

NGĀ MĀNUKANUKA O TE IWI (MĀORI COMMITTEE)

Open Agenda

Meeting Date: Friday 8 May 2026

Time: 10.00am

Venue: Chapman Room.
Level 1, Chapman Pavilion
McLean Park
Latham Street
Napier

Livestreamed via Council's YouTube Channel

Committee Members **Chair:** Beverley Kemp-Harmer (Wharerangi Marae)
Mana Ahuriri Trust (Evelyn Ratima)
Maungaharuru-Tangitū Trust (Mara Andrews)
Moteo Marae (Maureen Box)
Petane Marae (Shayla Kora)
Pukemokimoki Marae (Jason Wawatai)
Tangoio Marae (Krystal Haimona)
Timikara Marae (Kirk Leonard)
Waiohiki Marae (Darren Tareha)
Mayor Richard McGrath
Councillor Sally Crown
Councillor Raihania

Officer Responsible Pou Whakarae, Director Māori Partnerships

Administration Governance Team

**Next Ngā Mānukanuka o te Iwi (Māori Committee) Meeting
Friday 14 August 2026**

NGĀ MĀNUKANUKA O TE IWI (MĀORI COMMITTEE) - TERMS OF REFERENCE

<i>Reports to:</i>	<i>Council</i>
<i>Chairperson</i>	<i>Mana Whenua Representative</i>
<i>Deputy Chairperson</i>	<i>Elected Member</i>
<i>Voting Membership</i>	<i>Petane Marae Representative</i> <i>Waiohiki Marae Representative</i> <i>Moteo Marae Representative</i> <i>Timikara Marae Representative</i> <i>Tangoio Marae Representative</i> <i>Wharerangi Marae Representative</i> <i>Pukemokimoki Marae Representative</i> <i>Mana Ahuriri Trust Representative</i> <i>Maungaharuru-Tangitū Trust Representative</i>
<i>Non-voting Membership</i>	<i>Mayor of Napier</i> <i>2 Councillors</i>
<i>Quorum</i>	<i>6 (to be made up of no less than 5 mana whenua representatives and 1 Elected Member)</i>
<i>Meeting frequency</i>	<i>Quarterly</i>
<i>Officer responsible</i>	<i>Te Pou Whakarae, Director Māori Partnerships</i>

Ngā Mānukanuka o te Iwi (Definition)

The anxiousness of people. The Committee deals with people and projects that strive towards their aspirations, and deal with all types of anxieties of deadlines, spreadsheets, correct data, research, all these elements they bring to the table as well as the knowledge or matauranga gained through the process.

Membership

- Mana whenua / tangata whenua representatives will be appointed by the entity.
- Elected Committee Members:
 - Mayor of Napier
 - 2 Councillors

The Council Kaumātua will be offered the Chair post at the start of the triennium. If the Kaumātua declines, the Chair will be elected from the mana whenua representatives appointed to the Committee.

The Deputy Chair will be elected from the Elected Members of the Committee at the beginning of the triennium.

Moemoeā (Vision)

Whakataukī / Whakatauākī

The Ngā Mānukanuka o te Iwi Committee has been established by Council to continue the development of strategic and sustainable relationships with Ahuriri Māori. Council shall meet the intent and spirit of the Council's obligations set out in the legislation more particularly the obligations of the Local Government Act 2002;

Ngā Mānukanuka o te Iwi (Māori Committee) - 08 May 2026 - Open Agenda

- Towards establishing and maintaining processes that provide opportunities for Māori to contribute to the decision processes of Council.
- Fostering the development of Māori capacity to contribute to these processes.
- The provision of information to assist Māori contribution to Council's activities.

The Council wishes the Committee to reflect a spirit of partnership between the Council and Hapori Māori, to contribute effectively to the Council's activities. The Council will require the Committee to assist with the development of an integrated policy framework (based on Te Tiriti o Waitangi Principles) for the Council aimed at delivering effective governance, engagement and service delivery for Council's Māori Communities.

Whaingā (Purpose)

The purpose of the Ngā Mānukanuka o te Iwi Committee is to:

- Advocate on behalf of Mana/Tangata whenua to local, regional and national bodies as appropriate. This is in addition to Council's responsibility to engage directly with Mana/Tangata whenua;
- Consider governance issues relating to Council obligations to tangata whenua;
- Investigate and report to the Council on any issues that the Ngā Mānukanuka o te Iwi Committee considers necessary that may have an implication for tangata whenua.
- To nominate from among its members representatives whom it considers appropriate for the Council to appoint as voting members on the:
 - Delivery and Regulatory Performance Committee
 - Corporate and Performance Committee
 - Risk and Assurance Committee

Pou (Objectives)

1. Ensure that every decision in relation to Council activities takes into consideration the relationship to Māori culture and traditions (refer Local Government Act 2002 and Resource Management Act 1991)
 - a. Works with Council and officers to ensure appropriate and timely opportunities to contribute are consistently provided to the Committee, including through review and recommendations on formal reports, informal discussions at wānanga or working with officers at a project level
 - b. Works with officers to ensure that clear appropriate processes are developed and implemented that facilitate the Committee being able to meet its mandate.
2. Raise and make recommendations to Council on matters of importance to the Māori residents of Ahuriri
3. Provide feedback to Council on ways that relationship and capability to engage on Council-related matters can be built with and within the Māori communities of Napier.
 - a. Works with Council and officers in developing Māori capacity to contribute to Council activities

Notes

As well as specific hui and wānanga of this Committee, members will be invited to attend Council workshops, standing committee meetings and Council meetings.

The Ngā Mānukanuka o te Iwi Committee can nominate independent advisors to the Committee as required. Advisors have no voting rights.

ORDER OF BUSINESS

Karakia

Apologies

Councillor Crown and Councillor Raihania

Conflicts of interest

Public forum

Announcements by the Chairperson

Announcements by the management

Confirmation of minutes

That the Minutes of the Ngā Mānukanuka o te Iwi (Māori Committee) meeting held on Wednesday, 1 April 2026 be taken as a true and accurate record of the meeting..... 80

Agenda items

- 1 Te Ara Rangapū Māori Engagement Policy 5
- 2 Maraenui to Te Awa Stormwater Project - Cultural Impact Assessment Update 23
- 3 Feedback on Napier City Council's Draft Strategic Framework for LTP 2027–37 development 62
- 4 Te Waka Rangapū Update Report..... 76

Updates from Committee Representatives

Updates from Pou Whakarae, Director Māori Partnerships

General business

Karakia Whakamutunga

AGENDA ITEMS

1. TE ARA RANGAPŪ MĀORI ENGAGEMENT POLICY

<i>Type of Report:</i>	Operational and Procedural
<i>Legal Reference:</i>	N/A
<i>Document ID:</i>	1909385
<i>Reporting Officer/s & Unit:</i>	Sam Hema, Pou Whakarae, Director Māori Partnerships

1.0 Executive Summary - Te Kaupapa me te Whakarāpopototanga:

- 1.1 This report presents Te Ara Rangapū – Māori Engagement Policy (Doc Id 1908815), a strategic framework developed through a tikanga-led, co-design process with mana whenua and Māori partners across Ahuriri. The strategy establishes a consistent, Council-wide approach to engagement that moves beyond consultation toward genuine partnership, aligned with Te Tiriti o Waitangi, shared values and relevant statutory obligations.
- 1.2 The development of this policy has so far been shaped through direct engagement with Mana Ahuriri Trust, Maungaharuru Tangitū Trust, Te Taiwhenua o Te Whanganui a Orotū, Ngāti Pārau Hapū Trust, Ngā Mānukanuka o Te Iwi, and Te Kāhui Kaumātua o Ahuriri. It has alignment with Napier City Council's Significance and Engagement Policy. Their contributions have informed the vision, principles, engagement framework, and implementation direction.
- 1.3 Te Ara Rangapū will provide a structured engagement continuum, clear triggers for higher levels of engagement, and a pathway toward shared decision-making. It ensures that wider external engagement is early, consistent, appropriately resourced, and embedded across Council systems. The report seeks endorsement of the Strategy and Framework and approval to progress to implementation.
- 1.4 The purpose of this report is to present the Te Ara Rangapū Māori Engagement Strategy and Framework, summarise the outcomes of engagement with mana whenua and Māori entities, and seek endorsement to progress to implementation.
- 1.5 The purpose of this report is to present the Te Ara Rangapū Māori Engagement Strategy and Framework, summarise the outcomes of engagement with mana whenua and Māori entities, and seek endorsement to progress to implementation.
- 1.6 Consultant, Hinewai Ormsby, who has worked collaboratively on the development of the Te Ara Rangapū Māori Engagement Policy, will also attend the meeting.

2.0 Officer's Recommendation

Ngā Mānukanuka o te Iwi (Māori Committee)::

- a) **Receive** the report titled Te Ara Rangapū Māori Engagement Policy dated 08 May 2026.
- b) **Note** the outcomes and key insights from the workshop held on 15 April 2026 with Ngā Mānukanuka o Te Iwi and tangata whenua representatives.

- c) **Endorse** *Te Ara Rangapū – Draft Māori Engagement Strategy and Framework* as the guiding approach for Napier City Council sponsored by Te Waka Rangapū.
- d) **Endorse** the next phase of work to develop an internal implementation tool to operationalise the Strategy and Framework and support its full integration into Council policy and practice.

3.0 Draft Development

3.1 Acknowledgement of Engagement and Co-Design

Napier City Council acknowledges and thanks mana whenua and Māori partners for their time, expertise, and leadership throughout the development of Te Ara Rangapū.

The policy has been developed through a process of active participation and co-design, ensuring that mātauranga Māori, tikanga, and lived experience have shaped the framework. This approach reflects a commitment to partnership and recognises mana whenua as kaitiaki and Treaty partners.

The contributions of all entities have ensured that the policy reflects collective aspirations for a consistent, respectful, and meaningful approach to engagement across Council.

3.2 Strategic and Legislative Context

Te Ara Rangapū is grounded in the legislative and Treaty framework that underpins Council responsibilities to mana whenua.

Te Tiriti o Waitangi establishes the foundational relationship between the Crown and Māori, requiring partnership, active protection, and participation in decision-making.

The Local Government Act 2002 requires Council to provide opportunities for Māori to contribute to decision-making and to build Māori capacity to participate in Council processes.

The Resource Management Act 1991 requires Council to recognise and provide for the relationship of Māori with their ancestral lands, water, and taonga, and to take into account the principles of Te Tiriti.

The Ahuriri Hapū Claims Settlement Act 2021 establishes statutory acknowledgements and reinforces partnership expectations, including the role of entities such as Maungaharuru Tangitū Trust.

Together, these frameworks require Council to move beyond minimum consultation toward meaningful partnership.

3.3 Te Ara Rangapū – Strategy and Framework

Te Ara Rangapū establishes a structured and consistent approach to Māori engagement across Council. It provides clarity on how engagement is undertaken, when higher levels of engagement are required, and how relationships are maintained over time.

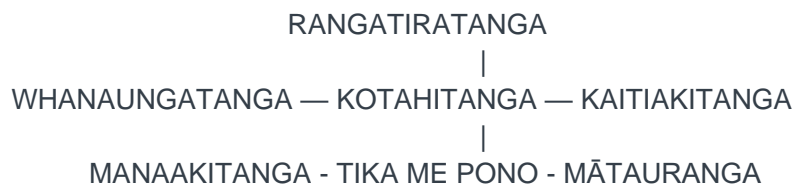
The framework is designed to:

- Embed engagement across all Council activities
- Support consistent and transparent engagement practices
- Enable meaningful Māori participation in decision-making
- Strengthen governance and operational relationships
- Align engagement with planning and funding processes

3.4 Vision – Te Kitenga

Napier City Council works in genuine partnership with mana whenua, embedding Māori values and aspirations into decision-making.

Guiding principles – Ngā Pou Matāpono (Pou Framework)



Supporting values:

Māramatanga, Aroha, Haumarutanga, Tapu/Noa

3.5 Māori Engagement Continuum

The framework includes a five-level engagement continuum:

1. Inform – Pānui: Sharing information
2. Seek Views – Whakawhiti whakaaro: Gathering input
3. Involve – Whai wāhi: Working together on options
4. Collaborate – Mahi ngātahi: Co-designing solutions
5. Empower – Mana Motuhake: Māori decision-making authority

3.6 Te Ara Rangapū Framework Overview

FOUNDATION: Te Tiriti + Legislation



POU (VALUES & PRINCIPLES)



ENGAGEMENT CONTINUUM



TRIGGERS (Whenua, Wai, Taonga, Infrastructure)



OUTCOME: Partnership & Shared Decision-Making

3.7 Key Themes from Engagement

Engagement identified several consistent themes:

- A shift from consultation to partnership is required
- Engagement must occur early in the decision-making process
- Engagement must be structured and consistently applied
- Clear triggers are needed to determine engagement levels
- Resourcing must support meaningful engagement
- Roles and mandates must be clearly understood
- Governance-level engagement must be strengthened
- Engagement must be embedded across Council systems

These themes form the foundation of the Te Ara Rangapū framework.

3.8 Implementation Pathway

Implementation of Te Ara Rangapū will require the development of an internal tool to support operationalisation. This will include engagement triggers, guidance for staff, and integration into Council processes.

The framework will be embedded into planning and delivery systems, including the Long-Term Plan and Annual Plan, ensuring engagement is aligned with funding and decision-making processes.

Ongoing engagement with mana whenua will continue to refine and strengthen the framework.

4.0 Attachments

- 1 [↓](#) Māori Engagement Policy - Te Ara Rangapū-pathway of partnership Doc Id: 1908815

Māori Engagement Policy

Te Ara Rangapū - pathway of partnership



Kaupapa o te rā: Collaborate on elements of the engagement framework and policy development



Inform, seek whakaaro, test and feedback on the thinking so far



Mō te aha? Strengthen partnership with **mana whenua** and Māori communities









Promoting collaborative & interactive thinking – De Bono pōtae.....



Supporting Te Waka Rangapū and Ngā Manukanuka o Te Iwi– within the Napier City Council environment.

6 thinking hats (Bono)

White hat		<ul style="list-style-type: none">• Facts• Figures• Information
Black hat		<ul style="list-style-type: none">• Critical judging• Checking• Devils advocate
Red hat		<ul style="list-style-type: none">• Suspects• Opinions• Emotions
Blue hat		<ul style="list-style-type: none">• Thinking about thinking• Organization of the thinking process• Discipline and focus• Leadership
Yellow hat		<ul style="list-style-type: none">• Positive thinking• Concentrated on advantages• Call to action
Green hat		<ul style="list-style-type: none">• Creativity• New ideas• Change

Why *Te Ara Rangapū* policy matters



Strengthen	Strengthen Te Tiriti partnership at a local level particularly with mana whenua
Clarify	Clarify how NCC engages with mana whenua and Māori organisations
Ensure	Ensure consistent engagement practices across Council
Recognise	Recognise existing and future agreements, Treaty settlement commitments and endorsed plans

Ngā Mānukanuka o te Iwi



The Ngā Mānukanuka o te Iwi kōmiti exists to strengthen a genuine partnership between Council and mana whenua, ensuring Māori voices, values, and aspirations are embedded in decision-making, policy development, and governance processes in line with Treaty and statutory obligations - Local Government Act 2002 and Resource Management Act 1991.

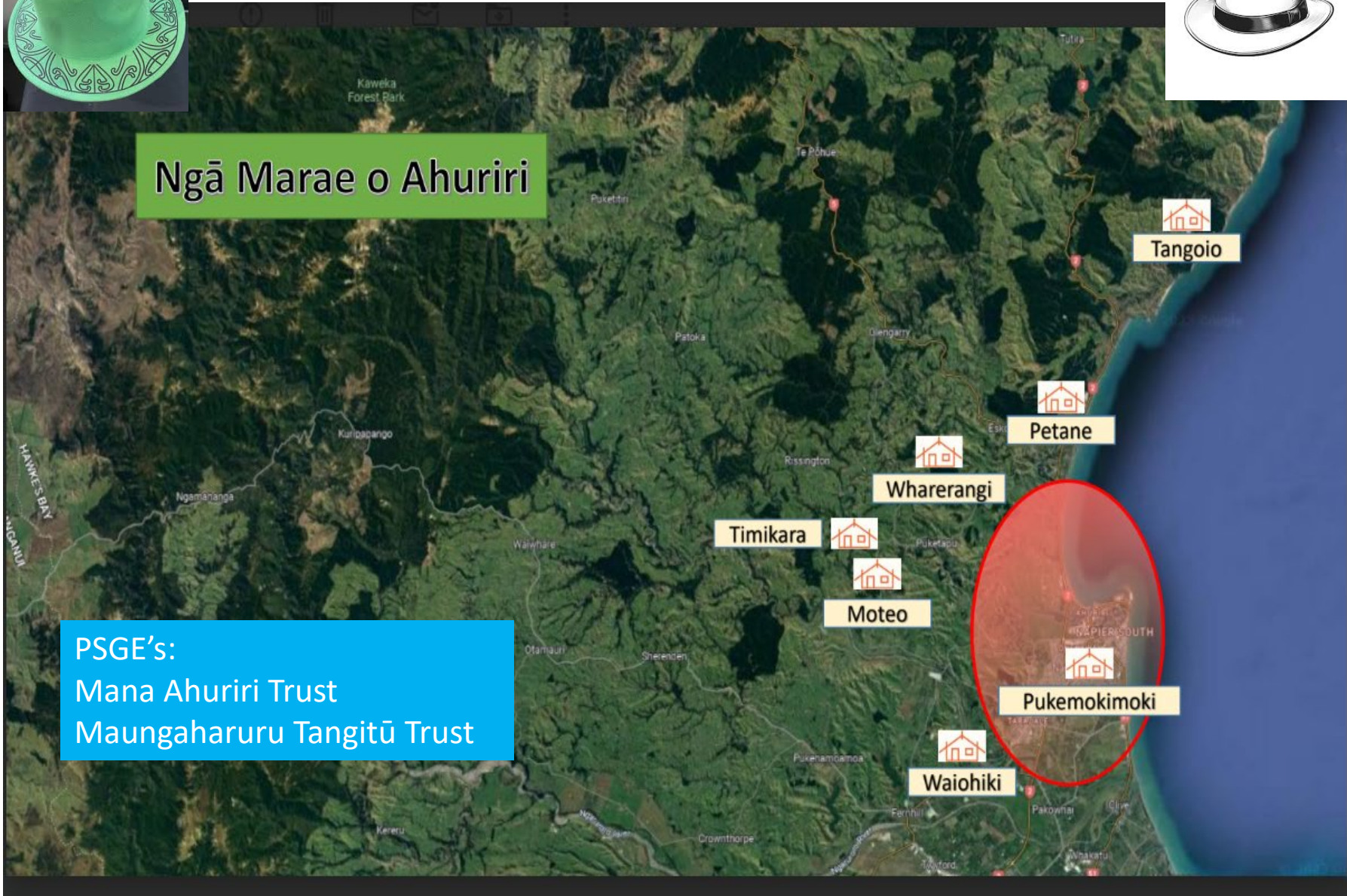
The kōmiti works by advocating for tangata whenua, advising Council on key issues, building Māori capacity to engage, and shaping an integrated, culturally grounded policy framework that supports effective outcomes for Māori communities in Ahuriri.

Te Reo Māori me ōna Tikanga Policy (2023)



Provides a framework for integrating Te Reo Māori and cultural practices into council operations and the wider Ahuriri community. Grounded in the principles of Te Tiriti o Waitangi, it seeks to foster a true partnership between the Council and mana whenua.

This policy will work alongside Te Ara Rangapū





Our Ahuriri whānau



Mana Ahuriri Trust –
statutory Treaty
partner for seven
hapū

Maungaharuru
Tangitū Trust

Te Taiwhenua o Te
Whanganui-ā-Orotū
– mandated iwi
authority

Ngāti Paarau Hapū
Trust – mandate
Hapū authority

Ngā Mānukanuka o
Te Iwi – NCC Māori
komiti

Ahuriri Kāhui
Kaumātua

Marae komiti

Māori community
organisations and
service providers



Kua ngaro tētahi?



Mahi ako tuatahi

Pātai

1. What does successful mana whenua engagement look and feel like?

2. How do you see these engagement guiding principles enacted practically?

A) For NMOTI

E) For Mana Whenua



Tohu mo ngā mātāpono

6 thinking hats (Bono)

White hat



- Facts
- Figures
- Information

Black hat



- Critical judging
- Checking
- Devils advocate

Red hat



- Suspects
- Opinions
- Emotions

Blue hat



- Thinking about thinking
- Organization of the thinking process
- Discipline and focus
- Leadership

Yellow hat



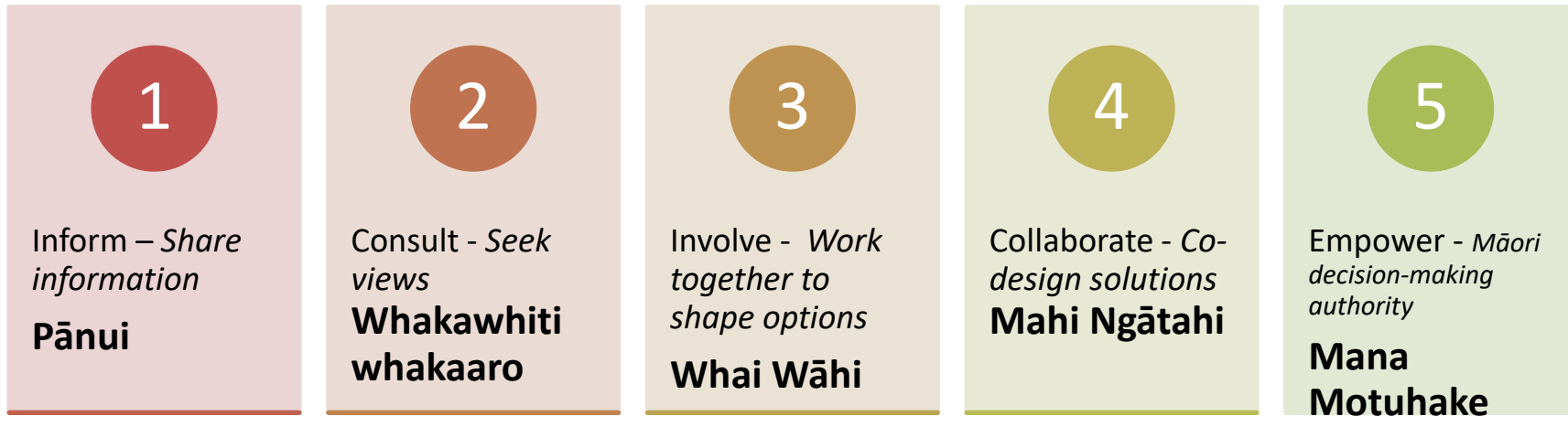
- Positive thinking
- Concentrated on advantages
- Call to action

Green hat



- Creativity
- New ideas
- Change

Te Ara Engagement Approach – Māori Engagement Continuum



General principle of engagement is to engage early, engage openly, and engage with the right people.



What we have heard?



*Identify **Key Triggers** in order to graduate towards Mana Motuhake*



When in doubt go to the higher level of engagement and initiate communication



Deciding together on where we fit – Initial kōrero between entities (2 – 5)



Resourcing section in partnership – Consistent funding in LTP, AP, Rating component and as a cultural capital into major projects.



When Engagement Should Be Higher

Significant decisions involving whenua or wai

Environmental or planning strategies

Policies or bylaws affecting Māori

Development affecting wāhi tapu or taonga

Joint governance bodies

Significant Māori Kaupapa and events in Ahuriri

Procurement policy

3 Waters

Community services

Cultural Heritage

Major infrastructure projects



Mahi ako tuarua Pātai







1. What are the 3 most important NCC activities or services would you like to see at NMOTI tepu regularly?

2. What level of engagement (1-5) would you aspire NCC to have with:
A) mana whenua
E) other Māori entities



Tohu mō ngā wāhi ara

6 thinking hats (Bono)

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Green hat		<ul style="list-style-type: none"> • Creativity • New ideas • Change

Te ara whakamua

- Gather all whakaaro from today and prior engagement
- Refine engagement approaches
- Ā kanohi hui – Executive leadership team (identify key triggers)
- Draft policy development with ongoing collaboration with partners
- Presentation and submission to Ngā Mānukanuka o Te Iwi (May 2026)



2. MARAENUI TO TE AWA STORMWATER PROJECT - CULTURAL IMPACT ASSESSMENT UPDATE

Type of Report:	Information
Legal Reference:	N/A
Document ID:	1907928
Reporting Officer/s & Unit:	Andrew Lebioda, Portfolio Lead - Regional Waters

1.0 Executive Summary - Te Kaupapa me te Whakarāpopototanga:

- 1.1 This report presents the Cultural Impact Assessment (CIA) (Doc Id 1909775) prepared by Mana Ahuriri Trust, authored by Hinewai and Cameron Ormsby, for the Maraenui to Te Awa Stormwater Improvements Project.
- 1.2 The CIA outlines the cultural values, historical context, and environmental relationships of Ahuriri Hapū, particularly Ngāti Pārau with the project area, and provides a framework for embedding tikanga, mātauranga Māori, and kaitiakitanga into the design, delivery, and ongoing management of the stormwater network.
- 1.3 A key outcome of the CIA is the gifting of four ancestral place names to the project landscape, restoring whakapapa and identity to an area significantly modified through historic events and urban development.
- 1.4 This report seeks endorsement from Ngā Mānukanuka o te Iwi for:
 - The cultural naming conventions gifted by mana whenua; and
 - The formal process to recognise these names through relevant statutory naming authorities.
- 1.5 Endorsing these recommendations signals a commitment to partnership, cultural restoration, and visible recognition of mana whenua identity within public infrastructure.

2.0 Recommendations - Ngā Tūtohunga

That Ngā Mānukanuka o te Iwi (Māori Committee):

- a. **Receives** the report titled Maraenui to Te Awa Stormwater Project - Cultural Impact Assessment Update dated 08 May 2026.
- b. **Endorses** the gifted cultural naming conventions for the project area as identified in the Cultural Impact Assessment (Doc Id 1909775) being:
 - i. **Upokopoito** (coastal outfall area)
 - ii. **Te Kete Ika** (Serpentine Pond)
 - iii. **Waikōpiko** (watercourse/stream network)
 - iv. **Te Whare o Maraenui** (wetland and planting corridor)
- c. **Approves** the initiation of the formal statutory process to recognise these names through the New Zealand Geographic Board Ngā Pou Taunaha o Aotearoa and any other relevant agencies.

- d. **Notes** that the gifting of these names reflects mana, tikanga, and cultural authority of Ahuriri Hapū.

3.0 Background - Ngā Tuāpapa:

- 3.1 Historically, the Maraenui and Te Awa areas have experienced significant and prolonged flooding, with flood waters in some events taking days to recede, limiting safe access for up to 36 hours and reaching up to 750mm above ground level in parts of Maraenui.
- 3.2 With planned development and intensification in both suburbs, stormwater peak flows and volumes are expected to increase, meaning both legacy flooding issues and future growth pressures must be addressed to enable further development.
- 3.3 In July 2022, Napier City Council entered into an agreement with Kāinga Ora under the Infrastructure Acceleration Fund (IAF) to deliver an integrated package of stormwater infrastructure improvements across Maraenui and Te Awa.
- 3.4 This programme comprises two interdependent projects: upgrades to the Plantation Watercourse connecting through to Cowshed Drain, and the construction of the Te Awa stormwater pump station and Serpentine Pond.
- 3.5 Together, these projects are required to function as a single system to reduce peak flood levels, improve resilience across the catchment, and unlock approximately 400 additional dwellings for residential development.
- 3.6 Napier City Council is progressing this project to improve flood resilience, stormwater management, cultural acknowledgement and environmental outcomes within the Te Awa catchment.
- 3.7 A Cultural Impact Assessment was commissioned by Council and prepared by Mana Ahuriri Trust, authored by Hinewai and Cameron Ormsby to:
- Identify cultural values and associations with the project area
 - Assess potential impacts on those values
 - Provide recommendations for cultural integration into the project
- 3.8 The project area sits within the ancestral landscape of Te Whanganui-a-Orotū, including Te Whare o Maraenui once a significant wetland system supporting mahinga kai, kāinga, and cultural practice.
- 3.9 Engagement with mana whenua, kaumātua, and hapū has been ongoing and has directly informed the outcomes of the CIA, including the gifting of place names.
- 3.10 The Cultural Impact Assessment (CIA) is a recognised evidential document within the statutory framework of the Resource Management Act 1991, informing the exercise of functions and powers under the Act.
- 3.11 It assists Council to meet its obligations under section 6(e) to recognise and provide for the relationship of Māori with ancestral lands, water, sites, wāhi tapu and other taonga, to have regard to section 7(a) kaitiakitanga, and to take into account the principles of Te Tiriti o Waitangi under section 8.
- 3.12 A CIA constitutes expert cultural evidence, analogous to technical assessments, and must be given appropriate weight in decision-making processes. Its inclusion supports a robust section 104 assessment by identifying actual and potential effects on cultural values, informing the development of conditions, and reducing the risk of legal challenge.

3.13 In this context, the CIA for the Maraenui to Te Awa project supports robust decision-making, ensuring that cultural effects are properly considered in accordance with the Act.

4.0 Discussion - *Ngā Whakamārama*:

4.1 The CIA confirms that the project area holds deep cultural, historical, and environmental significance for Ahuriri Hapū, particularly Ngāti Pārau.

4.2 Key themes include:

- Restoration and protection of mauri within Te Whanganui-a-Orotū
- Recognition of whakapapa connections to land, water, and coastal systems
- The need for active partnership and kaitiakitanga in project delivery
- A central recommendation of the CIA is the restoration of ancestral place names across the project footprint. These names are not symbolic add-ons - they are acts of cultural reclamation, reconnecting the landscape to its identity and history.

4.3 The names:

- Re-anchor the landscape in whakapapa
- Provide visible cultural markers for the community
- Support education and storytelling for future generations

4.4 The gifting of these names by mana whenua reflects both generosity and leadership, and carries an expectation that Council will uphold and formalise their use.

4.5 Formal recognition through the national naming process ensures:

- Enduring status of the names
- Consistency across mapping, signage, and public use
- Alignment with national geographic naming standards

4.6 Formal names being gifted include

- **Upokopoito** – recalling the ancestral shingle spit along the moana and the renowned actions of Te Whatuiāpiti, carrying the kōrero of strategy, travel and the connection to coastal food gathering.



Figure 1: Locations of Upokopoito and Te Kete Ika names

- **Te Kete Ika** – honouring the rich basket of kai that once thrived in the surrounding wetlands, symbolising abundance and the sustenance drawn from these waters. When looking to the future of the project that the restored wetland will become once again a nursery for these species.



Figure 2: Location of the Te Kete Ika name

- **Waikōpiko** – describing the winding, looping form of the waterways that once meandered through this landscape, echoing the natural rhythm of wetland flows and the new pathway flow that will be created to improve the ecology along the corridor.

Te Whare o Maraenui – recognising the heart of the once 1,818-acre wetland complex, a place of kāinga, urupā, mahinga kai and whānau life, where generations lived in close relationship with the soil, the water and the seasons.



Figure 3: Locations of Waikōpiko and Te Whare o Maraenui names

5.0 Options - He kōwhiringa anō:

5.1 Option One – Endorse Naming and Progress Formal Recognition (Recommended)

The committee endorses the gifted names and initiates formal recognition through the New Zealand Geographic Board.

Advantages

- Upholds mana whenua authority and partnership
- Embeds cultural identity within public infrastructure
- Provides long-term recognition and protection of names
- Aligns with Treaty obligations and Council strategy

Disadvantages

- Requires administrative process and time for formal approval

5.2 Option Two – Do Not Formally Endorse or Progress Naming

The committee does not endorse the gifted names, and no formal recognition is progressed.

Advantages

- No immediate administrative effort

Disadvantages

- Missed opportunity for cultural restoration
- Risks weakening mana whenua partnership
- Loss of long-term recognition and legacy
- Inconsistent with Council commitments and CIA recommendations

6.0 Next Steps - Te Koke

- 6.1 Obtain Council approval to progress with formal naming process.
- 6.2 Initiate engagement with the New Zealand Geographic Board to continue the formal naming process.
- 6.3 Work with Mana Ahuriri Trust to confirm spelling, boundaries, and narratives.
- 6.4 Integrate approved names into:
 - Project design and plans
 - Signage and wayfinding
 - Council GIS and mapping systems
- 6.5 Develop interpretive materials (signage, storytelling, public education) alongside mana whenua.

7.0 Attachments

- 1 [↓](#) Cultural Impact Assessment Doc Id: 1909775

Summary of Considerations - *Tuhinga Whakarāpopoto:*

Fit with purpose of Local Government - *Ngā aronga tā te Kaunihera- ā-rohe kōrero*

Council is required to give effect to the purpose of local government as set out in Section 10 of the Local Government Act 2002. That purpose is to enable democratic local decision-making and action by (and on behalf) of communities in the present and for the future.

Completing a Cultural Impact Assessment supports the purpose of local government by enabling informed and inclusive local decision-making on behalf of the community. It ensures that mana whenua perspectives, values, and cultural knowledge are appropriately considered, supporting democratic participation and promoting the cultural wellbeing of communities now and into the future, in accordance with section 10 of the Local Government Act 2002.

Māori Impact Statement - *He kōrero whaitake tā te māori kōrero:*

The Cultural Impact Assessment identifies potential impacts on Māori and mana whenua values, supports meaningful engagement, and informs culturally responsive Council decision-making that recognises Māori cultural wellbeing.

Climate Change - *Te Huringa o te āhuarangi*

This decision **does not** have an impact on:

- Greenhouse gas emissions (from council operations, community activities, or associated infrastructure),
- Napier's adaptation to a changing climate (e.g. flooding, sea level rise, coastal erosion, inundation, drought, heatwaves),
- Or is it itself likely to be impacted by these climate-related risks

While this decision does not have direct impact on climate change it should be noted that the purpose of the wider Maraenui to Te Awa Stormwater Project is in response to climate change and creating adequate flood resilience for Napier/Ahuriri now and into the future.

LTP/ Annual Plan/ Financial Strategy/ Infrastructure Strategy - *Te Pae Tawhiti/ ā-tau / ā- Taunaki Ahumoni /ā- Taunaki Hanganga*

No known implications.

Financial considerations - *Whai whakaaro Ahumoni:*

To formalise the gifted names through LINZ there is no direct application fee. Additional Officer time will be required to complete the administration process, however, this time commitment is not anticipated to be overly burdensome.

Significance and Engagement - *Ko te Hiranga me te Hiwaia o te whakaaro:*

The matter has been assessed as being moderate significance under Napier City Council's Significance and Engagement Policy. While the proposal does not give rise to material impacts on levels of service or strategic assets, it is relevant to mana whenua cultural values. The completion of a Cultural Impact Assessment represents a proportionate and appropriate level of engagement for the matter. It enables mana whenua values interests to be identified and considered early in the decision-making process, consistent with Council's principles of proportional and inclusive engagement.

Consultation (internal/external) - *Ngā Uiuinga (Ki te Kaunihera /ki ngā tāngata katoa)*

External consultation has been undertaken through the preparation of the Cultural Impact Assessment by Mana Ahuriri Trust, including hui, wānanga and site engagement with Ahuriri

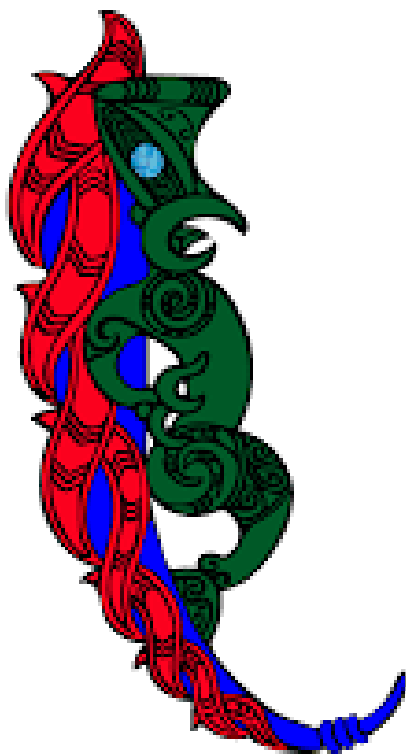
hapū, with a particular focus on Ngāti Pārau Hapū as mana whenua for the project area. The assessment identifies cultural values, potential effects, and recommendations to inform the project and support culturally responsive outcomes.

Internal consultation has occurred with relevant Council officers and technical advisers to support consideration of the Cultural Impact Assessment as part of project and consenting decision-making.

Risks: Legal/ Health and Safety etc. - *Whaktūpato Ture/ Hauora me te Haumaru*

Key risks relate to legal and consenting processes, health and safety during construction, and reputational or relationship impacts if the recommendations of the Cultural Impact Assessment are not appropriately addressed. These risks are considered manageable through implementation of the assessment's recommendations and standard Council processes.

Cultural Impact Assessment Report - Napier City Council – Te Awa Pumpstation and Watercourse Cultural Impact Assessment Report



Authors:

Mana Ahuriri Trust

Report writer on behalf of the Mana Ahuriri Trust - Cameron and Hinewai Ormsby

December 2025

*Disclaimer – This report has been prepared on behalf of the Mana Ahuriri Trust and has been produced to identify and explain local Māori values and cultural impacts from the proposed activity. It is not to be read as a direct or indirect consent of approval for the proposed activity. The Mana Ahuriri Trust and other tangata whenua reserve their statutory interests to be notified parties under the Resource Management Act 1991 to this proposed development when being considered by the consenting authorities. All efforts have been made to accurately report and present the information in this report, but the report writer accepts no liability for any omissions or misrepresentations.

Te Mōteatea o Te Whatu, te tama o Orotū / The lament of Te Whatumamoa, son of Orotū

Kia horo te haere

Ngā taumata ki / Te Poraiti

Ko te kainga tena i pepehatia / e o tipuna

Ko rua te paia ko te Whanga

He kainga to te ata

He kainga ka awatea

He kainga ka ahiahi e tama e i

Go quickly to the heights of Poraiti.

That is the land in a proverb of your ancestors.

The store house that never closed is Te Whanga.

A meal in the morning.

A meal at noon.

A meal in the evening.

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1.0 Executive summary

The purpose of this Cultural Impact Assessment report is to document the cultural values, cultural knowledge, interests, and associations of Ahuriri hapū, as it relates to the Te Awa Pumpstation and Watercourse development. A cultural impact assessment is a report that documents Māori and mana whenua cultural values, interests, and associations with an area or a resource, and the potential impacts of a proposed activity on these.

This cultural impact assessment report had 4 objectives:

1. To undertake a review of the proposed activity as to Ahuriri hapū and in particular Ngāti Pārau Hapū cultural values.
2. To assess environmental impacts using a Ahuriri and Ngāti Pārau Hapū world view.
3. To identify areas for local Ahuriri hapū and Ngāti Pārau Hapū participation and partnership.
4. And to determine a position statement of the cultural impact of the proposal to affected Ahuriri and Ngāti Pārau Hapū.

For the first objective, the report identified the cultural values and priorities of Ahuriri Hapū through Mana Ahuriri regarding the Te Awa Pumpstation and Watercourse development and the management of the stormwater discharge which include the cultural values of; kaitiakitanga, kotahitanga, whanaungatanga, pono, and Whakapakari as well as values specific to Ngāti Pārau including the realising and enhancing the values of Mauri (life force), Wai Māori (Fresh water), Whakapapa (Generational), Identity (Māoritanga), Mahinga Kai/taonga species, and Kaitiakitanga (Guardianship).

Regarding the second objective, there is a strong commitment by Māori and mana whenua to enhancing the mauri (lifeforce) of Te Whanganui-a-Orotū, including Te Whare o Maraenui. This commitment is reflected in initiatives focused on improving water quality by reducing contaminant loads and pollutants, including litter discharged through stormwater runoff, as well as utilising natural riparian and wetland systems for filtration. Efforts also include fostering indigenous biodiversity through habitat creation and the management of introduced predators. Furthermore, Ahuriri Hapū aims to ensure that both their community and the broader public can engage with these areas in culturally meaningful ways that honour the site's whakapapa and history, while supporting future development and sustainable use of these spaces.

Regarding the third objective, the report has identified areas for local Ahuriri and Ngāti Pārau Hapū participation and partnership with the Napier City Council. This includes –

1. Undertaking cultural monitoring of mahinga kai, and wāhi tapu/taonga sites.
2. Participation of Ahuriri Hapū and whānau in the delivery of riparian planting and wetland restoration works as well as water quality monitoring.

And for the fourth objective, the Mana Ahuriri Trust supports this development, provided that the Te Muriwai o Te Whanga – Mahi Tukanga/Action Plan Pou/Pillars and Indicators are actioned through the recommendations made in section 6.1 of this report.

In conclusion, the cultural impact assessment has identified areas of cultural interest for Ahuriri Hapū related to the Te Awa Pumpstation and Watercourse development. The report also outlined recommendations that the development must consider regarding cultural views and aspirations. By addressing and acting on the views and recommendations of Ahuriri Hapū captured in this report,

the resource consent can move forward with certainty and confidence, ensuring that a Māori and mana whenua cultural perspective has been applied.

2.0 Tīmatanga kōrero / Introduction

This cultural impact assessment report has been prepared for the Napier Council on behalf of the Mana Ahuriri Trust for the purpose of assessing Māori cultural impacts of the Te Awa Pumpstation and Watercourse development which facilitates the discharge of stormwater into Te Whanganui-a-Orotū (Ahuriri Estuary) via the Plantation Drain, as well as to the Coastline at Te Awa.

A cultural impact assessment report documents Māori cultural and mana whenua values, interests and associations with an area or a resource, and the potential impacts of a proposed activity on these. Cultural impact assessments are a tool to facilitate meaningful and effective participation of Māori and mana whenua in impact assessment. A cultural impact assessment should be regarded as technical advice, much like any other technical report such as ecological or hydrological assessments.¹

The activity that Napier City Council is seeking to undertake is to upgrade, extend, operate and maintain, a flood management and stormwater corridor commencing at Latham Street in the existing Plantation Watercourse, an artificial drain that is part of the Hawke's Bay Regional Council (HBRC) drainage network, which traverses through the Harakeke Walkway, and ending at coastal bubble-up outlets and a low flow soak pit for high flows and a 10m x 10m soakage pit for low flows at the Beach Domain. The project implements the stormwater infrastructure as set out in the Te Awa Structure Plan and includes a new stormwater pump station within the Serpentine Pond reserve at Te Awa Avenue. The project includes improvements to the existing Plantation Watercourse for flood management and stormwater, underground pipework and tie-ins to the existing network, as well as earthworks and other construction related activities.²

The principle purpose of these stormwater improvement works is to allow for better drainage and flow management of stormwater during moderate to heavy rain events. Currently the drainage network facilitates stormwater drainage into Te Whanganui-a-Orotū adjacent to the expressway via the Plantation Drain and the Old Tūtaekurī Riverbed stream channels. The Te Awa Pumpstation and Watercourse development through the action of mechanical pumps will draw water during heavy floods events into the Serpentine pond before being discharged at a coastal outfall into Te Whanga o Ruawharo/Hawke Bay.

Figure 1 below shows the 4 sections of the project including sections 1 that relates to the Harakeke Reserve / Plantation Watercourse channel and drainage alignment works, section 2 that includes the upgrade and realignment of the Plantation Watercourse with a new open drain to connect with Te Awa, section 3 covers the redevelopment of the serpentine pond, wet well, and pump station, and section 4 which involves the construction of rising mains from Te Awa through to the coast.

Figures 2 and 3 further show the Serpentine Pond reserve at Te Awa Avenue drainage concept plan and drawings.

¹ Source: <https://www.qualityplanning.org.nz/node/991>

² Te_Awa_Project_Description_draft_20250501



Figure 1: Te Awa Pumpstation and Watercourse development project sections

**Plantation Watercourse East.
Concept Plan.**



Figure 2: Serpentine Pond reserve at Te Awa Avenue drainage concept plan.



Figure 3: Serpentine Pond reserve pump station concept drawing and current outlook.

As part of the planning for this project it is critical that during this assessment that hapū (sub-tribes) holding mana whenua over Te Whanganui-a-Orotū (Ahuriri Estuary) can exercise their Tino Rangatiratanga and Kaitiakitanga as part of this process. Key priorities of any significant resource consenting process include ensuring hapū are appropriately consulted and actively participating both now and into the future, with the direct outcome being the protection and enhancement of the mauri of Te Whanganui-a-Orotū and the day-to-day connection of Ahuriri hapū and whānau members back to Tangaroa (deity of the sea/ ocean)

The structure and discussion component of this CIA report is broken down into 4 topic areas being:

1. Whakapapa –acknowledges and highlights the past, present, and future connection of Ahuriri hapū and Ngāti Pārau to the proposed site.
2. Whakatika – cultural redress and statutory considerations.
3. Te Mauri o te Taiao – identifies the cultural and environmental impacts of the proposed development and how they can be managed and addressed by incorporating the protection and enhancement of mauri into the planning process.
4. Te Ara Whakamua – sets a direction forward which aims to highlight how environmental and cultural interests of hapū can be accounted for and addressed. It sets a potential pathway forward for achieving mutually beneficial outcomes between the Napier City Council and Ahuriri hapū.

3.0 Whāinga / Aims and Objectives

1. To undertake a review of the proposed activity as to Ahuriri hapū and in particular Ngāti Pārau Hapū cultural values.
2. To assess environmental impacts using a Ahuriri and Ngāti Pārau Hapū world view.
3. To identify areas for local Ahuriri hapū and Ngāti Pārau Hapū participation and partnership.
4. And to determine a position statement of the cultural impact of the proposal to affected Ahuriri and Ngāti Pārau Hapū.

4.0 Tāera / Methodology

In preparing the cultural impact assessment background work has been undertaken to understand the Te Awa Pumpstation and Watercourse development and its cultural impact on Ahuriri hapū and Ngāti Pārau Hapū, who have a direct ancestral link and tiaki (guardianship) role of Te Whanganui-a-Orotū, Tangaroa, and the land area of Te Whare o Maraenui and Upokopoito.

Engagement to date, including hui with Mana Ahuriri Trust, Ngāti Pārau Hapū Trust, Kaumatua Taape Tareha-O'Reilly, Huriana Lawrence and with the Kahui Kaumātua o Te Whanganui-a-Orotū, has been positive and constructive, supporting the identification of cultural values, aspirations for mauri restoration, and the development of naming opportunities that restore ancestral narratives to the landscape. Discussions held have delved into the written history, and whakapapa of the site of the discharge and its importance to Ahuriri hapū who have interests in the area.

The authors have collated research and evidence from Waitangi Tribunal Claims, Marine and Coastal (Takutai Moana) Area (MACA) reports, the Ngāti Pārau Hapū Three Waters Management Plan, official Council documents and historic publications. This work has also included reviewing the applicants' documents, participating in meetings with Napier City Council's project team, undertaking of site visits, and communications with the technical consultants to understand the legislative and planning framework guiding this process.

Throughout this mahi/work in preparing the cultural impact assessment significant consideration has been given to the Kaitiakitanga (guardianship) connection of Ahuriri and Ngāti Pārau Hapū and their aspirations for the future as detailed in the Te Muriwai o Te Whanga plan and the Ngāti Pārau Hapū Trust Three Waters Management Plan.

5.0 Kōrero / Discussion

5.1 Whakapapa / Acknowledging Ahuriri hapū cultural connection to the land.

Ahuriri Hapū are based in and around Napier, in the Hawke's Bay region. The seven Ahuriri Hapū are: Ngāti Hinepare, Ngāti Māhu, Ngāti Matepū, Ngāti Pārau (which includes Ngāi Tahu Ahi), Ngāi Tāwhao, Ngāti Tū and Ngāi Te Ruruku. These Hapū are supported by the Mana Ahuriri Trust which is the Post Settlement Governance Entity (PSGE) representing these hapū in respective Treaty of Waitangi settlements with the New Zealand Government/the Crown. The Maraenui–Te Awa stormwater improvement project corridor lies at the cultural heart of Ngāti Pārau, whose whakapapa, mahinga kai, seasonal movements, urupā, kāinga and coastal networks are embedded deeply within this landscape. While Ngāti Pārau are the central mana whenua throughout the project corridor, the wider Te Whanganui-a-Orotū system includes the cultural interests of related Ahuriri Hapū.

Over the last 600 years, the much sought after Ahuriri district was settled and conquered by successive people who influenced the traditional history and culture of the Heretaunga and Ahuriri landscapes.

The identity of hapū as descendants of the first people of the area who are linked to 'the cosmos, to the land and to the waters of the region' with descent from Tangaroa, God of the sea, down through Pania, the sea maiden, and her child Moremore, a taniwha, to link by marriage to the Toi people. From Toi, the line of descent extends to Mahu, 'the very beginning of our people,' who begat Orotū, who then permanently established his people at Ahuriri in the 15th century. The Te Awa Pumpstation and Watercourse stormwater catchment drainage network discharges into the coastal marine area known as Te Whanga o Ruawhara as well as into Te Whanganui-a-Orotū, or the waterbody/harbour of the tīpuna (ancestor) named Orotū. Ngāti Hinepare, Ngāi Tawhao, Ngāti Māhu and Ngāti Pārau all descend directly from Orotū, and his name continues to live on in this area today.

The son of Orotū, Whatumamoa, was born at Te Whanganui-a-Orotū and was one of the original owners of the land. From Whatumamoa the line descends to Turauwha, the principal chief at Otātara Pā at the time when Taraia, son of Kahungunu, invaded and conquered Heretaunga 21 or 22 generations before today (in about 1550). By this time there were other tribes, including Ngāti Awa, living side by side with Ngāti Whatumamoa. 'As highest-ranking chief on the Ngāti Awa line combined with the senior line of Ngāti Whatumamoa on his mother's side,' Turauwha was an especially important Heretaunga chief.

From about 1550 to 1625, Taraia and his followers established themselves at Otātara and Hikurangi Pā (behind Taradale) and built and occupied Pā including Te Roro-o-kuri, Otiere, Pukemokimoki, Matapane, Te Pakake, and other Pā towards Poraiti to secure access to and control over Te Whanganui-a-Orotū and the Tūtaekurī River, the largest and most desirable resource rich areas. The siting of Pā was related to the best type of soil for agriculture, as well as proximity to Te Whanga, the coast, the Tūtaekurī and Waiohingānga (Esk) Rivers, and wetlands/swamps.

Before European settlement, Te Whanganui-a-Orotū covered an area of about 9,500 acres where it was separated from the sea by a narrow sand and shingle bank or spit with an opening to the sea at a place known as Keteketerau. Te Whanganui-a-Orotū was considered 'a place of abundance' for freshwater fish, shellfish, and birds and much prized as a food resource by the people who have been living on its shores and islands for hundreds of years. The survival and existence of the Ahuriri hapū has and continues to be intrinsically linked to Te Whanganui-a-Orotū.

Figures 4 & 5 below show an outline of Te Whanganui-a-Orotū prior to the 1931 Napier earthquake along with an overlaid estimated position of the Te Awa Pumpstation and Watercourse development with this area named Te Whare o Maraenui. The Te Whare o Maraenui wetland system once extended over approximately 1,818 acres and formed one of the most important freshwater and estuarine complexes within Te Whanganui-a-Orotū. This landscape supported an interconnected network of kāinga, eel weirs, fishing stations, garden plots and seasonal harvest sites that sustained Ngāti Pārau for generations. The wetlands were rich with tuna, inanga, kōura, pātiki and shellfish, while stands of raupō, harakeke and tī kōuka provided essential materials for building, weaving, food storage and medicinal use. Elevated dune ridges and shingle banks offered dry ground for kāinga and pathways, while the lower marshlands served as natural filtration, storage and floodplain systems that moderated flows between the Tūtaekurī Awa and the lagoon. The area also contained designated wāhi tapu, including a ten-acre urupā reserved by Tāreha Te Moananui, and numerous sites associated with cultivation, firewood collection and the preparation of preserved foods. Although the landscape was dramatically altered by the 1897 flood, subsequent land reclamation and the uplift of the 1931 earthquake, Te Whare o Maraenui remains a cultural anchor for Ngāti Pārau identity, embodying ancestral presence, ecological abundance and the enduring whakapapa relationships between people, water and land.³

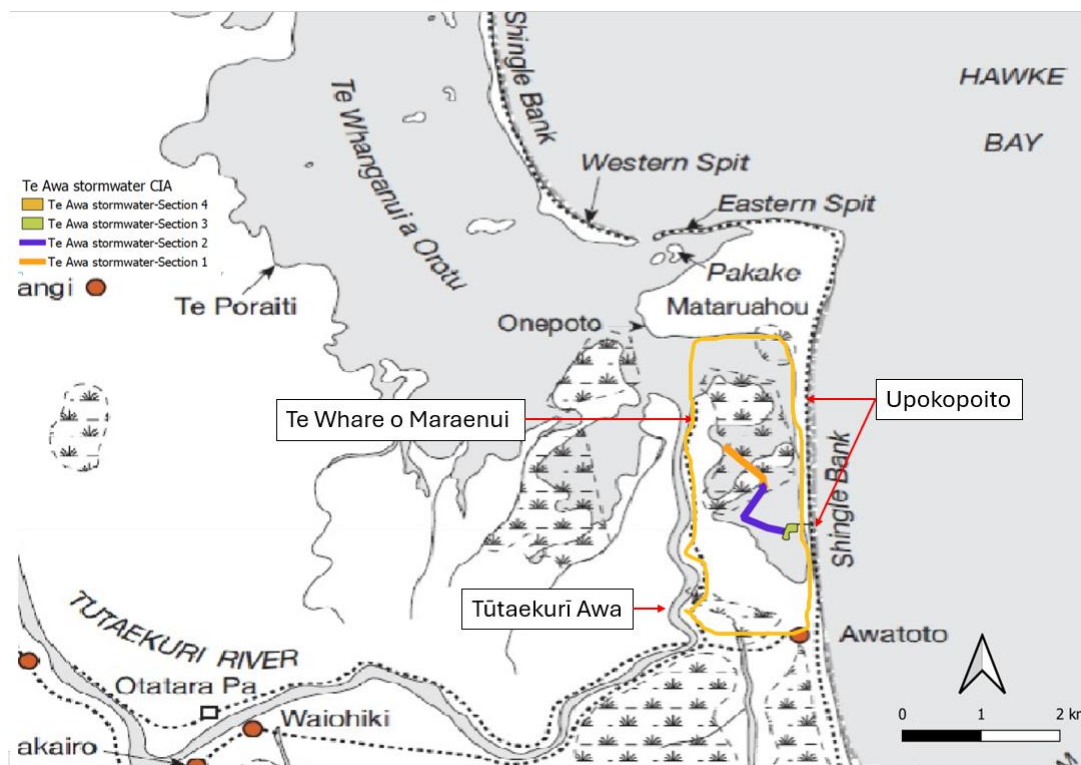


Figure 4: Te Awa Pumpstation and Watercourse development position within Te Whanganui-a-Orotū (Ahuriri Estuary) 1865 map (wider view).

³ Ngāti Pārau MACA; WAI 55; WAI 201; Brookfields CIA; Sites of Significance Report.

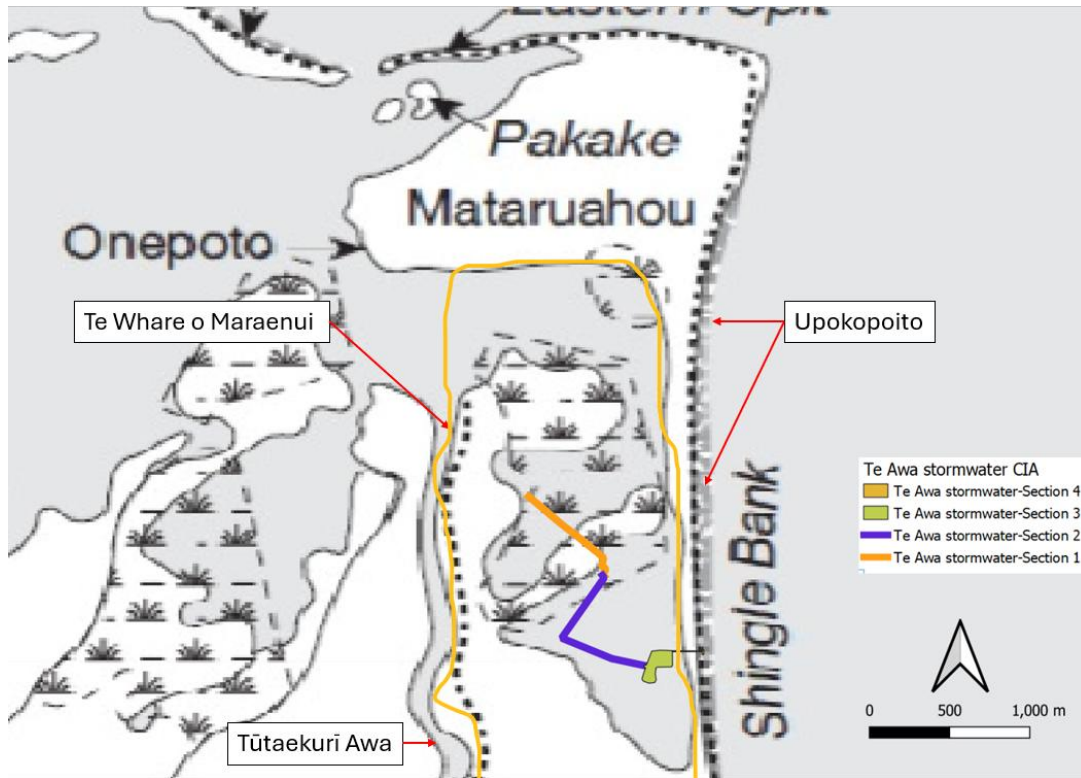


Figure 5: Te Awa Pumpstation and Watercourse development position within Te Whanganui-a-Orotū (Ahuriri Estuary) 1865 map (closeup view).

Upokopoito is the ancestral name of the long shingle spit extending through Te Awa toward Awatoto. The name recalls an important encounter involving the rangatira/chieftain Te Whatuiāpiti, whose actions helped consolidate authority in Heretaunga/Hastings. According to Ngāti Kahungunu tradition, Te Whatuiāpiti was pursued by rival forces, and at Upokopoito a decisive event occurred in which spiritual intervention and strategic leadership turned the tide of conflict in his favour. This episode affirmed his mana and reshaped relationships across the region.

The place is therefore remembered as a site of strategy, leadership and transformation, linking whakapapa, conflict history and coastal movement along Te Whanganui-a-Orotū. Beyond its cultural narrative, Upokopoito also functioned as a traditional pathway, fishing zone and connector between kāinga/homes. Its layered historical and cultural significance means that subsurface deposits linked to occupation and past events may still be present, requiring careful cultural monitoring during works.

Before its engineered diversion in the early twentieth century, the Tūtaekurī Awa flowed naturally through the current subdivision of Te Awa and discharged into Te Whanganui-a-Orotū/Ahuriri Estuary, forming one of the most important lifelines for Ngāti Pārau and related Ahuriri Hapū. The river provided a continuous source of tuna, īnanga, kōura, pātiki and watercress, and supported a sophisticated network of eel weirs, riverbank gardens, landing places and seasonal harvesting routes that shaped daily living patterns across the coastal flats.

Families were clustered between the coastline and the river mouth, with kāinga at Awatoto and Te Awa oriented toward this vital waterway. The Tūtaekurī was understood not simply as a physical river but as an ancestor with its own mauri, an entity that offered nourishment, direction, and reliability in an ever-shifting coastal environment.

As recorded in both WAI oral evidence and the Ngāti Pārau MACA submissions, the certainty of the river's flow provided cultural assurance, ecological connectivity and a dependable pathway between inland cultivations, wetlands and the lagoon.

The engineered diversion of the Tūtaekurī Awa in the 1930s severed this natural river–lagoon relationship, radically altering hydrology, salinity gradients, sediment patterns and the ecological balance that had supported generations of mahinga kai practices.

The shift disrupted long-standing harvesting grounds, diminished traditional food sources, and displaced the familiar rhythms that guided seasonal movement and cultural activity. For Ngāti Pārau, the diversion also marked a profound cultural rupture, breaking the physical and spiritual bonds between the awa, the wetlands and the coastal sea.

The loss of this connection continues to shape contemporary cultural relationships with the coastline, underscoring the need for stormwater planning and coastal management to recognise the enduring whakapapa ties that bind Ngāti Pārau to this ancestral river and its historic entry into Te Whanganui-a-Orotū.

While Ngāti Pārau are the central mana whenua for the stormwater corridor, Te Whanganui-a-Orotū has long been shaped by the interconnected whakapapa of Ahuriri Hapū. Within the outfall area, Mana Ahuriri Trust must be acknowledged for its statutory responsibilities under the Ahuriri Hapū Claims Settlement Act 2022. This ensures alignment with both cultural and Treaty obligations.

Today, the stormwater outfall occupies an area where multiple Treaty settlement interests converge, and it is therefore important to acknowledge Tamatea Pōkai Whenua, alongside Mana Ahuriri Trust, as a recognised Treaty Settlement group with notified interest in the outfall zone. Their presence reflects the wider whakapapa and settlement relationships across the coastal margin, reinforcing the need for genuine engagement and cultural consideration at the receiving environment. The continued recognition of these shared interests highlights how deeply the historic flow of the Tūtaekurī once bound communities, ecosystems and whakapapa together, and why contemporary management must honour these relationships in the design, operation and monitoring of the stormwater system.

Despite the significant modification of the environment, Te Whanganui-a-Orotū still holds immense historical and cultural relevance for the hapū of Ahuriri. It continues to be utilised by Ahuriri hapū and the wider Napier community and manuhiri/visitors for recreation including waka ama, fishing, swimming, and walking as well as cultural practices including wānanga, karakia, and whakawhanaungatanga.

5.2 Whakatika / Mana Ahuriri Cultural redress and statutory considerations

On 2nd of November 2016, the Mana Ahuriri Trust and the New Zealand Government/The Crown signed a Deed of Settlement that led onto the establishment in law of the Ahuriri Claims Settlement Act 2016. It provides for the settlement of the historical Treaty of Waitangi claims of Ahuriri Hapū resulting from acts or omissions by the Crown since 1840 up until to 1992, and is made up of a package that includes:

- an agreed historical account, crown acknowledgments and apology
- cultural redress; and
- financial and commercial redress.

The Ahuriri Claims Settlement aims to improve the relationship of various Crown agencies and local authorities with Ahuriri Hapū. Cultural redress of the settlement takes the form of agreements or membership of various committees and aims to improve the relationship of various Crown agencies and local authorities which include the Napier City Council, the Hastings District Council, the Department of Conservation and the Hawke's Bay Regional Council with Ahuriri Hapū.

Part 3 of the Ahuriri Claims Settlement Act 2016 – Te Muriwai o Te Whanga, provides for the establishment of Te Komiti Muriwai o Te Whanga whose members include 4 members appointed by the trustees of the Mana Ahuriri Trust, and 1 member each respectively from the Hawke's Bay Regional Council, the Napier City Council, the Hastings District Council, and the Department of Conservation. The komiti's purpose is to promote the protection and enhancement of the environmental, economic, social, spiritual, historical, and cultural values of Te Muriwai o Te Whanga for present and future generations and the settlement act details the Te Muriwai o Te Whanga Plan's purpose which is to –

- (a) set out the environmental, economic, social, spiritual, historical, and cultural values of Te Muriwai o Te Whanga; and
- (b) set out the vision, objectives, and desired outcomes for Te Muriwai o Te Whanga in order to promote the protection and enhancement of those values; and
- (c) identify the significant issues for Te Muriwai o Te Whanga; and
- (d) identify how Te Muriwai o Te Whanga may enhance the social, cultural, and economic well-being of people and communities; and
- (e) consider the integrated management of the waters and lands of Te Muriwai o Te Whanga for the benefit of the health and well-being of Te Muriwai o Te Whanga; and
- (f) make recommendations on the integration and co-ordination of Te Muriwai o Te Whanga management.

Underpinning the Te Muriwai o Te Whanga Plan is the Rautaki/strategy which identifies 5 Mātāpono/Values as shown in figure 6 below.

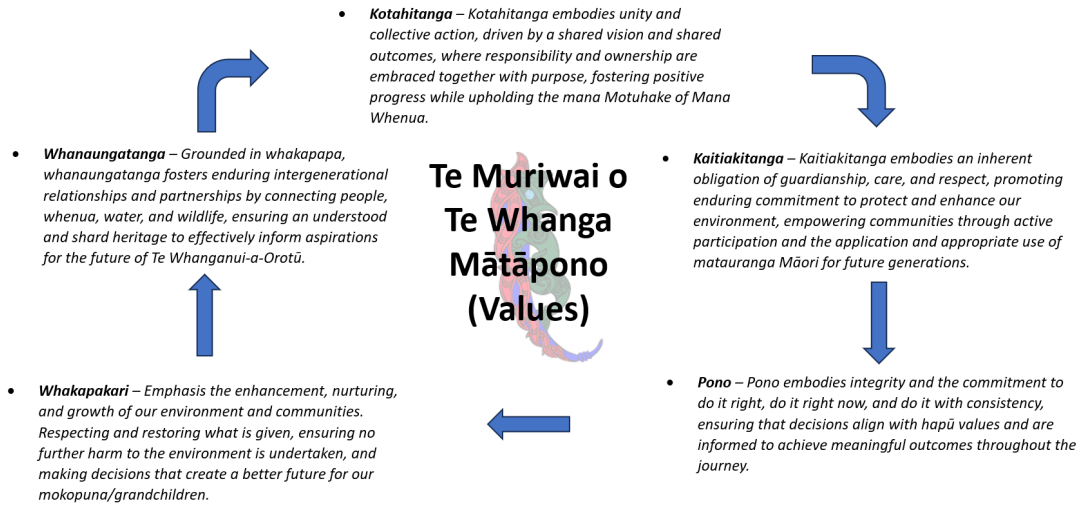


Figure 6: Te Muriwai o Te Whanga Plan cultural values.

And the action plan for implementing these cultural values is through the adoption of 5 pou/pillars as shown in figure 7 below. Each pou has taiao/environmental indicators that further specify how the cultural values are actioned as detailed in figure 8 below.

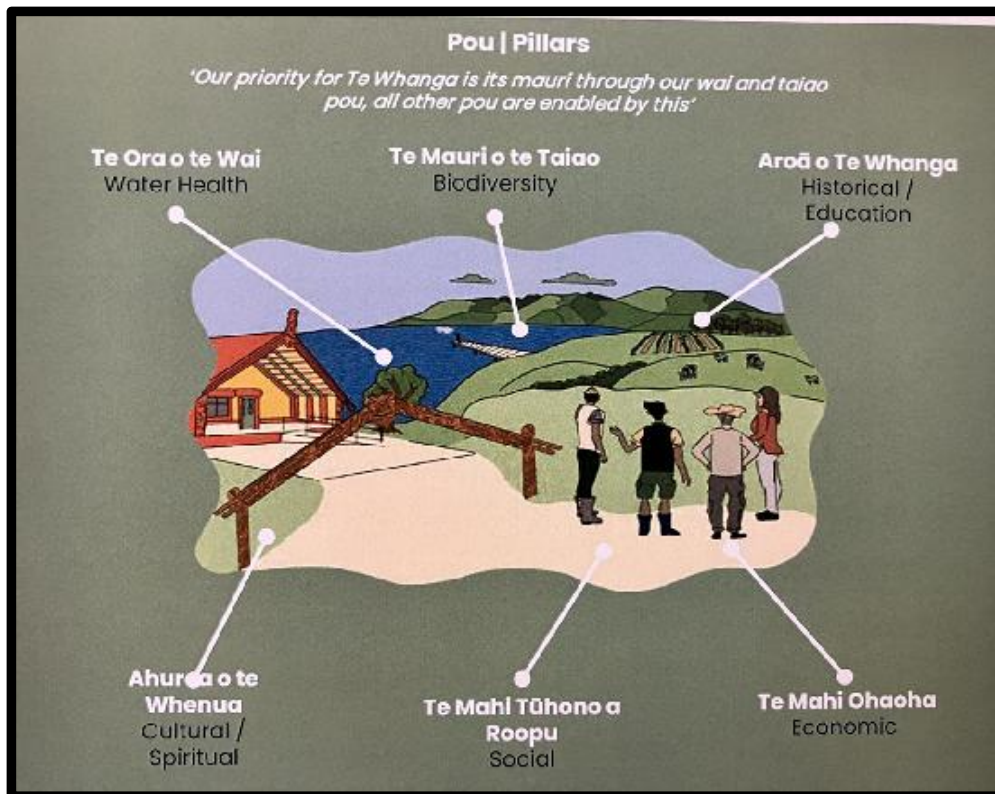


Figure 7: Ngā Pou o te Rautaki/The strategic pillars.

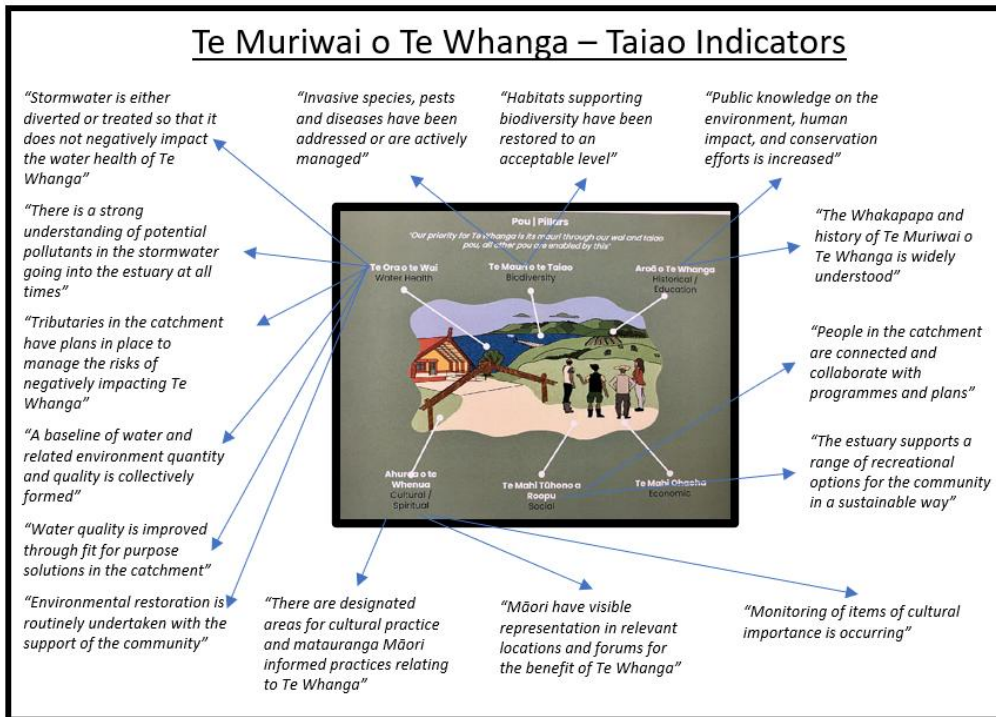


Figure 8: Te Muriwai o Te Whanga plan for Taiao/Environmental Indicators .

It is therefore statutorily and culturally imperative that the values and Rautaki/strategy detailed in the Te Muriwai o Te Whanga plan is incorporated into Te Awa Pumpstation and Watercourse development, and that resource consent conditions align with the taiao indicators detailed in the plan. Section 6.1 Tūtohi/Recommendations outlines how the Mana Ahuriri Trust recommends that the Te Muriwai o Te Whanga Plan be practically actioned.

5.2.1 Ngāti Pārau hapū values

As detailed in the Ngāti Pārau Hapū Trust Three Waters Management Plan 2022 the trust considers that resource consent applications (the use water or discharge of contaminants, namely from commercial use) meet criteria based on conditions that add value to the hapū and community, and that restore and enhance mauri, and that Toitū te Taiao (sustainability and enhancement initiatives) amongst industry where adverse environmental effects are created is promoted. The values that are central to the project include:

Value One: Mauri (life force) - Mauri is the essence that has been passed from Atua (guardians); Ranginui and Papatūānuku to their progeny Tāne Mahuta, Tangaroa, Tāwhirimātea and other Atua, then down to all living things. Our role as kaitiaki is to support our Atua and the life force they provide and includes our water and all indigenous life within its realm.

Value Two: Wai Māori (Fresh water) - The recreational use of our waterways includes tohi, (baptism, ritual), kaukau (swimming), it is also a place for wānanga, for learning and passing on of knowledge, for whakawhanaungatanga (coming together), and to improve hauora (health) and wairua (spirit). The hapū also place high importance on the protection of water for drinking and the levels of our aquifers to maintain security of supply.

Value Three: Whakapapa (Generational) - The hapū whakapapa (genealogy) to Tangaroa and our connection to the waters is intertwined and reflected in our genealogy. Tangaroa is our tipuna and its wairua remains. As kaitiaki of our waters and tipuna the deterioration of its mauri must be prevented, so it is protected and enhanced for future generations.

Value Four: Identity (Māoritanga) - Water is a taonga to our hapū and is acknowledged in our pepeha. The naming of the Tūtaekurī Awa through the manaakitanga (hospitality) of Hikawera II is entrenched in our history, this value is still held firmly in our hapū today. The awa is a symbol of our identity and our connection to this place, as well as helping to promote the value of manaakitanga that we continue to uphold today.

Value Five: Mahinga Kai/taonga species - Mahinga kai species such as the tuna, pātiki, inanga, kōura, kakahi and kōaro were some of the species that historically provided our hapū with their sustenance. The sustainability and enhancement of all native species are of high value and importance to the ecosystem, as mahinga kai and as children of ngā Atua. Our role as kaitiaki is to support in the protection, restoration and enhancement of our native species and ensure their health and abundance.

Value Six: Kaitiakitanga (Guardianship) - Partnership with entities such as the council and ministries are critical to fulfilling our role as kaitiaki. We understand that our future moving forward, is one that needs to be laid down with positive, productive, and meaningful partnerships. Together in partnership with the council in the management, protection, restoration, and enhancement of the water is the outcome in which we must achieve.⁴

⁴ Ngāti Pārau Hapū Trust Three Waters Management Plan 2022

5.3 Te Mauri o te Taiao / Cultural impacts on the natural environment

5.3.1 Impacts on the Mauri of the Taiao (The life force of the environment)

The concept of mauri is central to tangata whenua belief regarding the environment. Mauri is the binding force between the physical and the spiritual aspects. Mauri is the essence that has been passed from atua; Ranginui and Papatūānuku to their progeny Tāne Mahuta, Tangaroa, Tawhirimatea and other atua, then down to all living things. Mauri is the essence or life force that provides life to all living things. Water, land, air, plants, animals, microorganisms, and people also have mauri. The linkages between all living things within the ecosystem are based on the whakapapa or genealogies of creation. This establishes the basis for the holistic view of the environment and ecosystem held by the tangata whenua.

The legacy and existing environmental effects of the stormwater discharges into Te Whanganui-a-Orotū is considered by Ahuriri hapū to have had a significant adverse impact on cultural values and in particular the values of Kaitiakitanga and the mauri of people and things. The following kōrero (discussion) provides an overview of key areas considered both culturally valuable and culturally sensitive in the general area of the stormwater discharge as well as general practical considerations that need to be considered in order to manage, avoid, remedy, or mitigate adverse effects.

Historically, Te Whanganui-a-Orotū ' inclusive of Te Whare o Maraenui provided a vast habitat for water birds, finfish, and shellfish species' and operated as a valuable food store for Ahuriri hapū with figure 9 below providing a pictorial image of this area in the 1900's.



Figure 9: View of Te Whare-o-Maraenui Lagoon, Napier, taken from Napier Hill looking southeast, circa 1900.⁵

⁵ Source: [Whare-o-Maraenui Lagoon, Napier - MTG Hawkes Bay](#)

In the water body were extensive shellfish beds and fishing grounds, in the rivers and streams, eels, and freshwater fish. At the southern end was a large swampy area renowned for eeling. The swamps provided flax and raupō (bullrush), which was needed for weaving and thatching. North-facing slopes fringing the shoreline and riverbank terraces were house sites and cultivations; islands in the lake, especially Roro o Kuri and Te Pakake, were used as fishing bases. The fish found in the harbour were the upokororo (New Zealand grayling fish) now extinct, tuna (eels), īnanga (whitebait), kōkopu (cockabullies'), pātiki (flounder), mohoao (black flounder) – these were all freshwater fish caught there. At the present time pātiki, mohoao and īnanga remain although much less abundant. The kōkopu have disappeared. Anecdotally tangata whenua could have previously spread a net and ensure enough fish were caught to last a week. Today that is not the case.

Today Te Whanganui-a-Orotū still remains a vital wetland supporting 29 fish species and over 70 water bird species but is subject to a range of environmental stressors where it receives over 70% of Napier's stormwater runoff.⁶ It continues to be a significant source of mahinga kai to Ahuriri hapū particularly for the catching of fish such as kahawai and pātiki/flounder, and is widely used for recreational activities including swimming, waka ama/paddling, and waka haurua (sailing). Te Whanga o Ruawhara which will receive stormwater at the coast is also equally culturally significant to Ahuriri Hapū as well as to the wider Hapū network of Ngāti Kahungunu iwi and its ancestral waka the Tākitimu.

Today the area of Te Whare o Maraenui is highly modified with the area significantly drained save for the few remaining engineered drains, and the currently named Serpentine Pond.

Ahuriri Hapū have a strong commitment to enhancing the mauri (lifeforce) of Te Whanganui-a-Orotū, including Te Whare o Maraenui. This commitment is reflected in initiatives focused on improving water quality by reducing contaminant loads and pollutants, including litter discharged through stormwater runoff, as well as utilising natural riparian and wetland systems for filtration. Efforts also include fostering indigenous biodiversity through habitat creation and the management of introduced predators. Furthermore, Ahuriri Hapū aim to ensure that both their community and the broader public can engage with these areas in culturally meaningful ways that honour the site's whakapapa and history, while supporting future development and sustainable use of these spaces.

5.3.2 Impact on wāhi taonga and wāhi tapu (Sites of cultural and archaeological significance)

Located within the former area of Te Whare o Maraenui and Upokopoito which encompasses the general area of the Te Awa Pumpstation and Watercourse development is 1 recorded archaeological site of cultural significance to Ahuriri Hapū with this site V21/400's location in respect of the project footprint shown in figure 10 and table 1 below.

⁶ Te Muriwai o Te Whanga. 2024 | Te Komiti Muriwai o Te Whanga.

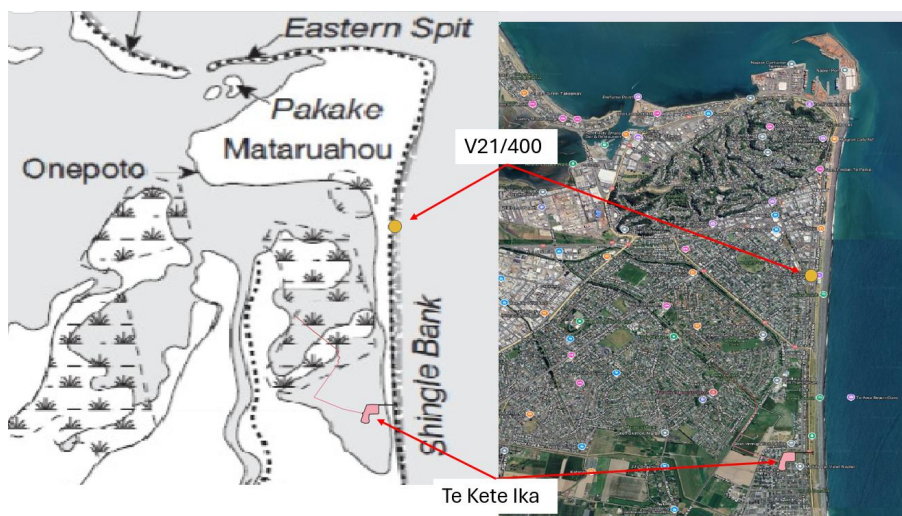


Figure 10: Identified known archaeological site within the Te Awa Pumpstation and Watercourse Development.

Table 1: Pre-1900 heritage sites of cultural significance to Māori in the area of the proposed stormwater project site works.⁷

Archaeological site	Distance from the Te Awa Pumpstation and Watercourse development	Site description	Recorded feature
V21/400	Outside the project area and 2,500m to the north of the Serpentine Pond.	Māori kāinga/housing including fireplaces, midden and burials, also 19th century European midden.	Cemetery/ urupa

Rangatira (Chief) Tareha Te Moananui is also documented as having owned a kāinga/house in the Te Whare o Maraenui block, with a 10-acre urupā (cemetery) site set apart for a family urupā, located on the east bank of the Tūtaekurī River and now on the east side of Riverbend Road at its junction with Bledisloe Road in Maraenui and including part of Richmond School Grounds.⁸

The likelihood of an accidental archaeological discovery of pre-1900 Māori activity is considered to be possible as described in the Archaeological Screening Maraenui to Te Awa, Napier May 2025 report prepared by archaeologist Gaylene Carter with the recommendation that an archaeological authority be obtained. Mana Ahuriri is supportive of this.

To manage the overall risk of accidental archaeological discovery, Ahuriri hapū recommends a three-stage management process. The first stage involves a cultural induction to the site, where contractors and personnel undertaking earthworks within the area are inducted through whakatuwhera/whakahaumarū. The second stage involves training on archaeological site discovery protocols, including identifying unearthed features like pounamu, stone tools, hangi stones, charcoal, bones, shells, and who to contact from the hapū in the event of an archaeological discovery. And the

⁷ New Zealand Archaeological Association Incorporated. Arch Site online GIA mapping database. - [ArchSite](#)

⁸ Sites of Significance to Māori in Napier City: History, Culture, Archaeology. Prepared for Napier City Council by Patrick Parsons & Elizabeth Pishief 28 August 2019.

third stage is the utilisation of cultural monitors to be present onsite when earth works are occurring, for the purpose of being present if pre-1900 archaeological evidence of past Māori occupation is accidentally discovered.

5.3.3 Gifting of Cultural Place Names

Through wānanga and hui with Ngāti Pārau, Aunty Taape Tareha-O'Reilly and the Kāhui Kaumātua o Te Whanganui-a-Orotū, a shared vision has emerged to restore ancestral names to this landscape. These are not simply labels for engineered structures, but names carried through whakapapa, shaped by the stories of our tīpuna and the whenua they lived upon. Each name represents a deliberate act of acknowledgement — a reclaiming of identity, memory and pride in places long known to our people. The hapū and kaumātua have expressed their intention to gift these names to the project, so that future generations will see, speak and understand the cultural depth that lies beneath the modern stormwater system.

- Upokopoito – recalling the ancestral shingle spit along the moana and the renowned actions of Te Whatuiāpiti, carrying the kōrero of strategy, travel and the connection to coastal food gathering.



Figure 11: Locations of Upokopoito and Te Kete Ika names

- Te Kete Ika – honouring the rich basket of kai that once thrived in the surrounding wetlands, symbolising abundance and the sustenance drawn from these waters. When looking to the future of the project that the restore wetland will become once again a nursery for these species.



Figure 12: Location of the *Te Kete Ika* name

- Waikōpiko – describing the winding, looping form of the waterways that once meandered through this landscape, echoing the natural rhythm of wetland flows and the new pathway flow that will be created to improve the ecology along the corridor.



Figure 13: Locations of *Waikōpiko* and *Te Whare o Maraenui* names

- Te Whare o Maraenui – recognising the heart of the once 1,818-acre wetland complex, a place of kāinga, urupā, mahinga kai and whānau life, where generations lived in close relationship with the soil, the water and the seasons.

These ingoa (names) serve to reconnect whakapapa to place, restoring cultural meaning to areas reshaped by the 1897 flood, land reclamation and the 1931 uplift. The act of gifting these names reflects the mana, generosity and leadership of Ngāti Pārau and the kaumātua group. It is a future-focused offering a way to ensure that as stormwater works unfold, the landscape continues to speak the language of its people, holding the stories and identity of those who have cared for it across centuries.

6.0 Te Ara Whakamua / The pathway forward

Recognising the lineage of Ahuriri and Ngāti Pārau hapū to Te Whanganui-a-Orotū, Te Whanga o Ruawharo, Te Whare o Maraenui and Upokopoito, and by identifying requirements for enhancing mauri in previous sections of this CIA report helps establish how the Te Awa Pumpstation and Watercourse can be framed in a cultural context.

Te Ara Whakamua provides guidance for future collaboration between Napier City Council and Ahuriri Hapū.

Ahuriri hapū ancestors did not view Te Whanganui-a-Orotū, Te Whanga o Ruawharo, Te Whare o Maraenui and Upokopoito as something to be owned in a European sense, but rather that they belonged to the land and moana, with chiefs exercising Tino rangatiratanga over it. Additionally, the land and waters of Te Whanganui-a-Orotū were seen as one entity, not divided into land and water bodies as per English common law. Individual use rights were subject to hapū and community obligations, with customs and rituals in place to protect and conserve the resource and its mauri (life force). The use and protection of shellfish beds, fishing grounds, and island bases in Te Whanganui-a-Orotū demonstrated these customs at work.

In today's context, these obligations extend to all who occupy and impact Te Whanganui-a-Orotū. Regarding Napier City Council's development of the Te Awa Pumpstation and Watercourse, there are expectations from Ahuriri hapū based on tikanga (Māori customary lore) and the Te Muriwai o Te Whanga Plan. The Muriwai o Te Whanga Plan was presented on the 14th of February 2025 at Waiohiki Marae as the strategy for realising the vision.

The Napier City Council can contribute significantly to supporting Ahuriri hapū by enabling best practices in the management of environmental activities and collaborating with the Mana Ahuriri Trust. Section 6.1 Tūtohi/Recommendations outlines the pathway going forward.

6.1 Tūtohi / Recommendations

The Mana Ahuriri Trust seek that the Te Muriwai o Te Whanga – Mahi Tukanga/Action Plan Pou/Pillars and Indicators are built into the management of the Te Awa Pumpstation and Watercourse development and stormwater discharge, and where relevant be adopted into the project delivery.

Te Muriwai o Te Whanga – Mahi Tukanga/Action Plan Pou/Pillars	Te Muriwai o Te Whanga Plan - Indicators	Ngāti Pārau Hapū Values	Mana Ahuriri Trust recommendations for the management of the Te Awa Pumpstation and Watercourse development and stormwater discharge
Te Ora o te Wai (The health of the waterways)	<i>Stormwater is either diverted or treated so that it does not negatively impact the water health of Te Whanga</i>	<ul style="list-style-type: none"> • Mauri (life force) • Wai Māori (Healthy waters) 	<p>The Napier City Council should regularly survey and maintain the Te Awa Pumpstation and Watercourse network to remove rubbish and physical debris before discharging into Te Whanganui-a-Orotū and the Te Kete Ika/Serpentine Pond.</p> <p>Mana Ahuriri can support with undertaking a bi-annual rubbish collection wananga and community event removing rubbish and debris from Waikōpiko/Te Awa Watercourse drainage network in a contract capacity.</p>
	<i>There is a strong understanding of potential pollutants in the stormwater going into the estuary at all times</i>	<ul style="list-style-type: none"> • Mauri (life force) • Wai Māori (Healthy waters) 	<p>That surveys are routinely undertaken of the Waikōpiko/Te Awa Watercourse drainage network and Te Kete Ika/Serpentine Pond for rubbish and physical debris are scheduled and incorporated into any stormwater catchment management plans adopted. Water quality monitoring of Te Kete Ika/Serpentine Pond is also undertaken routinely (i.e. quarterly) to understand contaminant loading into this waterbody. At a minimum water quality monitoring should consider faecal</p>

			contaminants, nutrients, and hydrocarbons. Water quality monitoring of Te Kete Ika/Serpentine Pond should also be undertaken in response to public complaints arising from visual/odour issues and/or upon becoming aware of algal blooms in the waterway. Mana Ahuriri can undertake water quality sampling in a contract capacity or through one of its whānau registered Pakihi Māori/Māori businesses, including Ngāti Pārau Hapū Trust.
	<i>Tributaries in the catchment have plans in place to manage the risks of negatively impacting Te Whanga</i>	<ul style="list-style-type: none"> • Mauri (life force) • Whakapapa (generational) • Wai Māori (Healthy waters) • Kaitiakitanga (Guardianship) 	Napier City Council consider adopting a catchment environmental management plan for the Te Awa Watercourse drainage network that protects water quality, fish/amphibian/avian life, manages pollutants, and ensures the stormwater carrying capacity of the watercourse network during high flow events is effective.
	<i>A baseline of water and related environment quantity and quality is collectively formed</i>	<ul style="list-style-type: none"> • Mauri (life force) • Wai Māori (Healthy waters) 	Consideration be given to the feasibility of designing the Te Awa Watercourse drainage network so that it acts as a perennial stream network in order to support fish/amphibian/avian life in and around the streams.
	<i>Water quality is improved through fit for purpose solutions in the catchment</i>	<ul style="list-style-type: none"> • Mauri (life force) • Wai Māori (Healthy waters) 	The Napier City Council actively manages water quality and in particular rubbish and physical debris in the Waikōpiko/Te Awa Watercourse drainage network to prevent contamination of Te Whanga and Te Kete Ika/Serpentine Pond , including risk management planning, public education regarding stormwater pollutants, and scheduled surveys to identify and remove rubbish from waterways. Mana Ahuriri or

			through one of its whānau registered Pakihi Māori/Māori businesses, including Ngāti Pārau Hapū Trust, can support with undertaking a bi-annual rubbish collection wananga and community event removing rubbish and debris from Waikōpiko/Te Awa Watercourse drainage network in a contract capacity.
	<i>Environmental restoration is routinely undertaken with the support of the community</i>	<ul style="list-style-type: none"> • Mauri (life force) • Whakapapa (generational) 	<p>That Ahuriri Hapū are involved in and lead native plant supply and contracted planting services in and around Waikōpiko/Te Awa Watercourse drainage network, Te Whare o Maraenui/Willowbank Avenue, and Te Kete Ika/Serpentine Pond through Mana Ahuriri registered Pakihi Māori/Māori businesses, including Ngāti Pārau Hapū Trust.</p> <p>Consideration also be given to regulating Te Kete Ika/Serpentine Pond to mimic tidal phase and stage at Te Whanga o Ruawharo/the coastline.</p>
Te Mauri o te Taiao (The life force of the environment)	<i>Invasive species, pests and diseases have been addressed or are actively managed</i>	<ul style="list-style-type: none"> • Mauri (life force) • Mahinga kai (taonga species). 	<p>The Napier City Council should consider undertaking/supporting a pest control program of the project area that targets the control of vertebrates i.e. rodents, mustelids, cats, particularly in and around Waikōpiko/Te Awa Watercourse drainage network, Te Whare o Maraenui/Willowbank Avenue planting block, and Te Kete Ika/Serpentine Pond. Consideration should also be given to how the design of Te Kete Ika/Serpentine Pond can incorporate islands that support manu/bird nesting/roosting and feeding while preventing predatory cats' access. Consideration should</p>

			also be given to any future housing developments in this area regarding covenants prohibiting cats and mustelids.
	<i>Habitats supporting biodiversity have been restored to an acceptable level</i>	<ul style="list-style-type: none"> • Mauri (life force) • Mahinga kai (taonga species) 	That the Waikōpiko/Te Awa Watercourse drainage network, Te Whare o Maraenui/Willowbank Avenue planting block, and Te Kete Ika/Serpentine Pond prioritise the mauri/life force of natural systems and the net increase of fish/amphibian/avian life in these environs. Consideration is also given to ensuring that Waikōpiko/Te Awa Watercourse drainage network being made a perennial waterway supplemented by groundwater in times of low water levels.
Aroā o Te Whanga	<i>Public knowledge on the environment, human impact, and conservation efforts is increased</i>	<ul style="list-style-type: none"> • Kaitiakitanga • Māoritanga (Identity) • Mauri (life force) 	In the event of accidental emergency discharges of contaminants into Waikōpiko/Te Awa Watercourse drainage network and the Ahuriri Estuary, the Mana Ahuriri Trust should be notified as soon as possible. This will allow us to inform our whānau and hapū of the risks associated with contact with Te Whanganui-a-Orotū, and, if necessary, apply and communicate a request to avoid risk areas for the required period of time, such as implementing a rahui.
	<i>The Whakapapa and history of Te Muriwai o Te Whanga is widely understood</i>	<ul style="list-style-type: none"> • Whakapapa (generational) • Māoritanga (Identity) 	That there are signage/information boards and mahi toi/artistic representations that communicate the cultural narrative of Ahuriri Hapū alongside Ngāti Pārau Hapū to this area and the relevance of the 4-names selected to convey this cultural connection within the Te

			<p>Awa Pumpstation and Watercourse development to Te Whanganui-a-Orotū.</p> <p>Cultural inductions and karakia are also led and held by Mana Ahuriri alongside Ngāti Pārau Hapū prior to physical site works occurring.</p>
Te Mahi Tūhono a Roopu	<p><i>People in the catchment are connected and collaborate with programmes and plans</i></p>	<ul style="list-style-type: none"> • Kaitiakitanga • Māoritanga (Identity) 	<p>A wider community education program that connects the people of Maraenui and Te Awa to the Te Awa Pumpstation and Watercourse development. We recommend that the Napier City Council consider funding a community led pest control program Te Kete Ika/Serpentine Pond, and Waikōpiko/Te Awa Watercourse drainage network, aswell as engaging Maraenui and Te Awa primary schools and Napier Boys High School in planting activities to establish Te Whare o Maraenui/Willowbank Avenue. Mana Ahuriri or through one of its whānau registered Pakihi Māori/Māori businesses, including Ngāti Pārau Hapū Trust, can also support with undertaking a bi-annual rubbish collection wananga and community event removing rubbish and debris from Waikōpiko/Te Awa Watercourse drainage network in a contract capacity.</p>
	<p><i>The estuary supports a range of recreational options for the community in a sustainable way</i></p>	<ul style="list-style-type: none"> • Whakapapa (generational) • Mauri (life force) 	<p>The stormwater quality discharged from the Te Awa Watercourse drainage network should not affect the ability of our whānau to swim or practice waka ama within Te Whanganui-a-Orotū. Walkways connecting Maraenui to Te Awa are created alongside information boards that communicate and promote Ahuriri whakapapa and pūrākau/storytelling.</p>

Ahurea o te whenua	<i>There are designated areas for cultural practice and matauranga Māori informed practices relating to Te Whanga</i>	<ul style="list-style-type: none"> • Whakapapa (generational) • Mauri (life force) • Māoritanga (Identity) 	Consideration be given to the feasibility of designing Waikōpiko /Te Awa Watercourse drainage network, so that it is a lived space with permitted access/walkways connecting Te Whare o Maraenui /Willowbank Avenue to Te Kete Ika /Serpentine Pond, and onto the coast at Upokopoito for Te Awa and Maraenui communities can interact with and enjoy the area where it's viewed as a space rich in mauri/lifeforce.
	<i>Māori have visible representation in relevant locations and forums for the benefit of Te Whanga</i>	<ul style="list-style-type: none"> • Whakapapa (generational) • Mauri (life force) • Kaitiakitanga (Guardianship) • Māoritanga (Identity) 	Cultural naming conventions are applied to this project. The names selected include naming the area of the stormwater outfall at the coastal interface as Upokopoito ; the Serpentine Pond as Te Kete Ika ; the stream channel network as Waikōpiko ; and the native planting areas and future walkways lining the stream channel along Willowbank Road as Te Whare o Maraenui .
	<i>Monitoring of items of cultural importance is occurring</i>	<ul style="list-style-type: none"> • Kaitiakitanga (Guardianship) • Māoritanga (Identity) 	An annual tuna/eel survey prior to the annual autumn tuna migration to the Pacific Ocean is undertaken within Te Kete Ika/Serpentine Pond for the purpose of where appropriate translocating mature tuna to another watercourse like the Tūtaekurī River to facilitate their breeding journey. Mana Ahuriri can undertake the annual tuna/eel survey including obtaining the relevant permissions to perform this activity in a contract capacity. We also recommend a pre-work fish/tuna survey be undertaken by Mana Ahuriri in conjunction with the project ecologist

			<p>to ensure species are protected and if required relocated prior to works occurring.</p> <p>Mana Ahuriri also recommend that cultural monitoring by Ngāti Pārau and Ahuriri Hapū be undertaken during earthworks particularly in and around the Waikōpiko stream channel network as Waikōpiko and Te Kete Ika/Serpentine Pond for the purposes of actioning the accidental archaeological discovery protocol.</p> <p>And, to manage the overall risk of accidental archaeological discovery, Ahuriri hapū recommends a three-stage management process. The first stage involves a cultural induction to the site, where contractors and personnel undertaking earthworks within the area are inducted through whakatuwhera/whakahaumarū. The second stage involves training on archaeological site discovery protocols, including identifying unearthed features like pounamu, stone tools, hangi stones, charcoal, bones, shells, and who to contact from the hapū in the event of an archaeological discovery. And the third stage is the utilisation of cultural monitors to be present onsite when earthworks are occurring, for the purpose of being present if pre-1900 archaeological evidence of past Māori occupation is accidentally discovered.</p>
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7.0 Mutunga / Conclusions

In conclusion, the cultural impact assessment has identified significant areas of concern for Mana Ahuriri Trust and Ahuriri hapū alongside Ngāti Pārau Hapū regarding the Te Awa Pumpstation and Watercourse development and stormwater discharge. Additionally, it has outlined actions that the Napier City Council must undertake to respect and incorporate cultural views and aspirations. By considering and implementing the perspectives and recommendations of hapū documented in this report, the resource consent application can proceed with both certainty and confidence, ensuring a thorough application of a Māori cultural perspective.

Mana Ahuriri Trust invites Napier City Council as soon as possible to discuss planning for implementation of the recommendations to provide for and deliver effectively the project through this cultural impact assessment.

3. FEEDBACK ON NAPIER CITY COUNCIL'S DRAFT STRATEGIC FRAMEWORK FOR LTP 2027–37 DEVELOPMENT

<i>Type of Report:</i>	Legal
<i>Legal Reference:</i>	Local Government Act 2002
<i>Document ID:</i>	1907550
<i>Reporting Officer/s & Unit:</i>	Danica Rio, Senior Advisor Corporate Planning

1.0 Executive Summary - Te Kaupapa me te Whakarāpopototanga:

- 1.1 This report presents Napier City Council's draft strategic framework for the Long Term Plan (LTP) 2027–2037 to Ngā Mānukanuka o te Iwi (Māori Committee) for feedback and guidance. The framework includes a draft vision, mission, and six community outcomes developed through elected member workshops in April 2026.
- 1.2 The draft strategic framework establishes Council's intended long-term direction and provides the foundation for LTP priority setting, investment decisions, and service trade-offs over the next ten years.
- 1.3 While adoption of the draft strategic framework is scheduled for the 7 May Council meeting, the outcomes are not yet final and remain open to refinement.
- 1.4 The purpose of this report is to seek the Committee's perspectives to test, challenge, and strengthen the draft community outcomes, ensuring they appropriately reflect Māori aspirations, values, and priorities for Napier.
- 1.5 This represents an early stage of engagement in the LTP process. Feedback from Ngā Mānukanuka o te Iwi will inform revisions to the draft strategic framework before wider community pre-engagement and the framework being finalised.

2.0 Recommendations - Ngā Tūtohunga

That Ngā Mānukanuka o te Iwi (Māori Committee):

- a. **Receives** the report titled Feedback on Napier City Council's Draft Strategic Framework for LTP 2027–37 development dated 08 May 2026.
- b. **Provides** feedback on Napier City Council's draft vision, mission, and community outcomes to inform finalisation of the strategic framework for development of the Long Term Plan 2027–2037 (Doc Id 1908913).
- c. **Provides** guidance on how Ngā Mānukanuka o te Iwi wishes to participate in the ongoing development of the Long Term Plan 2027-37.

3.0 Background - Ngā Tuāpapa:

- 3.1 Under the Local Government Act 2002, Council is required to adopt a Long Term Plan every three years setting out activities, outcomes, priorities, and budgets for a minimum ten-year period.
- 3.2 Confirming community outcomes is a key first step in the LTP development process. Outcomes are a core component of the LTP, providing a statement of long-term aspirations and guiding Council decision-making.

3.3 As part of preparation for the LTP 2027–2037, elected members have undertaken a series of facilitated workshops to refresh Council's strategic framework. This work was informed by officer analysis of Napier's operating environment, fiscal position, and long-term challenges.

3.4 Engagement with Ngā Mānukanuka o te Iwi at this early stage supports meaningful Māori input into the strategic direction of the LTP before outcomes are finalised and before wider community engagement commences.

4.0 Discussion - Ngā Whakamārama:

4.1 Draft Strategic Framework

The draft vision, mission and community outcomes establish Council's intended long-term direction:

- **Vision:** Shaping a vibrant, resilient and distinctive coastal Napier.
- **Mission:** Our disciplined decisions shape a city that works well today and for future generations, in partnership with mana whenua and by engaging openly with our communities.
- **Community outcomes:**
 - **Connected to our community:** Napier is served by a Council that listens. Communities are engaged in shaping the future they will inherit. The partnership with mana whenua is genuine, substantive and reflected in decisions.
 - **Infrastructure we are proud of:** Core infrastructure is safe, well maintained and fit for purpose. Services are delivered reliably, and communities can depend on Council to get the fundamentals right.
 - **Affordable and financially sustainable:** Napier invests in its future without living beyond its means. Rates reflect the real cost of the services and infrastructure communities need, investment is purposeful, and decisions made today are ones future communities can build on rather than be burdened by.
 - **Services and facilities that earn their place:** Napier's services and facilities are chosen deliberately: invested in, renewed or reimagined based on evidence of community need and value for money. Communities shape those choices through honest, ongoing conversation with Council.
 - **Prepared and protected:** Napier plans to adapt to climate change now, not later. The coastline, land and way of life that define this place are protected through smart investment and forward planning. When major events hit, communities can withstand them and recover.
 - **Vibrant, growing and welcoming:** Napier is the heart of Hawke's Bay, attractive to businesses, visitors and new residents. Growth is managed well, economic opportunities are supported, and Napier's distinctive character remains.

These outcomes are designed to be enduring, mutually distinct and collectively comprehensive, enabling Council to link all major activities, investments and performance measures back to a clear strategic purpose.

4.2 Ngā Mānukanuka o te Iwi Input on Draft Framework (Whakawhiti whakairo – seeking views)

The Committee's feedback is sought to help ensure the draft outcomes that sit at a governance level:

- Reflect Māori worldviews, wellbeing, and long-term aspirations,
- Are framed in ways that resonate with mana whenua and tangata whenua, and
- Meaningfully embed partnership rather than treat Māori engagement as procedural.

In particular, input is invited on:

- Do the outcomes align with mana whenua and Māori community aspirations in Ahuriri Napier?
- Are there any opportunities to enhance these outcomes from a Te Ao Māori perspective?
- What are examples of good partnerships under these outcomes?

4.3 Wider Engagement Approach on Draft Framework

In the Council paper scheduled for 7 May, officers are asking Council to endorse a two-phased engagement approach for the draft strategic framework that would include:

- an initial inform phase, communicating the draft strategic framework with the community in May, followed by
- a pre-engagement phase in June 2026 focused on priorities, investment preferences, and trade-offs within each outcome.

Under this approach, feedback from Ngā Mānukanuka o te Iwi will inform revisions to the draft strategic framework prior to pre-engagement and will be reported back to Council.

4.4 Ngā Mānukanuka o te Iwi Ongoing Involvement in LTP Process (Whakawhiti whakairo – seeking views)

Officers are also seeking the Committee's guidance on how it would like to be involved in the wider Long Term Plan process. Potential involvement could include:

- Providing feedback on the draft community outcomes through this report, to articulate matters of importance to mana whenua and inform the strategic direction of the LTP,
- Participating in LTP option-development workshops, noting that these workshops are typically up to three hours in duration and that, for context:
 - approximately seven workshops were held during development of the 2024–27 Three-Year Plan,
 - the number and timing of workshops for the LTP 2027–2037 have not yet been confirmed,
 - workshops are likely to take place over the period from June to October 2026, and
 - involvement could be through full Committee attendance or nominated representatives, depending on the Committee's preference,

- providing advice on Māori impact considerations to inform development of material for formal LTP consultation in early 2027, noting that consultation document development is expected to occur from November–December 2026,
- providing advice at agreed checkpoints as LTP priorities and trade-offs are refined.

Clarifying preferred involvement early will help ensure engagement is appropriately scoped, manageable, and aligned with the Committee's expectations.

5.0 Options - *He kōwhiringa anō*:

5.1 Recommended Option

Provide feedback on the draft strategic framework and guidance on how Ngā Mānukanuka o te Iwi would like to be involved in the ongoing development of the Long Term Plan 2027–2037.

Advantages

- Enables Māori perspectives and aspirations to inform the strategic direction of the LTP before outcomes are finalised.
- Supports early, meaningful engagement rather than retrospective input.
- Provides clarity to officers on the Committee's preferred level and form of involvement across the LTP process.

6.0 Next Steps - *Te Koke*

- 6.1 Officers will collate feedback and guidance provided by Ngā Mānukanuka o te Iwi and summarise this in a memo to Council following the meeting.
- 6.2 Feedback from the Committee will be used to inform revisions to the draft strategic framework before it is finalised.

7.0 Attachments

- | | | |
|----|---|-----------------|
| 1↓ | Napier City Council's Draft Strategic Framework | Doc Id: 1908913 |
| 2↓ | LTP High-Level Timeline | Doc Id: 1908921 |

Summary of Considerations - *Tuhinga Whakarāpopoto:*

Fit with purpose of Local Government - *Ngā aronga tā te Kaunihera- ā-rohe kōrero*

Council is required to give effect to the purpose of local government as set out in Section 10 of the Local Government Act 2002. That purpose is to enable democratic local decision-making and action by (and on behalf) of communities in the present and for the future. Early engagement with Ngā Mānukanuka o te Iwi supports this purpose by enabling Māori perspectives to shape the strategic direction of the Long Term Plan.

Māori Impact Statement - *He kōrero whaitake tā te māori kōrero:*

This report supports meaningful Māori participation in decision-making by seeking feedback from Ngā Mānukanuka o te Iwi on Council's draft strategic framework at an early stage of the LTP process. In particular, the Connected to our community outcome affirms Council's commitment to genuine partnership with mana whenua and ensuring Māori aspirations, values, and perspectives are reflected in shaping the city's future.

Guidance from the Committee will inform refinement of the draft outcomes and provide direction on preferred ongoing involvement throughout LTP development.

Climate Change - *Te Huringa o te āhuarangi*

The prepared and protected community outcome recognises the need for Napier to adapt to climate change and strengthen long-term resilience. Feedback from Ngā Mānukanuka o te Iwi will inform how Māori perspectives on climate adaptation, resilience, and environmental stewardship are reflected in the strategic direction of the Long Term Plan.

LTP/ Annual Plan/ Financial Strategy/ Infrastructure Strategy - *Te Pae Tawhiti/ ā-tau / ā- Taunaki Ahumoni /ā- Taunaki Hanganga*

This report relates to Long Term Plan development and informs the strategic framework that will underpin the LTP 2027–2037.

Financial considerations - *Whai whakaaro Ahumoni:*

There are no direct financial implications associated with this report.

Significance and Engagement - *Ko te Hiranga me te Hiwaia o te whakaaro:*

Engagement at this stage supports best practice by enabling early Māori input prior to wider community engagement and formal LTP consultation.

Consultation (internal/external) - *Ngā Uiuinga (Ki te Kaunihera /ki ngā tāngata katoa)*

This report represents targeted engagement with Ngā Mānukanuka o te Iwi as an advisory Māori Committee prior to wider community engagement.

Risks: Legal/ Health and Safety etc. - *Whaktūpato Ture/ Hauora me te Haumaru*

There are no material legal or health and safety risks associated with this report. Early engagement with Ngā Mānukanuka o te Iwi helps mitigate the risk of Māori perspectives being insufficiently reflected in the strategic framework by informing refinement ahead of wider community engagement and LTP decision-making.

Workshop outputs

DRAFT Strategic Framework Long Term Plan

10 April 2026

Purpose:

The Local Government Act 2002 requires Napier City Council to update and review our Long Term Plan every three years. The Act also sets out what information the plan must contain.

This strategic framework provides the draft structure for the Council's Long Term Plan and community outcomes that will shape Council decision making. This framework also forms the basis for community consultation to inform the Long Term Plan.

STRATEGIC FRAMEWORK | Next steps

How this first iteration draft was developed

Council officers provided foundational analysis of Napier's operating environment, fiscal position and long-term challenges, which shaped the framing of each outcome area. Elected members worked through the options in facilitated workshops, testing language, resolving trade-offs and refining priorities across multiple iterations.

STRATEGIC FRAMEWORK | Vision

DRAFT Vision:

Shaping a vibrant, resilient and distinctive coastal Napier.

Descriptive language could include the following as a secondary message:

A city where communities thrive, businesses grow and the character of this place is celebrated.

STRATEGIC FRAMEWORK | Mission

DRAFT Mission:

Our disciplined decisions shape a city that works well today and for future generations, in partnership with mana whenua and by engaging openly with our communities

STRATEGIC FRAMEWORK | Outcomes

DRAFT Community outcomes

Napier City Council will use these community outcomes to guide its decision-making over the coming years. These community outcomes underpin the contents of our Long Term Plan and help us decide which projects, activities and budgets to prioritise.

Connected to our community

Napier is served by a Council that listens. Communities are engaged in shaping the future they will inherit. The partnership with mana whenua is genuine, substantive and reflected in decisions.

Infrastructure we are proud of

Core infrastructure is safe, well maintained and fit for purpose. Services are delivered reliably, and communities can depend on Council to get the fundamentals right.

Affordable and financially sustainable

Napier invests in its future without living beyond its means. Rates reflect the real cost of the services and infrastructure communities need, investment is purposeful, and decisions made today are ones future communities can build on rather than be burdened by.

Services and facilities that earn their place

Napier's services and facilities are chosen deliberately: invested in, renewed or reimagined based on evidence of community need and value for money. Communities shape those choices through honest, ongoing conversation with Council.

Prepared and protected

Napier plans to adapt to climate change now, not later. The coastline, land and way of life that define this place are protected through smart investment and forward planning. When major events hit, communities can withstand them and recover.

Vibrant, growing and welcoming

Napier is the heart of Hawke's Bay, attractive to businesses, visitors and new residents. Growth is managed well, economic opportunities are supported, and Napier's distinctive character remains.

STRATEGIC FRAMEWORK | Outcomes assessment

CRITERION	1 Connected to community	2 Affordable and financially sustainable	3 Prepared and protected	4 Infrastructure we are proud of	5 Services and facilities that earn their place	6 Vibrant, growing and welcoming
Community-facing Does this describe what communities experience, not what Council does?	'Napier is served by a Council that listens' puts the community first. 'Not just in words' sets a standard communities can hold Council to. Mana whenua partnership is as discussed with Council.	The intergenerational framing lands well. 'Rates at levels households can manage' speaks directly to community experience.	All three sentences describe conditions communities actually live with. 'Coastline, land and way of life' is specific and resonant.	'Safe, well maintained and fit for purpose' is exactly what communities expect and understand.	'Invest in, renew or reimagine' signals that facilities will be shaped by what communities actually need.	Strongly community-facing. Businesses, visitors and new residents are all named as subjects. 'Heart of Hawke's Bay' places Napier in its regional context.
Mutually exclusive Is each outcome's territory clear enough to guide decisions?	Community engagement and the mana whenua partnership sit distinctly here. The outcome has a clear and unique role in the set.	Financial sustainability and affordability sit clearly here and nowhere else. Strong boundary with other outcomes and the intergenerational reference provides the underpinning for debt	Climate, coastal hazard and emergency preparedness sit distinctly here. Clean separation from the infrastructure outcome.	Core infrastructure — roading, footpaths, water, stormwater sits clearly here. The development sentence is a useful signal.	The Reimagine framing — invest, renew or reimagine — gives this outcome a clear and distinctive role in the set. This provides the platform for divestment as well.	Economic development, growth and regional positioning sit clearly here. No overlap with other outcomes.
Collectively exhaustive Can every major Council activity be traced back to an outcome?	Te Waka Rangepu, Nga Manukanuka o te Iwi, mana whenua relationships and community engagement all trace here.	All financial activity management of operating costs, rates-setting, debt management, financial strategy traces clearly here.	Climate adaptation, coastal hazard, civil defence and emergency management all trace here.	Roading, water services transition, stormwater, wastewater and core asset management all sit here. Strong coverage of the infrastructure portfolio.	Kennedy Park, Ocean Spa, the Reimagine facilities, community halls and libraries all trace here but provides an ability for Council to consider a full range of options.	Economic development, consenting, planning, tourism, the Inner Harbour and Emerson Street all trace here.
Durable Will these outcomes remain relevant across Council terms and community changes?	Te Tiriti obligations and the value of community partnership do not change with elections. This is one of the most durable outcomes in the set.	Financial sustainability and intergenerational stewardship are enduring community values. This outcome would survive a change of Council and read as well in 2037 as today.	Climate adaptation is a long-term reality. 'Way of life' grounds the outcome in community values that will not date.	Communities have always wanted safe, maintained infrastructure. This outcome has a long shelf life.	The principle of services earning their place is durable and reflects a genuine shift in how NCC approaches its facilities portfolio.	Economic development and growth aspiration are enduring. 'Heart of Hawke's Bay' is a positioning claim that gives Napier a distinctive regional identity.
Honest about trade-offs Do the outcomes signal the real choices and constraints Council faces?	'Not just in words' sets a meaningful standard and implies Council is aware of the gap between stated and actual partnership.	The strongest outcome on this criterion. 'Without living beyond its means' and 'build on rather than be burdened by' name the fiscal reality directly and without apology.	'Now, not later' is a clear and honest signal that deferral is not an option on climate adaptation.	Focus on core and fundamentals signals trade-offs.	'Earn their place' is the most direct statement in the set that not every current service or facility will be retained. This is honest and useful.	The outcome covers ground that matters to the community. The regional positioning is bold and distinctive.
Enables accountability Can progress against each outcome be measured and reported?	Community engagement participation rates and mana whenua satisfaction with Council processes offer starting points for measurement.	Well-established measures exist: rate levels, debt ratios, operating surplus, intergenerational equity indicators. Directly linkable to the financial prudence benchmarks in the LTP.	Coastal hazard investment, civil defence preparedness and post-event recovery metrics are all measurable. Climate adaptation frameworks are maturing nationally.	Infrastructure condition grades, response times, resident satisfaction surveys and asset renewal rates are all standard and well-understood measures.	Use rates, cost per visit, community satisfaction and value-for-money assessments all offer measurable proxies for whether facilities are earning their place.	Business confidence surveys, investment attraction data, consenting rates and timeframes and visitor numbers are all measurable.

STRATEGIC FRAMEWORK | LTP Requirements

Under section 93 of the Local Government Act, every local authority in New Zealand is required to have a long-term plan (LTP) in place at all times.

The LTP must cover a minimum of ten consecutive financial years and must be adopted before the first year it covers comes into effect. Once adopted, it remains in force for three years, after which a new plan must be prepared.

The core purpose of the LTP is fivefold:

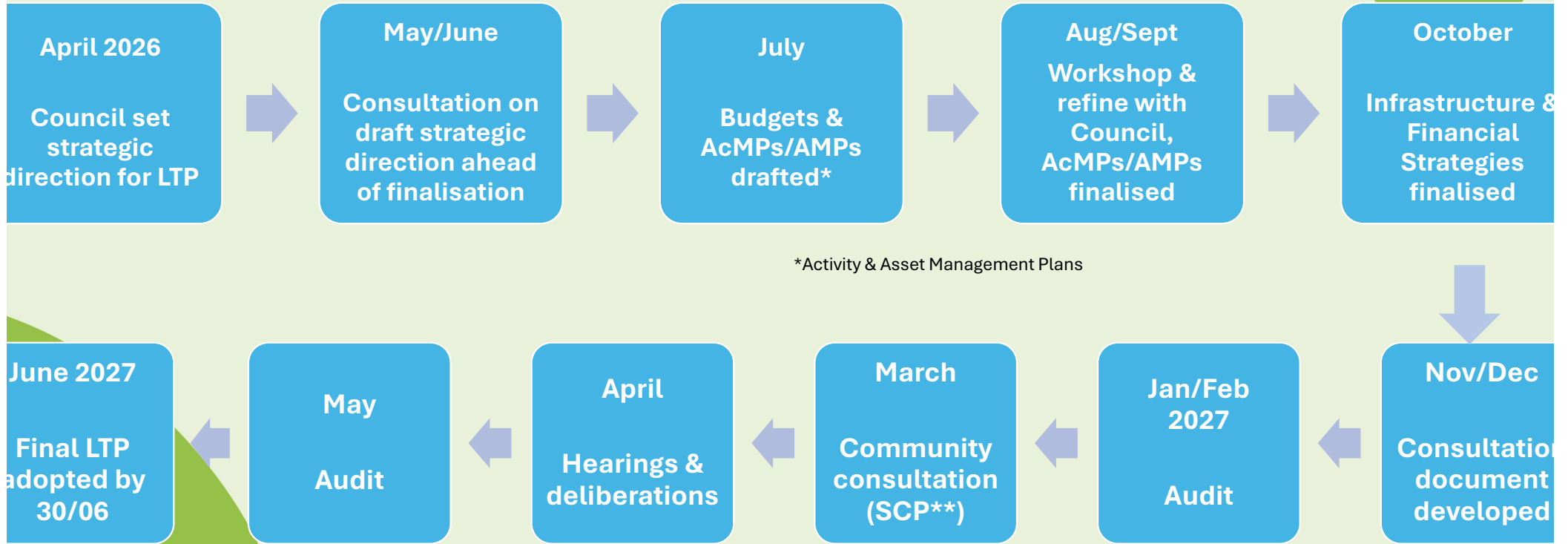
- **Describing activities:** a comprehensive account of what the Council does
- **Describing community outcomes:** the results the Council is working toward in its district or region
- **Integrated decision-making:** ensuring the Council's resources are coordinated rather than deployed in a fragmented way
- **Long-term focus:** anchoring day-to-day decisions and activities to a broader strategic direction
- **Accountability:** providing a basis for communities to hold their Council to account against the commitments made in the plan.

The process for adopting or amending an LTP is deliberately deliberative. The special consultative procedure must be used both when adopting a new plan and when making any amendments, ensuring meaningful public participation.

Once adopted, the plan must be made publicly available within one month.

While the Act sets out these requirements, it also gives the Council some discretion in how they comply. The level of detail and manner of preparation should be what the Council considers appropriate on reasonable grounds, having regard to the significance of matters involved and the extent of its resources.

LTP 2027 - 37 | High-Level Timeline



*Activity & Asset Management Plans

**Special Consultative Procedure under LGA

4. TE WAKA RANGAPŪ UPDATE REPORT

<i>Type of Report:</i>	Information
<i>Legal Reference:</i>	N/A
<i>Document ID:</i>	1909827
<i>Reporting Officer/s & Unit:</i>	Sam Hema, Pou Whakarae, Director Māori Partnerships Xanthia Ashby, Te Waka Rangapū Kaiāwhina

1.0 Executive Summary - Te Kaupapa me te Whakarāpopototanga:

- 1.1 The purpose of this report is to provide members of Ngā Mānukanuka o te Iwi with a an update from Te Waka Rangapū.
- 1.2 A summary of activities is attached (Doc Id 1909825) for members' information.

2.0 Officer's Recommendation

The Ngā Mānukanuka o te Iwi (Māori Committee)::

- a) **Receive** the report titled Te Waka Rangapū Update Report and attachment (Doc Id 1909825) dated 08 May 2026.

3.0 Attachments

- 1 [Te Waka Rāngapū Update](#) Doc Id: 1909825

Council Report: Ngā Mānukanuka o te Iwi – Update

Purpose: Provide Council with an update on mahi delivered under Ngā Mānukanuka o te Iwi, including relationship-building with mana whenua and administration support for key partnership forums.

Reporting period	Jan-April 2026
Prepared by	Te Waka Rangapū
For	Ngā Mānukanuka o te Iwi

Executive summary

This report provides a summary of key activities undertaken to support Ngā Mānukanuka o te Iwi, including strategic relationship deepening with mana whenua and iwi partners, development of engagement frameworks and strategies, and governance/administration support for partnership forums.

Key highlights

- Led Te Ara Pae Tawhiti relationship workstream to deepen NCC partnerships with mana whenua and strengthen sector/stakeholder engagement across Hawke’s Bay.
- Progressed Te Ānga Rautaki Engagement Strategy with a co-designed, tikanga-led approach and programme of services.
- Initiated Waka Hourua Framework for Te Waka Rangapū to embed Te Matau a Māui-grounded cultural values into organisational practice.
- Coordinated governance administration for Ngā Mānukanuka o te Iwi workshops and provided ongoing support for Te Komiti Muriwai o te Whanga and Te Kupenga.
- Supported engagement responses to government reforms (e.g., RMA reform, water services, rates capping) in coordination with PSGEs.

1. Pou Whakarae-led mahi (Sam Hema – Te Pou Whakarae, Director of Māori Partnerships)

- **Te Ara Pae Tawhiti:** Leadership team membership and workstream lead for relationships—deepening NCC partnership with mana whenua; sector and stakeholder engagement to re-engage key sectors and stakeholders across Hawke’s Bay.

- **Water Entity Group:** Development of a Water Entity Group with regular hui to discuss upcoming projects and engagement with mana whenua.
- **Te Ānga Rautaki (Engagement Strategy):** Initiation and oversight of the strategy, with a strategic plan in place for completion and a detailed programme of services, including targeted engagement participation; ensuring a tikanga-led, co-designed approach with mana whenua.
- **Waka Hourua Framework:** Initiated a cultural framework for Te Waka Rāngapū grounded in the values and principles of a waka hourua (referencing Te Matau a Māui), to familiarise kaimahi and weave the concept into professional practice.
- **Building relationships and cultural advice:** Worked with NCC People & Capability to provide cultural advice and guidance, including values refresh, whānau support interviews, Te Reo Māori guidelines for emails/resources, and wellbeing strategy and policy.
- Advocated for workshops for Ngā Mānukanuka o te Iwi kaupapa within Council decision-making forums and with senior leadership.
- **Government reforms:** Led engagement and responses relating to reforms (e.g., RMA reform, water services, rates capping), including coordination with PSGEs.
- **Iwi partner engagement:** Supported and coordinated engagement with Mana Ahuriri Trust, Maungaharuru-Tangitū Trust, Te Taiwhenua te Whanganui a Orotū, Te Kupenga, and other iwi partners.
- Facilitated and participated in strategic hui to align NCC and mana whenua plans, kaupapa and funding intent, e.g. Ātea a Rangi and Ngāti Kahungunu Matariki events.
- Supported cultural engagement activities including mihi/karakia, pōhiri planning, and significant events (e.g. blessings and commemorations)
- Led direction and endorsement of cultural induction, pōhiri, whakatau, and Matariki delivery models for NCC.
- Provided Pou Whakarae leadership on cultural capability, values refresh, and Māori leadership across the organisation.
- **Restructure Change for Te Waka Rāngapū** - designed to ensure the unit is fit for purpose, sustainable, and well positioned to support strong, enduring partnerships with mana whenua and iwi into the future.

2. Kaiāwhina Matua-led mahi (Xanthia Ashby – Te Waka Rāngapū)

This section summarises governance, committee administration, coordination, and process improvements delivered in support of Ngā Mānukanuka o te Iwi and wider regional Māori partnership mahi.

2.1 Governance and committee administration

- Planned, coordinated, and administered Ngā Mānukanuka o te Iwi workshops including agendas, papers, minutes, action tracking, and follow-ups.

2.2 Te Komiti Muriwai o te Whanga – administration

- Provided administrative support for Te Komiti Muriwai o te Whanga in line with the committee's Terms of Reference established under the Ahuriri Hapū Claims Settlement Act 2021.
- Coordinated meeting administration, documentation, and information flow between Te Komiti, Council officers, and partner agencies.
- Managed record keeping, correspondence, and document control to ensure continuity and accessibility of Te Komiti Muriwai information.
- Tracked and escalated funding, GL code, and administration matters relating to Te Komiti Muriwai o te Whanga to Council finance and leadership for clarification and resolution.

2.3 Te Kupenga – Regional Māori Partnerships Network (administration and coordination)

- Provided administrative coordination for Te Kupenga hui, including agendas, minutes, attendance tracking, and action follow-ups.
- Supported Terms of Reference formalisation by distributing draft ToR, collating feedback, and tracking next steps toward endorsement.
- Coordinated shared information and document management, including investigation and setup of a shared Teams/OneDrive collaborative space with partner councils.
- Supported ongoing inter-council information sharing (e.g., RMA reform updates, submissions, programme information) to support consistency and transparency across the region.

2.4 Process improvements

- Established and maintained SharePoint and Teams workspaces for governance and partnership mahi, including access management and document organisation.
- Coordinated the Te Waka Rangapū landing page on Te Puna, improving access to resources, contacts, and Ngā Mānukanuka o te Iwi information.

NGĀ MĀNUKANUKA O TE IWI (MĀORI COMMITTEE)

Open Minutes

Meeting Date: Wednesday 1 April 2026

Time: 10:00 AM – 11:49AM

Venue Small Exhibition Hall
War Memorial Centre
Marine Parade
Napier

Livestreamed via Council's YouTube Channel

Present **Chair:** Beverley Kemp-Harmer (Wharerangi Marae)
Maungaharuru-Tangitū Trust (Mara Andrews) [online]
Petane Marae (Shayla Kora) [online]
Pukemokimoki Marae (Jason Wawatai)
Timikara Marae (Kirk Leonard)
Waiohiki Marae (Darren Tareha)
Mayor Richard McGrath
Councillor Sally Crown
Councillor Shyann Raihania

In Attendance Council Kaumātua (Matiu Eru)
Chief Executive (Louise Miller)
Pou Whakarae, Director Māori Partnerships (Sam Hema)
Head of Venues and City Culture (Megan Peacock-Coyle)
Senior Advisor Corporate Planning (Jane McLoughlin)
Governance Manager (Anna Eady)
Te Waka Rangapū Kaiāwhina (Xanthia Ashby)
Community Resilience Advisor (Rachael Kanawa)
Senior Policy Analyst (Rebecca Peterson)

	Communications & Engagement Team Leader (Jess Soutar-Barron)
Also in attendance	Dr Virgil Troy (SIL Research) Shane Palmer (SIL Research)
Administration	Governance Advisor (Jemma McDade)

NGĀ MĀNUKANUKA O TE IWI (MĀORI COMMITTEE) – Open Minutes

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ORDER OF BUSINESS

Karakia

The meeting opened with the Council karakia.

Apologies

The meeting accepted the apologies from Maureen Box and Evelyn Ratima.

Conflicts of interest

Nil

Public forum

Nil

Announcements by the Chairperson

Nil

Announcements by the management

Communications & Engagement Team Leader (Jess Soutar-Barron) provided an update that all members of Ngā Mānukanuka o te Iwi Committee had been invited to the opening of the Amokura, Hawkes Bay Museum. The Committee were consulted as officers worked through the legal and intellectual property process of confirming the name. This process has now been completed.

Confirmation of minutes

There were no minutes to confirm.

AGENDA ITEMS

1. POST-ELECTION ANALYSIS

<i>Type of Report:</i>	Information
<i>Legal Reference:</i>	Local Electoral Act 2001
<i>Document ID:</i>	1901854
<i>Reporting Officer/s & Unit:</i>	Jane McLoughlin, Senior Advisor Corporate Planning Anna Eady, Governance Manager

1.0 Executive Summary - Te Kaupapa me te Whakarāpopototanga:

- 1.1 To update the Committee on the outcomes of Napier's 2025 local election with the findings of two commissioned research reports.
- 1.2 The reports are part of monitoring how inclusive voter participation in Napier's 2025 local election was, and how continued improvements will achieve more inclusive and representative participation in future elections.

At the meeting

The officers presented the report with Dr Virgil Troy and Shane Palmer (SIL Research) and a PowerPoint presentation. It was noted that, although there is more work to be undertaken, Māori participation in the 2025 local election in Napier was higher than in 2022.

Questions were answered clarifying:

- No specific data is held regarding how many people did not receive voting packs. Council was aware that this could affect some voters. Napier City Council (NCC) and the Electoral Commission carried out advertising to mitigate this risk and raise awareness of the appearance of voting papers and the special voting process.
- If a Council has wards in their representation arrangements people can only vote for candidates in their ward. The system is set out in legislation and the arrangements for Napier were reviewed prior to the election.
- Those eligible for the Māori roll can choose whether to be on the Māori roll or the General roll.
- Any organisation that is talking about the election process will help to raise awareness of the process. Council is required to be politically neutral.
- Council's planning for the 2025 election involved looking at which groups in Napier are not well represented in the voting community. Council targeted the whole community, though was mindful that some communities needed increased visual presence. This will continue to be a focus going into the 2028 elections.
- Engagement with mana whenua will form part of the consultation process for the next Representation Review. The decision making on representation arrangements is legislated to Council.
- Research undertaken with young voters noted a need for a youth-led social media campaign. It is hard to judge the success of a single campaign on the election outcome.
- The reasons given for people not voting is broken down in the research results by suburb and by Māori and non-Māori voters.
- Council is working with Local Government New Zealand and Taituarā to determine any effects of the upcoming legislative changes.
- Clarity was provided that voting was not restricted to rate-payers only.

COMMITTEE RESOLUTION

Jason Wawatai / Kirk Leonard

That Ngā Mānukanuka o te Iwi (Māori Committee):

- a. **Receives** the report titled Post-Election Analysis dated 01 April 2026.
- b. **Notes** that Napier will not have a Māori ward in the 2028 and 2031 local elections.
- c. **Notes** that because the Māori ward must be removed from Napier's 2028 local election, the Council must undertake a Representation Review ahead of the 2028 election.
- d. **Note** multiple organisations and individuals using their existing connections and relationships to reach communities are pivotal to raise Māori participation in local elections, particularly in light of the removal of the Māori ward in Napier for the next two local election cycles.

ACTION: Officers to provide figures to Ngā Mānukanuka o te Iwi Committee on the total eligible Māori voting population.

Carried

Attachments

- 1 2025 NCC Post Election Voting Analysis_PRESENTATION (Doc Id 1906203)

2. APPOINTMENT OF DEPUTY CHAIR FOR NGĀ MĀNUKANUKA O TE IWI COMMITTEE

<i>Type of Report:</i>	Procedural
<i>Legal Reference:</i>	Local Government Act 2002
<i>Document ID:</i>	1903121
<i>Reporting Officer/s & Unit:</i>	Anna Eady, Governance Manager

1.0 Executive Summary - Te Kaupapa me te Whakarāpopototanga:

- 1.1 The purpose of this report is to appoint a Deputy Chair for Ngā Mānukanuka o te Iwi Committee in line with the existing Terms of Reference for the 2025-2028 triennium.

At the meeting

The Committee nominated Mayor Richard McGrath to the position of Deputy Chair of Ngā Mānukanuka o te Iwi Committee.

Questions were answered clarifying:

- That Mayor McGrath confirmed his acceptance for being nominated for the position of Deputy Chair.

COMMITTEE RESOLUTION

Kirk Leonard / Darren Tareha

That Ngā Mānukanuka o te Iwi (Māori Committee):

- a) **Receive** the report titled Appointment of Deputy Chair for Ngā Mānukanuka o te Iwi Committee dated 01 April 2026.
- b) **Approve** Mayor Richard McGrath be appointed as Deputy Chair of Ngā Mānukanuka o te Iwi Committee for the 2025-2028 triennium.

Carried

3. NOMINATION OF APPOINTED MEMBERS TO STANDING COMMITTEES AND A SPECIALIST COMMITTEE FOR THE 2025-2028 TRIENNIUM

<i>Type of Report:</i>	Procedural
<i>Legal Reference:</i>	N/A
<i>Document ID:</i>	1897358
<i>Reporting Officer/s & Unit:</i>	Sam Hema, Pou Whakarae, Director Māori Partnerships Xanthia Ashby, Te Waka Rangapū Kaiāwhina

1.0 Executive Summary - Te Kaupapa me te Whakarāpopototanga:

1.1 This report seeks nominations for appointed members of the Ngā Mānukanuka o te Iwi Committee to be appointed as voting members of the Delivery and Regulatory Performance Committee, the Corporate and Performance Committee and the Risk and Assurance Committee.

At the meeting

The officer presented the report. Nominations were received and accepted.

There were no questions.

COMMITTEE RESOLUTION

Jason Wawatai / Darren Tareha

That Ngā Mānukanuka o te Iwi (Māori Committee):

- a. **Receives** the report titled Nomination of Appointed Members to Standing Committees and a Specialist Committee for the 2025-2028 Triennium dated 01 April 2026.
- b. **Approves** Kirk Leonard and Evelyn Ratima to be appointed to the Delivery and Regulatory Performance Committee.
- c. **Approves** Shayla Kora and Jason Wawatai to be appointed to the Corporate and Performance Committee.
- d. **Approves** Shayla Kora to be appointed to the Risk and Assurance Committee.
- e. **Notes** that the appointments will apply from the meeting cycle commencing on the 9 April 2026.
- f. **Notes** that the appointees should attend the Council workshops relating to the Committee on which they have been appointed to have the opportunity to set early direction with elected members.

Carried

4. AGE-FRIENDLY CITIES AND COMMUNITIES RESEARCH

<i>Type of Report:</i>	Information
<i>Legal Reference:</i>	N/A
<i>Document ID:</i>	1901053
<i>Reporting Officer/s & Unit:</i>	Rachael Kawana, Community Resilience Advisor Margot Wilson, Community Resilience Manager

1.0 Executive Summary - Te Kaupapa me te Whakarāpopototanga:

- 1.1 The purpose of this report is to provide information on the planned research paper and community engagement involving focus groups with kaumātua and older adults in Napier.
- 1.2 This work follows Napier City Council's participation in the 2024 Age-Friendly Survey pilot undertaken in partnership with the Office for Seniors. While the survey provided useful insight into the experiences of older residents in Napier, further research is being undertaken to better understand the reasons behind the survey responses, particularly for residents who reported greater challenges and lower levels of engagement.
- 1.3 The findings from the research will help to inform the review of Council's Age Friendly Strategy and will provide valuable insights for our strategic partners.
- 1.4 The outcomes from the research and review will be reported back to the Nga Mānukanuka Committee

At the meeting

The officer presented the report noting the importance of future planning in understanding barriers. The importance of working with a representative section of the community during the research phase was affirmed.

Questions were answered clarifying:

- The Māori population encounters age related barriers at an earlier chronological age than non-Māori. There is therefore a need to engage with Māori from 50 years old.
- There are specific factors affecting the Māori population including raising mokopuna and differences in lifestyle. These should be factored into the research.
- Council welcomes increased representation on the research group.

COMMITTEE RESOLUTION

Kirk Leonard / Jason Wawatai

That Ngā Mānukanuka o te Iwi (Māori Committee):

- a. **Receives** the report titled Age-Friendly Cities and Communities Research dated 01 April 2026.
- b. **Endorses** promoting research participation via existing community networks such as the Roopu a Iwi Trust and Kāhui kaumatāu o Ahuriri groups.
- c. **Notes** the research approach, including the intention to work alongside community partners to support engagement with kaumātua and Māori communities.

Carried

5. WHIRIA AHURIRI - NAPIER'S MULTICULTURAL STRATEGY

<i>Type of Report:</i>	Information
<i>Legal Reference:</i>	N/A
<i>Document ID:</i>	1902308
<i>Reporting Officer/s & Unit:</i>	Rebecca Peterson, Senior Policy Analyst Margot Wilson, Community Resilience Manager

1.0 Executive Summary - Te Kaupapa me te Whakarāpopotanga:

- 1.1 The purpose of the report is to present Whiria Ahuriri - Napier's Multicultural Strategy adopted by Council on 3 March 2026, and to acknowledge the contribution of Mana Whenua to its development.
- 1.2 During late 2023 meetings were held with Mana Ahuriri Trust and Te Taiwhenua o Te Whanganui ā Orotu to share our intention to develop a Multicultural Strategy for Ahuriri Napier, and to seek Mana Whenua representation as part of our advisory structure. With support from Te Waka Rangapū, NCC Māori Partnerships team, Council presented to Ngā Mānukanuka o te Iwi Komiti which led to representatives from Timikara Marae joining the Reference Group.
- 1.3 Further updates were provided during November 2024 and again in August 2025, where the Komiti were invited to share feedback before taking the Strategy out for targeted community engagement.
- 1.4 The Komiti's feedback and the contribution of Timikara Marae representatives through the Reference Group were integral to shaping the Strategy's foundations. Te Tiriti o Waitangi provides the framework within which the Strategy sits, ensuring Te Ao Māori values and aspirations of Mana Whenua are woven throughout.
- 1.5 The Advisory Groups participated in several workshops, contributing key insights and advice that was crucial to guiding the development of the Strategy, including setting the vision, values, principles, and focus areas. Wider stakeholder engagement and feedback is detailed in the Whiria Ahuriri Napier Multicultural Strategy Background Document (**Attachment 1**) including challenges faced by cultural communities and their thoughts and ideas for a more multicultural Napier.
- 1.6 In September 2025, Council approved the draft Strategy for community consultation. Community feedback on the Strategy was positive, with strong support for the Strategy's vision and five focus areas.
- 1.7 An Advisory Group (to be established) will guide implementation through a phased action plan over the next five years, ensuring the Strategy remains community-driven with Council as an enabling partner.

At the meeting

The officer presented the report with a PowerPoint presentation.

Questions were answered clarifying:

- This Community Strategy compliments Council's relationship with mana whenua. Identified actions in the Strategy will be prioritised in terms of delivery.
- The Citizenship Ceremony process is determined by the Department of Internal Affairs. The Electoral Commission is in attendance to encourage enrolment.

COMMITTEE RESOLUTION

Kirk Leonard / Jason Wawatai

That Ngā Mānukanuka o te Iwi (Māori Committee):

- Receives** the report titled Whiria Ahuriri - Napier's Multicultural Strategy dated 01 April 2026.
- Notes** Whiria Ahuriri – Napier's Multicultural Strategy as adopted.
- Notes** the opportunity to contribute to the establishment and Terms of Reference of the Advisory Group that will guide Strategy implementation.

ACTION: Officers to provide data from the Citizenship Ceremony.

Carried

Attachments

- 1 2026-04-01 FINAL Multicultural Strategy Slides (Doc Id 1906234)

Updates from Committee Representatives

Waiohiki Marae

The marae recently successfully hosted a national hui. Ngāti Pārau recently nominated a new chair and are moving forwards. The Ōtatarā Pa concept plan is progressing.

Timikara Marae

Increasing youth involvement through encouraging participation is a key focus for the marae at this stage.

Pukemokimoki Marae

The marae is well utilised by community and school groups. A challenge has been regular maintenance of the grounds, which has been accepted by the Moko Boys who have worked to keep the grounds tidy. A key focus is engagement and working with other marae on succession planning.

Petane Marae

The marae is focussed on the flood protection project and the relocation rebuild, along with building the cultural capacity and capability of the hapu.

Maungaharuru-Tangitū Trust

The trust is focussed on the new site with construction progressing well towards a completion date of March 2028. The increase in fuel prices has been a challenge though the trust is well positioned to successfully navigate the current climate.

Wharerangi Marae

The marae has enjoyed a recent influx of school groups and is also currently navigating a change in trustees.

Kaumatua Matiu Eru

Support was offered to help build the foundation for the teaching of kaikorero. This support would be provided through written records and teaching students to increase understanding.

Pou Whakarae update report

This report was not provided.

General business

Nil

The meeting closed with a karakia at 11.49am

Approved and adopted as a true and accurate record of the meeting.

Chairperson

Date of approval