



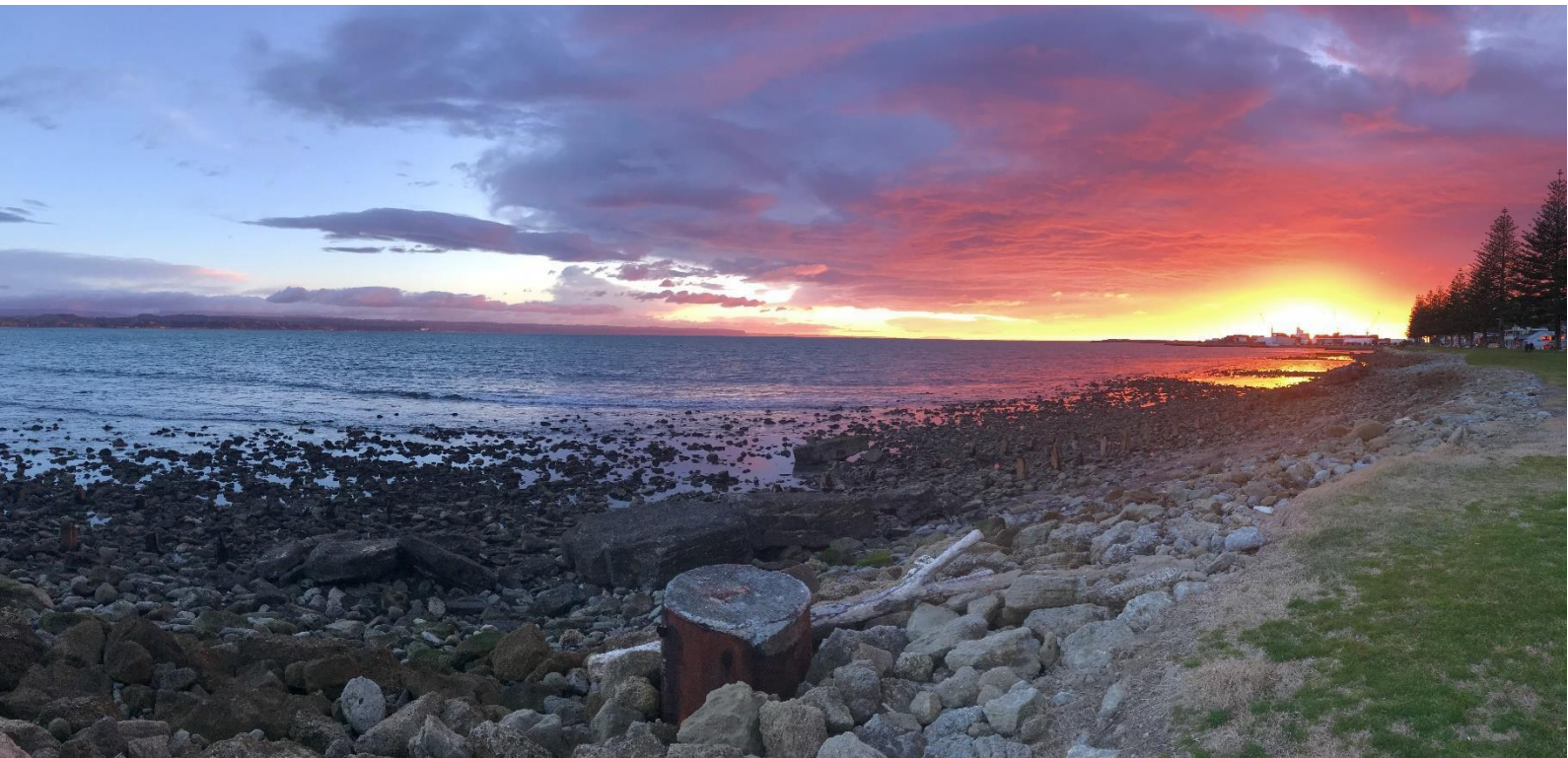
**APPENDIX Q**

**NAPIER PORT  
CULTURAL IMPACT  
ASSESSMENT**

**NAPIER**  
**PORT**

# **NAPIER PORT PROPOSED WHARF AND DREDGING PROJECT**

**CULTURAL IMPACT ASSESSMENT  
17 NOVEMBER 2017**



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*“Te kāroro tangi tararau mai i runga o Tapu Te Ranga Te pātiki tahanui*

*ō Otiere e*

*Te pāua pātōtō mai i runga o Tāhinga*

*Te pūpū tangi mai i runga o Matakārohirohi e*

*Te kiore pekenui o Rimariki*

*Te aruhe maomaoanui o Pukekohu e”*

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*“The seagulls continue their screeching cries above Tapu te Ranga*

*The thick sided Flounder of Otiere*

*The paua knocking on the rocks of Tāhinga*

*The periwinkles crying on Matakārohirohi*

*The high jumping rats of Rimariki*

*The fern roots of Pukekohu in need of much cooking”*

## Executive Summary

Napier Port is applying for coastal permits under the Resource Management Act 1991 (RMA) for the construction of a new berth and associated dredging and disposal activities (the Project) which will enable the Port to accommodate more and larger ships.

The purpose of this Cultural Impact Assessment (CIA) is to document the cultural values, interests, and associations Mana Whenua have with the Ahuriri Port area. Furthermore, the report will also document any perceived or real impact(s) the proposed construction and associated dredging may have on the mauri and natural resources of the area, and to propose strategies to mitigate the impact. The CIA will form part of the Assessment of Effects on the Environment (AEE) that will accompany the application for the coastal permits.

We use the term Mana Whenua as distinct from Tangata Whenua to underline the unique and continuous relationship that the traditional hapū of the area have with the Ahuriri Port area as distinct from Māori resident in the area. The Mana Whenua hapū have contiguous traditional boundaries and act as a collective.

The Mana Whenua hapū acknowledge that the Port plays an important role in the Hawke's Bay economy and support the project on the basis that any adverse impacts from the project are mitigated. A major concern for the Mana Whenua hapū is the impact that the project may have on the mauri<sup>1</sup> and wellbeing of Pania Reef. Pania Reef is a site of great significance for Mana Whenua.

Key messages from the CIA:

- 1) Mana Whenua hapū supports the Project. Mana Whenua are pleased that the Port intend to change the disposal site for dredging spoil (proposed disposal site) as recent scientific studies conducted by the Port indicate that the existing disposal site is possibly contributing to the degradation of Pania Reef. The proposed disposal site reduces the probability that dredge spoil will drift onto the reef. The same studies indicate that the current disposal site is not providing the intended benefits of preventing erosion to West Shore Beach.

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<sup>1</sup> Mauri can be described as a "generic life force" - everything has a mauri including water and the forest. Mauri is the essence that has been passed from Ranginui (Sky father) and Papatuanuku (Earth mother) to their children Tane Mahuta (God of the forests), Tangaroa (God of the oceans), ma (and others), including the members of the hapū, and down to all living things through whakapapa. Mauri also establishes the inter-relatedness of all living things – the hau. The linkages between all living things within the ecosystem are based on the whakapapa or genealogies of creation. This establishes the basis for the holistic view of the environment and our ecosystem.

- 2) Mana Whenua hapū are committed to working with Napier Port to ensure a healthy marine coastal environment for Ahuriri. Mana Whenua request that they be included in the assurance monitoring programme to ensure the marine coastal environment, particularly Pania Reef, is not being adversely affected by the Port's operations.

## Background

### Relevant Planning Framework

#### Resource Management Act

The main objective of the RMA is the sustainable management of natural and physical resources. Māori participation in the management of the natural environment is an important consideration under the RMA. Sections 6, 7 and 8 require local authorities to recognise and provide for iwi environmental concerns:

- Section 6(e): The relationship of Māori with ancestral lands, waters and sites;
- Section (6)(f): The protection of historical heritage (including cultural lands, water and sites);
- Section 6 (g): The protection of recognised customary activities;
- Section 7(a) The position of tangata whenua as kaitiaki or stewards over resources and the natural environment;
- Section 7(b): The efficient use and development of natural and physical resources;
- Section 7(c): The maintenance and enhancement of amenity values;
- Section 7(f): The maintenance and enhancement of the quality of the environment; and
- Section 8: All persons exercising functions and powers under the RMA shall take into account the principles of the Treaty of Waitangi.

#### Local Government Act 2002

The LGA also recognises and respects the Crown's obligations under the Treaty of Waitangi by placing certain obligations under sections 14 and 82 on Councils (Territorial Local Authorities). These include:

- Ensuring that there are opportunities for Māori to contribute to decision making processes;

- Considering ways that Councils can foster the development of Māori capacity to contribute to decision making processes;
- Taking into account the relationship of Māori with their culture and traditions with ancestral land, water, sites of significance, wāhi tapu, flora and fauna, and other taonga.

### **Hawke's Bay Regional Coastal Environment Plan**

The purpose of this plan is to enable the Council to sustainably manage the natural resources of the Hawke's Bay Coastal environment. Section 1.2.4.19 relates to the role of tangata whenua when considering the management of coastal resources. The plan acknowledges tangata whenua as kaitiaki of coastal resources.

### **Aims and Objectives**

A Cultural Impact Assessment (CIA) is a technical appraisal of Māori cultural values regarding an area and/or its resources. It identifies the potential impacts of a proposed activity on Māori values and mauri. While a CIA is not a statutory document, it helps gauge considerations and values regarding proposed activities.

The objectives of the CIA will be:

- To document the cultural significance of the area within which the proposed project activities will occur, namely construction of a new berth and associated dredging and disposal activities in the coastal marine area, and in the vicinity of Pania Reef, including specific cultural values that may be affected.
- To identify the potential effects (both favourable and adverse) on cultural values of the proposed activities.
- To assist Napier Port to gain an improved understanding of the cultural values associated with the environment within which the proposed activities will be undertaken, and which may be affected by the activities.
- To identify appropriate measures to avoid, remedy or mitigate, where practical, any potential adverse effects of the proposed activities on cultural values.

## Methodology

The Port has been thorough in its consultation process with Mana Whenua, including meetings and consultation with:

- Waiōhiki Marae Trustees;
- Ngāti Pārau Trustees;
- Maungaharuru-Tangitū Trustees;
- Maungaharuru-Tangitū Trust General Manager, Shayne Walker;
- Mana Ahuriri Komiti members;
- Ngāti Kahungunu Iwi Incorporated Board members; and
- Ngāti Kahungunu Iwi Incorporated Chief Executive, Dr Adele Whyte.

In a meeting between representatives from Napier Port and a representative from Ngāti Kahungunu Iwi Incorporated (NKII), Maungaharuru-Tangitū Trust (MTT) General Manager, Shayne Walker and a Ngāti Pārau representative, Waiōhiki Marae Reserve Board of Trustees member, and Ngāti Pārau Hapū Komiti member, Te Kaha Hawaikirangi. The result of the meeting was the appointment of Laurie O'Reilly (Ngāti Pārau) to be the lead author for the Cultural Impact Assessment. It was also decided to contract an independent marine scientist, Shade Smith (Marine scientist, Triplefin) to peer review the scientific studies commissioned by the Port.

Over the past 12 months the above group met several times with the Port to discuss findings and results of scientific reports. The group was also kept up to date with regular emails and phone calls. The findings of the Cawthron Report and the Worley Parsons Report became available in May 2017. Thoughts and comments on the reports were sought from representatives of:

- Ngāti Kahungunu Iwi Incorporated (Johnathan Dick and Ngaio Tukia);
- Maungaharuru-Tangitū (Shayne Walker);
- Waiōhiki Marae (Te Kaha Hawaikirangi);
- Representatives of Te Taiwhenua o Te Whanganui-a-Orotū; and
- Mana Ahuriri (Piri Prentice and Beverley Kemp-Harmer).

Shade Smith facilitated a meeting with representatives of NKII, Ngāti Pārau, Shayne Walker and Laurie O'Reilly to discuss the findings of the studies commissioned by the Port. Shade advised the group that on the face of it, the report's findings were accurate and reliable. Shade also facilitated a meeting with the representatives of Ahuriri marae associated to Te Taiwhenua o Te Whanganui-a-Orotū. At that meeting Shade had no major concerns with the project, although he wanted to clarify the wave modelling used for the 'proposed dredge spoil site'.



On the 16th September 2017 the Port held a consultation hui at Pa Whakairo, now the Waiōhiki Arts Village. Invitations had been sent to representatives of NKII, MTT, marae representatives from Te Taiwhenua o Te Whanganui-a-Orotū, Te Matau o Maui chair (Jenny Mauger), Waiohiki Marae trustees and Waiohiki Komiti members.

The hui was mainly attended by Ngāti Pārau whanau. Shade Smith attended as an independent advisor for mana whenua. The Port delivered presentations on the project, stating the need for the development, the construction process, potential adverse impacts of the project and mitigation strategies to prevent any adverse impacts. Questions and concerns with the Project were raised by attendees, the major concern being the impact that the increase dredging will have on Pania Reef. The Port was able to provide answers to the satisfaction of the group, alleviating many of the concerns that attendees had. Overall the presentations were well received by attendees. The presentations were also able to address some of the concerns that Shade Smith had identified. At the conclusion of the presentation Shade stated that he had no concerns with the project.

## **Project Description**

### **Brief history of Napier Port and its operations**

Napier was declared a Customs Port of Entry in 1855. However it wasn't until The Napier Harbour Board Act (21 October 1875) was passed before the Napier Harbour Board itself was born. Many acrimonious discussions were held over a period of years on the viability of moving the Port from the Ahuriri spit to its current location, beneath Bluff Hill. The decision to move followed a public poll held in January 1885. The respective property rights and entitlements of the Mana Whenua have also been the subject of much litigation and indeed some issues remain unresolved to this day.

The completion of the initial breakwater in 1886 was the birth of the deep-water port as we know it today. The Port of Napier Ltd was born of port and waterfront legislative reform of 1988 – 89, which spelt the end of Napier Harbour Board as an entity. Napier Port remains the largest port in central New Zealand, the fourth-largest container terminal in the country, and is a crucial part of New Zealand's export-led economy.

For Mana Whenua, the Ahuriri Marine coastal area and Te Whanganui-a-Orotū estuary were once highly prized mahinga kai and kaimoana food resources. Over time, traditional kaimoana gathering became less frequent as the waters in and around Ahuriri and the estuary became more and more polluted and the water quality deteriorated. By the 1970s the eating of kaimoana from the area became a serious health risk for whanau (WAI55). To this day, some whanau still continue to exercise their customary fishing

rights in the area, sometimes to the detriment of their health. A local paratyphoid outbreak attributed to the polluted state of the estuary occurred in September 2017<sup>1</sup>. Fortunately, despite some degradation, Pania Reef is resilient and still remains a relatively healthy marine ecosystem thus must be protected.

## Assessment of Effects

Napier Port commissioned several studies to assess the effects of the project. The studies assessed the shoreline effects, dredge effects, ecological effects, geotechnical, noise and visual effects. The focus of the CIA is on the affect that the increased dredging will have on the ecology of the marine coastal area of the Ahuriri area, particularly Pania Reef.

### Dredge Effects

Worley Parsons and the Port undertook several dredge effects studies and provided reports. The key aspects of the study found that the vast majority of dredge spoil is silt and mudstone (90% for Stage One and 70% for the overall Project). Sand makes up a small percentage of spoil (10% for Stage One and 30% for the overall Project). The sand is a mix of coarse sand and fine sand:

- Coarse Sand - On average wave action carries coarse sand from current disposal site on to Westshore beach and then the sand tends to drift north.
- Mudstone, silt and fine sand - Models show that wave action re-suspends fine sand and silt from the present disposal site where it drifts eastward towards the Port. There is a likelihood that the currents will eventually carry large amounts of fine sand and silt towards Pania reef.<sup>2</sup>

An alternative disposal site was investigated (the proposed disposal site). The proposed disposal site is located five kilometers east of the Port. The water depth is 20 meters, compared to current disposal site which is 10 meter depth, resulting in less potential for sediment to be re-suspended due to wave action. Wave modelling shows a prevailing eastward current at this site thus shifting suspended sediments away from shore and Pania Reef.

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<sup>1</sup> Laura Dooney, September 25 2017. Cited in [/www.stuff.co.nz/national/health/97208637/mussels-gathered-at-napier-marina-linked-to-cases-of-paratyphoid-fever](http://www.stuff.co.nz/national/health/97208637/mussels-gathered-at-napier-marina-linked-to-cases-of-paratyphoid-fever)

<sup>2</sup> Advisian (Worley Parsons Group) 24 February 2017 *Wharf 6 Development, Environmental Impact Studies: Dredge Plume Modelling – supplementary support*

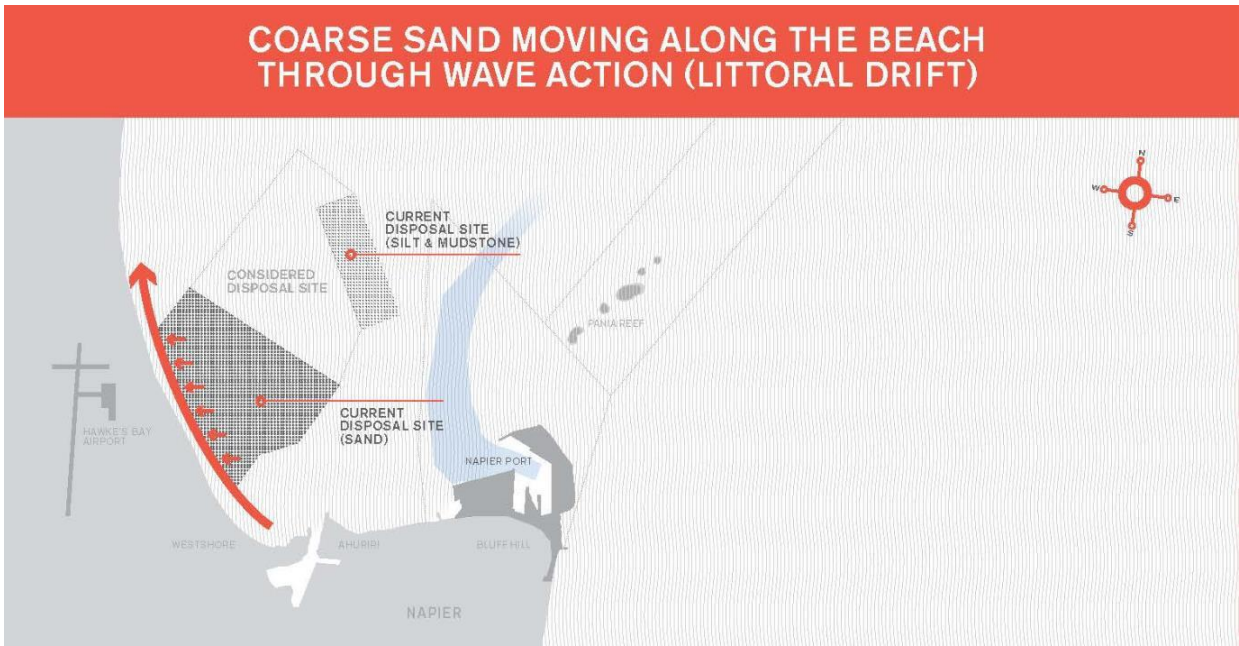


Figure 1 Napier Port Illustration of Littoral Drift

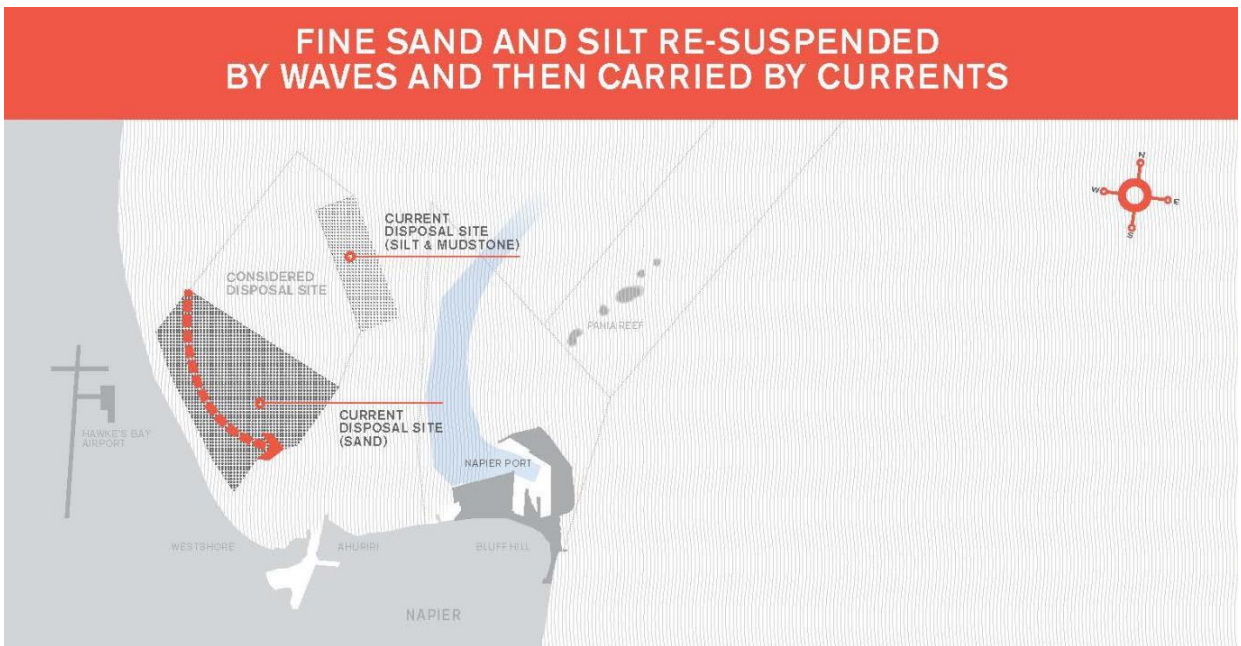


Figure 2 Napier Port Illustration of anti-clockwise gyre

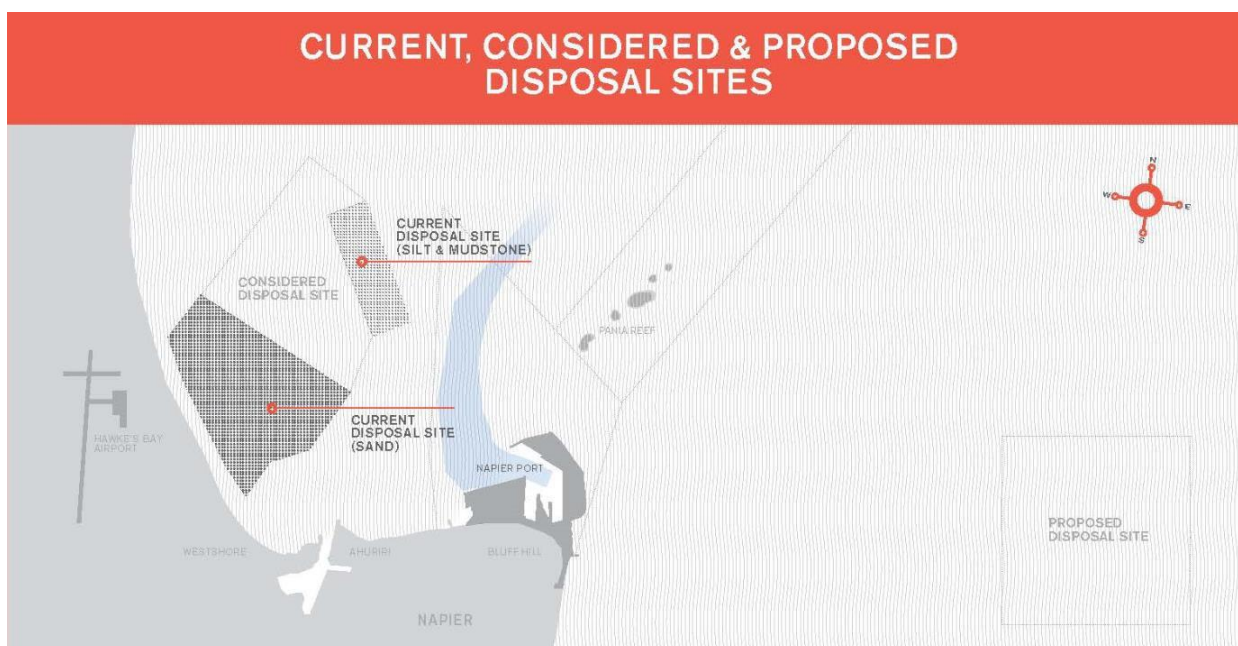


Figure 3 Napier Port illustration of considered and proposed disposal sites

To ensure that the dredging effects at the proposed site do not detrimentally impact on Pania Reef the Port is proposing a suite of adaptive monitoring processes that will be ‘triggered’ when certain Nephelometric Turbidity Units (NTU) levels are in range as result of dredging. The Port has placed two turbidity monitoring buoys near Pania Reef, one at the south west and one at the north-east area of the Reef. Though deposition of sediment has an adverse impact on the reef, it was noted by the Port that NTU of 70 is currently ‘handled’ by Pania Reef. The Port proposes a monitoring programme whereby:

- If NTU of greater than 10 triggers a warning to monitor the turbidity.
- If turbidity is greater than 14 NTU (for 12 hours) if dredging related, the Port will implement adaptive measures and consent authority will be notified within 24 hours.
- If NTU is greater than 17 NTU (for 6 hours), the Port will implement adaptive management actions, including suspending dredge operations.

It is acknowledged that the rates of turbidity are impacted by the rates of flow from the estuary, especially during high rainfalls and ocean currents and storms. The Port has agreed to on-going monitoring, surveys and transects of Pania Reef from when consent is granted. Mana Whenua wish to be involved in the on-going monitoring process.

## Ecological Effects

Cawthron undertook several studies for the Port. The studies included: Additional Benthic (near and just below seabed) Surveys in the proposed dredge zone, supplementing existing data; Sediment Chemistry Analysis; Dive Surveys at Pania Reef; Multibeam Survey of Pania Reef; Benthic Sediment Sampling; and Fisheries and Marine Mammals Assessment.<sup>3</sup>

Cawthron also collaborated with the Port and Worley Parsons in an effort to better understand the impact of dredging on the ecology and how it can be effectively managed.

The Dive Surveys found populations of: Green Lip Mussels; Fish – Scarlet Wrasse, Various Triple Fins, Butterfly Cod, Dwarf, Scorpion Fish, Spotted Wrasse, Blue Cod, Blue Eyes Triple Fin, Leather Jacket, Red Moki; Kelp, Flap Jack and Coralline and Paint Common.

There were limited sightings of crayfish and no signs of pāua. Anecdotal reports from recreational divers indicate that over the past three decades, there has been a gradual increase of sedimentation on Pania Reef. This is having a detrimental effect on the ecology and bio-diversity of the reef as it smothers the habitat for marine plants. Mana Whenua believe that the location of the current disposal site is possibly contributing to the increase in sedimentation on the reef and is pleased with the new location of the proposed disposal site.

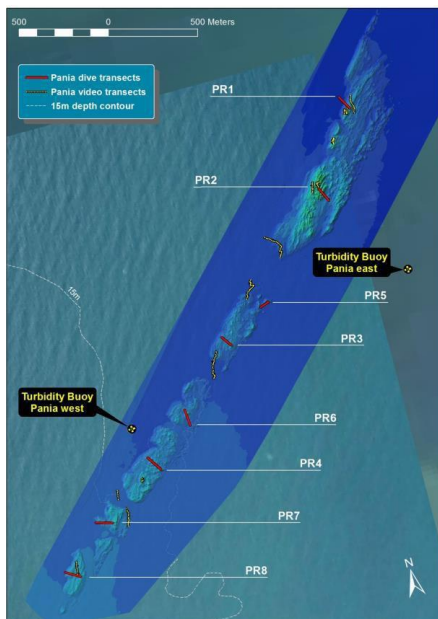


Figure 4 Dive Sites



Figure 5 Pania Reef Species

<sup>3</sup> Deanna Clement April 2017 *Assessment Of Effects On Marine Mammals From Proposed Capital Dredging And Spoil Disposal For The Port Of Napier* Cawthron Institute





*Figure 6 Little Blue Penguins reside around Napier Port*

There is a population of Little Blue Penguin located at the Port whose current habitat will be disturbed by wharf development. The Little Blue Penguin is a taonga<sup>4</sup> of Mana Whenua. Mana Whenua support and commend the Port's efforts to protect and install alternative habitats for the Little Blue Penguin population and would like to be a partner with this process.

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<sup>4</sup>Taonga in this context means the marine ecology that maintains the mauri of the area

# Cultural Concerns

## Mana Whenua

The Napier Port and the Marine Coastal Area around the port are the takiwā of Ngāti Pārau (hapū boundary). Ngāti Pārau are the Mana Whenua hapū for the Napier City area, which includes the Ahuriri harbour area (refer Figure 7).

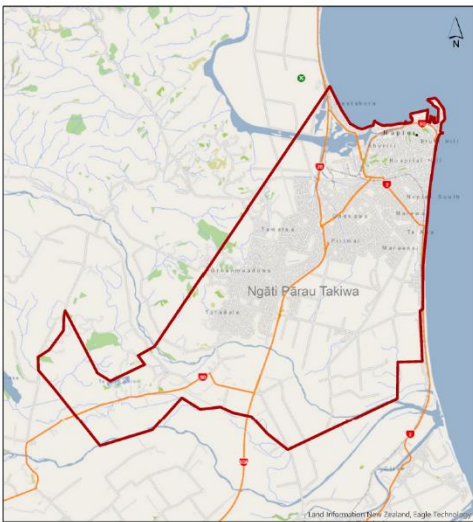


Figure 7: Ngāti Pārau takiwā

Traditional hapū boundaries were reaffirmed in the WAI55, Te Whanganui-a-Orotū claim. Ngati Pārau does acknowledge cross over rights with other Ahuriri hapū, particularly Maungaharuru-Tangitu hapū, Marangatuhetaua /Ngāti Tu and Ngai Te Ruruku. Ngāti Pārau are closely linked with Ngāti Tu and Ngai Te Ruruku through common ancestors and kinship. Other Ahuriri hapū who have rights and interests in the area are Ngāti Hinepare, Ngāti Mahu, Ngāti Matepu and Ngai Tawhao. However, Ngati Pārau maintain the strongest whakapapa line to Pania and Moremore, and therefore hold Mana Moana over the area. Both Ngati Pārau and Maungaharuru- Tangitū have High Court applications for a Protected Customary Rights Order under section 101 Marine and Coastal Area (Takutai Moana) Act 2011.

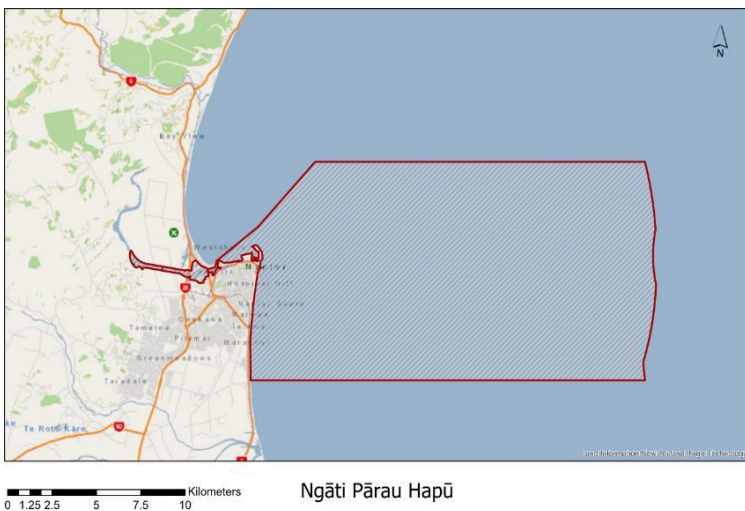


Figure 8: Ngāti Pārau MACA map (above)



Figure 9: Maungaharuru-Tangitū MACA map (right)

## Pania Reef

Especially important to Ngāti Pārau are two descendants of Tangaroa: Pania, the sea maiden, and her son Moremore, whom she bore for her land-based lover. Consequently the sea people turned Pania into a rock positioned at the entrance to Port Ahuriri. This rock, Pania, used to be visible at low tide. The old people are recorded as saying that from a boat in the moonlight when the tide was out you used to be able see Pania lying there.

She had her legs astride and her arms outstretched to either side, seaweed all around where her head would be. They would get hapūku from under one arm, moki from under the other, and from between her legs another variety of fish.

Moremore, a taniwha who was born with the head of a fish and the body of a human, lived in a cave in the sea just off what is now called Sturm's Gully, near the Iron Pot. His descendants used to frequent the Ahuriri Heads in particular. Moremore served his people of Te Whanganui-a-Orotū as a kaitiaki and caretaker, patrolling the coastal waters and inner harbour while they gathered kaimoana and fished. Strong, recurrent themes in the evidence given by older claimants in the Treaty of Waitangi hearings (WAI 55) were the protection that Moremore gave from the perils of the sea, the maintenance of tikanga pertaining to the gathering of kaimoana, and the close affinity that Moremore had with the Tareha family.

According to witnesses who have seen him, Moremore could change shape and turn himself into anything. More often than not, he was a shark, a stingray, or octopus, and even in one instance a red eel. Sometimes he was a rock or a big log. He appeared to warn them when danger was present or when they failed to observe customary rituals and protocols that conserved resources and maintained water purity.

An incident linking Pania and Moremore to the 1931 earthquake further highlighted the importance of these revered ancestors in the lives of the hapū. When the Napier Harbour Board started blowing up

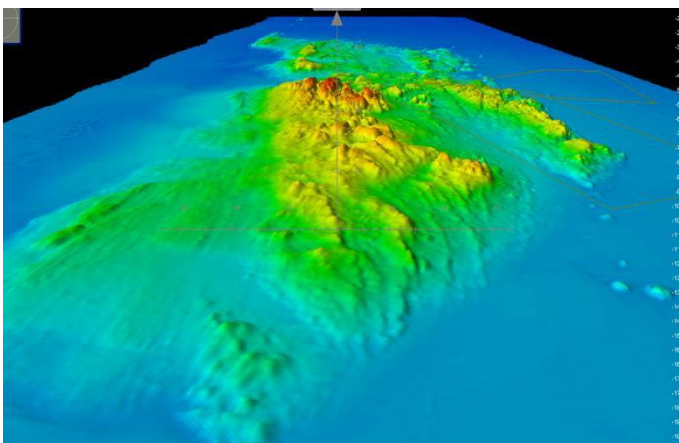


Figure 10: A multi-beam survey of Pania Reef carried out through the wharf development investigations.

Pania's Rock around 1929, it was said Pania was angry with them. On the morning of the 1931 earthquake, a kaumatua was forewarned of the earthquake when he saw Moremore in a form that he had never seen before - that of a completely black shark with no tail.

These beliefs may seem strange to those versed in the Western traditions of Cartesian duality but the ontology of the Pacific



presents all beings and things as being part of one great interlinked whakapapa in which there is a reciprocity through the “hau” or breath. There is a growing understanding of this perspective perhaps most powerfully demonstrated in the recognition of the Whanganui River as a legal being. So despite the various forms of desecration (hauhauaitu<sup>3</sup>) wrought upon Pania and her ilk the Mana Whenua hapū believe the metaphysical “wai mauri” still remains.<sup>4</sup>

### **Customary Fishing**

Pania Reef remains a key area for the gathering of kaimoana under customary permit issued under the Kaimoana Customary Fishing Regulations. As a designated mahinga mātaītai it is accessed for kina, koura and kūtai to provide kaimoana for customary purposes. Customary divers are having to work with the increasing buildup of suspended sedimentation in and around the reef and have had to evolve their diving practices to manage the suspended sedimentation. Once an area is disturbed i.e. reaching into a hole to secure a koura, the resulting sediment cloud reduces visibility in the vicinity to the point where the diver is required to move to another area to continue to gather kaimoana.

This issue reduces the efficiency of the dive and increases the effort required to gather kaimoana. Our customary divers are concerned the likelihood of an increase in the level of suspended sediment from increased dredging of the port channel will further reduce the diver’s ability to gather kaimoana. It is hoped that the proposed disposal site reduces the level of sedimentation around Pania Reef. Regular monitoring must be undertaken to ensure that the disposal of dredge is not having a detrimental impact on Pania Reef.

The existing dredge disposal site has had an impact on the abundance of the localised shellfish species of pipi and surf clams. The area we now know as Westshore Beach used to have an abundant paddle crab population also but this appears to have diminished. Kūtai still exist in this area on a small out crop of rocks and on the wreck of a boat found in the Westshore area locally known as the “Gap”.

The rocks of the port breakwater have become an important nursery for juvenile rock lobster (kōura). This nursery will undoubtedly play an important role in the ecological cycle of Pania Reef and there is a concern about the increased dredging activity of the port channel on this important nursery.

Mana Whenua also commonly dive on Pania Reef gathering kaimoana under the rules of the Amateur Fishing Regulations. They experience the same issue of sediment cloud when gathering kaimoana as detailed above. Mana Whenua are keen spear fishers who access the reef and this activity will also be impacted by an increase in the sedimentation on Pania Reef.

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<sup>3</sup> See Salmond, A. (2017) Tears of Rangī Auckland University Press

<sup>4</sup> Information for these sections is drawn from Te Whanganui-a- Orotū Report, 1995.

## **Napier Port Views**

Throughout the project, Napier Port has been on a journey of discovery with mana whenua. Napier Port is committed to further developing the relationship with hapū, as working closely with hapū will help Napier Port better understand the 'dual world' and the relationship with the marine environment and in particular Pania Reef.

## **Conclusions and Recommendations**

This report has detailed the concerns that Mana Whenua have with the project, particularly the potential impact that the increased rate of dredging will have on Pania Reef. Over the past 12 months of consultation, the Port has been cognisant of this concern and have investigated ways in which it can complete the project and conduct its operations so that there is as minimal effect on the marine environment as possible. This approach is a breath of fresh air for Mana Whenua hapū, as the marine coastal environment for the Ahuriri area has suffered from decades of environmentally degrading practices.

### **Recommendation 1: Proposed Disposal Site**

Mana Whenua hapū supports the project, particularly shifting the disposal site for dredge spoil from the current consented Westshore disposal area used now for maintenance disposal to the proposed offshore disposal area. Mana Whenua hapū wish to be kept informed on the dredging and disposal management activities by way of a summary report so we can keep hapū members informed on the activities.

### **Recommendation 2: Assurance Monitoring Programme**

Mana Whenua hapū are committed to working with Napier Port to ensure a healthy marine coastal environment for the Ahuriri Marine coastal area. Mana Whenua hapū insist that they be included in the assurance monitoring programme to ensure the marine coastal environment, Pania Reef, and other taonga are not being adversely affected by the Port's operations.

Suggested conditions to assist in the implementation of the recommendations are provided below.

### **Cultural Monitoring and Information Sharing**

1. Within the first two years<sup>5</sup> of the consent being granted, the consent holder shall, in consultation with Mana Whenua hapū, prepare a Marine Cultural Health Programme (MCHP) to ensure the cultural health of the marine environment and in particular Pania Reef, is surveyed, monitored and reported upon. The purpose of the MCHP is to assist the consent holder, to assess the state of

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<sup>5</sup> A two year period is suggested as a suitable period of time to establish resourcing requirements and to 'prepare, trial and amend' the marine cultural health protocol.

the marine environment, in particular Pania Reef, from a cultural perspective and assist Māori in marine environmental monitoring and reporting.

2. The MCHP shall include, but not be limited to, the following:
  - i.* A map and description of the area to be subject to the MCHP.
  - ii.* Marine cultural indicators to be surveyed and monitored, including appropriate marine cultural health limits or baseline values and triggers to measure change against.
  - iii.* How the MCHP will align with the Water Quality Management Plan (WQMP) programme of dive surveys relating to Pania Reef.
  - iv.* Methodology for marine cultural health surveying and monitoring.
  
3. The frequency and nature of any specific marine cultural health surveying and monitoring shall, where practicable, be carried out alongside other related surveying and monitoring of Pania Reef.
  - i.* *Advice Note: The benefits of Napier Port personnel and hapū working together and sharing best practice, tikanga Māori, scientific and cultural information and indicators, are recognised. It is expected that the consent holder shall meet the reasonable costs incurred by hapū.*
  
4. The consent holder in partnership with Mana Whenua hapū shall ensure a MCHP surveying and monitoring summary report is provided to hapū information networks<sup>(ii)</sup>.
  - ii.* *Advice Note: More detailed information should be made available to hapū should they request. All of the above should be set out in a 'communication plan' developed in partnership with hapū.*