

## SCHED5 – Outstanding Natural Features and Landscapes

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### Assessment of Outstanding Natural Features and Landscapes

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| <b>Assessment of Outstanding Natural Features and Landscapes</b>   |
| <p><b>Introduction:</b></p> <p>Waikato District Council engaged Boffa Miskell Ltd to review the existing Outstanding Natural Features and Landscapes and Regionally Significant Features and Landscapes. As part of the review current case law was considered against the criteria set out under 12B of the Waikato Regional Policy Statement. These criteria were considered consistent with the current case law and Section 6(b) of the Resource Management Act 1991. Twelve Outstanding Natural Features and Landscapes were identified as meeting the status of Outstanding at a Regional Level. The methodology adopted uses the <i>Pigeon Bay</i> criteria applied in <i>Wakatipu Environmental Society Inc v Queenstown Lakes District Council EnvC Christchurch C180/99, 29 October 1999; (2000) NZRMA 59</i>, referring to the same established in <i>Pigeon Bay Aquaculture Ltd v Canterbury Regional Council EnvC Christchurch C32/99, 8 March 1999; [1999] NZRMA 209 at [231-232]</i>.</p> |
| <p><b>Landscape values:</b></p> <p>Identification of landscape values comprise subjective judgement as landscape and their features are valued differently by different people for a range of reasons. Experiences of a landscape can vary from long term management of a landscape to short visits. An individual's background and understanding of the local, regional</p>   |

| <p>and national landscapes contribute to the evaluation of landscape. Memories, cultural associations, heritage and individual interpretation of what is 'beautiful' are some of the contributing factors as to why people see landscapes differently.</p>  |  |  |
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| Assessment Criteria   | Waikato Regional Policy Statement  | Method   |
| <p>A recent review by the New Zealand Institute of Landscape Architects (NZILA) has reordered the criteria into three categories, focusing on the landscapes broad Biophysical, Sensory and Associative values. Condensing the <i>Pigeon Bay</i> criteria or factors into these three broad categories reduces the risk of emphasising some criteria at the cost of others and enables assessors to interpret the landscape values with validity and reliability.</p> | <p>Set out in the Waikato Regional Policy Statement the criteria are considered to be as follows:</p>  | <p>The method of assessment involves the following:</p>  |
| <p><b>Biophysical</b><br/>Biophysical features, patterns and processes may be natural and/or cultural in origin and range from the geology and landform that shape a landscape to the physical artefacts such as roads that mark human settlement and livelihood. Can include but not limited to:</p> <ul style="list-style-type: none"> <li>• Geological Values</li> <li>• Ecological and Biological Values</li> </ul>   | <p><b>Natural</b> - the characteristics of intactness, health and significance of natural landscape features including:</p> <ul style="list-style-type: none"> <li>• Geology, geomorphology, and resultant topography</li> <li>• Hydrology (hydrological features and processes)</li> <li>• soil and natural vegetation,</li> <li>• Ecology (the health and significance of ecological attributes).</li> </ul> | <p>Data sets including contour data, vegetation patterns, ecological significance, conservation zones and geology were analysed. Geopreservation site data was considered.</p> |
|   | <p><b>Human ('cultural')</b> - the characteristics of human features, any inherent cultural significance, and the manner in which they relate to the underlying natural setting including: Land use, Human vegetation patterns, building, structures and settlements, road networks.</p>   | <p>Publications, community group initiatives and site educational material was reviewed.</p>   |

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| <p><b>Sensory</b></p> <p>Sensory qualities are landscape phenomena as directly perceived by humans, such as the view of a scenic landscape, or the distinctive smell and sound of the foreshore.</p> <p>Can include but not limited to:</p> <ul style="list-style-type: none"> <li>• Aesthetic Values;</li> <li>• Memorability;</li> <li>• Naturalness;</li> <li>• Vividness;</li> <li>• Transient Values; and</li> <li>• Other Sensory beyond visual or aesthetic</li> </ul>   | <p><b>Visual and aesthetic</b> characteristics including:</p> <ul style="list-style-type: none"> <li>• Expressiveness – the manner in which biophysical features (including landforms, water-bodies and natural vegetation) express natural processes and patterns;</li> <li>• Legibility (in the sense of way-finding and orientation) – the role of landscapes and features as landmarks, boundaries, areas with a distinctive character (taking the 3D sequential experience into account)</li> <li>• Picturesqueness / Composition (including such attributes as the presence of water, contrast of shadow and light, perspective depth, focal-points, the mix of openness and enclosure, and the overall composition of landscape elements)</li> <li>• Coherence (the manner in which different elements relate to each other including the intactness of natural landscapes and the extent to which human elements and patterns reflect the natural structure of the landscape)</li> </ul> | <p>Geomorphological processes were reviewed with the assistance of topographical and hydrological mapping combined with field assessment.</p> <p>The prominence of a landscape and the analysis of a landscapes features were undertaken through field work, contour mapping, registered sites of ecological and geopreservation significance. Scale and context were key in the evaluation of this attribute</p> |
| <p><b>Associative</b></p> <p>Associative meanings are spiritual, cultural or social associations with particular landscape elements, features or areas such as paa, kaainga, tupuna awa, mahinga kai and waahi tapu, or other sites of historic events or heritage.</p> <p>Associative activities are patterns of social activity that occur in particular parts of a landscape or example popular walking routes or fishing spots</p> <p>Can include but not limited to:</p> <ul style="list-style-type: none"> <li>• Shared and Recognised Values</li> <li>• Tangata Whenua Values</li> <li>• Heritage and Cultural Values</li> </ul> | <p><b>Values</b> or meanings associated with a landscape including such matters as:</p> <ul style="list-style-type: none"> <li>• Naturalness associations (such as ‘wilderness’ values). ‘Sense of place’ the manner in which landscapes convey a distinctive local character (cultural or natural)</li> <li>• Historical associations (where relevant to appreciation of the landscape)</li> <li>• Tangata whenua associations (where relevant to appreciation of the landscape)</li> <li>• Recreational uses based fundamentally on landscape qualities</li> <li>• Emblematic attributes (for instance where a feature has been adopted as an icon for a community)</li> </ul>   | <p>Information is taken from the Coastal Historic Heritage Review Project: Historic Heritage Inventory 2006 and a review of other relevant publications.</p> <p>Review of information collated from iwi and hapuu management plans, Treaty Settlement documents, customary fishing recognitions provided under the Fisheries Act.</p>   |

Te Ao Maori

Part 4: Schedules and appendices / SCHED5 – Outstanding natural features and landscapes

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| <p>Landscape is a multi-dimensional concept and includes natural science, heritage, cultural, aesthetic and a number of other values. Landscapes are valued differently by different people for a range of reasons. Our world views, upbringing and education will all influence our response to particular landscapes. Maaori understanding of, and attitudes to, landscape can be significantly different from those of non-Maaori. For most of us, our connection to the landscapes around us is deep-rooted. It is likely to involve culture, heritage, memories and much more. Therefore, it is essential that the process of evaluation adopted by this study is as transparent as possible. For this reason, the collaboration and inclusion of evaluation by the Waikato District Council's Iwi Reference Group is an important part of understanding the Maaori world view and value attributed to landscape. In order to determine the value attributed to the broader and distinctive features and landscapes, the set of evaluation criteria has been established in collaboration with the Iwi Reference Group. Meaningful criteria have been applied to the landscape attributes above to include a generic Maaori world view approach. These criteria draw from the Waikato Regional Council's Regional Policy Statement Table 10.2 Maaori Culture &amp; Traditions Assessment Criteria. Maaori are made up of diverse realities, and iwi and hapuu may have different ways of expressing evaluation criteria, values and landscape attributes in accordance with their history and tikanga.</p> |  |  |
| Mauri   | <p>Ko te mauri me te mana o te waahi, te taonga raanei, e ngaakaunuitia ana e te Maaori.<br/>The mauri (for example life force) and mana (for example prestige) of the place or resource holds special significance to Maaori.</p>   |  |
| Waahi tapu  | <p>Ko teeraa waahi, taonga raanei, he waahi tapu, araa, he tino whakahirahira ki ngaa tikanga, ki ngaa puri mahara, ki te taha wairua hoki o te Maaori.<br/><br/>The place or resource is a waahi tapu of special, cultural, historic and or spiritual importance to Maaori.</p> |  |
| Koorero-o-mua<br>Historical Importance  | <p>Ko teeraa waahi e ngaakaunuitia ana e te Maaori ki roto i oona koorero-o-mua me oona tikanga.<br/><br/>The place has special historical and cultural significance to Maaori.</p>  | <p>Korero-o-mua refer to places that are important due to particular historical and traditional associations (in pre-European history).</p>  |
| Rawa tuuturu<br>Customary Resources   | <p>He waahi teeraa e kawea ai ngaa rawa tuuturu a te Maaori.<br/><br/>The place provides important customary resources for Maaori.</p>   | <p>Rawa tuturu means the cultural value of places that provide, or once provided, important customary resources to tangata whenua. Customary resources might include food and materials necessary to sustain life in pre-European and post-European times.</p>   |
| Hiahia tuuturu<br>Customary resources   | <p>He waahi teeraa e pupuru nei i ngaa tikanga ahurea, wairua hoki o te Maaori<br/><br/>The place or resource is a venue or repository for Maaori cultural practices and spiritual values.</p>   | <p>Hiahiatanga tuuturu means those parts of the landscape that are important for the exercise of tikanga – the principles and practices to maintain the mauri of parts of the natural world. This might be a place where a particular ritual is performed or a particular feature that is noted for its ability to identify the boundaries of ancestral tribal lands</p> |

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| <p>Whakaaronui o te waa<br/>Contemporary significance</p> | <p>He waahi rongonui teeraa ki ngaa Maaori, araa, he waahi whakaahuru, he waahi whakawaihanga, he waahi tuku maatauranga raanei.</p> <p>The place has special amenity, architectural or educational significance to Maaori.</p> | <p>Whakaaronui o te waa refers to the contemporary relationships tangata whenua have with Maaori heritage places. Appreciation of features for their beauty, pleasantness, and aesthetic values is important to tangata whenua. Recreational values attributed to features are also important to tangata whenua as they illustrate the relationship that individuals</p> |
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## Outstanding Natural Landscapes

### Outstanding Natural Landscapes: Hunua Ranges - Bush clad ranges including reservoirs

#### Description:

The Hunua Ranges rise from above the 200m contour to high points in the 400 to 500m asl range, including Mangatangi at 478m asl. The landform is deeply dissected with steep valleys separated by narrow ridges. The area contains its cover of native vegetation and resides mostly within DOC and Auckland Council reserves.

The landform has undergone some modification with the inclusion of two water catchment reservoirs of Mangatangi and Mangatawhiri within the District boundary. These include large dam structures. Some areas have been cleared for pasture with cattle being grazed. And there is evidence of invasion of exotic tree and other weed species around the perimeter of the bush. The native bush cover and habitat includes a range of moderate to outstanding wildlife value, with areas of the Mangatawhiri Reservoir having moderate wildlife value.

The contiguous native bush cover provides a high level of aesthetic coherence throughout the landscape. The remote location contributes to a sense of remoteness with access only gained via limited vehicle and walking tracks. Forming the northern boundary of the Waikato District the ranges comprises a high level of legibility and vividness. This results from the dramatic transition from low rolling and plains farmland to the steep and deeply incised bush clad Hunua Range.

As a plentiful food source and with high vantage points the Hunua Range comprises numerous historical cultural sites, particularly at the southern interface with the lowlands. Renowned as the largest native forest in the Auckland Region the Hunua Ranges straddle Auckland Region and Waikato District. Common associative values attributed to the landscape are associated with walking and tramping experiences, cultural heritage values attributed by tangata whenua and the seasonal changes that occur throughout the year.

#### Te Ao Maaori (Iwi, Hapuu narrative)

Hapuu associations | Ngaati Koheriki, Ngaati Tamaoho, Ngaati Te Ata and Ngai Tai.  
Marae | Mangatangi, Ngaa Hau e Whaa and Umupuia.

#### Mauri

Manawhenua, traditional relationship and history, continues to be a cultural resource for our people, bound to our relationship and our culture and traditions with our ancestral lands, water, sites, waahi tapu, and other taonga.

He waahi tapu o ngaa tuupuna.

#### Waahi tapu

He waahi motuhake mo ngaa kaupapa Maaori katoa.

#### Koorero-o-mua

E maha ngaa koorero puuraakau hoki o te waahi

#### Rawa tuuturu

Kia tu mataara tonu ki nga ngaarara e patu e whakamate nga rawa nga taonga mai i nga ringa awahi o te tangata me oona toki.

Hiahia tuuturu

Ae ahakoa te maha o nga haapori i noho huri awahi te waahi me nga mahi rerekee ki roto kei reira tonu ka whakaoho teenei reanga ki te whakaora I nga aahuatanga Maaori e ngoikore ana i nga waa o mua.

Whakaaronui o te waa

Ae he maha tonu nga tapuwae taawhito te awahina nei nga wawata Maaori.

### Overview

For Waikato-Tainui all land has mauri and all land has value to Waikato-Tainui. The mauri of much of the land within the rohe of Waikato-Tainui has been adversely affected by its historical and current use. Waikato-Tainui seeks to restore the mauri of the land in balance with achieving the environmental, social, cultural, spiritual, and economic aspirations of Waikato-Tainui. Waikato-Tainui recognises that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users. The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato-Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato-Tainui economic initiatives.

### Evaluation

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| Biophysical | Formative processes of the ranges, including ridgelines and valleys.  |
|             | Native bush clad ranges and extent of native vegetation cover.  |
|             | High biotic values attributed to significant ecological values identified within the area.  |
|             | Modified water reservoirs and their structures including dams included within the landscape identified.   |
| Sensory     | Formative processes are less evident but remain legible.  |
|             | The extent of native bush cover is significant.   |
|             | The vegetation cover contributes to the legibility of the natural tectonic and volcanic processes that formed the range and the continuing natural processes along the slopes and coastal edge.   |
|             | A highly memorable and recognisable Range landscape in the wider district and regional landscape as a result of the combination of landform and large extent of dominant native vegetation cover. |
| Associative | Numerous and significant archaeological sites are found particularly near the bush edges where the slopes meet the plains landscape.  |
|             | Hunua Ranges are renowned for their scale and remoteness. Equally providing a boundary between the Waikato and Auckland regions.  |
|             | Cultural heritage values associated with the Ranges is very high. (Reference to full details of Te Ao Maaori are within the Iwi Hapuu narrative above).   |

### Threats

Recognising that Hunua Range forms a larger and recognisable range landscape that extends beyond the District and as such is important to Auckland region as well. The defining Outstanding Natural Landscape comprises the bush clad slopes is a large-scale feature which includes walking tracks, vehicle tracks, roads and built development. Threats to the important attributes include:

- Earthworks, quarrying and excavation that results in large scale scarring of the landscape and features, resulting in loss of legible landform, ridgelines and native vegetation cover.
- Modification to the visually legible ridgeline profiles from earthworks, structures, buildings and vegetation clearance.

- Loss of vegetation along the margins of the bush resulting in unnatural patterns and sequencing of bush cover.
- Built development resulting in loss of dominant vegetation cover and clearance of native bush cover contributing to the overall aesthetic coherence. Recognising some purpose-built development exists within these areas and can be accommodated through sensitive design.
- Modification to geopreservation sites disrupting the natural formations.
- Modification to the archaeological sites.

### **Outstanding Natural Landscape: Karioi - Upper bush clad slopes, including some built development**

#### **Description:**

Karioi is the north-western most volcano of the Alexandra Volcanic Lineament. Some 756m high the extinct volcano consists of basaltic, basaltic andesitic and andesitic lavals, dikes, volcanic breccias and lapilli tuffs. Active during a short period in the late Pliocene times the volcano forms a striking backdrop to the Whaingaroa Harbour and Raglan settlement.

A striking feature of the volcano is the Te Toto gorge with its vertical cliff section that exposes three lava flows (Goles, Briggs & Rosenberg, 1996). The Te Toto gorge is an historic site that also includes remnants of stone rows which would have outlined garden plots, as well as two small paa, storage pits and terraces (DOC, n.d.).

Mt Karioi is the only area on the west coast between Pirongia and Northland that is elevated enough to support a montane flora. The extensive native bush cover falls from summit down the many valleys and ridgelines to meet the coastal edge. The eastern inland flanks of the volcano have a distinct vegetation boundary that is marked by the land ownership and land use activities, between DOC reserve and productive farmland.

The steep and define ridgelines extending down to the coastal cliffs provide striking pattern of ridges and valleys. The bushclad upper slopes create a scenic backdrop to the surrounding rural land and to the settlements of Raglan and Whale Bay. The integration of residential housing in the lower slopes, amongst the native bush, creates a transition between the unmodified to modified coastline.

The mountain including Te Toto Gorge and Papanui Point can be experienced from a variety of walking tracks to the summit and along the coast. The DOC reserve contains dominant native bush along the upper slopes with regenerating native bush along the coastal edge to the west.

The mountain is legible as a whole volcanic landscape from its lower slopes to the summit, including rural farmland at its mid to lower slopes to the east and south. The mountain is a highly visible reference point throughout the district and region, assisting in way finding at wider scale.

As a coastal mountain the transient values vary from changing weather conditions including cloud cover on the summit to dramatic coastal sea conditions, that are formative in the coastal landform. Conversely, Papanui Point is renowned for its coastal headland landform, which is largely void of native bush cover. The coastal landform and its dramatic cliffs form a striking edge to the overall volcanic landscape.

As a plentiful food source and with high vantage points of the wider district Karioi and Papanui Point comprise numerous historical paa sites. Te Toto Gorge includes a complex drainage system of stone rows and mounds remnant of the traditional gardening undertaken by Maaori occupying the area.

Karioi comprises significant historical and cultural heritage value to Maaori and the wider community. Of the two features Karioi is highly recognisable at a district and regional scale through its landform and native bush clad summit. The bush clad upper slopes of Karioi are well photographed and are supported in numerous media promoting the area and District. The lower slopes are less recognised for their aesthetic value as part of the wider mountain.

Papanui Point is less recognised at a district wide scale but remains a key part of the overall mountainous coastal landscape. It is well photographed and recognised for its headland landform.

#### **Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Tainui (Ngaati Koata, Ngaati Tahinga) and Ngaati Whakamarurangi  
Marae | Poihaakena and Mootakotako

Mauri

It was to the summit of Karioi that Rakataura and his sister Hiaroa conveyed the mauri to propitiate the active energies of the natural world, (kia whakahua ake i te tini o Taane, aa ka whakanohoia e raaua te mauri ki too raaua tuuaahu a Tuuaahupapa ki te taumata o Karioi).

Ki too te iwi whakaaro, ka kitea te hukarere ki runga o Karioi aa he tau kai kei te haere mai.  
He maunga motuhake ki roto i ngaa whakapapa, puuraakau, moteatea, paatere o Tainui Waka.

Waahi tapu

“Tirohia Karioi ka tauria e te kohu, ko ahau hoki ka tauria e te aroha e” (Waiata aroha) Behold Karioi drenched with mist, so too my regard at the sight of her.

Papanui Point - Part of a wider coastal landscape linked through history and whakapapa, surrounded by paa and smaller settlement sites, terraced cultivations and urupaa.

Koorero-o-mua

Ko te pou whenua teenei mo ngaa hapuu katoa o te tai hauaauru, mai i te ngutuawa o Waikato tae atu ki Kaawhia. Kei waho raa i te moananui ko te motu o Kaarewa teetahi o ngaa whaiaaipo o Karioi.

Karioi is the principal boundary post for the tribes and sub-tribes of the west coast, it is the gathering place of narratives, of genealogies, of histories.

“Taku taumata ki runga Karioi, hoe ngaa waka ki waho Kaarewa.” (Waiata aroha) From the summit of Karioi the tribal estate can be observed in it’s fullness, including ancient paa sites, horticultural sites, harbour mouths, the island of Kaarewa, and the reefs Patuatiniand Rewatu. At certain times of the year an ocean current outside of Kaarewa was said to flow with such power that waka were unable to traverse it. It was known in tribal laments as (“te au here toroa”) the albatross holding current i.e the current that could curtail the flight of the albatross. Men and women of chiefly status were likened to the toroa, and the ocean current a metaphor for the inevitable destiny of the people.

Kaarewa is the largest gannetry in NZ, young gannets were traditionally harvested for food in the month of March. When establishing the Kingitanga in Waikato, Karioi was considered one of the eight posts or mainstays of Potatau. The others were: Titiokura, Taranaki, Putauaki, Kaiwi, Ngongotaha, Tararua and Te Aroha.

Papanui Point - Part of a wider coastal landscape linked through history and whakapapa, sur-rounded by paa and smaller settlement sites, terraced cultivations and urupaa.

Rawa tuuturu

While the lower slopes of Karioi have long been cleared of dense forest cover, hapuu and community groups are working to sustain and rejuvenate the indigenous flora and fauna species that are distinct to this area. Seeds are sourced locally to restore and restock in combination with initiatives to rid the area of cats, rats, stoats, opossums and other predators. The shoreline has always provided a rich seasonal harvest but unusually warm sea temperatures coupled with severe coastal erosion are warning signals that action on a global scale is critical for people and resource sustainability.

I ngaa waa o mua tika, i teenei waa ko te hiahia ka haepapa nga ngaarara e patu kino ngaa taonga ki roto toona ngaahere.

Papanui Point - Remnants of flax, toetoe surviving on steep cliffsides, old fishing and kai ma-taitai grounds, kumara ridge cultivation. Patuatini reef lies just to the west of Papanui, an important breeding and feeding ground for a diverse range of marine species.

Seabirds are dependant on the large schools of baitfish which arrive in the summer months so too are kahawai, dolphin, kingfish and albacore tuna and the clean-up teams of schnapper and gurnard. Shark species, octopus, crayfish, juvenile hapuka add to the diversity which is afforded a degree of protection from human predation by the turbulent tides and wind conditions of the west coast.



Hiahia tuuturu

Too pikitanga ko te aao o te rangi,  
 Too heketanga ko Karioi maunga,  
 Too hoenga waka ko Whaingaroa,  
 Aaue hei aaue! (Waiata ā ringa).

Papanui Point - Customary permits are used to harvest fish or seafood for hapuu use at important hui when hosting inland hapuu, it also enables hapuu to monitor use and state of the inshore and offshore fishery.

Whakaaronui o te waa

An extinct volcano which erupted some 2.4 million years ago it is the most northerly mountain. It contains the last remnants of podocarp rainforest that escaped the axes and blades of the numerous sawmills that once encircled her wide girth. Totara, matai, rimu, kahikatea, rata, maire, puuriri, kohekohe, maahoe, rewarewa, tawa, rangiora and karaka are some of the indigenous species that still remain along with a diverse range of indigenous ferns and plant communities. Tui, korimako, riroriro, wharauoa (harbinger of the arrival of spring), kereruu, piwakawaka, long tailed bats and small gecko are just some of the species that occupy the slopes and ravines.

Sea bird species observed between Karioi and Kaarewa include taranui, taraiti (terns), migrating toorea (pied oyster catchers), toorea pango (variable oyster catchers), kawau (species of shag), migrating kuaka (godwits), pakaha (fluttering shearwaters), karoro (blackbacked gull), tarapunga (red billed gull), oi (grey faced petrel), takapu (Australasian gannet), toroa (Albatross), korora (blue penguin), tiitii (sooty shearwater), tiitii wainui (fairy prion) and also katuku ngutupapa (royal spoonbills) in flight to inland estuaries.

In July 2016 Waikato Regional Council approved funding for the creation of a seabird sanctuary at Karioi. A four-year collaborative project that will target pest eradication, seabird protection and increased biodiversity. Te Toto (volcanic scoria flow) gorge on the western seaward side consists of some magnificent 150-metre-high lava flows which have created large natural amphitheatres once used extensively for gardening, seasonal fishing, settlement and storage.

Remnants of karaka groves, stone walls, terraced areas and channelled watercourses with pockets of native spinach are markers of long occupation, cultivation and industry.

**Overview**

For Waikato-Tainui all land has mauri and all land has value to Waikato-Tainui. The mauri of much of the land within the rohe of Waikato-Tainui has been adversely affected by its historical and current use. Waikato-Tainui seeks to restore the mauri of the land in balance with achieving the environmental, social, cultural, spiritual, and economic aspirations of Waikato-Tainui. Waikato-Tainui recognises that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users. The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato-Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato Tainui economic initiatives.

**Evaluation**

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| Biophysical | Formative processes of the volcanic landscape and coastline are well documented and in itself are highly legible.   |
|             | Te Toto Gorge provides a well-documented feature of Karioi of its volcanic formation.   |
|             | Native bush clad slopes and summit of Karioi provide an important habitat for threatened flora and fauna for the District.  |
|             | Karioi along with Te Toto Gorge Lava and Pyroclastic section, and Papanui Point volcanic headland are all Geopreservation sites of significant geological importance. |
| Sensory     | Formative processes of the volcanic landscape and coastline are well documented and in itself are highly legible.   |

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|  | The vegetated bush slopes and summit accentuate the aesthetic coherence of the volcanic feature and its connection to the coastal edge.  |
|  | The vegetation cover contributes to the legibility of the natural processes that formed the volcano and the continuing natural processes along its slopes and coastal edge.  |
|  | A highly memorable and recognisable volcanic feature in the wider district landscape as a result of the combination of landform, vegetation cover, coastal location and lack of modification on its upper slopes                                   |
| Associative  | Numerous and significant archaeological sites are found on Karioi, including Te Toto Gorge.  |
|  | Karioi is renowned throughout the District for its native flora and fauna, walking tracks and vehicle access tracks. The scale of the mountain and its coastal edge is covered in many media forms promoting the local and district wide identity. |
|  | Cultural heritage values associated with both Karioi and Papanui Point are very high.  |
| <b>Threats</b>   |  |
| <p>Recognising that Karioi forms a larger and recognisable volcanic landscape within the District and as such the broader landscape is defined as the combination of the Significant Amenity Landscape and the Outstanding Natural Landscape. As a whole the legibility of the geomorphological processes that have formed the volcano are inherently important to this landscape. The defining Outstanding Natural Landscape comprises the bush clad slopes is a large scale feature which includes walking tracks, vehicle tracks, roads and built development. Threats to the important attributes include:</p> <ul style="list-style-type: none"> <li>• Earthworks, quarrying and excavation that results in large scale scarring of the landscape and features, resulting in loss of legible landform, ridgelines and native vegetation cover.</li> <li>• Modification to the visually legible mountain skyline profile from earthworks, structures, buildings and vegetation clearance.</li> <li>• Built development within the bush clad slopes in the top half of the maunga resulting in a loss of remoteness and naturalness of Karioi.</li> <li>• Built development resulting in loss of dominant vegetation cover and clearance of native bush cover contributing to the overall aesthetic coherence. Recognising some built development exists within these areas and can be accommodated through sensitive design.</li> <li>• Modification to geopreservation sites disrupting the natural formations.</li> <li>• Modification to the archaeological sites.</li> </ul> |  |

### **Outstanding Natural Landscape: Pirongia - Pirongia Forest Park**

#### **Description:**

The volcanic cone comprises a number of peaks and forms a southern most volcanic feature of the Waikato District Landscape. Only a portion of the volcano is included within the District. Forming large low angle cones Pirongia constitutes the greatest volume of the Alexandra Volcanic, rising to 959m. The volcano has formed from a succession of basaltic flows, volcanic breccias and minor tuffs. Many of the lava flows average about 10-20m in thickness. No trace of a crater feature remains on the volcano.

Supporting 13,500ha of native bush the Pirongia Forest Park includes threatened species including wood rose (*Dactyloctenium aegyptium*). Sequencing to mountainous flora include mountain flax, coprosmas and ferns near the summit with taller podocarp species including rimu, totara, tawa and tree ferns found near the mid to lower slopes. Native fauna includes grey warblers, fantails, tomtits, pipits, harriers, kingfishers, New Zealand falcons, kereruu, tui and bellbirds. Several native fish species are also found in the mountain streams.

The volcanic cone visually dominates much of the central portion of the Waikato Region and is collectively seen alongside Karioi. A number of tramping tracks extend through the forest park ranging from 1 hour to 10 hour walks. The experience of Mount Pirongia includes the transition from lowland to mountain vegetation within a large area of native bush. As a coastal mountain the transient values vary from changing weather conditions including cloud cover on the summit to dramatic coastal sea conditions, that are formative in the coastal landform. Seasonally the mountain is also known to have held snow cover in the winter months.

Largely unmodified by modern productive land use practices the key cultural sites of significance remain on the foothills of the slopes. The mountain remains of significant importance to tangata whenua for its ancestral and cultural values.

The mountain is recognised for its form and location as a key feature of the broader Waikato region’s landscape views as part of the collection of volcanoes along the west coast. Pirongia is highly recognised and remains iconic to the District and Region.

**Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Ngaati Apakura and Ngaati Mahuta  
 Marae | Puurekireki, Te Koopua, Hiiona and Kahotea

**Mauri**

He waahi tapu me oona koorero, puuraakau, waiata i tuitui ai ki roto i ngaa tatai whakapapa o Tainui Waka

**Waahi tapu**

Pirongia is a waahi tapu of special, cultural, historic and or spiritual importance to Maaori.

**Koorero-o-mua**

Waikato-Tainui people have a strong connection to Mount Pirongia. It was first named “Pirongia te aroaro o Kahu” the scented pathway of Kahu by a Tohunga of the Tainui canoe to honour his wife. To preserve the heritage of Mount Pirongia Pirongia Te Aroaro o Kahu Restoration Society Inc was formed in 2002 as a result of deep-seated community interest in its ecological restoration.

**Rawa tuuturu**

Wood rose or *Dactylanthus taylorii*, a rare and endangered parasitic flowering plant, can be found on the ridges of Mount Pirongia. Variety of podocarps are found at lower altitudes: rimu, totara, tawa and tree ferns. At higher altitudes the forest changes. Hardy plants like horopito and kamahi grow on exposed ridges, and near the summit there are mountain flax, coprosmas and ferns. Common birds are: fantails, kingfishers, kereruu, tui, New Zealand falcons. Botanically, Pirongia is also interesting area as it marks the transition between the warmth-loving kauri forest of the north and the beech and podocarp-beech forest in the south. The park’s latitude is the naturally occurring southern limit for species such as kauri and mangeao.

Kia mataara toonu taatou tki e kaitiaki i ngaa rawa me ngaa taonga ki roto, me patu i ngaa ngaarara i whakamate i ngaa rawa me ngaa taonga Maaori.

**Hiahia tuuturu**

Pirongia is a venue or repository for Maaori cultural practices and spiritual values.

**Whakaaronui o te waa**

Pirongia has special amenity, architectural or educational significance to Maaori.

**Overview**

For Waikato-Tainui all land has mauri and all land has value to Waikato-Tainui. The mauri of much of the land within the rohe of Waikato-Tainui has been adversely affected by its historical and current use. Waikato-Tainui seeks to restore the mauri of the land in balance with achieving the environmental, social, cultural, spiritual, and economic aspirations of Waikato-Tainui. Waikato-Tainui recognises that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users.

The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato-Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato-Tainui economic initiatives.

**Evaluation**

|             |   |
|-------------|---|
| Biophysical | Formative processes of the volcanic landscape and coastline are well documented and in itself are highly legible. |
|-------------|---|

|   |   |
|---|---|
|   | Native bush clad slopes and summit of Pirongia provide an important habitat for threatened flora and fauna for the District.  |
|   | The volcano has formed form a succession of basaltic flows, volcanic breccias and minor tuffs. Many of the lava flows average about 10-20m in thickness. No trace of a crater feature remains on the volcano.                   |
|   | Pirongia is well researched and documented to be a Geopreservation site of significant geological importance.   |
|   | Lower slopes of modified farmland remain geologically important however the biotic values are degraded.   |
| Sensory   | Formative processes of the volcanic landscape are well documented and in itself are highly legible.   |
|   | The vegetated bush slopes and summit accentuate the aesthetic coherence of the volcanic feature.  |
|   | The vegetation cover contributes to the legibility of the natural processes that formed the volcano and the continuing natural processes along its slopes.  |
|   | A highly memorable and recognisable volcanic feature in the wider district landscape as a result of the combination of landform, vegetation cover and the broad multi cone skyline.   |
| Associative   | Some significant archaeological sites are found on the lower slopes of Pirongia, within the Waikato District area.  |
|   | Pirongia is renowned throughout the District for its native flora and fauna, walking tracks and vehicle access tracks. The scale of the mountain is covered in many media forms promoting the local and district wide identity. |
|   | Cultural heritage values are very high.   |
| <b>Threats</b>  |   |
| <p>Recognising that Pirongia forms a larger and recognisable volcanic landscape within the Region and outside the Waikato District. As a whole the legibility of the geomorphological processes that have formed the volcano are inherently important to this landscape. The defining Outstanding Natural Landscape comprises the bush clad slopes is a large-scale feature which includes walking tracks, vehicle tracks, roads and built development. Threats to the important attributes include:</p> <ul style="list-style-type: none"> <li>• Earthworks, quarrying and excavation that results in large scale scarring of the landscape and features, resulting in loss of legible landform, ridgelines and native vegetation cover.</li> <li>• Modification to the visually legible mountain skyline profile from earthworks, structures, buildings and vegetation clearance.</li> <li>• Built development within the bush clad slopes resulting in a loss of naturalness.</li> <li>• Built development resulting in loss of dominant vegetation cover and clearance of native bush cover contributing to the overall aesthetic coherence. Recognising some built development exists within these areas and can be accommodated through sensitive design.</li> <li>• Modification to geopreservation sites disrupting the natural formations.</li> <li>• Modification to the archaeological sites.</li> </ul> |   |

**Outstanding Natural Landscape: Waikato River and Wetlands, including Okariha Sand Spit and margins**

**Description:**

At 354km long the Waikato River is the longest river in Aotearoa, New Zealand. The river and its alluvial and fluvial processes have been formative in the geomorphology of the Waikato District and Waikato Region. Once exiting into the Firth of Thames the Waikato River takes a more confined path through the central Waikato Region, flowing into the Tasman Sea near Port Waikato. Dammed in eight places upstream of the Waikato District the River's natural flows and levels are influenced by the operation of these dams.

The majority of the River's margins are heavily modified from productive land use management, stop banks and weed infestation. Along the length of the River within the Waikato District, much of the river margin is dominated by exotic tree and weed species including Willow and Alder species. Downstream toward the

river mouth, pockets of native bush reside alongside the river. As the River widens the wetlands and river delta expand to create small islands within the river corridor. These areas remain largely unmodified as landforms with less evidence of the upstream modifications.

A number of geopreservation sites are located along the river margins and within the river delta near the river mouth. Some bluffs and other geopreservation features are sited near to Tuakau featuring the Jurassic section. Okariha Sand Spit has a high level of vividness for the Port Waikato settlement as the main sand spit to the Waikato River.

The vegetated margins of the modified sections of the Waikato River provide a modified vegetated scenic quality with pockets of native flora. The aesthetic coherence of the river margin is limited to mostly a narrow margin with a heavily modified back edge as a result of urban and rural development. Road networks including State Highway 1 which extends alongside the river at Horotiu, Rangiriri and Meremere. This experience includes open views. The river is highly vivid and memorable as a feature of the Waikato District particularly with the visual links from public viewpoints. Moderate levels of aesthetic coherence exist for much of the modified margins of the river with very high levels found in the braided delta and wetlands near the river mouth.

The braided delta is expressive of its formative processes and the natural path of the river with the wetlands providing an indication of what once occurred upstream. This area of the river is highly legible and comprises tidal and seasonal change of flora and fauna that contributes to its transient values. With numerous water takes for settlements and cities, including Hamilton and Auckland, the Waikato River is well known for being a source of life to the District. Iconic to the Waikato Region, the River forms a key connector between settlements throughout the Waikato District. The Okariha Sand Spit, as part of the Waikato River system, is highly recognisable and retains moderate to high shared and recognised values to the local and wider district community.

Used historically as a route for transporting between settlements, numerous paa and marae are established along the banks of the River, including Tuurangawaewae, in Ngaaruawaahia. The river is well used within the Waikato District for recreational activities including rowing, waka tauaa, waka ama, fishing and white baiting along with many other activities. Along the banks of the River within settlements walkways and cycleways extend along its margin providing connections between towns. The Waikato River remains of high importance to the community and iwi with the ongoing management of the River governed by the Waikato River Authority.

For Maaori the river margins have strong spiritual, cultural and social associations with particular landscape elements, features or areas such as paa, kaainga, tupuna awa, mahinga kai and waahi tapu, or other sites of historic events or heritage. Associative activities are patterns of social activity that occur in particular parts of a landscape, for example popular walking routes or fishing spots.

#### **Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Ngaati Tiipa, Ngaati Amaru Ngaati Taahinga, Ngaati Te Ata Ngaai Tai, Ngaati Koheriki and Ngaati Tamaoho.

Marae | Ooraeroa, Tauranganui, Tikirahi, Te Kotahitanga, Pakau, Te Awamaarahi, Whaatapaka and Ngaataierua.

Ngaati Te Ata hold manawhenua traditional relationship and history

continues to be a cultural resource for our people

bound to our relationship and our culture and traditions with our ancestral lands, water, sites, waahi tapu, and other taonga.

#### **Mauri**

“The Waikato River is our tupuna and looks over us throughout our lives. The river feeds us, nurtures us and takes care of us, healing our hurts and protecting us from harm. The river is our lifeline from which we take our name, our identity and our mana.”

Wetlands are an integral component within the whakapapa of Waikato-Tainui rivers and lakes. They provide important spawning grounds and habitat for fish and other taonga species. They also provide important ecosystem services such as reducing peak flood flows, increasing low flows, and trapping and removing sediments and nutrients. Mana whenua, traditional relationship and history, continues to be a cultural resource for our people, bound to our relationship and our culture and traditions with our ancestral lands, water, sites, waahi tapu, and other taonga.

Waikato taniwha rau he piko he taniwha he piko he taniwha he taniwha. Orite ki ngaa whakaaro o te wahanga o Waikato Awa mo eenei waahi.

#### Waahi tapu

For Waikato-Tainui, the lower Waikato wetlands are areas of huge significance. Due to the concealing nature of wetlands, people would store and preserve taonga within them, thus ensuring the safety of those taonga. Key wetlands continue to conceal the kooiwi of Waikato-Tainui tuupuna who lost their lives during the battles of Rangiriri and Meremere in 1863.

This pepeha (tribal saying) of the Waikato people, denotes the significance and the spiritual connection that tangata whenua have with the river and the land. The Waikato River was the primary source of food, transport, ritual and tradition for Maaori - it was their life blood.

#### Koorero-o-mua

The Waikato River provides physical and sustenance for the Waikato-Tainui people. The spirits of ancestors mingle with its waters, which is used in rituals.

Resource users, activity operators, landowners, local authorities, and Crown agencies (as appropriate) to improve and facilitate access for Waikato-Tainui members to selected wetlands within the tribal area in order to practice whakatupua (growing time), raahui on wetlands during the fish spawning season, and/or other Waikato-Tainui hauanga kai and cultural practices.

#### Rawa tuuturu

Flood plains and wetlands provide important habitat and spawning for indigenous fish but many of the region's wetlands are no longer in a suitable state to perform this function. This is coupled by a reduction in the connectivity between freshwater systems and habitat due to infrastructure such as culverts, weirs and/or dams.

The Waikato River is a source of food, including eels, mullet, smelt and whitebait, and plants like watercress. It was an important waka route, especially from the mid-1800s when Maaori began taking their farm produce to distant markets.

Tuhuri i ngaa mahi kino ngaa waa o mua ka hoki ora ki ngaa taonga rawa Maaori mai ngaa mahi kaitiakitanga. Ko ngaa mahi kino o te tangata i mate mate haere o taatou awa e hia nei taatou ka kaha nei ki ngaa mahi tika te hoki whakaora i too taatou awa tupuna.

#### Hiahia tuuturu

As a result of the reduction in wetland area and the impacts on remnants, the ability for Waikato-Tainui to exercise kaitiaki responsibilities, maintain access to, and utilise the natural resources of wetlands has been compromised. Many wetlands in the region are surrounded by privately owned land with no legal access for Waikato-Tainui or the public.

In 2008 Waikato-Tainui tribes signed an agreement with government to protect the Waikato River for future generations, and this was made law under the Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010. Waikato-Tainui has kaitiakitanga (guardianship) of the river and works in partnership with government and local-government agencies such as the Waikato Regional Council to manage it.

#### Whakaaronui o te waa

Many Waikato tribes lived at paa on the banks of the Waikato River, and the last part of the pepeha denotes this activity, the importance of their chiefs and the taniwha that lived in the river. Ngaaruawaahia was also the home of Pootatau Te Wherowhero, the first Maaori King who led the Kiingitanga movement from 1858-1860. It is the home of the Maaori dynasty and the current Maaori King, Tuuheitia Paki.

#### Overview

The mauri of Waikato-Tainui wetlands is linked to the overall ecological health and well-being of their whakapapa (i.e., to the native fauna and flora found in those systems). These are the resources that Waikato-Tainui rely on for a number of cultural activities and which are collectively identified as 'hauanga kai'. Negative impacts on the whakapapa of the wetlands will, therefore, have corresponding negative effects on wetland mauri and the ability of Waikato-Tainui to utilise hauanga kai.

#### Evaluation

|   |   |
|---|---|
| Biophysical   | Downstream the river's natural geomorphology processes remain dominant with the wetlands and river delta.   |
|   | Native bush clad margins and wetlands have high ecological value  |
|   | Braided river delta supporting wetlands and intertidal habitat remain in a largely unmodified state, excluding the white baiting huts and maimai.   |
|   | Okariha Sand Spit – Some modification but retains natural patterns and remains a highly dynamic feature of the Waikato River mouth and west coast. Adjacent to the settlement of Port Waikato the natural patterns and processes are highly expressive. The aesthetic coherence is of moderate to high value. The area is of moderate to high levels of vividness |
|   | High biotic values attributed to significant ecological values identified within the braided delta portion of the river.  |
| Sensory   | The river delta provides a highly memorable feature that is highly expressive of its formative processes  |
|   | Transient values are high along the braided river delta with tidal and seasonal change in flora and fauna apparent.   |
|   | Okariha Sand Spit - Shared and recognised values are moderate to high with historic heritage values associated with the adjoining settlement.   |
| Associative   | Well recognised for its geological history and importance to the Waikato Plains, the river is iconic in many forms of media, logos and promotional material. Of all the features within the Waikato District the river is the most iconic.  |
|   | Recognised of utmost importance to Waikato-Tainui and many hapu which reside along the banks of the river.  |
|   | Iconic to the Region and the District the river features prominently in media, logos and promotional material.  |
| <b>Threats</b>  |   |
| <p>Threats to the character and qualities of the river margins and wetland area include:</p> <ul style="list-style-type: none"> <li>• Earthworks, quarrying and excavation along the margins of the river corridor disrupting natural vegetation patterns.</li> <li>• Modification of natural river patterns within the braided delta resulting in biophysical changes to the natural elements, patterns and processes.</li> <li>• Built development resulting in loss of dominant vegetation cover and clearance of native bush cover contributing to the overall aesthetic coherence. Recognising some purpose-built development exists within these areas and can be accommodated through sensitive design.</li> <li>• Modification to geopreservation sites disrupting the natural formations.</li> <li>• Loss or modification to cultural and historic heritage features along the river margins.</li> <li>• Loss of public visual relationship with the river from State Highway 1.</li> <li>• Introduction of dominant structures or activities within the Waikato River Margins and Wetlands area.</li> </ul> |   |

## Outstanding Natural Features

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|--|
| <p><b>Outstanding Natural Feature: Pouraureroa Stream Bush</b></p> <p><b>Description:</b><br/>                 Separated from the Hunua Ranges bush cover, Pouraureroa Stream Bush forms a remnant stand of native bush surrounded by agricultural land use. Some areas have been cleared for pasture with cattle being grazed. And there is evidence of invasion of exotic tree and other weed species around the perimeter of the bush.<br/>                 The native bush cover and habitat includes a range of moderate wildlife values. The contiguous native bush cover provides a high level of aesthetic coherence throughout the landscape. The remote location contributes to a sense of remoteness with access only gained via limited vehicle and walking tracks. Forming the northern boundary of the Waikato District the ranges comprises a high level of legibility and vividness. This results from the dramatic transition from low rolling and plains farmland to the steep and deeply incised bush clad hills.</p> |
|--|

As a plentiful food source and with high vantage points the Hunua Range comprises numerous historical cultural sites, particularly at the southern interface with the lowlands. Renowned as the largest native forest in the Auckland Region the Hunua Ranges straddle Auckland Region and Waikato District. Common associative values attributed to the landscape are associated with walking and tramping experiences, cultural heritage values attributed by tangata whenua and the seasonal changes that occur throughout the year.

**Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Ngaati Tiipa, Ngaati Amaru, Ngaati Te Ata, Ngaati Koheriki, Ngaati Tamaoho and Ngaai Tai.

Marae | Ngaataierua and Mangatangi.

Ngaati Te Ata hold manawhenua traditional relationship and history

continues to be a cultural resource for our people

bound to our relationship and our culture and traditions with our ancestral lands, water, sites, waahi tapu, and other taonga.

**Mauri**

Manawhenua, traditional relationship and history, continues to be a cultural resource for our people, bound to our relationship and our culture and traditions with our ancestral lands, water, sites, waahi tapu, and other taonga.

**Waahi tapu**

Hei te tuaapapa o te rohe tonga o ngaa pae maunga o Hunua.

**Koorero-o-mua**

Kia mataara ki ngaa mahi kino ki te whenua me ngaa wai e rere nei me hoki ora ngaa rawa me ngaa taonga Maaori.

**Rawa tuuturu**

The place provides important customary resources for Maaori.

**Hiahia tuuturu**

E roa te waa e ngaro weera tikanga ki te waahi engari ka whakaora tonu teenei reanga ngaa tikanga o te waahi.

**Whakaaronui o te waa**

The place has special amenity, architectural or educational significance to Maaori.

**Overview**

For Waikato-Tainui all land has mauri and all land has value to Waikato-Tainui. The mauri of much of the land within the rohe of Waikato-Tainui has been adversely affected by its historical and current use. Waikato-Tainui seeks to restore the mauri of the land in balance with achieving the environmental, social, cultural, spiritual, and economic aspirations of Waikato-Tainui. Waikato-Tainui recognises that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users. The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato-Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato-Tainui economic initiatives.

**Evaluation**

|             |  |
|-------------|--|
| Biophysical | Formative processes of the ranges, including ridgelines and valleys.                       |
|             | Native bush clad ranges and extent of native vegetation cover.                             |
|             | High biotic values attributed to significant ecological values identified within the area. |



Part 4: Schedules and appendices / SCHED5 – Outstanding natural features and landscapes

|   |   |
|---|---|
|   | Modified areas within to accommodate grazing stock along ridgelines in western portion of the site.   |
| Sensory   | Formative processes are less evident but remain legible.  |
|   | The extent of native bush cover is significant.   |
|   | The vegetation cover contributes to the legibility of the natural tectonic and volcanic processes that formed the range and the continuing natural processes along the slopes and coastal edge. |
|   | A moderately memorable and recognisable as connected to the Hunua Range landscape in the wider district and regional landscape.   |
| Associative   | Few documented archaeological sites are found within this area.   |
|   | Connected to the Hunua Ranges which are renowned for their scale and remoteness. Equally providing a boundary between the Waikato and Auckland regions.   |
|   | Cultural heritage values associated with the Ranges are very high.  |
| <b>Threats</b>  |   |
| <p>Recognising that this pocket of bush forms part of the broader Hunua Range landscape which is a recognisable range landscape that extends beyond the District and as such is important to Auckland region. The defining Outstanding Natural Feature comprises the bush clad slopes and excludes open grazed areas for agricultural and productive land use purposes. Threats to the important attributes include:</p> <ul style="list-style-type: none"> <li>• Earthworks, quarrying and excavation that results in large scale scarring of the landscape and features, resulting in loss of legible landform, ridgelines and native vegetation cover.</li> <li>• Modification to the visually legible ridgeline profiles from earthworks, structures, buildings and vegetation clearance.</li> <li>• Modification of the ridgeline and skyline of the bush covered hills through built form, earthworks and structures.</li> <li>• Loss of vegetation along the margins of the bush resulting in unnatural patterns and sequencing of bush cover.</li> <li>• Built development resulting in loss of dominant vegetation cover and clearance of native bush cover contributing to the overall aesthetic coherence. Recognising some purpose-built development exists within these areas and can be accommodated through sensitive design.</li> <li>• Modification to geopreservation sites disrupting the natural formations.</li> </ul> |   |

**Outstanding Natural Feature: Horea - Rangitoto Point**

**Description:**

The dominant dune feature extends from the open coast into the Whaingaroa Harbour. A significant geological feature the dunes are rich in iron sand and demonstrate transitioning dune profiles. Vegetation is a mix of native and weed species with some degradation of the natural biotic patterns of the feature. NZ Steel leases much of the Point and has done since 1981 and contains a recently renewed 20 year lease commenced in 2012.

The remoteness and dynamic environment of the west coast generates a sense of wildness along this coastal feature. The aesthetic coherence is of moderate to high level as a result of the scale of the feature extending from the open coast to the harbour edge. The margins are of moderate value as a result of the integration of agricultural land use immediately adjacent detracting from the possible native vegetation sequencing. The feature is highly expressive of the geomorphological processes that occur at this harbour mouth.

This coastal edge is proliferated with sites of cultural significance including numerous waahi tapu sites all along the coast, including a concentration on this feature. Horea is of particular significance to Tainui Awhiro.

The headland dunes are experienced through access from the coastal edge and from the settlement of Raglan, across the harbour. Shared and recognised values of this dune system are high, with its prominence as a natural backdrop to the settlement of Raglan.

**Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Tainui

Marae | Poihaakena and Te Akau

**Mauri**

The mauri (for example life force) and mana (for example prestige) of the place or resource holds special significance to Maaori.

**Waahi tapu**

The place or resource is a waahi tapu of special, cultural, historic and or spiritual importance to Maaori.

**Koorero-o-mua**

The place has special historical and cultural significance to Maaori

**Rawa tuuturu**

The place provides important customary resources for Maaori.

**Hiahia tuuturu**

The place or resource is a venue or repository for Maaori cultural practices and spiritual values.

**Whakaaronui o te waa**

The place has special amenity, architectural or educational significance to Maaori.

These terms are also relevant in considering the attributes of the Outstanding Natural Feature (Cultural):

Te Ao Maaori, te kaawairunga me te kaawai raro: The Maaori world view where there are realms of the gods and realms of the people.

Taha wairua: the spiritual side.

Rangatiratanga: the mana of rangatira and their communities to make decisions regarding their resources.

Tohu: flora and fauna that provided indicators of river health and signs of safety.

Nгаа taniwha me ngaa tipua: metaphysical beings that are manifested in natural phenomenon - the river spirits.

Wai: the use of water for rituals and ceremonies.

Nгаа koorero me ngaamahi: knowledge and experiences.

Waiata me ngaa karakia: the modes that transmit knowledge and tikanga for the river.

**Overview**

For Waikato-Tainui all land has mauri and all land has value to Waikato-Tainui. The mauri of much of the land within the rohe of Waikato-Tainui has been adversely affected by its historical and current use. Waikato-Tainui seeks to restore the mauri of the land in balance with achieving the environmental, social, cultural, spiritual, and economic aspirations of Waikato-Tainui. Waikato-Tainui recognises that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users.

The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato-Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato-Tainui economic initiatives.

**Evaluation**

|             |   |
|-------------|---|
| Biophysical | Extending some way inland the sand dune incursions are highly dynamic, representative of the natural processes and formative processes.   |
|             | Natural vegetation patterns extending along the harbour edge sequencing from the open coast of moderate value.  |
| Sensory     | High levels of legibility of the formative processes with the dunes remaining dynamic and changing on a daily basis. The aesthetic coherence is high diminishing at its edged as a result of adjoining agricultural land use. |

|   |  |
|---|--|
| Associative   | Moderate to high levels of shared and recognised values.   |
|   | High to very high levels of cultural heritage values associated with prolific pre-European occupation along this coastal edge. |
|   | Significant recorded cultural values associated with the feature for tangata whenua.   |
| <b>Threats</b>  |  |
| <p>Threats to the character and qualities of the dune feature include:</p> <ul style="list-style-type: none"> <li>• Earthworks, quarrying and excavation disrupting natural vegetation patterns and geological formations.</li> <li>• Modification to geopreservation sites disrupting the natural formations.</li> <li>• Loss or modification to cultural and historic heritage features.</li> <li>• Modification to natural processes that continue within the dune feature and streams.</li> <li>• Loss of native vegetation on all features, including sequencing of coastal native species.</li> </ul> |  |

### Outstanding Natural Feature: Whangamarino Wetland

#### Description:

Whangamarino wetland is a 7000ha mosaic of swamps, fens and peat bogs that collectively are listed as a Ramsar site (1989). As the second largest log and swamp complex in the North Island the wetland is a substantial part of an effective flood control scheme on the lower Waikato River. Whangamarino Wetland encompasses Lake Waikare with land use modification extending between these features. Geologically, these features are connected to the central series of peat lakes and wetlands.

The biotic values of the wetland are significant in value and include a number of threatened plants and includes mosses and lichens. The wetland includes the largest population of Australasian bittern in the world and remains a stronghold of the black mudfish (DOC, 2016b).

The scale of the wetland feature provides a sense of legibility of the pre-human landscape of the Waikato peat lands. The feature provides a very high level of aesthetic coherence with some modification to the margins of the wetland, where it transitions to rural productive land use.

The feature is high vivid and memorable and forms a key feature in the District's identity. The legibility of the feature is evident of the formative processes as part of the Waikato River alluvial processes. The naturalness is of a very high level along with high levels of scenic quality. The seasonal change within the wetland, in particular flora and fauna provides interest between the winter and summer months.

Recreational trails through the wetlands and the proximity to roading networks provides an increased opportunity for the shared and recognised values of the wetland to be established. As a dominant food source for Maori the wetland is of high cultural heritage value to tangata whenua. Numerous cultural sites reside around the margins of the wetland and Lake Waikare.

#### Te Ao Māori (Iwi Hapuu narrative)

Hapuu associations | Ngaati Koheriki, Ngaati Tamaoho, Ngai Tai, Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuaarangi and Ngaati Tai.

Marae | Mangatangi, Waikare, Ookarea, Taniwha – Tangoao, Horahora, Maurea and Matahuru

#### Mauri

Wetlands are an integral component within the whakapapa of Waikato-Tainui rivers and lakes. They provide important spawning grounds and habitat for fish and other taonga species. They also provide important ecosystem services such as reducing peak flood flows, increasing low flows, and trapping and removing sediments and nutrients.

#### Waahi tapu

For Waikato-Tainui, the lower Waikato wetlands are areas of huge significance. Due to the concealing nature of wetlands, people would store and preserve taonga within them, thus ensuring the safety of those taonga. Key wetlands continue to conceal the koiwi of Waikato-Tainui tuupuna who lost their lives during the battles of Rangiriri and Meremere in 1863.

Ae he waahi tino whakahirahira o ngaa tuupuna ngaa kai me ngaa rauemi huri awhio te repo.

**Koorero-o-mua**

Resource users, activity operators, landowners, local authorities, and Crown agencies (as appropriate) to improve and facilitate access for Waikato-Tainui members to selected wetlands within the tribal area in 173 order to practice whakatupua (growing time), raahui on wetlands during the fish spawning season, and/or other Waikato-Tainui hauanga kai and cultural practices.

**Rawa tuuturu**

Flood plains and wetlands provide important habitat and spawning for indigenous fish but many of the region's wetlands are no longer in a suitable state to perform this function. This is coupled by a reduction in the connectivity between freshwater systems and habitat due to infrastructure such as culverts, weirs and/or dams.

The Whangamarino is renowned for its ability to ensure the kidneys of the Waikato River continue to operate in a healthy way pre-colonial/settlement times. It was abundant in medicinal plants and its bird population at the time were a regular part of tangata whenua diet. Birds such as the matuku were considered a delicacy even as late as the 1940-1980 and kaumaatua in the area would eat those birds when they were kids.

The Whangamarino had various little places within its natural eco-system/environment which served various purposes such as:

parts of the wetland were/are thermal - the water in this part of the wetland was said to be used for aches n pains and for looking after men and women who went to war.

parts of the wetland were used for cleansing washing food

parts of the wetland harboured long finned eel who were almost treated like Gods because of their importance of spawning and recognised as a regular food source. Often food scraps would be feed to these species.

Ancestors have known to have died in the wetland where they were being cared for with the water.

Much of the reasons of today as to what humans need to survive or to attend to ailments, the Whangamarino was the one stop facility that could provide all those things.

Tiaki ngaa whenua me ngaa wai ka ora tonu ngaa rawa me ngaa taonga Maaori ki reira.

**Hiahia tuuturu**

As a result of the reduction in wetland area and the impacts on remnants, the ability for Waikato-Tainui to exercise kaitiaki responsibilities, maintain access to, and utilise the natural resources of wetlands has been compromised. Many wetlands in the region are surrounded by privately owned land with no legal access for Waikato-Tainui or the public.

**Whakaaronui o te waa**

The mauri of Waikato-Tainui wetlands is linked to the overall ecological health and well-being of their whakapapa (i.e., to the native fauna and flora found in those systems). These are the resources that Waikato-Tainui rely on for a number of cultural activities and which are collectively identified as 'hauanga kai'. Negative impacts on the whakapapa of the wetlands will, therefore, have corresponding negative effects on wetland mauri and the ability of Waikato-Tainui to utilise hauanga kai.

**Evaluation**

|             |  |
|-------------|--|
| Biophysical | Very high natural science factors associated with the scale and quality of the biotic and abiotic processes occurring within the wetland.  |
|             | Natural vegetation vary throughout the wetland surrounding higher landforms that form vegetation sequencing from riparian to wetland species.  |
| Sensory     | High levels of legibility of the formative processes with the wetland remaining dynamic in its biotic and abiotic processes. The aesthetic coherence is very high diminishing at its edged as a result of adjoining agricultural land use. |
| Associative | High to very high levels of shared and recognised values.  |

|  |   |
|--|---|
|  | High to very high levels of cultural heritage values associated prolific food source the wetlands provided to Maaori. |
|  | Significant recorded cultural values associated with the feature for tangata whenua.                                  |
| <b>Threats</b>   |   |
| Threats to the character and qualities of the river margins and wetland area include:  |   |
| <ul style="list-style-type: none"> <li>• Earthworks, drainage and excavation disrupting natural vegetation patterns and wetland patterns.</li> <li>• Modification to geopreservation sites disrupting the natural formations including watercourse.</li> <li>• Loss or modification to cultural and historic heritage features.</li> <li>• Modification to natural processes that continue within the wetland.</li> <li>• Loss of native vegetation within the feature.</li> </ul> |   |

|  |  |
|--|--|
| <b>Outstanding Natural Feature: Lake Waikare and Lake Whangape</b>   |  |
| <b>Description:</b>  |  |
| <p>Lake Waikare is the largest lake in the lower Waikato Catchment with 3,442 ha of open water and an average depth of 1.5m. Lake Whangape is the second largest lake in the lower Waikato catchment and is 1,450 ha in size and has an average depth of 1.5m. both lakes are hypertrophic meaning they are very nutrient rich. This has occurred as a result of the die off of oxygen weed and other aquatic plants. Lake Waikare discharges into the Whangamarino Wetland from the artificial Pungarehu Canal.</p> <p>The small island within Lake Waikare (Punikanae Island) hosts a silica sinter-depositing spring, which is the only known spring of its kind outside of the Taupo Volcanic Zone.</p> <p>The scale of these lakes and wetland features provides a sense of legibility of the pre human landscape of the Waikato peat lakes. The feature provides a very high level of aesthetic coherence with some modification to the margins of the wetland, where it transitions to rural productive land use.</p> <p>The feature is moderate to high vividness and is memorable. The legibility of the feature is evident of the formative processes as part of the Waikato River alluvial processes.</p> <p>The naturalness is of a high level along with high levels of scenic quality. The seasonal change within the wetland, in particular flora and fauna provides interest between the winter and summer months.</p> <p>Recreational trails through the wetlands and the proximity to roading networks provides an increased opportunity for the shared and recognised values to be maintained. As a dominant food source for Maaori the wetland is of high cultural heritage value to tangata whenua. Recreation use alongside Lake Waikare provides recognition of the feature at a localised level.</p> |  |
| <b>Te Ao Maaori (Iwi Hapuu narrative)</b>  |  |
| <p>Hapuu associations   Ngaati Naho, Ngaati Hine, Ngaati Taratikitiki, Ngaati Pou, Ngaati Mahuta, Ngaati Tai, Ngaati Whaawhaakia, Ngaati Kuiaarangi and Tainui.</p> <p>Marae   Mangatangi, Waikare, Ookarea, Taniwha – Tangoao, Matahuru, Te Poho o Tanikena, Werarora, Horahora &amp; Maurea.</p> <p>Mauri<br/>He waahi motuhake mo ngaa hapuu e noho huri aawhio ngaa roto.</p> <p>Waahi tapu<br/>Ae orite ki ngaa waahi katoa mena kii mai he waahi tapu raatou katoa e tapiri nei ki ngaa waahi tapu a raatou kaitiaki.</p> <p>Koorero-o-mua<br/>The place has special historical and cultural significance to Maaori</p> <p>Rawa tuuturu<br/>Waikato-Tainui aspires to have waters that are drinkable, swimmable, and fishable with the water quality at least at the level it was when Kiingi Taawhiao composed his maimai aroha. The ability to have drinkable and</p>  |  |

fishable water is limited by a number of factors such as the concentrations of E. coli, eutrophication, suspended sediments, arsenic and mercury.

I nga waa o mua ae, engari teenei waa e mate mate haere ngaa roto kia tika ngaa mahi huri awhio ngaa roto te hoki whakaora raaua tahi me ngaa rawa taonga Maaori hoki.

Hiahia tuuturu

The place or resource is a venue or repository for Maaori cultural practices and spiritual values.

Whakaaronui o te waa

Water is a fundamental component for all dimensions of life. Water not only sustains life, but also serves an economic, social, cultural, spiritual, and political purpose. Regardless of the significance of water, the increase in water contamination by cities, industries, and agriculture/horticulture has led to the deterioration of the mauri of water. The degradation of the whenua and waterways affects the use (physical and metaphysical) of water resources, hauanga kai, and water's life supporting capacity. It is recognised that there are two major issues related to water; water quality and water quantity (allocation). These have significant impacts on the relationship between Waikato-Tainui and water.

Ae ahakoa ngaa mahi o teenei reanga i whakarerekee ngaa ahuatanga tiinana hoki o ngaa roto.

#### Evaluation

|             |  |
|-------------|--|
| Biophysical | Very high natural science factors associated with the scale and quality of the biotic and abiotic processes occurring within the wetland.  |
|             | Natural vegetation vary throughout the wetland surrounding higher landforms that form vegetation sequencing from riparian to wetland species.  |
|             | As a collection the two lakes contain very high natural science factors.   |
| Sensory     | High levels of legibility of the formative processes with the wetland remaining dynamic in its biotic and abiotic processes. The aesthetic coherence is very high diminishing at its edged as a result of adjoining agricultural land use. |
| Associative | High to very high levels of shared and recognised values.  |
|             | High to very high levels of cultural heritage values associated prolific food source the wetlands provided to Maaori.  |
|             | Significant recorded cultural values associated with the feature for tangata whenua.   |

#### Threats

Threats to the character and qualities of the river margins and wetland area include:

- Earthworks, drainage and excavation disrupting natural vegetation patterns and wetland patterns.
- Modification to geopreservation sites disrupting the natural formations including watercourse.
- Loss or modification to cultural and historic heritage features.
- Modification to natural processes that continue within the wetland and lake margins.
- Loss of native vegetation within the feature.

#### Outstanding Natural Feature: Te Hoe - Native bush and summit

##### Description:

Located along the western boundary of the Waikato District, Te Hoe forms the eastern hill range, centrally located within the Waikato plains regional landscape. Te Hoe is locally distinctive reaching a summit of 521m for Ngaraparepa and is covered in native bush cover, with the broader hills cleared for agricultural land use.

Rataroa is sited further north, sitting south of the Hunua Ranges. Predominantly cleared for productive land use the range includes numerous ridgelines and gullies, some of which are covered in native bush. Pockets of productive forestry are scattered amongst the feature. Locally recognisable, Te Hoe is a memorable and vivid feature within the Waikato District with the bush clad hills and range forming a striking backdrop to the plains

landscape to the broader hills form part of the wider feature’s landform and skyline which backdrops the plains landscape. Productive land use dominates these broader slopes.  
 Both Rataroa and Te Hoe form a backdrop to the Waikato District plains landscape, forming a skyline line feature. The landscape is moderately expressive of its formative processes. Rataroa and the broader Te Hoe hills form a significant landscape feature for the district with moderate levels of vividness and aesthetic coherence. Both Rataroa and Te Hoe have strong cultural heritage values and include numerous cultural sites along their foothills. The shared and recognised values associated with Te Hoe are associated largely with the scale and bush covered slopes. Recognition and association with the broader hill range remains more localised but definitive as a bordering feature of the District.

**Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Ngaati Naho, Ngaati Hine, Ngaati Wairere, Ngaati Makirangi, Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi and Ngaati Tai

Marae | Matahuru, Te Hoe o Tainui, Taniwha – Tangoao.

Waahi tapu

The place or resource is a waahi tapu of special, cultural, historic and or spiritual importance to Maaori.

Koorero-o-mua

Te Hoe-o-Tainui “The Paddle of the Tainui” legend said the paddle of the Tainui canoe once rested here.

Rawa tuuturu

The place provides important customary resources for Maaori.

Whakaaronui o te waa

The place has special amenity, architectural or educational significance to Maaori.

**Overview**

For Waikato-Tainui all land has mauri and all land has value to Waikato-Tainui. The mauri of much of the land within the rohe of Waikato-Tainui has been adversely affected by its historical and current use. Waikato-Tainui seeks to restore the mauri of the land in balance with achieving the environmental, social, cultural, spiritual, and economic aspirations of Waikato-Tainui. Waikato-Tainui recognises that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users.

The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato-Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato-Tainui economic initiatives.

**Evaluation**

|             |   |
|-------------|---|
| Biophysical | Very high natural science factors associated with the scale and quality of the biotic and abiotic processes occurring within the bush covered slopes of Te Hoe. |
| Sensory     | High levels of legibility of the formative processes with the hill range of Te Hoe. The aesthetic coherence is high for Te Hoe bush covered slopes.             |
| Associative | Te Hoe Bush - High levels of shared and recognised values.  |
|             | High levels of shared and recognised values.  |
|             | High levels of cultural heritage values associated with Te Hoe and the broader range as a food source and ancestral associations.                               |

**Threats**

- Threats to the character and qualities of the river margins and wetland area include:
- Earthworks, quarrying and excavation that results in large scale scarring of the landscape and features, resulting in loss of legible landform, ridgelines and native vegetation cover.
  - Modification to the visually legible ranges skyline profile from earthworks, structures, buildings and vegetation clearance.
  - Built development within the bush clad slopes resulting in a loss of naturalness.

- Built development resulting in loss of dominant vegetation cover and clearance of native bush cover contributing to the overall aesthetic coherence. Recognising some built development exists within these areas and can be accommodated through sensitive design.

### **Outstanding Natural Feature: Taupiri Range - Bush covered slopes**

#### **Description:**

The Taupiri Range forms part of a continuous geological formation with the Hakarimata Range as a Mesozoic rock formation of the Newcastle Group. Divided by the Waikato River the modification to the landform is apparent from the existing State Highway and cultural and productive land use practices on the wider range, including quarrying to the east. The native vegetation cover is interspersed with productive land use including forestry and stock grazing.

A recent change to the landform has resulted from the new State Highway which cuts through the ranges at its southern end. Landform patterns are significantly changed in its immediate area alongside the existing quarries that are sited along the southwestern slopes of the foothills.

The bush covered slopes and ridgelines form a dominant skyline and defining boundary between northern and central Waikato District. Mountain is highly recognisable from wider viewing points from the south and east forming a waypoint. The legibility of the formative natural processes are evident with its relationship with the Waikato River, which cuts between the Hakarimata Range. Transient values are largely associated with seasonal and weather conditions. Taupiri is a sacred mountain which included fortified paa and now forms one of Waikato's most sacred and well known urupaa. Very significant to the local landscape Taupiri is closely recognised with Tuurangawaewae and the Kiingitanga.

Shared and recognised values for the community largely relate to the formative backdrop and boundary the range provides along with the renowned cultural significance of Taupiri. The mountain and the Waikato River which cuts between the Hakarimata and Taupiri Range forms a gateway between the central and northern Waikato District.

#### **Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Ngaati Naho, Ngaati Hine, Ngaati Wairere, Ngaati Makirangi, Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi and Ngaati Tai

Marae | Matahuru, Te Hoe o Tainui and Taniwha – Tangoao.

#### **Mauri**

The Taupiri urupaa is located within the Taupiri Range, therefore the Taupiri Range is recognised as a cultural and spiritual web. There are a number of culturally significant sites located within Taupiri Range, including Te Iringa, Te Uapata and Otahau Paa which is located on the fringes of the Taupiri Range.

Tautoko ngaa Paemaunga o Taupiri he waahi motuhake koorero hohonu hoki ki ngaa whakapapa o Waikato.

#### **Waahi tapu**

Mount Taupiri is a sacred mountain and burial ground for the Waikato-Tainui tribe. Te Putu built Taupiri paa on the summit of a spur where he resided until his murder in 1700s. Te Putu was buried at the paa, which need became tapu (scared) and was abandoned. Early European travellers in the area were obliged by iwi to cross to the other side of the Waikato River to avoid the scared area.

#### **Koorero-o-mua**

The Waikato River provides a physical and sustenance for the Waikato-Tainui people. The spirits of ancestors mingle with its waters, which is used in rituals. In the early 19th century Kaitotehe was the home of Pootatau Te Wherowhero, the paramount chief of Ngaati Mahuta who became the first Maaori King. English explorer and artist George French Angas visited Kaitotehe in 1844 and painted a scene depicting a hui (meeting) taking place in the village. Taupiri mountain is seen in the background on the other side of the Waikato River (which is not visible below the far palisade). The lower peak on the far right shows signs of the terraces of Te Putu's abandoned paa. To its left, in about the middle of the painting, is a still-lower bush-clad hill, which was the burial ground in Te Putu's time and below which his home of Te Mata-o-tutonga stood.



**Rawa tuuturu**

I ngaa waa o mua tika taau, engari kaare mohio i tenei waa te oranga o ngaa rawa tupuna kia tuu mataara kaitiaki hoki.

**Hiahia tuuturu**

The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato- Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato-Tainui economic initiatives.

Tautoko ka tanumia a taatou huanga puumau tonuu ki Taupiri Kuao.

**Whakaaronui o te waa**

Many Waikato tribes lived at paa on the banks of the Waikato River, and the last part of the pepeha denotes this activity, the importance of their chiefs and the taniwha that lived in the river. Ngaaruwaaahia was also the home of Pootatau Te Wherowhero, the first Maori King who led the Kiingitanga movement from 1858-1860. It is the home of the Maori dynasty and the current Maori King, Tuuheitia Paki.

Maaori undertake a series of pest management practices within the range, including goat culling and possum trapping. The experiences gained by rangatahi undertaking such activity re-enforces the role of kaitiakitanga and mana matauranga to local mana whenua, with the ability to learn more about conservation techniques, methodologies and strategies.

**Overview**

For Waikato-Tainui all land has mauri and all land has value to Waikato-Tainui. The mauri of much of the land within the rohe of Waikato-Tainui has been adversely affected by its historical and current use. Waikato-Tainui seeks to restore the mauri of the land in balance with achieving the environmental, social, cultural, spiritual, and economic aspirations of Waikato-Tainui. Waikato-Tainui recognises that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users.

The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato-Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato-Tainui economic initiatives.

**Evaluation**

|             |  |
|-------------|--|
| Biophysical | Very high natural science factors associated with the scale and quality of the biotic and abiotic processes occurring within the bush covered slopes of the Taupiri Range.   |
|             | Natural vegetation vary throughout the bush covered slopes of the Range.   |
| Sensory     | High levels of legibility of the formative processes with the range remaining dynamic in its biotic and abiotic processes. The aesthetic coherence is very high diminishing at its edged as a result of adjoining agricultural land use. |
| Associative | High to very high levels of shared and recognised values.  |
|             | Very high cultural heritage values associated prolific food source the wetlands provided to Maori.   |
|             | Significant recorded cultural values associated with the feature for tangata whenua.   |

**Threats**

Threats to the character and qualities of the river margins and wetland area include:

- Earthworks, quarrying and excavation that results in large scale scarring of the landscape and features, resulting in loss of legible landform, ridgelines and native vegetation cover.
- Modification to the visually legible ranges skyline profile from earthworks, structures, buildings and vegetation clearance.
- Built development within the bush clad slopes resulting in a loss of naturalness.

- Built development resulting in loss of dominant vegetation cover and clearance of native bush cover contributing to the overall aesthetic coherence. Recognising some built development can be accommodated through sensitive design.

### **Outstanding Natural Feature: Hakarimata Range**

#### **Description:**

Like the Taupiri Range, the Hakarimata Range forms part of a continuous geological formation with as a Mesozoic rock formation of the Newcastle Group. Divided by the Waikato River the modification to the landform is apparent from the existing State Highway and cultural and productive land use practices on the wider range, including quarrying on its western foothills. Rising to a summit of 374m the native bush vegetation cover is of high ecological value.

The biotic values are high comprising a lowland broadleaf-podocarp dominated forest including large rata and rimu. The bush reserve also contains a number of threatened plants including the native daphne/topara.

The bush covered slopes and ridgelines form a dominant skyline and defining boundary between western and central Waikato District. The range is highly recognisable from wider viewing points from the south and east forming a waypoint. Recreational use of the range is prevalent with numerous walking tracks throughout the feature.

The legibility of the formative natural processes are evident with its relationship with the Waikato River, which extends alongside the range to the east. Forming a backdrop to the settlements of Ngaaruawaahia and Taupiri the range has very high levels of aesthetic coherence. Similarly, the high transient values are largely associated with seasonal and weather conditions.

The range is of very high cultural heritage significance to tangata whenua locally. District wide the feature is high recognisable and well known for its recreational and historical importance. The local historic heritage values are well known through the access from recreational tracks and interpretation managed by the Department of Conservation.

Historical significance of the historical rail line which provided access for coal mining operations. A 750,000 litre water reservoir, established in 1922, once served the town of Ngaaruawaahia and is now also a feature of the Waterworks Walk within the range.

#### **Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Ngaati Naho, Ngaati Hine, Ngaati Wairere, Ngaati Makirangi, Ngaati Mahuta, Ngaati Whaawhaakia, Ngaati Kuiaarangi and Ngaati Tai

Marae | Matahuru, Te Hoe o Tainui, Taniwha – Tangoao.

Mauri

The mauri for this site is recognised and supported by Waikato Tainui River Settlement Trust.

He waahi ngaakaunuitia ki ngaa whakapapa o Waikato/Tainui.

Waahi tapu

This pepeha (tribal saying) of the Waikato people, denotes the significance and the spiritual connection that tangata whenua have with the river and the land. The Waikato River was the primary source of food, transport, ritual and tradition for Maaori - it was their life blood.

Taupiri maunga (mountain) is the sacred mountain of Waikato-Tainui. It was the historical Paa site of the Waikato Chief Te Putu but after his slaying, the mountain became the burial ground of the Maaori Kings, the Maaori Queen and also the people of Waikato-Tainui.

Ae orite ki ngaa waahi katoa mena kii mai he waahi tapu raatou katoa e tapiri nei ki ngaa waahi tapu a raatou kaitiaki.

Koorero-o-mua

Six hundred years ago the Tainui tohunga Rakataura sent out Rotu and Hiaora to place a boundary marker on the Haakarimata Range to define the lands of Tainui. The marker was mauri koohatu, a talismanic stone intended to ensure a permanent abundance of forest birds for food (DOC, 2016).

**Rawa tuturu**

Haakarimata owes its name to a conciliatory feast at various marae between the Ngaati Maniapoto and the Waikato people in the 17th century. The feast is said to have consisted of mainly uncooked delicacies and the hills were subsequently named Haakari-kai-mata which means the mountain of ‘uncooked food’, now shortened to Hakarimata.

Tautoko ka tu mataara toonu ki ngaa ngaarara e whaka mate ngaa rawa me ngaa taonga Maaori.

**Hiahia tuturu**

Parcels of privately owned Maaori land exists within the range, aimed at ensuring a sense of cultural ownership and cultural connectedness to the Hakarimata Range for present and future generations.

**Whakaaronui o te waa**

The Hakarimata Range is one of a succession of ranges running roughly north to south and forming the western boundary of the Waikato Basin. Sandstone, siltstone and greywacke, which have been strongly folded, faulted and overlain by other sedimentary rocks, form the Hakarimata Range and adjacent land. To the north and west of the range is one of New Zealand’s major coal producing areas.

He waahi motuhake tonu ki ngaa huanga me ngaa haapori o te rohe e whiikoi ki runga i ngaa ara ki roto nei.

There are a number of quarries working within the Taupri range that source greywacke. Local Maaori work at these quarries. Maaori undertake a series of pest management practices within the range, including goat culling and possum trapping. The experiences gained by rangatahi undertaking such activity re-enforces the role of kaitiakitanga and mana matauranga to local mana whenua, with the ability to learn more about conservation techniques, methodologies and strategies.

**Overview**

For Waikato-Tainui all land has mauri and all land has value to Waikato-Tainui. The mauri of much of the land within the rohe of Waikato-Tainui has been adversely affected by its historical and current use. Waikato-Tainui seeks to restore the mauri of the land in balance with achieving the environmental, social, cultural, spiritual, and economic aspirations of Waikato-Tainui. Waikato-Tainui recognises that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users.

The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato-Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato-Tainui economic initiatives.

| <b>Evaluation</b> |  |
|-------------------|--|
| Biophysical       | Very high natural science factors associated with the scale and quality of the biotic and abiotic processes occurring within the bush covered slopes of the Hakarimata Range.  |
|                   | Natural vegetation vary throughout the bush covered slopes of the Range.   |
| Sensory           | High levels of legibility of the formative processes with the wetland remaining dynamic in its biotic and abiotic processes. The aesthetic coherence is very high diminishing at its edged as a result of adjoining agricultural land use. |
|                   | Transient values associated with season change in flora and weather conditions create a range of experiences within the range.   |
| Associative       | High to very high levels of shared and recognised values.  |
|                   | Very high cultural heritage values associated prolific food source the wetlands provided to Maaori.  |

|  |  |
|--|--|
|  | Significant recorded cultural values associated with the feature for tangata whenua. |
|  | High historic heritage values.   |
| <b>Threats</b>   |  |
| <p>Threats to the character and qualities of the river margins and wetland area include:</p> <ul style="list-style-type: none"> <li>• Earthworks, quarrying and excavation that results in large scale scarring of the landscape and features, resulting in loss of legible landform, ridgelines and native vegetation cover.</li> <li>• Modification to the visually legible ranges skyline profile from earthworks, structures, buildings and vegetation clearance.</li> <li>• Built development within the bush clad slopes resulting in a loss of naturalness.</li> <li>• Built development resulting in loss of dominant vegetation cover and clearance of native bush cover contributing to the overall aesthetic coherence. Recognising some built development can be accommodated through sensitive design.</li> </ul> |  |

**Outstanding Natural Feature: Kokako Hills**

**Description:**

Like Hakarimata Range, Kokako Hills is part of the continuous geological formation with as a Mesozoic rock formation of the Newcastle Group. Divided by the Waipaa River the modification to the landform is apparent from the existing State Highway and cultural and productive land use practices on the wider range, including productive forestry. Managed as a DOC reserve the native bush vegetation cover is of high ecological value however weed species extend throughout including wilding pines, gorse and other herbaceous weed species. The biotic values are high comprising a lowland broadleaf-podocarp dominated forest including large rata and rimu.

Forming a large native bush stand between Whatawhata and Whaingaroa the Kokoa Hills is expressive of the historical, pre-human, land cover that would have existed across the entire range. The landform and land cover is highly expressive of the natural qualities and formative processes. The aesthetic coherence is of high value along the ridgelines of the range with the edges forming inorganic patterns as a result of land ownership. The hills are highly vivid as a backdrop to the Whaingaroa Harbour comprising similarly high transient values as the Hakarimata Range.

The range is of high cultural heritage significance to tangata whenua locally as a dominant food source for the harbour based historical occupation around Whaingaroa harbour. District wide the feature is high recognisable as a bordering native bush block between the central and western Waikato.

**Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Ngaati Maahanga and Ngaati Tamainupo.  
 Marae | Waingaro, Te Papaorotu, Te Kaharoa, and Omaero.

Mauri – The mauri (for example life force) and mana (for example prestige) of the place or resource holds special significance to Maaori.

Waahi tapu – The place or resource is a waahi tapu of special, cultural, historic and or spiritual importance to Maaori

Koorero-o-mua – The place has special historical and cultural significance to Maaori

Rawa tuuturu – The place provides important customary resources for Maaori

Hiahia tuuturu – The place or resource is a venue or repository for Maaori cultural practices and spiritual values

Whakaaronui o te waa – The place has special amenity, architectural or educational significance to Maaori.

**Overview**

For Waikato-Tainui all land has mauri and all land has value to Waikato-Tainui. The mauri of much of the land within the rohe of Waikato-Tainui has been adversely affected by its historical and current use. Waikato-Tainui seeks to restore the mauri of the land in balance with achieving the environmental, social, cultural, spiritual, and economic aspirations of Waikato-Tainui. Waikato-Tainui recognises that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users.

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|--|---|
| <p>The ability to access and effectively utilise land is intrinsically linked to the ability of Waikato-Tainui to provide for the environmental, social, spiritual, cultural, and economic health and wellbeing of Waikato-Tainui. Land can have distinct or, at times, overlapping values depending on the use of the land. For example, land set aside as an urupaa (burial site) has a different environmental, social, spiritual, cultural, and economic value than land set aside for Waikato-Tainui economic initiatives.</p>  |   |
| <p><b>Evaluation</b></p>   |   |
| Biophysical  | <p>Very high natural science factors associated with the scale and quality of the biotic and abiotic processes occurring within the bush covered slopes of the Kokako Hill Range.</p>   |
|  | <p>Natural vegetation vary throughout the bush covered slopes of the Range.</p>   |
| Sensory  | <p>High levels of legibility of the formative processes with the bus remaining dynamic in its biotic processes. The aesthetic coherence is very high diminishing at its edged as a result of adjoining agricultural and productive forestry land use.</p> |
|  | <p>Transient values associated with season change in flora and weather conditions create a range of experiences of the range.</p>   |
| Associative  | <p>High to very high levels of shared and recognised values.</p>  |
|  | <p>Very high cultural heritage values associated prolific food source the wetlands provided to Maori.</p>   |
| <p><b>Threats</b></p>  |   |
| <p>Threats to the character and qualities of the river margins and wetland area include:</p> <ul style="list-style-type: none"> <li>• Earthworks, quarrying and excavation that results in large scale scarring of the landscape and features, resulting in loss of legible landform, ridgelines and native vegetation cover.</li> <li>• Modification to the visually legible ranges skyline profile from earthworks, structures, buildings and vegetation clearance.</li> <li>• Built development within the bush clad slopes resulting in a loss of naturalness.</li> <li>• Built development resulting in loss of dominant vegetation cover and clearance of native bush cover contributing to the overall aesthetic coherence. Recognising some built development can be accommodated through sensitive design.</li> </ul> |   |

**Outstanding Natural Feature: Manuaitu including - Wairēinga (Bridal Veil Falls) / Te Pahi / Oioroa**

**Description:**

Manuaitu is the area which encompasses Te Pahi and Oioroa and part of Wairēinga and Toreparu Wetland. Therefore, the cultural narratives regarding Manuaitu are applicable to these identified landscapes.

Wairēinga is a plunge waterfall and native bush stand located on the Pakoka River. Plunging 55m over a basalt ledge into soft sand stone, the large pool at the bottom of the falls is surrounded by a Tawa dominated forest which includes numerous stands of tree ferns and nikau palm. Part of the volcanic shelf of the Okete volcanic formation the waterfall area includes the native bush cover included within the Wairēinga Scenic Reserve, being some 217ha in size (Briggs, 1983).

Te Pahi is a large stand of native bush along the harbour and stream margins at the northern end of Aotea Harbour. The forest provides complete vegetation sequencing to the harbour edge and is identified as a key ecological site by the Waikato Regional Council.

Oioroa is a renowned geopreservation site which is of national significance as a mobile sand dune system. Vegetation cover transitions from sand dune to estuarine vegetation and is recognised regionally as a key ecological site. The sand dune area is designated as a scientific reserve.

Wairēinga is a popular recreational destination with a short walk to the falls. The scenic qualities are renowned and well photographed. Whilst a small area of native bush the aesthetic coherence of the feature is very high with a high level of legibility of the formative processes of the landform and vegetation cover.

Te Pahi forms a highly expressive feature that has high levels of aesthetic coherence with its connection to the harbour edge and sequencing to estuarine vegetation. The vividness of the feature is of a moderate to high level with a high sense of naturalness associated with the lack of modification the area, apart from its margins adjoining agricultural land use.

Oioroa forms a highly expressive and dynamic feature that is constantly expressing its ongoing formative processes. The sequencing of vegetation patterns from the dunes to the harbour margin provide an insight into what would have been the natural landscape pre-human occupation.

Wairēinga forms strong associative values attributed to its renowned status as a recreational destination. Frequently photographed and used as an iconic feature of the District, the shared and recognised values are high to very high. The cultural significance of the site is also very high.

Te Pahi remains largely isolated and is viewed mostly from Aotea and its harbour. With limited access and largely difficult to view from public viewpoints the remoteness results in moderate shared and recognised values attributed to it.

Oioroa is highly recognisable to the local and district wide community. Photographed and iconic to the District as the largest west coast dune system the feature comprises very high shared and recognised values. Similarly, the cultural heritage values are very high and are attributed to the historical occupation of the area and waahi tapu on the site.

### **Te Ao Maaori (Iwi Hapuu narrative)**

Hapuu associations | Ngaati Whakamarurangi, Ngaati Mahuta, Ngaati Te Wehi, Tainui, Ngaati Tamainupo, Ngaati Mahanga.

Marae | Poihaakena, Mootakotako, Te Papatapu, Te Tihi o Moerangi Makomako

#### **Mauri**

The name Manuaitu is a Rarotongan term used in ancient times to refer to a class of priest who as seers, astrologers, propitiators and diviners could foretell the future. It is the name that toi whenua i.e those hapuu who hold ancestral rights to the land refer to when speaking of the land that stretches from the Aotea harbour, north to the outlet of the Toreparu wetland and east to Wairēinga and the trig station at Kaikai. It was the also the name that the eponymous ancestor Whatihua gave to his paa site. In particular, the name Manuaitu refers to the small cone shaped hill to the east of Whatihua's paa where ritual activity was concentrated.

Wairēinga is the original Maaori name for the waterfall which plunges into Pakoka river, it means “leaping waters”, waters of life fed from the many tributaries of the Whararua plateau. Paakeha translated the name as ‘water of the underworld’ or ‘waters of hell’. During the tourism drive in 1930's Paakeha changed the original name of Wairēinga to Bridal Veil Falls. In 2009, the New Zealand Geographic Board officially recognised the original name, Waireinga.

Oioroa is designated the Aotea Scientific Reserve and is part of the Manuaitu area.

#### **Waahi tapu**

Within the Manuaitu area are numerous ancient Tainui paa, the principal ones being Manuaitu, Owahakarito, Kooreromaiwaho, Te Rau o te Huia, Puangi, Herangi, all of these pā are on the north side of Aotea, the exception being Horoure which is on the south side across from Oioroa. Toroanui and Orongoheke are north of the Toreparu wetland in the area known as Ruapuke (hills of storage pits).

The Pakoka River spills 55 metres over a lip of basalt into a natural amphitheatre. Surrounding forest includes orchids and five species of raataa.

Rewatuu reef lies just offshore, the physical manifestation of the capsized waka of Poowhetenguu turned to stone as he attempted to follow Kupe back to Hawaiki. Aotea harbour takes its name from the the waka of Turi who is said to have arrived laden with people, mana, mauri and goods including the rat, puukeko, kumara and karaka, hence the saying “Aotea, utanga nui i te kai i te korero.”

The Aotea waka landed between Kaawhia and Aotea with the bow facing the sea and the stern facing inland. The descendants of the waka, Nga Rauru, performed a ritual called the 'whaka awahiawhia' which gave the name of Kawhia (Tautahi & Taipuhi, 1900).

#### **Koorero-o-mua**

Wairēinga is one of the boundary markers (pou whenua) for the Manuaitu area. Associated with the main paa are many smaller paa and settlement sites, cultivation grounds, Saltwater and freshwater fishing grounds, bird

snaring grounds, battle grounds, early mission, church and native school sites, flax mills, early trading store sites, the first flour mill in Waikato was in operation here. Oioroa is currently known as the Aotea Scientific Reserve a 1200 acre sand dune block within the Manuaitu area. The shifting dunes cover old settlement sites, wetland areas and burial sites. Dotterels nest along the foreshore. The Toreparu wetland consisting of some 500 acres also lies within the Manuaitu area. Some of the earliest land transactions between the Crown and Māori took place here, Horokawau and Toroanui were Native reserves set aside from those early sales for Tainui and Ngaati Whakamarurangi.

Rawa tuuturu – Restoration and rejuvenation of indigenous forest species and pristine waters is the desired goal at Wairēinga.

Hiahia tuuturu – The place or resource is a venue or repository for Maaori cultural practices and spiritual values.

Whakaaronui o te waa

A stone slab was sourced from Pakihi, close to Wairēinga, and was taken to Horoure paa on the south side of Aotea opposite the Oioroa dune area. It was used as a pahuu (sounding board) and when struck could be heard at Papanui on the western side of Karioi.

### Overview

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### Evaluation

|             |  |
|-------------|--|
| Biophysical | Very high natural science factors for Wairēinga, Potahi Point and Manuaitu.  |
|             | Dominant native vegetation cover adjoining the harbour margins. Striking native tawa forest surrounding Wairēinga.   |
|             | Native vegetation on Manuaitu is of high ecological value  |
|             | Potahi Point provides a rare sequencing of native vegetation dune to estuarine vegetation.   |
| Sensory     | High levels of legibility of the formative processes with the waterfall bush, wetland, harbour bush and dune lands.  |
|             | The dunes remain highly dynamic in their biotic and abiotic processes. Along with their cohesion with the ecological processes occurring throughout the vegetation sequence to the harbour margin. |
|             | The expressiveness of the waterfall and the volcanic and sedimentary geomorphology is visually apparent.   |
|             | The aesthetic coherence of Waireinga, Manuaitu and Potahi are very high diminishing at its edged as a result of adjoining agricultural land use.   |
| Associative | High to very high levels of shared and recognised values for Wairēinga and Potahi Point.   |
|             | High to very high levels of cultural heritage values associated prolific food source the wetlands provided to Maaori.  |
|             | Significant recorded cultural values associated with the all four features for tangata whenua.   |

| <b>Threats</b>   |
|--|
| <p>Threats to the character and qualities of the river margins and wetland area include:</p> <ul style="list-style-type: none"> <li>• Earthworks, quarrying and excavation disrupting natural dune, bush and wetland vegetation patterns.</li> <li>• Walkways and structures on the natural dune patterns.</li> <li>• Structures modifying natural patterns of wetlands.</li> <li>• Modification to geopreservation sites disrupting natural formations including watercourse.</li> <li>• Loss or modification to cultural and historic heritage features.</li> <li>• Modification to natural processes that continue within the wetland, bush and dunes.</li> <li>• Loss of native vegetation within the features.</li> </ul> |

| <b>Outstanding Natural Features: Geographical features</b> |  |  |
|--|--|--|
| Description:   |  |  |
| <i>Geological feature</i>                                  | <i>Values</i>  | <i>Location/Map ref</i>  |
| Daff Road Jurassic Plant Beds                              | Well reserved Jurassic plant beds of Huriwai Formation. Quarry exposes a 10 m thick sequence through Huriwai Formation, including 2 m of rich plant fossil bearing argillites. Sand beds also contain wood and other scattered plant fossils.  | In farm quarry, 200 metres north of Putataha tuff ring and 400 metres south of farm airstrip, 2 km south of end of Daff Road |
| Kaawa Creek - Ngatatura Bay Section                        | Complexly interrelated upper Cenozoic strata and faulting. Only significant Pliocene fauna in north-west North Island. Rich, diverse and well-preserved molluscs. Good example of faulting. Most impressive coastal landforms eroded into columnar-jointed basalt in NZ. Spectacular outcrops of dissected eruptive centre including lava flows, dikes and diatreme. | In coastal cliffs for 1 km south of Kaawa Creek mouth  |
| Moeweka Quarry Jurassic Fauna                              | Excellent molluscan and brachiopod fossil fauna of Late Jurassic (Heterian) age.   | Quarry just north of Ponganui Road, Wairamarama  |
| Onewhero Tuff Ring   | Large robust landforms.  | Bounds Kaipo Flats approximately 1-2 km north-west of Onewhero village   |
| Opuatia Cliff Jurassic Fauna                               | Rich, diverse and well-preserved molluscan and brachiopod fossil fauna of mid Jurassic (Temaikan) age.   | North of Ponganui Road, on Opuatia Stream, Wairamarama   |
| Pukekawa III Scoria Cone                                   | Volcano landform.  | Adjacent and to the west of Highway 22 just north-west of Pukekawa village   |
| Huriwai Beach Jurassic Plant Beds                          | Extremely well-preserved and historically significant late Jurassic fossil flora. Type locality of several species.  | Huriwai Beach  |
| <b>Evaluation of Geographical features</b>                 |  |  |



**Geoscience Values**

- (a) Geoscience significance - the extent to which the landform, feature or geological site contributes to the understanding of the geology or evolution of the biota in the District, Region, New Zealand or the Earth;
- (b) Rarity - the rarity or unique nature of the feature, physical process or geological exposure within the District or Region, and few comparable examples exist;
- (c) Representative values - the extent to which the feature is an outstanding representative example of the natural landforms, natural physical processes or geological features that strongly typify the character of an area;
- (d) Research potential of the feature to provide additional understanding of the geological or biotic history;
- (e) Group values – the extent to which the feature contributes to a themed group of sites of significant community value (e.g. South Auckland volcanoes group);
- (f) Geohistorical value - the extent to which a feature is associated with an historically important natural event (e.g. earthquake, tsunami), geologically-related industry, or historically-important individual involved in geoscience research;

**Perceptual Values**

- (g) Scenic/aesthetic values – extent of public appreciation of a natural feature’s visually-striking scenic beauty, or iconicism;
- (h) Prominence of views of the feature or views from the feature;

**Associative Criteria**

- (i) Tourism and/or recreational values – extent of a feature’s use or potential use for tourism or recreation because of the feature’s natural attributes;
- (j) Community values – extent of the community’s association with a natural feature which is widely known and highly valued for its contribution to local identity within its community;
- (k) Educational values - the existing or potential value of the feature for public education;
- (l) Visual legibility – how clearly the feature’s values can be seen;
- (m) Preservation and/or naturalness of the feature – including degree of natural degradation of values by weathering or erosion, as well as degree of modification by humans;
- (n) Memorability of the feature, because of its striking visual character and setting that make such an impact on the senses that it becomes unforgettable;
- (o) Ecological value of the biota, including vegetation, associated with the feature;
- (p) Historic or archaeological values associated with the feature; and
- (q) Indigenous cultural values – the importance of the feature or site to Mana Whenua (most appropriately undertaken by local iwi).

**Threats**

Threats to the character and qualities of the features include:

- Earthworks, quarrying and excavation disrupting natural vegetation patterns and geological formations.
- Modification to geopreservation sites disrupting the natural formations.
- Loss or modification to cultural and historic heritage features.