

**Significant Amenity Landscape**

1. Karioi - lower slopes including coastal edge, Papanui Point and rural farmland.
2. Waikato River - Margins
3. Alexandra Redoubt Bush Onewhero Tuff Ring Pukekawa
4. Okariha Sand Spit / Te Tehe Bush / Dunes: Kaawa, Matira Stream, Waimai & Te Kotuku Sand Dunes
5. Opuatia Wetland
6. Te Hoe - Broader Hill Range / Rataroa Hill Range
7. Manuaitu including - Toreparu Wetland

<b>Assessment of Significant Amenity Landscapes</b>		
<p><b>Introduction:</b>            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 Regional Policy Statement. This criteria was considered consistent with the current case law and Section 6(b) of the Resource Management Act 1991. 12 Outstanding Natural Features and Landscapes were identified as meeting the status of Outstanding at a Regional Level. The methodology adopted uses the Pigeon Bay Criteria (WESI vrs WLDC(2000) NZRMA 59).</p>		
<p><b>Landscape Values:</b>            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 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>		
Assessment Criteria	Waikato Regional Policy Statement	Method
<p><i>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 Pigeon Bay 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.</i></p>	<p><i>Set out in the Waikato Regional Policy Statement the criteria are considered to be as follows:</i></p>	<p><i>The method of assessment involves the following:</i></p>
<p><b>Biophysical</b>            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>Natural - 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.</p> <p>Geopreservation site data was considered.</p>
	<p>Human ('cultural') - the characteristics of human features, any inherent cultural significance, and the manner in which they relate to the underlying natural setting including: Landuse, Human vegetation patterns, building, structures and settlements, road networks.</p>	<p>Publications, community group initiatives and site educational material was reviewed.</p>

<p><b>Sensory</b> 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. 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>Visual and aesthetic 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> Associative meanings are spiritual, cultural or social associations with particular landscape elements, features or areas such as pa, kainga, 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 or example popular walking routes or fishing spots 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>Values 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 hapu management plans, Treaty Settlement documents, customary fishing recognitions provided under the Fisheries Act.</p>

**Significant Amenity Landscape:  
Karioi - lower slopes including coastal edge, Papanui Point  
and rural farmland.**

**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 Patuatini and 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, Kaiiwi, Ngongotaha, Tararua and Te Aroha.

Papanui Point - Part of a wider coastal landscape linked through history and whakapapa, surrounded 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 de-pendant on the large schools of baitfish which arrive in the summer months so too are kaha-wai, 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 Whaingarua,  
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, puriri, 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, wharaua (harbinger of the arrival of spring), kereru, 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 (black backed gull), tarapunga (red billed gull), oi (grey faced petrel), takapu (Australasian gannet), toroa (Albatross), korora (blue penguin), titi (sooty shearwater), titi 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**

Biophysical	The coastal cliffs and farmland areas on the lower slopes equally demonstrate the formative processes.
	Coastal formative processes along Papanui Point and the coastal edge are visually apparent.
	Lower slopes of modified farmland remain geologically important however the biotic values are degraded.
Sensory	Papanui Point has strong aesthetic coherence with its position on the coastline of Karioi.
Associative	Significant archaeological sites are found on and near to Papanui Point.
	Cultural heritage values associated with both Karioi and Papanui Point are very high

**Threats**

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:

- 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 mountain skyline profile from earthworks, structures, buildings and vegetation clearance.
- Built development within the bush clad slopes in the top half of the maunga resulting in a loss of remoteness and naturalness of Karioi
- 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.
- Modification to geopreservation sites disrupting the natural formations.
- Modification to the archaeological sites.

## Significant Amenity Landscape: Waikato River - 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.

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 from Taupiri to Rangiriri. 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 exists 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.

Used historically as a route for transporting between settlements, numerous paa and marae are established along the banks of the River, including Turangawaewae, in Ngaruawahia. The river is well used within the Waikato District for recreational activities including rowing, waka taua, 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.

### 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.

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.

Waikato taniwha rau he piko he taniwha he piko he taniwha he taniwha rau.

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 koiwi 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 a 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 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 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 a taatou awa e hia nei taatou ka kaha nei ki ngaa mahi tika te hoki whakaora oo 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. Ngaruawahia was also the home of Potatau 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, Tuheitia 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.



<b>Evaluation</b>	
Biophysical	Formative processes of the river course throughout the Waikato Plains and District. The margins are more modified upstream with stop banks and drains modifying the natural patterns.
	Modified areas along to accommodate grazing stock adjacent to the river and urban settlement, with moderate biotic values.
Sensory	The river margins along the majority of the river provide a moderate level of aesthetic coherence with increased levels found at the braided river delta and wetlands.
	Modification to the wider river margins for urban and rural productive land use lower the expressiveness of the natural formative processes of the river.
Associative	Iconic to the Region and the District the river features prominently in media, logos and promotional material.
	As the main trading route for the Waikato the river includes numerous heritage features for Maaori and European heritage, with numerous sites along the river margins.
<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>	

## Significant Amenity Landscape: Alexandra Redoubt Bush, Onewhero Tuff Ring and Pukekawa

### Description:

Located on the edge of the Waikato River the Redoubt includes a high recognised and important fortification and now archaeological feature. Originally covering one-third of a hectare with a rectangular fortification featuring flanking bastions on diagonally opposite corners. The redoubt formed an important position for the invasion of Waikato. Supporting 150 troops of the 65th Regiment the Redoubt became part of a river based British supply chain.

Sited on a vegetated bluff the Redoubt includes native bush surrounding the site of moderate to high ecological value. The underlying geological processes are not clearly evident and the vegetation surrounding the redoubt is incongruous with the natural landform. The geological and ecological values are of moderate value.

Onewhero Tuff Ring is the largest tuff ring in the South Auckland field and is well preserved. Pukekawa Scoria Cone is a well preserved small scoria cone with a preserved crater. Both have land cover that is heavily modified from productive land use and are recognisable from a broader perspective for their geological importance.

The bluff of Alexandra Redoubt is only clearly visible from the river flats and the Onewhero hill country across the river (MGLA, 2014a). The memorability of the feature resides mostly with the archaeological feature. The perception of naturalness is reduced as a result of the modification to the site and its surrounding land use activities. The remaining native bush provide a sense of the natural processes however this is disjointed from the surrounding natural geology and processes.

The historic heritage values are very high for the redoubt and its historical importance. Shared and recognised values are attributed to the historical heritage of the feature and less associated with the surrounding native bush cover.

Shared and recognised values of Onewhero Tuff Ring and Pukekawa are less recognisable at a district wide scale but remain of local importance to tangata whenua.

### Te Ao Maaori (Iwi Hapuu narrative)

**Hapuu associations** | Ngaati Tiipa, Ngaati Amaru, Ngaati Te Ata and Ngaati Tamaoho.  
**Marae** | Te Awamaarahi and Ngaataierua.

#### Mauri

He waahi anoo i riro mai te puu ote Paakeha toona ingoa tuuturu ko Taramatau he Maaori paa i ngaa waa mua te Paakeha.

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

I teenei waa he urupa Paakeha o ngaa tuupuna Paakeha i noho i whawhai nei te waa ote raupatu. Engari ka moohio ngaa uri o raatou maa ngaa koorero tonuu o te waaahi.

#### Koorero-o-mua

Orite te whakautu ki ngaa waahanga i mua

#### Rawa tuuturu

Ahakoia e tino rereke ngaa aahutanga o te waahi i teenei raa ka poipoi toonu ngaa rawa i waiho me whaka tika ngaa mahi whenua me ngaa mahi ki roto te awa nei

#### Hiahia tuuturu

Ae ka ranonga te haapori whaanui ngaa whakapapa ranga ote waahi

#### Whakaaronui o te waa

Anoo ahakoia he rereke te ahuatanga me te ingoa ote waahi ka moohio ngaa uri o raatou ma te taha wairua ote waahi me te motuhake tanga ote waahi me oona taonga

### 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	Alexandra Redoubt Bush – Formative processes are less evident at a localised scale. Modification to the natural vegetation cover is evident at Kaiapo Flats and Pukekawa. Native bush clad margins have moderate to high ecological value.
	Onewhero Tuff Ring- Highly modified land cover through productive land use. Remains representative of the volcanic geology of the area with a distinctive defined
	Pukekawa - A volcanic scoria cone well defined with a preserved crater. High natural science factors with low biotic values.
Sensory	Alexandra Redoubt Bush -Moderate aesthetic coherence with isolated native bush surrounding heritage site. moderately expressive of the geological processes. Highly expressive of the cultural influences resulting in the current land formations.
	Onewhero Tuff Ring - Moderate to high aesthetic coherence of the geological feature. The legibility and expressiveness of the geological history is apparent through its defined formation of the crater rim. The land use highlights the land formation significant to this feature.
	Pukekawa - Moderate aesthetic coherence with the preservation of the landform. The legibility and expressiveness of the geological history is apparent through its defined formation of the volcanic cone. The land use highlights the land formation significant to this feature.
Associative	Alexandra Redoubt Bush – Very high historical heritage values associated with the site. Shared and recognised values attributed to the historical heritage of the site.
	Onewhero Tuff Ring – Moderate to low associative values at a District level with local associations to the landscape of higher value.
	Pukekawa retains significant cultural value to tangata whenua. Recognition of the geological volcanic cone is less evident as a result of modification.
<b>Threats</b>	
<p>Threats to the character and qualities of the features 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>▪ Structures or infrastructure minimising the aesthetic coherence of the geological features and vegetation patterns (Alexandra Redoubt).</li> </ul>	

## Significant Amenity Landscape: Opura Coast Sand Dunes and Native Bush

### Description:

The exposed coastline extends from Port Waikato and the Waikato River mouth to the harbour mouth of Whaingaroa Harbour. Key significant natural features along this coast include the elevated iron sand dunes and sand sheets that extend into rural farmland along the coast. A number of these features are sites of geological importance and remain dynamic dune systems along the coast. The natural science factors for the dune features including Okariha Sand Spit and the coastal dunes (Kaawa, Matira Stream, Waimai and Te Kotuku) are very high.

The coastal bush of Te Tehe resides on a rising headland with dominant coastal cliffs. This is the only forest remnant that extends to the coast although the coastal fringe is fragmented with native vegetation. Natural biotic values are of a moderate to high level combined with the geological features of the headland provide high natural science factors.

The remoteness and dynamic environment of the west coast generates a sense of wildness along this coastal edge relevant to each of these landscape features. The aesthetic coherence of each feature is of moderate value with the integration of agricultural land use immediately adjacent detracting from the possible native vegetation sequencing. The dunes and coastal edge of Te Hehe Bush are highly expressive of the geomorphological processes that occur along this coastal edge. Okaiha Sand Spit has a high level of vividness for the Port Waikato settlement as the main sand spit to the Waikato River.

This coastal edge is proliferated with sites of cultural significance including numerous paa sites all along the coast. Interestingly the Te Hehe Bush area comprises very few registered archaeological sites whereas the dune features along the coast they are numerous. The collection of dunes are experienced through access from the coastal edge but remain largely untouched and unseen as a result of limited access. In turn their individual shared and recognised values are low to moderate. Whereas the the Okariha Sand Spit is highly recognisable and retains moderate to high shared and recognised values to the local and wider district community.

### Te Ao Maaori (Iwi Hapuu narrative)

#### *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.

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 WaikatoTainui economic initiatives.

<b>Evaluation</b>	
Biophysical	Okariha Sand Spit – Some modification but retains natural patterns and remains a highly dynamic feature of the Waikato River mouth and west coast.
	Te Hehe Bush - Moderate to high natural science factors with the rarity of its coastal bush of its type in the District. The natural processes and patterns are of high and moderate levels respectively.
	Coastal Dunes: Extending some way inland the sand sheets and dune incursions are highly dynamic, representative of the natural processes and formative processes
Sensory	Okariha Sand Spit - 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.
	Te Hehe Bush - Moderate to high levels of vividness and memorability as a result of the position above Port Waikato and the natural patterns. The aesthetic coherence of the natural vegetation and landform is of moderate to high value.
	Coastal Dunes: High levels of legibility of the formative processes with the dunes remaining dynamic and changing on a daily basis. The aesthetic coherence is high within each feature and collectively moderate as a result of intermediary agricultural land use.
Associative	Okariha Sand Spit - Shared and recognised values are moderate to high with historic heritage values associated with the adjoining settlement.
	Te Hehe Bush - Moderate shared and recognised values with recreational access to the area.
	Coastal Dunes: Low to moderate levels of shared and recognised values. High to very high levels of cultural heritage values associated with prolific preeuropean occupation along this coastal edge.
<b>Threats</b>	
<p>Threats to the character and qualities of the coastal features 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>	

## Significant Amenity Landscape: Opuatia Wetland

### **Description:**

Opuatia Wetland is situated in the lower Waikato River catchment, north of Lake Whangape. The wetland covers approximately 950ha of low land and consists of a variety of wetland types and functions ranging from areas of young peat bog to marginal swamp areas. The Opuatia wetland adjoins the Opuatia River, which flows northeast to join the Waikato River.

The Opuatia wetland catchment is predominantly agricultural land, and livestock which graze on the surrounding hill slopes have direct access to the wetland margins. Opuatia wetland forms a key feature as part of the overall collection of lakes and wetlands.

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.

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. 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.

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.

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

**Hapuu associations** | Ngaati Naho, Ngaati Hine, Ngaati Taratikitiki, Ngaati Pou, Ngaati Mahuta, Ngaati Tai, Ngaati Whaawhaakia, Ngaati Kuaiarangi and Tainui.

**Marae** | Mangatangi, Waikare, Ookarea, Taniwha – Tangoao, Matahuru, Te Poho o Tanikena, Weraroa, Horahora & Maurea.

#### *Mauri*

He waahi motuhake mo ngaa hapuu e noho huri aawhio ngaa roto.

#### *Waahi tapu*

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*

The place has special historical and cultural significance to Maaori

#### *Rawa tuuturu*

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 Taawhia composed his maimai aroha. The ability to have drinkable and fishable water is limited by a number of factors such as the concentrations of E. coli, eutrophication, suspended sediments, arsenic and mercury.

I ngaa waa o mua ae, engari teenei waa e mate mate haere ngaa roto kia tika ngaa mahi huri awhio ngaa roto te hoki whaka ora raaua tah me ngaa rawa taonga Maaori hokii.

#### *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 whakarereke ngaa ahuatanga tiinana hoki o ngaa roto.

<b>Evaluation</b>	
Biophysical	Opuatia wetland comprises slightly more fragmented vegetation but forms a key feature as part of the overall collection of lakes and wetlands.
Sensory	Moderate to high levels of legibility of the formative processes in connection with surrounding lakes and wetlands. Modification to the margins diminish the aesthetic coherence.
Associative	High to very high levels of cultural heritage values associated prolific food source the wetlands provided to Maaori.
<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, 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 and lake margins.</li> <li>▪ Loss of native vegetation within the feature.</li> </ul>	

**Significant Amenity Landscape:  
Te Hoe - Broader Hill Range  
Rataroa Hill Range**

**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.



<b>Evaluation</b>	
Biophysical	Moderate natural science factors associated with the modified land use practices associated with farmland on the ranges. Geomorphic and fluvial processes remain evident.
Sensory	Moderate levels of legibility of the formative processes with the hill range of Te Hoe. The aesthetic coherence is moderate along the remaining range and Rataroa hills.
Associative	Rataroa Range - 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.
<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 exists within these areas and can be accommodated through sensitive design.</li> </ul>	

## Significant Amenity Landscape: Manuaitu including - Toreparu Wetland

### 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.

Toreparu Wetland forms 220 hectare private and public wetland at the head of the Aotea Harbour. Ecologically it is considered one of the top 10 wetlands in the region. Parts of the wetland include sequencing to native bush cover, with much of the wetland bordered by agricultural land use. Toreparu wetland comprises a moderate to high level of aesthetic coherence which a high level of legibility of the formative processes. The vividness of the feature is moderate to high. With a high level of naturalness associated. Toreparu Wetland has high cultural heritage values. The wetland was abundant in fresh water foods (such as tuna, matamata and kaeo) and also provided a rich source for flax, raupo, kuta, tii kooouka and other materials utilised for clothing, weaving, nets, rope and building materials. Its isolation currently provides threatened species such as the matuku (bittern) and maataataa (fernbird) protection which increases the opportunity to successfully raise their young. However, willow control and predator eradication are still crucial for the survival of these birds.

### 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 pa 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 Wharauoa 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 pa, 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 it's name from the the waka of Turi who is said to have arrived laden with people, mana, mauri and goods including the rat, pukeko, kumara and karaka, hence the saying "Aotea, utanga nui i te kai i te korero."

The Aotea waka landed between Kawhia 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 awhiawhia' 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.

<b>Overview</b>	
<p>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.</p> <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>	
<b>Evaluation</b>	
Biophysical	<p>Very high natural science factors associated with the wetland with some fragmented margins alongside agricultural land use.</p> <p>Natural vegetation vary throughout the wetland surrounding higher landforms that form vegetation sequencing from riparian to wetland species.</p>
Sensory	Moderate levels of aesthetic coherence with exotic vegetation and agricultural landuse contributing to lower values.
Associative	Very high cultural values with adjoining paa sites surrounding the wetland. The wetland provided a food source for localised paa.
	Moderate to low historic heritage values with little recorded information of its heritage.
	Moderate to high shared and recognised values associated with recent community focus on restoration of the wetland.
<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 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, bush and dune systems.</li> <li>▪ Loss of native vegetation within the features.</li> </ul>	