CULTURAL CAPABILITY AND IMPLEMENTATION | TE ĀHEINGA AHUREA ME TE WHAKATINANATANGA**

- 11.1** The success of the Māori Purpose Zone will depend not only on the wording of the provisions but on how they are implemented.
- 11.2** If the Māori Purpose Zone is administered through standard planning processes without sufficient cultural capability, Māori values may continue to be treated as peripheral rather than central.
- 11.3** This is why implementation capability matters.
- 11.4** The framework should ensure that Te Kaupapa Kaitiaki and relevant hapū planning documents are interpreted with appropriate cultural expertise and tangata whenua involvement.
- 11.5** If Council is required to recognise and provide for Te Kaupapa Kaitiaki, then it must also ensure that sufficient capability exists to understand, interpret and implement those values in a manner consistent with their intent.
- 11.6** Without this capability there remains a risk that Māori values are acknowledged in principle while conventional planning assumptions continue to determine outcomes in practice.

## **12.RELIEF SOUGHT | NGĀ PANONITANGA E TONOA ANA**

- 12.1** Nukuhau Pā seeks that PC47 be amended to ensure that:
- 12.2** Te Kaupapa Kaitiaki has clear operative influence in interpreting and applying the Māori Purpose Zone.
- 12.3** Mana whakahaere and hapū-led planning are expressly recognised within the objectives and policies.
- 12.4** Relevant hapū, marae and whenua trust planning documents, Mahere Taiao, Cultural Impact Assessments and kaitiaki plans are recognised as implementation tools.
- 12.5** Decision-makers are required to consider the values, aspirations and tikanga of the relevant tangata whenua, landowners, trustees and marae connected to the whenua.
- 12.6** Implementation pathways include appropriate cultural capability and tangata whenua planning expertise where required.
- 12.7** Wider District Plan provisions do not undermine the intent of the Māori Purpose Zone.
- 12.8** The objectives and policies explicitly acknowledge Te Kaupapa Kaitiaki as a relevant statutory framework arising from the Ngāti Tūwharetoa Claims Settlement Act 2018.
- 12.9** Decision-makers are directed to have regard to relevant tangata whenua planning frameworks where they relate to the land or cultural landscape affected by a proposal.
- 12.10** Assessment matters recognise cultural landscape integrity, mana whakahaere, intergenerational wellbeing, whānau return and environmental restoration as relevant considerations.

**12.11** Council investigate mechanisms to support culturally capable implementation of the Māori Purpose Zone.

**12.12** The Māori Purpose Zone more clearly enables integrated planning approaches that consider housing, infrastructure, environmental restoration, cultural landscapes, economic development and community wellbeing as interconnected matters.

### **13. CONCLUSION | HE KUPU WHAKAKAPI**

**13.1** PC47 presents an important opportunity for Taupō District Council to move beyond acknowledgement of Māori values and towards meaningful implementation of Te Kaupapa Kaitiaki.

**13.2** The issue before the Panel is not whether Māori land should be enabled to develop.

**13.3** The issue is whether Māori land development will continue to be assessed primarily through conventional planning assumptions, or whether the Māori Purpose Zone will create genuine space for mana whakahaere, kaitiakitanga and place-based aspirations to shape development outcomes.

**13.4** In my opinion, the current provisions have moved in a positive direction but do not yet fully achieve that outcome.

**13.5** In my view, the amendments sought are not radical or inconsistent with the purpose of PC47. Rather, they are intended to better align the Māori Purpose Zone with the settlement framework, Te Kaupapa Kaitiaki, and the aspirations already being expressed by Māori landowners, hapū and marae throughout the Taupō Catchment.

**13.6** The amendments sought by Nukuhau Pā are intended to ensure that the Māori Purpose Zone is Māori not only in name, but also in substance, implementation and effect.

**13.7** The planning framework should not merely acknowledge Te Kaupapa Kaitiaki.

**13.8** It should help implement it.

Nāku noa, nā

Tredegar Rangiātea Delamere Hall

On behalf of Nukuhau Pā

Ngāti Rauhoto – Ngāti Te Urunga

12 June 2026

## **APPENDICES | NGĀ ĀPITIHANGA**

The appendices below are provided as focused summaries and extracts of the key documents relied upon in this evidence. They are intended to assist the Panel by identifying the specific statutory, planning and cultural frameworks that support the evidence, without requiring full reproduction of large cultural planning documents.

## **APPENDIX A: RELEVANT NGĀTI TŪWHARETOA CLAIMS SETTLEMENT ACT 2018 PROVISIONS**

Purpose of this Appendix

This appendix summarises the key provisions of the Ngāti Tūwharetoa Claims Settlement Act 2018 relied upon in the Statement of Evidence of Tredegar Rangīātea Delamere Hall for Proposed Plan Change 47 – Māori Purpose Zone.

The provisions are relevant because they establish Te Kōpua Kānapanapa, define the purpose and role of Te Kaupapa Kaitiaki, and impose obligations on local authorities when preparing, reviewing or varying RMA planning documents.

### **1. Section 170 – Interpretation**

For the purposes of Part 4, Subparts 1–3 and Schedule 6 of the Act:

- a. “local authority” means the Waikato Regional Council or the Taupō District Council, as the case may require;
- b. “RMA planning document” means a regional policy statement, regional plan, or district plan within the meaning of section 43AA of the Resource Management Act 1991, and includes a proposed plan within the meaning of section 43AAC of that Act;
- c. “Taupō Catchment” means the Taupō Catchment area set out in the attachments;
- d. “Te Kaupapa Kaitiaki” means the document referred to in section 173(2)(b);
- e. “Te Kōpua Kānapanapa” means the entity established by section 171.

**Relevance to PC47:** Plan Change 47 is a change to a district plan and therefore falls within the type of RMA planning document contemplated by the Settlement Act.

### **2. Section 171 – Establishment of Te Kōpua Kānapanapa**

Section 171 establishes Te Kōpua Kānapanapa as a permanent joint committee of Waikato Regional Council and Taupō District Council for the purposes of the Local Government Act 2002.

**Relevance to PC47:** Te Kōpua Kānapanapa is part of the statutory settlement architecture through which Ngāti Tūwharetoa, Waikato Regional Council and Taupō District Council are intended to work together in relation to the Taupō Catchment.

### **3. Section 172 – Purpose of Te Kōpua Kānapanapa and Ngāti Tūwharetoa’s Vision for the Taupō Catchment**

Section 172 provides that the purpose of Te Kōpua Kānapanapa is:

- a. to restore, protect and enhance the environmental, cultural and spiritual health and wellbeing of the Taupō Catchment for the benefit of Ngāti Tūwharetoa and all people in the Taupō Catchment, including future generations;
- b. to provide strategic leadership on the sustainable and integrated management of the Taupō Catchment for the benefit of Ngāti Tūwharetoa and all people in the Taupō Catchment, including future generations;
- c. to enable Ngāti Tūwharetoa to exercise mana and kaitiakitanga over the Taupō Catchment in partnership with local authorities;
- d. to give effect to the vision in Te Kaupapa Kaitiaki.

Section 172 also provides that, in achieving its purpose, Te Kōpua Kānapanapa must respect Ngāti Tūwharetoa tikanga and provide for the relationship of Ngāti Tūwharetoa and their culture and traditions with their ancestral lands, water, geothermal resources, sites, wāhi tapu and other taonga.

**Relevance to PC47:** The Māori Purpose Zone should be read in light of these statutory settlement purposes. The zone should support integrated management, mana and kaitiakitanga, and planning outcomes that reflect Ngāti Tūwharetoa tikanga.

#### **4. Section 180 – Te Kaupapa Kaitiaki**

Section 180 provides that the purpose of Te Kaupapa Kaitiaki is to identify the vision, objectives, desired outcomes and values for the Taupō Catchment, significant issues for the Taupō Catchment, and any other matters relevant to the Taupō Catchment.

Those matters are identified for the purpose of promoting sustainable and integrated management, providing for the relationship of Ngāti Tūwharetoa with ancestral lands, water, sites, geothermal resources, wāhi tapu and other taonga, and respecting Ngāti Tūwharetoa tikanga in the management of the Taupō Catchment.

Section 180 also provides that Te Kaupapa Kaitiaki must not contain rules or other methods.

**Relevance to PC47:** Because Te Kaupapa Kaitiaki cannot itself contain rules or methods, its implementation depends on other statutory and non-statutory planning mechanisms. PC47 is therefore an important opportunity for Taupō District Council to translate the vision, objectives, desired outcomes and values of Te Kaupapa Kaitiaki into practical planning provisions.

#### **5. Section 181 – Obligations of Local Authorities in Relation to RMA Planning Documents**

Section 181 provides that a local authority must recognise and provide for the vision, objectives, desired outcomes and values of Te Kaupapa Kaitiaki each time the authority prepares an RMA planning document or reviews or varies an RMA planning document.

A local authority must comply with this obligation to the extent that the RMA planning document relates to resource management issues in the Taupō Catchment, to the extent that Te Kaupapa Kaitiaki is relevant to the RMA planning document, and in a manner that is consistent with the purpose of the Resource Management Act 1991.

**Relevance to PC47:** This is the central statutory obligation relevant to the Statement of Evidence. PC47 is a district plan change applying within the Taupō District and affects Māori land, development, infrastructure, cultural landscapes and tangata whenua planning outcomes. It must therefore recognise and provide for the relevant vision, objectives, desired outcomes and values of Te Kaupapa Kaitiaki.

#### **6. Section 182 – Effect of Te Kaupapa Kaitiaki on RMA Planning Documents and Resource Consent Applications**

Section 182 applies where the Environmental Protection Authority or a local authority is processing or deciding applications for resource consent or reviewing consent conditions for specified activities.

Until a local authority has complied with its obligations under section 181 in relation to RMA planning documents, the relevant authority must have particular regard to Te Kaupapa Kaitiaki.

**Relevance to PC47:** Section 182 reinforces the importance of section 181. The strongest and most durable way to avoid Te Kaupapa Kaitiaki being treated as an afterthought at consent stage is to ensure that planning documents such as PC47 already recognise and provide for it in the operative provisions.

## 7. Schedule 6 – Manner of Operation and Decision-Making

Schedule 6 requires Te Kōpua Kānapanapa to operate in a manner that respects the mana and roles of members and groups represented on Te Kōpua Kānapanapa, respects the tikanga of Ngāti Tūwharetoa, recognises the interests of other iwi, local authorities and entities with interests or statutory roles in the Taupō Catchment, and acknowledges, as appropriate, that each hapū of Ngāti Tūwharetoa has mana whenua over their particular part of the Taupō Catchment.

Members must approach decision-making in accordance with the purpose of Te Kōpua Kānapanapa, by working together in good faith and in a spirit of cooperation.

**Relevance to PC47:** These provisions reinforce that Te Kaupapa Kaitiaki implementation is not only a matter of high-level recognition. It requires partnership, good faith, tikanga, and acknowledgment of the mana whenua of hapū at place.

### Summary of Relevance to PC47

The Settlement Act establishes a statutory framework requiring local authorities to recognise and provide for Te Kaupapa Kaitiaki in planning documents. PC47 should therefore do more than refer generally to Māori values. It should include mechanisms that enable Te Kaupapa Kaitiaki, mana whakahaere, kaitiakitanga, tangata whenua planning documents and place-based aspirations to influence how the Māori Purpose Zone is interpreted and applied.

## APPENDIX B: RELEVANT TE KAUPAPA KAITIAKI EXTRACTS AND THEMES

Purpose of this Appendix

This appendix summarises the key parts of Te Kaupapa Kaitiaki – Taupō Catchment Plan 2022 relied upon in the Statement of Evidence.

### 1. Nature and Purpose of Te Kaupapa Kaitiaki

Te Kaupapa Kaitiaki is described as a plan to protect and improve the health and wellbeing of the Taupō Catchment and all its communities, now and into the future.

It is a high-level plan for the Taupō Catchment. Its purpose is to identify the significant issues, values, vision, objectives and outcomes for the Catchment. It is strategic in nature and must not include rules or methods.

Te Kaupapa Kaitiaki is underpinned by Ngāti Tūwharetoa perspectives, including Ngā Pou e Toru and Te Kapua Whakapipi, both of which were endorsed through the claims settlement process.

**Relevance to PC47:** Because Te Kaupapa Kaitiaki is a strategic document and cannot contain rules or methods, practical implementation depends on planning instruments such as the Taupō District Plan and PC47.

### 2. Settlement Act Context

Te Kaupapa Kaitiaki states that it is a key requirement under the Ngāti Tūwharetoa Claims Settlement Act 2018.

It identifies that a key intention of the Settlement Act is to enhance Ngāti Tūwharetoa capability and capacity to achieve beneficial environmental and resource management outcomes for the Taupō Catchment.

It also states that this requires the kawa, tikanga, values and mātauranga of Ngāti Tūwharetoa to be respected within the policies and plans that shape decisions relating to the Taupō Catchment.

**Relevance to PC47:** This supports the position that PC47 should not merely acknowledge Te Kaupapa Kaitiaki at a strategic level. It should support practical implementation in planning policy, rules, assessment matters and decision-making pathways.

### 3. Role of Te Kōpua Kānapanapa

Te Kaupapa Kaitiaki explains that Te Kōpua Kānapanapa is intended to restore, protect and enhance environmental, cultural and spiritual wellbeing, provide strategic leadership on sustainable and integrated management, and provide a mechanism for Ngāti Tūwharetoa to exercise mana and kaitiakitanga over the Taupō Catchment in partnership with local government.

It further notes that the purpose of Te Kōpua Kānapanapa is wide-ranging and includes cultural and spiritual health and wellbeing for the benefit of Ngāti Tūwharetoa and all people, including future generations.

**Relevance to PC47:** The Māori Purpose Zone should be capable of supporting the same settlement intent: mana and kaitiakitanga, integrated management, and environmental, cultural, spiritual and intergenerational wellbeing.

### 4. Effect on Statutory Documents

Te Kaupapa Kaitiaki records that sections 181–182 of the Settlement Act require local authorities, when preparing, reviewing, varying or changing regional policy statements, regional plans or district plans, to recognise and provide for the vision, objectives, values and desired outcomes in Te Kaupapa Kaitiaki.

It also records that “recognise and provide for” requires decision-makers to make actual provision for the listed matters.

**Relevance to PC47:** The statutory test is not satisfied by general acknowledgement alone. PC47 should contain clear pathways by which the values and outcomes of Te Kaupapa Kaitiaki are provided for in practice.

## 5. Implementation of Te Kaupapa Kaitiaki

Te Kaupapa Kaitiaki identifies that its main implementation pathway is through local government statutory and non-statutory plans and activities, including regional and district plans, sub-catchment and zone plans, pest management strategies, action plans, long-term plans and annual plans, resource consents and permits, reserve management plans, asset management plans and three waters entity planning.

It further states that achieving the vision for the Catchment requires a whole-of-catchment approach using both statutory and non-statutory means.

**Relevance to PC47:** PC47 is one of the statutory mechanisms through which Te Kaupapa Kaitiaki can be implemented. It should therefore assist, not defer, implementation.

## 6. Future-Focused Implementation

Te Kaupapa Kaitiaki states that Treaty settlement arrangements must endure beyond resource management and local government reforms.

It also states that the vision, objectives, values and desired outcomes must be articulated in a way that anticipates change and can be applied regardless of the statutory framework in place or the authorities responsible for implementation.

**Relevance to PC47:** PC47 should be drafted in a way that enables future Māori land development pathways, rather than locking tangata whenua aspirations into narrow or conventional planning assumptions.

## 7. Other Relevant Matters

Te Kaupapa Kaitiaki identifies a number of relevant matters, including the need to rationalise the roles and functions of agencies with responsibilities for the Taupō Catchment, the importance of treating the Whanganui, Taupō and Waikato catchments as one whole system, and the need for resource management planning and policy development to recognise and provide for Te Kaupapa Kaitiaki.

It also identifies the importance of appropriate infrastructure as interconnected physical structures that support wellbeing, and the need to balance natural resource use with the sustainable management of the natural taonga of the Taupō Catchment.

**Relevance to PC47:** These matters align closely with the evidence that housing, infrastructure, wastewater, stormwater, transport, cultural landscapes, Māori land development and community wellbeing should not be treated as isolated planning matters.

### Summary of Relevance to PC47

Te Kaupapa Kaitiaki is a statutory settlement mechanism and a high-level catchment plan. Because it cannot contain rules or methods, its effectiveness depends on implementation through district plans, regional plans, infrastructure planning and consent processes. PC47 should therefore include clear provisions that give practical effect to Te Kaupapa Kaitiaki in the Māori Purpose Zone.

## APPENDIX C: RELEVANT THEMES FROM TE MAHERE TAI AO O NUKUHAU PĀ

Purpose of this Appendix

This appendix summarises key themes from Te Mahere Taiao o Nukuhau Pā 2025–2035 relied upon in the Statement of Evidence.

### 1. Nature and Status of the Mahere Taiao

Te Mahere Taiao o Nukuhau Pā is first and foremost a plan for Ngāti Rauhoto and Ngāti Te Urunga. It is an expression of kaitiakitanga, mana whakahaere and rangatiratanga in relation to the ancestral whenua, wai and taonga of Nukuhau Pā.

The Mahere Taiao is a key resource for hapū, supporting kaitiakitanga and strengthening relationships between hapū and communities. It is intended to complement, not replace, kanohi ki te kanohi engagement.

**Relevance to PC47:** The Māori Purpose Zone should recognise hapū planning documents such as Te Mahere Taiao as practical tools for decision-making, not merely background documents.

### 2. Knowledge Protection

The Mahere Taiao records that mātauranga, histories and narratives contained within it, as well as matters intentionally excluded, have been carefully considered and curated. The document is the intellectual property of Ngā Hapū o Nukuhau Pā.

**Relevance to PC47:** Planning frameworks should not assume that all mātauranga can or should be disclosed in public planning documents. Proper implementation requires trusted relationships, cultural capability and kanohi ki te kanohi engagement.

### 3. Vision

The Mahere Taiao vision is: “To reindigenise our spaces, places and landscapes guided by the wisdom of our tūpuna, where mātauranga guides us always, and every decision uplifts and enriches the taiao. We envision a future that honours our whakapapa and where our hapū thrives with the environment, journeying towards a future we can be proud of for our mokopuna.”

**Relevance to PC47:** This vision supports a Māori Purpose Zone that is not only enabling of development, but also restorative, place-based, intergenerational and guided by mātauranga.

### 4. Creating the Plan

The Mahere Taiao frames planning by asking questions such as: What would our awa say about how we care for it? What would the view of Tauhara be of the awa or moana? How are we considering and honouring the atua, their wairua, mauri and tapu?

The Mahere Taiao draws on mātauranga, memories, pūrākau, waiata, karakia and lived hapū experience.

**Relevance to PC47:** These questions demonstrate a values-based planning method that differs from conventional planning metrics. PC47 should allow such questions to shape development assessment.

### 5. How to Use the Mahere Taiao

The Mahere Taiao is described as a critical framework for environmental planning, policy and decision-making to protect and enhance wai, whenua and taiao. It is intended to be used in a similar manner to other iwi and hapū planning documents, providing insights and guidance for improving environmental outcomes.

The Mahere Taiao expects legislative bodies with roles and responsibilities within the takiwā to align with and give effect to the policies and information contained within the plan. It is also a living document and a reference point for ongoing dialogue, collaboration and incorporation of mātauranga Māori into decision-making.

**Relevance to PC47:** The Māori Purpose Zone should expressly recognise the relevance of Mahere Taiao, cultural impact assessments and other tangata whenua planning frameworks as implementation tools.

## 6. Where the Plan Fits

The Mahere Taiao identifies links to a number of iwi and hapū planning documents, including the Tūwharetoa Iwi Environmental Management Plan 2003, Ngā Kaihautū Mahere Rautaki 2020–2030, Waipūwerawera/Karapiti CIA 2020, Te Kaupapa Kaitiaki 2022, Wairākei Hapū Geofutures CIA 2022, Waikato Awa CIA 2024, and Nukuhau Pā Mahere Taiao 2025.

The Mahere Taiao states that these documents support hapū and iwi positions with local and national policy setting and should be used to submit on the Taupō District Plan, Long Term Plan and Waikato Regional Plan.

**Relevance to PC47:** This demonstrates that the Mahere Taiao is part of a wider network of technical planning documents. PC47 should create a pathway for these documents to influence Māori land development outcomes.

## 7. Ko Wai Mātou

The Mahere Taiao records that Nukuhau Pā is the centre point of Ngāti Rauhoto and Ngāti Te Urunga at the northern end of Taupō-nui-a-Tia. It records relationships with Tauhara, Taupō Moana, Waikato Awa, Wairākei, Rangatira, Tapuaeharuru-a-Tia, Tatura, Oruanui, Maroa-nui-a-Tia, Aratiatia and Ātiamuri/Whakamaru.

It records that Ngāti Rauhoto and Ngāti Te Urunga hold responsibility as ahi kā, hau kāinga and mana whakahaere for the upper end of the Taupō District.

**Relevance to PC47:** Māori land and Māori development cannot be treated as generic. Development must be understood in relation to the hapū, whenua, whakapapa and cultural landscape at place.

## 8. Relationship with Wai and Taiao

The Mahere Taiao records that water flows from the maunga through Taupō-nui-a-Tia, into Waikato Awa and through the lands of river whanaunga before reaching Te Tai o Rehua. It recognises that Te Mauri o Te Wai is increasingly under threat.

It also records that the western monocultural approach has treated Taupō Moana as a battery and the awa as a drain.

**Relevance to PC47:** Planning provisions should avoid repeating narrow infrastructure-led approaches and instead enable integrated, mauri-centred planning.

## 9. Core Principles

The Mahere Taiao is organised around principles including Toitū te Mana o ngā Atua, Toitū ngā Taonga Tuku Iho, Toitū te Kaitiakitanga, Toitū te Oranga Whānui, Toitū te Mana Whakahaere and Toitū Te Tiriti o Waitangi.

**Relevance to PC47:** These principles provide an appropriate hapū framework for assessing whether development is culturally appropriate, restorative and consistent with mana whakahaere.

## **10. Planning Relevance**

For the purposes of PC47, the Mahere Taiao supports the propositions that Māori land development should be guided by hapū values, planning decisions should be place-based, cultural landscapes should be treated as living systems, development should be taiao-positive and intergenerational, kanohi ki te kanohi engagement remains essential, and cultural documents should be implemented, not merely acknowledged.

### **Summary of Relevance to PC47**

Te Mahere Taiao o Nukuhau Pā provides a hapū planning framework for interpreting how Māori land development should occur in the Nukuhau, Rangatira and wider northern Taupō landscape. It supports the relief sought by Nukuhau Pā that PC47 should recognise hapū planning documents, mana whakahaere, cultural landscape integrity, intergenerational wellbeing and culturally capable implementation.

## APPENDIX D: RELEVANT THEMES FROM THE WAIKATO AWA CULTURAL IMPACT ASSESSMENT 2024

### Purpose of this Appendix

This appendix summarises relevant themes from the Waikato Awa Cultural Impact Assessment 2024 relied upon in the Statement of Evidence. This summary is used instead of reproducing the full CIA because the cultural intellectual property in the document remains with Ngā Hapū o Te Hikuwai o Tūwharetoa.

### 1. Nature and Purpose of the CIA

The Waikato Awa CIA was prepared by Ngā Hapū o Te Hikuwai o Tūwharetoa in response to engagement requests from Mercury Energy and Taupō District Council. The CIA responds to Mercury control gates matters, Taupō District Council wastewater infrastructure and future wastewater planning, and wider impacts on Taupō Moana, Waikato Awa, Te Pūau i Nukuhau and associated cultural landscapes.

The CIA centres the wai because both project contexts involve activities that have impacted the mauri of Taupō waters and surrounding lands.

**Relevance to PC47:** The CIA demonstrates that cultural assessment is not limited to site-specific mitigation. It requires consideration of cumulative effects, infrastructure systems, wastewater, river management, development pressure and cultural landscape relationships.

### 2. Cultural Impact Assessment as Technical Advice

The CIA records that a Cultural Impact Assessment is a mechanism for tangata whenua to document cultural values, interests and associations with an area or resource. It states that a CIA should be viewed as both a process and an outcome and regarded as technical advice with equal weighting to technical reports such as ecological or hydrological assessments.

**Relevance to PC47:** PC47 should recognise Cultural Impact Assessments as practical implementation tools and not treat them as discretionary or peripheral background documents.

### 3. Knowledge Protection

The CIA records that mātauranga, histories and narratives shared in the document, as well as what is omitted, are intentional. The report remains the intellectual property of Te Hikuwai o Tūwharetoa via Ngā Kaihautū.

**Relevance to PC47:** Implementation of Māori values cannot rely solely on requiring disclosure through public planning documents. It requires trusted relationships, appropriate tikanga and cultural capability.

### 4. Relationship with Wai

The CIA records that Taupō Moana and Waikato Awa are taonga tuku iho of Ngāti Tūwharetoa and embody the mana and rangatiratanga of Ngāti Tūwharetoa. It recognises Waikato Awa as an Awa Tūpuna, a living entity with its own mana and mauri.

It records that the awa is not separated into banks, bed and water, but is considered as a whole and indivisible entity.

**Relevance to PC47:** Planning frameworks should support whole-of-system thinking, especially where development, stormwater, wastewater, landform change and infrastructure affect wai and cultural landscapes.

## 5. Te Hikuwai o Tūwharetoa

The CIA records that Ngā Hapū o Te Hikuwai o Tūwharetoa hold enduring collective and individual marae and hapū rights as mana whenua and ahi kā through longstanding relationships with Taupō headwaters, Te Pūau i Nukuhau and surrounding whenua. It identifies connections to Taupō Moana, Waikato Awa, Matawhero, Ōtumuheke, Waipūwerawera, Te Huka, Te Toka a Tia and geothermal features.

**Relevance to PC47:** Māori land development within the northern Taupō and Rangatira landscape must be understood in relation to wider whakapapa and cultural landscape relationships.

## 6. Mana Whakahaere and Kaitiakitanga

The CIA records that remaining active, visible and present in the protection of waters is a fundamental expression of mana whakahaere and kaitiakitanga. It emphasises the inherited responsibility to ensure that the mauri of wai and the physical and cultural health of the awa, whenua and water resources are maintained, protected and enhanced.

**Relevance to PC47:** The Māori Purpose Zone should enable mana whakahaere and kaitiakitanga to shape development outcomes, not merely be acknowledged in high-level policy language.

## 7. Cultural Values

The CIA identifies three core values: whakapapa, kaitiakitanga and mana whakahaere. From these values, the CIA identifies key principle statements including Toitū te Mana o ngā Atua, Toitū Te Tiriti o Waitangi, Toitū ngā Taonga Tuku Iho and Toitū te Oranga o Tūwharetoa.

The CIA emphasises that these values are interdependent and do not sit in isolation from one another.

**Relevance to PC47:** PC47 should avoid fragmenting Māori values into isolated assessment matters. It should allow integrated consideration of whakapapa, kaitiakitanga, mana whakahaere, wai, whenua, infrastructure and wellbeing.

## 8. Relationship Principles

The CIA identifies the importance of relationship principles permeating decision-making. The CIA process included site visits, wānanga, engagement with hapū representatives and discussion with TDC and Mercury. It emphasises that kanohi ki te kanohi engagement and walking alongside one another are important for strengthening relationships and align with the intent of co-design.

**Relevance to PC47:** The process for implementing the Māori Purpose Zone should support early, meaningful and culturally capable engagement rather than late-stage consultation or mitigation.

## 9. Strategic Application

The CIA was designed as a strategic resource with multiple applications for other taiao kaupapa. It was intended to encourage improved Te Tiriti relationships and improve the visibility and practical application of mātauranga Māori and tikanga in resource management decision-making.

**Relevance to PC47:** This supports the evidence that CIA and hapū planning documents are not narrow project documents. They are technical planning tools that should influence policy and implementation.

Summary of Relevance to PC47

The Waikato Awa CIA demonstrates the practical application of whakapapa, kaitiakitanga, mana whakahaere and whole-of-system thinking to development and infrastructure matters. It supports amendments to PC47

that recognise cultural impact assessments, hapū planning frameworks and culturally capable implementation as core mechanisms for giving practical effect to Māori values.

## APPENDIX E: RELEVANT THEMES FROM TE PAE TAWHITI

Purpose of this Appendix

This appendix summarises relevant themes from Te Pae Tawhiti relied upon in the Statement of Evidence.

### 1. Nature and Purpose

Te Pae Tawhiti is a tangata whenua-led, long-term vision for the Rangatira landscape on the northern side of Taupō. It has been developed in response to increasing development and infrastructure pressures, cumulative impacts on Māori land and communities, limitations of project-by-project planning approaches, wastewater and stormwater constraints, transport and bridge planning, and cultural landscape impacts.

Te Pae Tawhiti seeks to define what success looks like for Rangatira whenua when decisions are guided by cultural values first, supported by mātauranga Māori and directed toward long-term wellbeing rather than short-term market or engineering drivers.

**Relevance to PC47:** Te Pae Tawhiti provides an example of the kind of integrated, values-led and place-based approach that the Māori Purpose Zone should enable.

### 2. Relationship to Existing Frameworks

Te Pae Tawhiti builds on existing hapū and iwi instruments, including the Waikato Awa Cultural Impact Assessment, Nukuhau Pā Mahere Taiao, development engagement processes and Kōtare Properties Cultural Assessment.

It does not replace statutory planning documents. Instead, it strengthens them by providing clarity, coherence and cultural direction at a landscape and systems scale.

**Relevance to PC47:** The Māori Purpose Zone should not treat tangata whenua planning frameworks as separate from the District Plan. It should provide pathways for them to shape interpretation, assessment and implementation.

### 3. Purpose and Intent

Te Pae Tawhiti seeks to articulate a shared long-term vision for Rangatira whenua that protects and restores the mauri of whenua and wai, honours tikanga and mātauranga Māori, addresses inequity and supports hauora and wellbeing, guides development and infrastructure toward culturally appropriate outcomes, and provides clarity for decision-makers.

It is intended to move planning and investment conversations away from reactive responses to individual proposals and toward intentional place-making based on collective values.

**Relevance to PC47:** PC47 should not simply enable more development. It should assist Māori landowners, hapū, trustees and Council to shape culturally appropriate development pathways.

### 4. Why Te Pae Tawhiti is Needed

Rangatira whenua is a landscape of deep whakapapa significance adjacent to Taupō-nui-a-Tia, connected to Waikato Awa, and visually and spiritually oriented to Tauhara. At the same time, it is experiencing pressure from residential subdivision and urban expansion, transport congestion and bridge proposals, wastewater and stormwater infrastructure constraints, river and control gates operations, and cumulative environmental and cultural effects.

Māori land trusts are collectively among the largest landowners on the Rangatira side of the awa.

**Relevance to PC47:** Planning decisions in this area have direct consequences for Māori land, governance structures and intergenerational outcomes. PC47 should recognise these wider spatial and infrastructure contexts.

## 5. Limitations of Current Planning Approaches

Te Pae Tawhiti identifies that current planning and infrastructure systems tend to assess effects on a project-by-project basis, separate land use from infrastructure decision-making, prioritise short-term efficiency over long-term wellbeing, undervalue cultural landscapes and mātauranga Māori, and respond to growth pressures rather than shaping them.

This fragmentation creates cumulative impacts that are difficult to address after the fact and can entrench inequity for Māori communities.

**Relevance to PC47:** The Māori Purpose Zone should help move beyond fragmented planning. It should enable integrated assessment of land use, infrastructure, cultural landscapes, wai, housing and community wellbeing.

## 6. What Te Pae Tawhiti Is

Te Pae Tawhiti is a long-term vision for place and systems, a tangata whenua-led framework grounded in tikanga and mātauranga, a practical guide for aligning development and infrastructure decisions, a mechanism for translating cultural values into spatial and technical outcomes, and a foundation for partnership and co-design.

Te Pae Tawhiti is not a replacement for the Taupō District Plan, a single-project cultural assessment, a tool to prevent development, or a generic vision statement without implementation pathways.

**Relevance to PC47:** This supports the proposition that tangata whenua-led planning frameworks can complement statutory planning and provide practical implementation guidance.

## 7. Foundational Values and Cultural Measures

Te Pae Tawhiti draws from existing tangata whenua frameworks and lived experience. It emphasises mauri as a central measure of success, Te Mana o te Wai, whakapapa relationships between land, water and people, rangatiratanga and mana whakahaere, intergenerational responsibility, cultural landscape integrity and partnership in practice.

Te Pae Tawhiti applies guiding pātai such as: What does Tauhara see when he looks down? What does Taupō-nui-a-Tia see when it looks back to the land? Is the outcome mauri-enhancing? Does the decision reflect ancestral knowledge and values?

**Relevance to PC47:** These pātai provide practical examples of how Māori values can be translated into planning assessment and development design.

## 8. Application to Key Systems

Te Pae Tawhiti applies to development and subdivision, wastewater, transport and bridge infrastructure, stormwater and gully systems, lighting and protection of Te Pō, housing and community wellbeing, environmental restoration and cultural identity.

For wastewater, Te Pae Tawhiti reframes wastewater as a system to be redesigned, not merely managed, and seeks mauri-positive outcomes rather than only regulatory compliance. For stormwater and gullies, Te Pae Tawhiti treats gully systems as whakapapa corridors, ecological networks, stormwater treatment systems and cultural spaces.

**Relevance to PC47:** The Māori Purpose Zone should enable similar integrated approaches, particularly where Māori land development depends on infrastructure systems beyond the individual land parcel.

## **9. Interest from Rangatira Landowners**

The Te Pae Tawhiti briefing material records early exploratory conversations with some Rangatira Ahu Whenua trustees. Those discussions indicated interest in understanding how individual land blocks might align with a longer-term vision for the area, particularly where it supports retention of Māori land ownership, housing opportunities for whānau and beneficiaries, environmental restoration and protection, and appropriate commercial development.

**Relevance to PC47:** This demonstrates that Māori landowners are seeking more than generic development enablement. They are seeking long-term, values-led development pathways that support owners, beneficiaries, whānau and future generations.

### **Summary of Relevance to PC47**

Te Pae Tawhiti demonstrates a working model of tangata whenua-led, integrated and place-based planning. It supports the evidence that PC47 should provide mechanisms for Māori land development to be shaped by cultural values, infrastructure realities, intergenerational outcomes and mana whakahaere.

## APPENDIX F: KŌTARE PROPERTIES SUBDIVISION CULTURAL ASSESSMENT – RELEVANT EXAMPLE

### Purpose of this Appendix

This appendix summarises the relevance of the Kōtare Properties Subdivision Cultural Assessment as a practical example of how Te Kaupapa Kaitiaki, Mahere Taiao, Waikato Awa CIA and Te Pae Tawhiti can be applied to a real development proposal.

This appendix is a summary only. The full Cultural Assessment is confidential and remains the cultural intellectual property of Nukuhau Pā and Te Rangiita Marae.

### 1. Nature of the Kōtare Cultural Assessment

The Kōtare Cultural Assessment was prepared for Nukuhau Pā and Te Rangiita Marae in relation to a proposed subdivision at Nukuhau, Taupō. The assessment applies a Te Ao Māori lens and is grounded in existing tangata whenua planning and cultural frameworks, including the Waikato Awa Cultural Impact Assessment 2024, Nukuhau Pā Mahere Taiao 2025–2035, Te Pae Tawhiti – Rangatira Whenua Long-Term Vision, and Nukuhau Pā submissions on the Taupō District Council Long Term Plan and Future Development Strategy.

**Relevance to PC47:** The assessment demonstrates how existing cultural frameworks can be practically applied to development assessment.

### 2. Purpose and Approach

The assessment was not intended to simply be an attachment to a resource consent. It was intended as a mechanism for partnership and improved decision-making that actively reshapes development to better reflect tikanga, mātauranga Māori, Te Tiriti o Waitangi and the mana of the whenua, wai and people.

**Relevance to PC47:** This supports the position that cultural planning documents and assessments should shape development outcomes, rather than be treated as secondary or advisory.

### 3. Cultural Landscape Context

The Kōtare assessment recognises that development within the Nukuhau and Rangatira landscape sits within a living cultural community anchored by Nukuhau Pā and Te Rangiita Marae. It recognises that new residents enter an existing cultural landscape and community, rather than a culturally neutral suburb.

**Relevance to PC47:** The Māori Purpose Zone should recognise cultural landscapes, marae communities and living cultural relationships as relevant planning considerations.

### 4. Integrated Infrastructure and Planning Context

The Kōtare assessment records a strong hapū position that the subdivision cannot be considered in isolation from wider infrastructure and planning issues affecting the Rangatira side of the awa. These include wastewater system constraints, spills into Taupō Moana and Waikato Awa, wastewater conveyance across the control gates bridge, cumulative pressure from further development and wider strategic planning issues for Taupō District Council.

**Relevance to PC47:** Māori land development cannot be assessed only at site scale. It must be considered in relation to wider systems, infrastructure, wai, and cumulative effects.

## 5. Te Pae Tawhiti Overarching Frame

The Kōtare assessment applies Te Pae Tawhiti as a tangata whenua-led, long-term, integrated vision for Rangatira whenua and Taupō North. It identifies Te Pae Tawhiti as a response to cumulative development pressures, fragmented planning and infrastructure-led decision-making that has historically marginalised Māori values.

It seeks to align subdivision, housing, wastewater, transport and major infrastructure decisions within a coherent kaupapa that is Te Tiriti-centred, mātauranga-led, taiao-positive and hauora-healing.

**Relevance to PC47:** This provides a practical example of how PC47 could enable integrated Māori planning rather than project-by-project assessment.

## 6. Guiding Cultural Questions

The Kōtare assessment applies guiding cultural questions including: What does Tauhara see when he looks down upon this development? What does Taupō-nui-a-Tia see when it looks back to the land? Is the development mauri neutral, mauri diminishing or mauri enhancing? Does the development reflect the mana, tikanga and mātauranga of our ancestors?

**Relevance to PC47:** These questions demonstrate how Māori values can be translated into development assessment in a practical and meaningful way.

## 7. Whenua History

The Kōtare assessment records that the site forms part of the wider Rangatira 8A block history and was originally Māori Freehold Land. It states that conversion from Māori Freehold Land to General Land does not sever whakapapa, cultural memory or obligations.

**Relevance to PC47:** This supports the argument that planning frameworks should not treat land status alone as determinative of cultural significance. Whakapapa and cultural landscape relationships endure.

## 8. Cultural Landscape Sensitivity

The Kōtare assessment treats gully systems, undeveloped margins and buffer areas as culturally significant components of the Rangatira landscape. These areas carry whakapapa connections between maunga, whenua and wai, function as ecological and cultural corridors, provide spatial and visual transition between urban development and Māori land, and contribute to the maintenance and restoration of mauri at a landscape scale.

The assessment treats these areas as a Cultural Landscape Sensitivity Overlay rather than residual land or infrastructure-only spaces.

**Relevance to PC47:** The Māori Purpose Zone should enable more sophisticated treatment of culturally sensitive landscape areas, including gullies, buffers and transitional land.

## 9. Translating Values into Practical Recommendations

The Kōtare assessment translates cultural values into recommendations for earthworks and landform modification, stormwater management and Te Mana o te Wai, wastewater and infrastructure constraints, building height, density and urban form, roads, transport and active movement, reserves, open space and gully systems, planting, landscaping and cultural expression, public lighting, night skies and fauna protection, cultural identity and naming, and cultural monitoring and tikanga protocols.

**Relevance to PC47:** This is a practical demonstration that cultural values can be implemented through development conditions, design responses, monitoring, infrastructure staging and governance arrangements.

## **10. Planning Relevance**

The Kōtare assessment demonstrates that when tangata whenua planning frameworks are applied early and meaningfully, planning discussions expand beyond conventional matters such as density, setbacks and servicing. They instead include housing pathways for whānau, infrastructure impacts, wastewater constraints, stormwater treatment, cultural landscape protection, ecological restoration, community identity and long-term stewardship.

### **Summary of Relevance to PC47**

The Kōtare Cultural Assessment provides a practical example of how Te Kaupapa Kaitiaki, Mahere Taiao, Waikato Awa CIA and Te Pae Tawhiti can be translated into development assessment and outcomes. It supports the relief sought by Nukuhau Pā that PC47 should include clear implementation pathways for cultural values, tangata whenua planning frameworks, mana whakahaere, integrated infrastructure planning and culturally capable decision-making.

## **APPENDIX G: RELEVANT CORRESPONDENCE REGARDING SECTION 42A REPORT PROCEDURAL CLARIFICATION**

Appendix G is attached as a separate correspondence bundle containing the email exchanges referred to in Section 4 of this evidence.

### **Purpose of Appendix G**

This appendix is included only to clarify the factual record regarding the statement in paragraph 33 of the Section 42A Report that a pre-hearing meeting was offered and declined.

The correspondence is relied upon to support the evidence that there was a material difference between Council officers' interpretation of the email exchange and the submitter's understanding of that exchange.