



Te Tangi a te Manu

Aotearoa New Zealand Landscape Assessment Guidelines

Guidelines for landscape assessment in a statutory planning context including:

- landscape character and values
- landscape effects
- outstanding natural features and landscapes
- natural character

Reference Guide

These Guidelines should be referred to as 'Te Tangi a te Manu: Aotearoa New Zealand Landscape Assessment Guidelines', Tuia Pito Ora New Zealand Institute of Landscape Architects, July 2022.

Any acknowledgment of the authors, such as for research purposes, should name all three: Gavin Lister, Rachel de Lambert, Alan Titchener.

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Kupu Whakataki

Preface

Whakarongo ake au ki te tangi a te manu nei,
a te mā-tui;
Tui, tui, tui, tuia.

Tuia i runga, tuia i raro;
Tuia i roto, tuia i waho.
Tuia te here tangata;
Ka rongo te ao, ka rongo te pō.

Tuia te muka tangata i takea mai i Hawaiki-nui,
i Hawaiki-roa, i Hawaiki pāmāmao.
Te hono i wairua;
Ki te whai ao, ki te ao marama.

Tihei Mauri Ora!

I listen to the cry of the mā-tui;
Binding and uniting.

Binding that which is from above, with that below;
Binding that which is from within, with that outwards;
Binding together the threads of people;
Through the peace of day, through the peace of night.

Binding the threads of humankind, from the great homeland,
from the far homeland, from the remote homeland
Connecting with the spirit;
From the world of light, and the world of consciousness.

Behold the sneeze of life!

This tauparapara reflects the call-and-reply of the mā-tui (bush wren). It expresses the intent that these Guidelines promote a Te Ao Māori and Te Ao Pākehā partnership approach to landscape, binding together the layers of people and land across time and place: past, present, and future.

Whilst previous assessment approaches have been built on the physical, associative, and perceptual realms of landscape, these Guidelines go further to promote integration of Te Ao Māori—our unique indigenous worldview—as a keystone of Aotearoa practice. In doing so, we have sought to ensure that both tāngata whenua and tāngata tiriti values and perspectives are captured and equally shared and understood.

The distinct nature of Aotearoa landscapes influences the ways in which we identify and connect to self and place and is a vital expression of who we are and where we stand. As we continue to evolve our unique practice, we must appreciate and respect the qualities of landscapes, including our understanding of the rich intricate threads that bind landscape and people together—the ideology of whakapapa.

The principles of partnership, participation, and protection embodied in Te Tiriti are a foundation of practice towards assessing and recognising whenua and landscape. As a profession, we have a responsibility to understand and perceive landscapes appropriately, maintaining the mauri of people, place, and this whenua.

Kupu whakataki provided by Rangitahi Kawe and William Hatton.

Te Tangi a te Manu: What's in the name?

The name of Te Tangi a te Manu derives from, and connects with, the first line of the tauparapara which serves as the Kupu Whakataki, or preface, for the Guidelines.

*"Whakarongo ake au ki te tangi a te manu nei, a te mā-tui
Tui, tui, tui tuia ..."*

*"I listen to the call of the bird, the bush wren
Binding and connecting ..."*

This reference to the mā-tui is all the more poignant given that the bush wren, which once graced the ngahere (bush) of Aotearoa with its call, is now extinct.

Yet the tauparapara specifically acknowledges and harkens back to the mā-tui, perhaps as a reminder to us all of our responsibility to protect and care for the well-being of all creation.

The name also conjures up an image of an all-seeing kārearea (falcon) or kāhu (hawk) soaring and gliding effortlessly over the whenua, witnessing all that is occurring below, not least the changes made by us as players in an interconnected and interdependent world.

The use of the phrase "a te manu," as distinct from "o te manu" allows a broader interpretation beyond reference to the call, or actions, of a single bird. Rather, it acknowledges and values the many and various manu which rely on the ngahere, the repo (wetlands), the maunga (mountains), the takutai (coastlines), and the moana (ocean) that surrounds Aotearoa as their habitat.

And, importantly, it includes those species that travel annually to distant parts of the globe and return to this whenua fresh with their new-found knowledge of the world beyond our shores.

All this aligns well with the philosophical approach of the Guidelines, which, among other things, allow for different ways of looking at and thinking about landscape, depending on context and purpose.

And it is the inherently harmonious calls of all these manu taketake (indigenous birdlife) which enrich our environment with our own special reo taiao (language of the natural world), the primary language of Aotearoa, that these Guidelines embody.

Nō reira...	To conclude...
Whano, whano,	Travel, journey,
Hara mai te toki	Return and share
Haumi e!	Join!
Hui e!	Gather!
Taiki e!	Unite!



1. Tuia Pito Ora/NZILA, Review of Other Guidelines, December 2020.

2. Te Tau-a-Nuku is a technical group within Ngā Aho, the national collective of Māori design professionals. Ngā Aho and Tuia Pito Ora/NZILA signed a Memorandum of Understanding in 2015 as a basis for a relationship between the two bodies. Te Tau-a-Nuku act as mangai (spokespeople) and kaimanaaki (relationship holders) for Ngā Aho with respect to landscape matters.

3. Te Tau-a-Nuku's tikanga of recognising the group ahead of individuals means that those who participated in hui and mahi related to the Guidelines are not personally identified. We deeply acknowledge the contribution of Te Tau-a-Nuku and the spirit in which it was given, and thank those people for their input. Mā whero, mā pango ka oti ai te mahi.

Acknowledgements

Many people have contributed to Te Tangi a te Manu (the 'Guidelines'):

The Guidelines update and replace the 2010 Best Practice Note authored by Frank Boffa and Simon Swaffield, which in turn drew on practitioner workshops held in 2008 and 2009.

The current review originated with an initiative by then Tuia Pito Ora New Zealand Institute of Landscape Architects President, Shannon Bray, and an open tender for a landscape assessment methodology issued by the Ministry for the Environment in 2016—a contract that was awarded to a joint Isthmus Group-Boffa Miskell proposal. When funding was withdrawn prior to the commencement of that project, Rachel de Lambert and Gavin Lister undertook to produce the Guidelines on a voluntary basis.

The authors sought the profession's collective wisdom through the following research:

- A review of 'case law.' This has been issued as a separate document and is intended to be maintained as a live resource. It reveals a remarkably coherent set of landscape principles largely drawn from court decisions on professional evidence.
- A review of the findings of Landscape Assessment Methodology (LAM) workshops held in November 2017. Those Tuia Pito Ora workshops were facilitated by David Serjeant and the late Judge Gordon Whiting, the results of which were collated and summarised by Lizzie Burn. The authors' responses to the findings of those workshops, and their incorporation into the Guidelines, are detailed in a background document.
- A review of other guidelines in New Zealand and overseas, also summarised in a separate background document.¹ As well as providing depth and breadth of knowledge, this review helped place Aotearoa practice in an international context.
- Input by our Boffa Miskell and Isthmus Group colleagues. We acknowledge the support and on-going commitment of both practices throughout the project.

Draft Guidelines were crafted with Te Tau-a-Nuku, a collective of Māori landscape architects and whānau kaupapa who support kaupapa Māori approaches to the recognition, evaluation, design, and management of Aotearoa's landscapes.² Alan Titchener (Ngāi Tahu, Kāhui Whetū Ngā Aho) joined the authorship to ensure that Te Ao Māori values and perspectives were integrated meaningfully. Te Tau-a-Nuku and the authors share an ambition that the Guidelines provide a framework that accommodates both Te Ao Māori (a Māori worldview and consciousness) landscape perspectives and those derived from Te Ao Pākehā perspectives.³

The draft developed with Te Tau-a-Nuku was then reviewed with a small practitioner peer review group comprising Stephen Brown, Bridget Gilbert, Di Lucas, and Alan Titchener. The drafts were reviewed separately by Simon Swaffield (from an academic perspective and as one of the authors of the 2010 Best Practice Guide), and David Serjeant (from a planning perspective and as external facilitator of the 2017 LAM workshops). Members of the Ngā Aho Executive also provided tātari matua (peer review).

Written feedback on the draft Guidelines was then provided by Institute members (and others) following nine branch workshops held in February 2021 in Christchurch, Queenstown, Auckland, New Plymouth, Nelson, Wellington, Tauranga, Napier, and Whangarei. Those who participated in the workshops and/or who provided written feedback and personal comments on the draft Guidelines include:

Melean Absolum, Rachael Annan, Amanda Anthony, Clive Anstey, Rose Armstrong, Megan Ash, Jade Au Morris, Meg Back, Richard Bain, Monica Bainbridge, Geraldine Bayly, Sara Bell, Chris Bentley, James Bentley, Philip Blakely, Frank Boffa, Sam Bourne, Matthew Bradbury, Shannon Bray, John Brenkley, Natalie Buhler, Simon Button, Lynn Cadenhead, Melanie Cameron, Chris Campbell, Naomi Campbell, Tom Carter, Dave Charnley, Blair Clinch, Simon Cocker, David Compton-Moen, Brad Coombs, Benoit Coppens, Andrew Craig, Naomi Crawford, Rebecca Cray, Henry Crothers, Chris Davidson, Renee Davies, Andrea Davis, Melissa Davis, Shannon Davis, Georgia Dean, Richard Denney, Graham Densem, Leona de Ridder, Jo Dey, Martha Dravitzki, Emily-Rose Dunn, Grant Edge, Ben Espie, Lawrence Elliot, Boyden Evans, Mike Farrow, Bron Faulkner, Erin Fitzpatrick, Hugh Forsyth, James French, Liz Gavin, Bridget Gilbert, Rhys Girvan, Kim Goodfellow, John Goodwin, Alan Gray, Richard Greenwood, Erin Griffith, William Gumbley, Catherine Hamilton, Richard Hart, William Hatton, Christine Hawthorn, Jeremy Head, Jason Hogan, Kathryn Holyoake, Gabrielle Howdle, John Hudson, Josh Hunt, Ashleigh Hunter, Rudolf Iseli, Rebecca Jerram, Ralph Johns, Matt Jones, Chris Judd, Rangitahi Kawe, Peter Kensington, Chelsea Kershaw, Caitlin Lambert, Tim Lander, Rory Langbridge, Bridget Law, Gill Lawson, Matt Lester, Mark Lewis, Tom Lines, Melanie Lovell, Di Lucas, Rebecca Lucas, Kris MacPherson, Angela McArthur, Shona McCahon, David McDermott, Daniel McEwan, David McKenzie, Jessica McKenzie, Kylie McLaughlin-Brown, James McLean, Dave Mansergh, Helen Mellsop, Mathilde Menard, Alan Mestrom, Fraser Miller, Mike Moore, Tracey Moore, Tom Morrison, Leicester Murray, Angie Nelson, Christine Niblock, Gerard O'Connell, Dustyn O'Leary, Georgina Olsen, Craig Pauling, Matt Peacocke, Sally Peake, Yvonne Pfluger, Luke Porter, John Potter, Helen Preston-Jones, Stephen Quin, Paul Quinlan, Nick Rae, Alayna Rā, Robin Rawson, Alistair Ray, Nicola Rees, Richard Reid, Ant Rewcastle, Jill Rice, Tim Richardson, Lisa Rimmer, Hilary Riordan, Cheryl Robilliard, Mike Rogan, Peter Rough, Rebecca Ryder, Bryan Sanson, Nick Scarles,

4. The motion was carried unanimously, including 41 proxy votes, “THAT ‘Te Tangi a te Manu—Aotearoa New Zealand Landscape Guidelines’, Final Draft April 2021, be approved as a practice support document (technical document) to replace the NZILA approved ‘Best Practice Note 10.1, Landscape Assessment and Sustainable Management (2010), and that the Final Draft be subject to final editing, graphic design, and illustrations.”

Andrea Schmid, Dennis Scott, Kara Scott, Robin Simpson, Rebecca Skidmore, Christine Skipworth, Nikki Smetham, Paul Smith, Wendy Smith, Michelle Snodgrass, Jo Soanes, Kiran Stephenson, Emma Stiven, Topsy Steele, Mike Steven, Kirstie Thorpe, Nada Toueir, Ainsley Verstraeten, Tim Walton, Tom Watts, Yvonne Weeber, Chantal Whitby, Julia Wick, Phil Wihongi, Julia Williams, Anne Wilkins, Hannah Wilson, Jan Woodhouse.

The revised final draft Guidelines were approved (by unanimous vote) at the AGM of Tuia Pito Ora/NZILA on 5 May 2021.⁴

Shona McCahon edited and polished the approved Guidelines. Colleagues at Isthmus Group and Boffa Miskell—Nick Kapica, Sophie Fisher, Sam Fraser, Naomi Riegger, Vanessa le Grand Jacob, and William Hatton—graphically designed and produced the finished document, drawing on illustrations supplied by members of the profession.

Te Tau a Nuku gifted the name ‘Te Tangi a te Manu’ (the call of the bird) which is an extract from the Kupu Whakataki (Preface).

We thank all our colleagues mentioned above—and others not mentioned on whose shoulders we stand. These acknowledgments are not to be misconstrued as necessarily indicating the support of those acknowledged for the entire content of the Guidelines. While we sought common ground, we recognise that differences not only exist within the profession but are desirable for the profession’s development. The principle-based approach to Guidelines is intended to accommodate such differences and promote flexibility for practice to continue to evolve. Rather than prescriptive methods, they emphasise transparency and reason.

Gavin Lister, Rachel de Lambert, Alan Titchener. July 2022.

My success is not the work of an individual; rather, it is the work of many

**Ehara taku toa i te toa takitahi;
engari he toa takitini**



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A tree comes from one
seed but bears many fruit

**Kotahi te kākano,
he nui ngā hua o te rākau**

