

Ashbourne Matamata

Cultural Impact Assessment

On behalf of Raukawa Charitable Trust, Ngāti Hauā Iwi Trust and
Ngāti Hinerangi Trust

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1. Introduction

This Cultural Impact Assessment (CIA) is prepared on behalf of Ngāti Hauā Iwi Trust, Ngāti Hinerangi Trust and Raukawa Charitable Trust (Ngā Iwi) in response to the proposed Ashbourne development that is seeking resource consent under the Fast-track Approvals Act 2024.

Led by Unity Developments, Ashbourne is a multi-use development that includes four key precincts:

- ❖ A new residential community, comprising circa 520 new residential units with a variety of densities, a green space and a commercial node;
- ❖ A couple of lifestyle blocks;
- ❖ A multi-functional greenway that weaves from the neighbourhood centre and commercial node to the Waitoa River on the site's western boundary with an active-mode pathway along the length;
- ❖ A retirement living core, comprising 218 units, a hospital and supporting facilities that will be provided across a staged development; and
- ❖ Two solar farms which will provide a sustainable energy resource onsite, with the potential to integrate into the wider electricity network to generate energy outside of the immediate development.

Ngā Iwi understand that Matamata is in a period of growth and development, and therefore the importance of safeguarding and enhancing their cultural and environmental responsibilities during this time is vital. This means ensuring that the development respects and upholds iwi values, protects the natural environment, and incorporates cultural heritage in meaningful ways.

Collaborating with developers and planners will help create pathways for cultural, environmental, and economic contributions that reflect Ngā Iwi values and aspirations.

Ngā Iwi reaffirms meaningful engagement and involvement that respects and provides for cultural and traditional relationships to the area, its unique cultural identity, and input into shaping the physical, cultural, social and economic regeneration of the Ashbourne development.

1.1 Kaupapa / Purpose

The purpose of this CIA is to clearly articulate and recognise the principles, significant values, and concerns of Ngā Iwi regarding the proposed Ashbourne development in Matamata. It seeks to ensure that the development incorporates a cultural, environmental, and partnership-based approach to addressing, remedying, and mitigating matters of importance to Ngā Iwi. This CIA specifically focuses on the site's environmental and heritage values and provides corresponding recommendations.

Additionally, this CIA seeks to:

- ❖ Describe the history, cultural values, interests, and connections of Ngā Iwi.
- ❖ Reaffirm statutory obligations.
- ❖ Identify and document aspirations, potential issues, and values for future consenting processes.
- ❖ Analyse the Ngāti Hauā Environmental Management Plan and Raukawa Environmental Management Plan to pinpoint issues and opportunities for incorporating iwi values.
- ❖ Understand the actual and potential adverse effects on cultural and environmental values in the consenting processes.

- ❖ Identify how relationships between Ngā Iwi, their culture, ancestral land, water, sites, wāhi tapu, and other taonga may be impacted by proposed Ashbourne development.
- ❖ Provide recommendations to address cultural and environmental concerns
- ❖ Assess whether the principles of the Treaty of Waitangi and relevant settlement acts are impacted by the proposal.

1.2 Ngā Whakaritenga / Methods

The preparation of this CIA included a comprehensive review of the information supplied by Unity Developments, along with input from members of Ngā Iwi. This CIA has been developed using the researched data and the insights obtained from these communications.

The process of developing this CIA included the following key steps:

- I. A review of other CIA's within Matamata, including the Cultural Values Assessment for the Calcutta project, which was conducted to understand previous issues, considerations and findings within Matamata. This analysis also covered the Maea Fields development, and the CIA prepared for the Matamata-Piako District Council regarding the Matamata Wastewater Treatment Plant and Infrastructure.
- II. A site visit was held with representatives from Unity Developments, along with consultants and members from Ngāti Hauā Iwi Trust, Ngāti Hinerangi Trust, and Raukawa Charitable Trust. This visit enabled direct engagement with iwi members, fostering discussions on cultural and environmental concerns.
- III. Conversations were held with Unity Development's planning consultants, Barkers and Associates, to gather insights on the development process and potential impacts.
- IV. A thorough review of historical information about Ngāti Hauā, Ngāti Hinerangi, and Raukawa was conducted to ensure accurate cultural representation in the assessment. Information from Deed of Settlement documents provided valuable insights, which have been briefly included in this CIA.
- V. The CIA included an analysis of objectives and policies from the Waikato Tainui, Ngāti Hauā, and Ngāti Raukawa Environmental Management Plans and other pertinent documents to identify issues and opportunities for incorporating iwi values into the development.
- VI. The completed draft CIA was sent to the General Managers of the three iwi for their review and feedback, ensuring that their perspectives and insights were integrated into the final CIA.

These methods were important because they ensured the cultural views and histories of Ngā Iwi were accurately included, respecting each iwi's unique identity. Reviewing historical information and Deed of Settlement details provided a better understanding of the cultural landscape, leading to a more thoughtful assessment. This approach also emphasized the strong connection iwi have to the land, making sure that the proposed Ashbourne development honour cultural heritage, and the ongoing relationships iwi have with the area.

1.3 He Whakaaturanga / Description of the Project

The site is located about 1.8 km southwest of Matamata's centre. It spans roughly 125 hectares and has an irregular shape made up of several land parcels. To the west, the Waitoa River borders the site, while to the north, it is next to a mix of rural living and residential areas.

Ashbourne is a multi-use development that includes four key precincts:

- ❖ A new residential community, comprising circa 520 new residential units with a variety of densities, a green space and a commercial node;
- ❖ A multi-functional greenway that weaves from the neighbourhood centre and commercial node to the Waitoa River on the site's western boundary with an active-mode pathway along the length;
- ❖ A retirement living core, comprising 218 units, a hospital and supporting facilities that will be provided across a staged development; and
- ❖ Two solar farms which will provide a sustainable energy resource onsite, with the potential to integrate into the wider electricity network to generate energy outside of the immediate development.

This three-stage development, with each of the four key precincts having their own sub-stages, will ensure demand is met over the short, medium and long term.

The 42-hectare residential community is underpinned by a series of design principles, which focus on creating a well-connected, legible and diverse community on the edge of Matamata.

The eight-stage residential development is framed around a central spine road which runs from Station Road to the north of the site, down to the eastern boundary. Intersecting this is a secondary spine road connection to link the wider residential precinct to the commercial node, green space and greenway. This transport network, supported by local roads, pedestrian and cycle connections, enables a legible grid structure in the residential area. A range of housing typologies and densities are proposed to meet the growing and changing needs of the housing market to ensure there are options for future residents.

The commercial node located in the heart of the development, includes a number of amenities and services to support the Ashbourne development, wider community and local economy, such as local shops, a childcare facility and a café. The commercial node comprises an area of 0.75 hectares in the centre of the Ashbourne development, that includes a number of commercial properties, café, childcare facility and superette. This element of the proposal has been scaled to support the density proposed in the residential and retirement village components to ensure it does not threaten the primary purpose of the town centre of Matamata.

The multi-functional greenway links the commercial node and open spaces of the Ashbourne development area. This corridor interconnects infrastructure, cultural narrative, ecological wellbeing, connectivity and amenity to support a place-based identity. A number of uses are proposed along this corridor to encourage future residents to interact with the greenway, such as sheltered rest areas for relaxation and socialisation, active mode pathways, and play areas.

To support the growing demand for retirement living in Matamata, Ashbourne is anticipated to deliver circa 218 retirement living units, as well as the supporting healthcare and community facilities across

an area of 19 hectares. A staged approach is proposed, from north to south, to establish a high quality development overlooking the greenway.

Two solar farms are proposed to produce energy for over 7,000 homes per year, with the ability of powering not only Ashbourne but the wider community. The northern solar farm has an area of 12.7 hectares, while the southern solar farm is twice the size with an area of 24 hectares. An underpinning design principle of the solar farms is the dual-use, with agrivoltaic¹ farming proposed to be undertaken underneath the solar panels to promote sustainability and preserve the identified highly productive land.

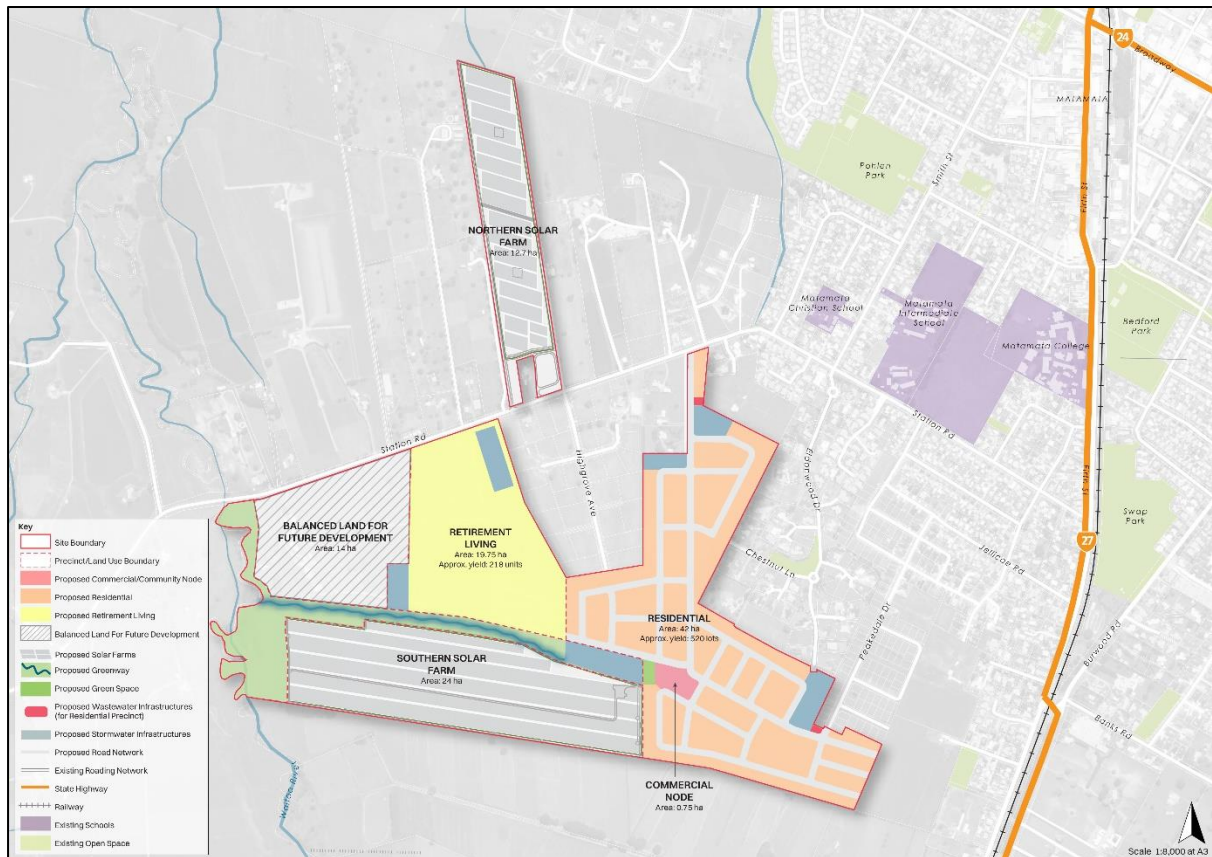


Figure 1. Overview of Ashbourne.

¹ Means to combine agriculture and solar energy production on the same land.

2. Mana Whenua

This section explains who Mana Whenua are in relation to the project site and the wider Matamata District area, highlighting the strong connections of Ngāti Hauā, Ngāti Hinerangi, and Raukawa to the region.

Mana Whenua refers to the authority that iwi, hapū, or whānau have over their land and resources. It also means they are the kaitiaki (guardians) of their area. The word whenua means placenta, which is traditionally buried in the land at birth, strengthening ties to both the land and whānau. Land, water, air, plants, and animals are seen as ngā taonga i tuku iho, treasures handed down to our descendants.

Mana Whenua acknowledge the importance of relevant settlement plans, policies, and the resource consent process in guiding development and land use in their area. These frameworks not only shape the future but also help preserve cultural identity and manage resources sustainably.

It's crucial for Mana Whenua values and perspectives to be included in the planning process, as they reflect their connection to the land and their responsibilities as guardians. Mana Whenua actively participate in decision-making to ensure their voices are heard and to advocate for the interests of their iwi, ensuring development aligns with cultural, social, and environmental priorities.

3. Ngā Iwi Whakapapa

3.1 Ngāti Hinerangi Iwi

Ngāti Hinerangi today consists of the descendants of Kōperu, the founding ancestor of the iwi. Significant lineage from Kōperu flows through primary Ngāti Hinerangi hapū, including Ngāti Tokotoko, Ngāti Te Riha, Ngāti Tangata, Ngāti Whakamaungārangi, Ngāti Kura, Ngāti Tamapango, Ngāti Tāwhaki, and Ngāti Rangī.

The main marae of Ngāti Hinerangi are Te Ohākī, Hinerangi Tāwhaki, Tangata, and Tamapango. According to Ngāti Hinerangi oral tradition, Kōperu was a direct descendant of Hoturoa, the commander of the Tainui waka, in the tenth generation. Kōperu's father was Tamapango, whose father was Uenukuterangihoka, son of Whatihua, who in turn was the son of Tawhao, the paramount chief of Tainui. Kōperu was born in Whaingaroa (Raglan) and raised in the Kawhia region around the mid-1500s. He and his people were part of the Tainui's eastward expansion into the eastern Waikato and Tauranga Moana regions. Kōperu married Moanawaiwai, and they had three children: a daughter named Tūwaewae and two sons, Tuakere and Pūtangimaru.

Tūwaewae married Tamure, the son of Taunga-ki-te-Marangai, a Tainui chief, and a Te Arawa chieftainess named Hinerangimarino. The tribe shortened the name Hinerangimarino to Ngāti Hinerangi, establishing their unique cultural identity separate from neighboring tribes.

The sons of Tūwaewae and Tamure—Tokotoko, Te Riha, and Tangata—are noted in Ngāti Hinerangi oral history for completing the tribe's expansion into Tauranga and the eastern Waikato, including the Kaimai Range, a journey started by their grandfather Kōperu. These three grandsons solidified Kōperu's expansion by occupying the land.

Ngāti Hinerangi tradition holds that Kōperu and his descendants occupied lands in Matamata and Tauranga Moana, leading to the establishment of their customary tribal territory, known as Te Rohe o Kōperu. This territory stretches from the Matamata region in the west, north to Manawaru, and then to Waipuna, eastward to Waiorongomai, south of Te Aroha, and continues to Tauranga Moana. It follows the coastline south to the Wairoa River in the southeast, then west to Hinuera, and from Hinuera to Te Tapui in the southwest, reaching north to Peria near Matamata.

The sacred mountains of Ngāti Hinerangi include Pukekohatu, Wahine Rock (referred to as Nga Tamahine e Rua by Ngāti Hinerangi), Motutapere, Mount Eliza, Te Hanga, Waianuanu, Te Weraiti, Whenua a-Kura, Te Ara Pohatu, and Te Tapui. The major ancestral rivers are the Waihou and Te Wairoa, with sacred waterfalls including Te Wairere and Te Ariki.

Through the Deed of Settlement and their whakapapa connections to the area, Ngāti Hinerangi asserts its unbroken link to the whenua, wai, and environment within its boundaries, including the Matamata area where the proposed development will take place.

3.2 Ngāti Hauā Iwi

Hauā is the eponymous ancestor of Ngāti Hauā. His father, Koroki, married Tumataura, the daughter of Wairere, and they had two sons: Hape, from whom Ngāti Koroki Kahukura descends, and Hauā, the ancestor of Ngāti Hauā. While Ngāti Koroki Kahukura remained in the Maungatautari area, Ngāti Hauā's territory encompasses the lands and waters to the east and north of Maungatautari, particularly in Tamahere, Tauwhare, parts of Hamilton City, Morrinsville up to Te Aroha, across the Kaimai Ranges into Matamata and Hinuera.

The historical area of interest for Ngāti Hauā is generally defined by the location of significant mountains (maunga). These mountains include Taupiri, Maungatautari, and Te Aroha. The following tauparapara acknowledges these maunga and recognizes other iwi and hapū that share the boundaries with Ngāti Hauā, including Ngāti Hinerangi, Ngāti Paoa, Ngāti Mahuta, Ngāti Wairere, Ngāti Raukawa, Ngāti Tamaterā, and Ngāti Koroki Kahukura. It is widely accepted that Ngāti Hauā occupies the space between these mountains.

Ngāti Hauā kaumātua Eru Kaukau describes the historical geography of Ngāti Hauā in the following tauparapara:

Look to the mountain rocks from Te Aroha to the north.

I see the hapū of Tamaterā, the tangata whenua and kaitiaki.

Look to the beginning of the sun in the east, Ngāti Maru and Ngāti Pukenga, from Te Aroha to Katikati,

As tangata whenua and kaitiaki, from the howling dogs of Te Arawa.

Look from the west, from Te Aroha to Taupiri,

Acknowledging Ngāti Paoa and Wairere.

Look to the south from Te Aroha to Wairere; Ngāti Hauā, we greet you within.

Look to the west from Wairere to Maungatautari, among our neighbours, Te Arawa,

Mataatua, Ngāti Raukawa, and Te Ihingarangi of Ngāti Koroki.

The Ngāti Hauā area of Interest extends from Te Aroha southeast along the Kaimai Range to Te Weraiti, southwest to Maungatautari, northwest to Te Rapa, eastward to Mangateparu, and then back to Te Aroha. Within the heart of our rohe are five marae, as illustrated in Figure 2 below.

Our rohe is predominantly defined by significant landmarks, primarily our maunga, also referred to as “nga kohatu whakatu mai te rohe o Ngāti Hauā” or “the rocks that establish the territory of Ngāti Hauā.” Eru Kaukau, a kaumātua of Ngāti Hauā, eloquently described the historical geography of Ngāti Hauā in this tauparapara, acknowledging our maunga and the whanaunga iwi and hapū we border:

Ngāti Hauā descends from Hoturoa, the captain of the Tainui waka. Hauā is the eponymous ancestor of Ngāti Hauā. His father Koroki married Tumataura, daughter of Wairere, and they had two sons, Hape and Hauā, from whom Ngāti Koroki Kahukura and Ngāti Hauā, respectively, descend.

Ngāti Hauā asserts that it maintains an unbroken connection to the whenua, wai, and environment within its boundaries, including the Matamata area where the proposed development will take place.

3.2 Raukawa Charitable Trust

The Raukawa Settlement Trust was established in 2009 as the Post Settlement Governance Entity to receive and manage settlement assets on behalf of 16 marae. The Trust serves as the iwi authority for resource management for Raukawa. It has delegated responsibility for environmental and resource management activities to the Raukawa Charitable Trust.

The Raukawa Charitable Trust represents the iwi of Raukawa, whose rohe spans a significant portion of the southern Waikato region, extending from Taupō Moana in the south to Maungatautari in the north, westward into the Rangitoto ranges and Waipa Valley, and eastward into the Kaimai and Mamaku ranges. Acknowledged by the Crown, Raukawa exercises mana whakahaere, kaitiakitanga,

and ahikāroa within its rohe, reflecting its special connection to the land and waterways. Mana Whenua is vested in marae, hapū, and whānau within their respective rohe.

Marae represented by the Raukawa Settlement Trust are located within the Matamata Piako District, including Tangata marae (Ngāti Hinerangi), Ukaipo marae (Ngāti Wehiwehi), and Rengarenga marae (Ngāti Mōtai). Additionally, although Paparaamu Marae (Ngāti Te Apunga & Ngāti Mōtai) is situated just outside the Matamata Piako District, it is located near the head of the Mangawhero stream, a tributary of the Waihou Awa.

4. Raupatu – Land Confiscation

A lingering sense of grievance persists among local iwi in Matamata due to the historical loss of land and cultural heritage. This loss forced many iwi to abandon their ancestral homelands to ensure the survival of their families. The impacts on Ngā iwi have been profound, including the disruption of communal living, the erosion of traditional practices related to all aspects of life and death, and the decline of the Māori language. Additionally, there has been significant loss of access to waterways and the kai (food) that is intrinsically linked to the land, streams, rivers, and oceans.

The degradation of the mauri (life force) of local waterways, coupled with culturally offensive practices such as sewage and effluent discharges, has led to detrimental effects on the physical, mental, and spiritual well-being of the community. The damage and loss of mahinga kai (food gathering areas), rongoā (medicinal plants), and building materials have compounded these challenges.

There is considerable resentment among iwi regarding the large-scale drainage of swamps and wetlands in the Matamata area, as well as the accelerated settlement of these historically significant places. Many of these locations were traditional sites of healing or wāhi tapu (sacred sites) but have been transformed into “reclaimed lands” for public use, often turned into rubbish tips or playgrounds. This careless disregard for Ngā iwi's core values and principles is viewed as culturally offensive and contributes to ongoing grievances.

4.1 Matamata

Matamata's rich history is deeply rooted in the actions and influence of both Māori and European settlers. The area's name, meaning "headland," refers to a significant pā established by the Ngāti Hauā chief Te Waharoa in 1830. Located on a high ridge overlooking the Waitoa River's swampy valley, this site, near present-day Waharoa, served as both a defensive stronghold and a cultural center.

For centuries, Matamata was a crossroads for Māori travelers who paddled along the Waihou River and traversed the plains to connect with key locations such as Waikato, Rotorua, and Tauranga. These early journeys, often in pursuit of trade or warfare, later gave way to European explorers, missionaries, and officials who documented their visits. Among the notable figures were William Colenso, Ferdinand Hochstetter, Bishop Pompallier, Bishop Selwyn, and John Kinder.

In 1833, four missionaries arrived to deliver the first Christian sermon at Matamata Pā, and two years later, Rev. Alfred Brown and his wife Charlotte attempted to establish a mission station at the invitation of Te Waharoa. However, due to tribal conflicts, they soon departed. Te Waharoa's son, Tarapipipi, later known as Wiremu Tamihana after his baptism in 1839, founded a Christian pā nearby. Tamihana's legacy as the "Kingmaker" and his efforts for peace are well remembered in Māori history.

After the Land Wars of 1865, Josiah Clifton Firth, a flour miller from Auckland, leased a vast estate in the area with Tamihana's agreement. He named his estate Matamata and hoped to grow wheat, but

eventually turned to livestock and horticulture due to climate challenges. Firth's influence helped lay the foundation for the modern town of Matamata, bridging its traditional heritage with emerging European settlements.

5. The Crowns Acknowledgement

The agreements and acknowledgments of the crown with the three iwi—Ngāti Hinerangi, Ngāti Hauā, and Raukawa Settlement Trust – are documented in the Deed of Settlement and its associated Schedules. These documents reflect the perspectives of Ngā Iwi concerning their whakapapa (genealogy) and cultural responsibilities.

Cultural redress imposes specific responsibilities on the Minister for Conservation and the Commissioner of Crown Lands, requiring them to consult with Ngā Iwi and consider their views when undertaking certain activities. This legislation illustrates the Crown's recognition of Ngā Iwi's cultural responsibility to the environment within the proposed development area of Matamata.

6. Consent Authority Responsibilities

The Consent Authority, which includes the Matamata Piako District Council and the Waikato Regional Council, has obligations to Tangata Whenua under the Resource Management Act 1991. Additionally, both Councils are required to consider Ngā Hapū (and, by extension, Ngā Marae) when assessing activities proposed in a Statutory Area with associated Statutory Acknowledgements.

Ngā Iwi are well-informed about the responsibilities of the Consent Authority and will be attentive to ensuring that these obligations are upheld by Unity Developments for the proposed Ashbourne development.

7. Overview of Cultural and Environmental Matters

When managing the effects of any resource use or activity, Ngā Iwi believes it is necessary to aim for a net benefit by considering social, economic, environmental, spiritual, and cultural impacts. This means effects should be avoided, fixed, reduced, or balanced out. Only Mana Whenua can decide how these effects impact them and their values.

For Ngā Iwi there is a hierarchy for managing effects:

- ❖ **Avoid:** Can we prevent any effects from happening at all?
- ❖ **Remedy:** Can we eliminate the effect, like cleaning up water discharges to make them safe?
- ❖ **Minimise:** Can we reduce the effect, so it does not happen often or strongly enough to cause concern?
- ❖ **Mitigate:** If we cannot avoid, remedy, or minimise the effect, can we offset it by creating a benefit that is not directly related to the activity, like planting trees to offset water discharge impacts?
- ❖ **Balance and Enhance:** When we look at all the effects, do the positive ones outweigh the negative ones and enhance the environment?

Ngā Iwi apply a pragmatic approach to developments on a case-by-case basis, considering partnership opportunities in their decision-making process.

7.1 Kaitiakitanga/ Heritage

Ngā Iwi have the right to decide what is important regarding the natural and physical resources and other treasures within their tribal boundaries.

The health of clean, uncontaminated water is essential for Ngā Iwi in the Matamata rohe. Waiora symbolizes the life-giving essence of freshwater, crucial for sustaining and revitalizing life. It plays a key role in restoring the damaged mauri, or life force, that links the physical and spiritual dimensions of resources.

Biodiversity holds great significance for Ngā Iwi, deeply intertwined with our traditional values and practices. The rich ecological heritage of Matamata speaks to a time when native forests, wetlands, and waterways thrived, sustaining both our ancestors and the taonga species they lived alongside. Honouring this legacy, we recognise that biodiversity is not just a part of our environment—it is a living connection to our past, shaping our identity and ensuring the vitality of our culture for generations to come.

Investigations and a site walkover have confirmed that there are no known archaeological sites within the project footprint. However, given the evidence present in the surrounding landscape, there is a possibility that archaeological sites, features, or deposits may exist below the topsoil. The current risk of encountering these is assessed as low to moderate.

Cultural landscape when it comes to urban and landscape design Ngā Iwi are frustrated that our maatauranga Māori and our Māori worldview is rarely reflected in the urban/landscape and built environment, particularly across Matamata, which we identify as a unique cultural landscape featuring significant historical paa, waahi tapu and tuupuna maunga.

7.2 Wai/ Waters

Historically, waterways were essential routes for travel, trade, and communication among iwi, as well as vital sources of food. These waters also held deep cultural significance as places of bathing, healing, and spiritual renewal, where our ancestors sought sustenance, purification, and connection to the whenua and wai. The healing properties of these waters were revered, embodying the balance between nature and well-being, a legacy we continue to honour and protect today.

They served as the lifeblood, linking kainga, pā, cultivated lands, and traditional resource collection areas, making them deeply significant within the cultural landscape. Over time, Matamata and the wider catchment areas have faced increasing pressures from expanded land use, agriculture, and residential growth.

The mauri of the Waitoa River and the taonga within its ecosystem carry immense cultural, spiritual, and historical value for iwi, hapū, and nearby marae. The river and its surrounding landscapes are revered as taonga, representing the profound connection between tangata whenua and their ancestral land and waters.

Traditionally, the Waitoa River was a vital source of mahinga kai, supplying materials for weaving, medicinal plants, and other resources. These resources sustained iwi physically and culturally, with gathering practices rooted in cultural knowledge and tikanga. The Waitoa River and its environs also hold sacred sites, wāhi tapu, and significant landmarks that connect to historical events, ancestors, and the heritage of the tribes. Additionally, it is crucial that the development meets stringent

stormwater and wastewater requirements to safeguard the environment and protect the health and wellbeing of the hāpori.

7.3 Infrastructure

Ngā Iwi understand that the current infrastructure in Matamata and the surrounding area is old and not enough to keep up with growth. This has led to environmental problems across the catchment. New developments will demand for infrastructure and services that go beyond what the area can handle.

Ngā Iwi are concerned about the stormwater and wastewater systems, especially issues with wastewater overflows. One big challenge is that the current infrastructure cannot support new growth areas, future, and other developments within the region.

The combined effects of development are too much for the local environment, including the streams. Ngā Iwi have been raising concerns about consent violations at the Matamata Wastewater Plant. Even though Matamata Piako District Council has moved its Long-Term Plan funding to help with growth, there are still issues that need attention.

We also need better transportation options. It is important to create friendly, local spaces where people can get around without relying only on cars, and to make it easier to travel by biking or walking. Additionally, climate change is causing more extreme weather and natural disasters, which create serious problems for our infrastructure and the environment.

The proposed Ashbourne development needs to demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to:

The greenway should aim to preserve and ideally enhance the natural water flow of the site. This includes protecting areas that impact hydrology, such as streams and their buffers, steep slopes, areas with high-permeability soils, and patches of native vegetation. It should effectively manage natural hazards and consider beneficial reuse of stormwater, along with promoting water conservation. The design should ensure visual appearance that aligns with the surrounding environment.

To minimise stormwater impacts as much as possible, the plan should reduce impervious surfaces, conserve natural resources and ecosystems, maintain natural drainage paths, limit the use of pipes, and minimise clearing and grading.

Runoff storage measures should be spread throughout the development landscape, incorporating various detention, retention, and runoff. Where beneficial, the development should promote the use of rainwater harvesting, rain gardens, roof gardens, and on-site storage solutions. It should also include stormwater treatment systems and structures for emergency storage and retention.

The plan should aim to reduce paved surfaces to minimise imperviousness and maintain the existing topography and natural water flow processes prior to development.

7.4 Biodiversity

Although the Ashbourne site may not have high biodiversity, the native species and habitats present still hold cultural and spiritual significance for Ngā Iwi. These natural elements remain an important part of ancestral heritage and traditional practices, with the health of the environment reflecting the well-being of iwi. Even in areas with lower biodiversity, maintaining ecological balance is essential for sustaining natural resources. IN this instance ecological enhancement becomes a priority.

Despite plans to restore and revive native habitats and species, biodiversity across many developments within Matamata remains an issue for Ngā Iwi. The natural environment is a taonga, holding immense cultural and ecological value. While efforts have been made to protect and enhance native ecosystems, ongoing development pressures continue to challenge the survival of indigenous species and habitats. Ensuring appropriateness and longevity of restoration efforts is vital.

7.5 Sustainable Development

Within Matamata as a whole and for Ngā Iwi, sustainable development is not only about housing, it requires an approach that includes sustainable infrastructure namely, water supply and waste management which must work in harmony with the environment.

Ngā Iwi acknowledge and support the integration of sustainable energy and infrastructure design within the proposed Ashbourne development, recognising that these parts align with long-term aspirations for environmental stewardship and resilience. By prioritising sustainability, Ashbourne can serve as a model for future developments with the rohe, demonstrating a commitment to both present and future generations.

7.6 Earthworks

The proposed Ashbourne development will involve large-scale earthworks, including "cut and fill" for roads, subdivisions, and the greenway. A major concern is sediment runoff, especially from contaminated soils, which can harm whenua and waterways.

For Ngā Iwi issues around poor sediment control and erosion is a direct threat to the mauri of the Waitoa River. To safeguard the environment and uphold kaitiakitanga for future generations, it is vital to implement best-practice erosion and sediment control measures during construction stages.

Ngā Iwi kaitiaki must be actively involved in monitoring sediment and silt control, as well as overseeing fencing and mitigation plans throughout the development to ensure environmental protection and cultural values are upheld.

Ngā Iwi recognise that as development increases, the combined impact may lead to significant environmental harm. To prevent this, strong environmental management is essential, including soil protection, careful monitoring of earthworks, and the safe handling of contaminated materials.

7.7 Solar Farm

The proposed Ashbourne development includes two solar farms which may significantly impact the rural character of the area, potentially leading to visually intrusive effects that alter the landscape's overall aesthetic. The installation could create heightened adverse visual effects for a limited number of nearby private properties.

To address these concerns, screen planting should be forecasted and planned at strategic locations throughout the site.

The construction of the solar farm should involve minimal earthworks, mainly for the installation of support structures. There should be no plans for significant site contouring; instead, the earthwork activities will mainly focus on creating cable trenches and establishing the substation platform.

And it is the understanding of Ngā Iwi that to prevent erosion and sediment runoff, controls will be implemented and maintained throughout the duration of the project, in line with the Waikato Regional Council's Erosion and Sediment Guidelines for Soil Disturbing Activities.

Ngā Iwi believe that the construction and operation of solar energy facilities in the area would bring both direct and indirect economic benefits to the town/region. It is essential to engage in partnership discussions regarding procurement and employment opportunities for Ngā Iwi and Mana Whenua beneficiaries to ensure their active involvement in the social procurement and economic development processes.

7.8 Landscape

The greenway presents an opportunity to restore an ecological corridor by reintroducing indigenous vegetation and habitats, reconnecting natural and cultural landscapes that have been removed or fragmented by historical farming development with Matamata. By enhancing biodiversity, it can support native species, improve water quality, and strengthen ecosystem resilience.

To be truly effective, the greenway must be designed with cultural principles and whakapapa at its core. This means recognizing the deep connections between Ngā Iwi and the natural environment, ensuring that the restoration reflects traditional knowledge, historical land uses, and the intergenerational responsibility of kaitiakitanga. Integrating mātauranga Māori into the design will not only enhance ecological outcomes but also restore the cultural and spiritual significance of the whenua.

7.9 Affordable Housing

Ngā Iwi are committed to encouraging whānau to return to Matamata, and achieving affordable housing would be a significant step toward making this a reality. By providing accessible and affordable living options, we can create an inviting environment that supports our families in coming home and reconnecting with their roots. Ngā Iwi seek support for a 5 percentage of housing within the Ashbourne development to be designated as affordable housing, ensuring that whānau have access to secure, sustainable, and culturally appropriate homes.

7.10 Cumulative Effects

Ngā Iwi reaffirm a growing concern about the cumulative impacts of ongoing development within Matamata. As urban expansion continues, it is essential to assess how multiple projects collectively affect cultural heritage, waterways, and the broader environment. Ngā Iwi emphasize the need for a strategic, long-term approach to development that considers these cumulative effects and ensures sustainable, culturally responsive growth.

8. Recommendations

8.1 Whakapapa / Heritage

- ❖ Appropriate karakia and other cultural protocols should be implemented as needed.
- ❖ Cultural monitors should be engaged during the project's inception and construction phases.
- ❖ An Accidental Discovery Protocol should be established, including proper identification of Ngā Marae representatives as part of any consent granted or work undertaken.
- ❖ Any contractors involved in earthworks should receive guidance on Ngā Iwi tikanga and protocols, including an understanding of the Accidental Discovery Protocol, which may be provided by a Mana Whenua representative or designate.
- ❖ Ngā Iwi to create a naming strategy and branding for Ashbourne, including naming specific spaces, buildings, features, and areas, along with a commitment to bilingual signage and informed interpretation.
- ❖ Stages should incorporate design elements that reflect key cultural values and draw inspiration from Ngāti Hauā and Ngāti Hinerangi pūrakau, art forms, and taonga, involving Ngā Iwi-endorsed artists.
- ❖ A Memorandum of Partnership or Kawenata should be prepared to formalise the partnership and ensure ongoing collaboration, accountability, and recognition of Ngā Iwi values throughout the stages of development.

8.2 Kaitiakitanga / Environmental Guardianship

- ❖ Further discussions and involvement with Ngā Iwi representatives should take place regarding the protection, re-vegetation, and detailed cultural design of any landscaping or opportunities to safeguard cultural landscapes.
- ❖ Encourage the use of specific indigenous planting schemes for individual home landscaping through subdivision, greenway and solar farm.
- ❖ Develop a landscape plan in collaboration with Ngā Iwi that includes valued food-gathering species and those that support habitats for mahinga kai species for the greenway, reserves.
- ❖ Strengthen ecological corridors and enhance native biodiversity by using a wide range of native species that support various insects and birds, including larger native trees considered rākau whakapapa.

8.3 Hangahanga / Infrastructure

- ❖ Apply a partnership approach with Ngā Iwi to ensure regular communication regarding the technical aspects of infrastructure design.
- ❖ Design and implement best practice infrastructure systems throughout the development.
- ❖ Ensure all infrastructure is designed and constructed to achieve sustainable and best practice outcomes, particularly concerning water use and stormwater treatment to protect iwi values.

8.4 Ngā Wai /Water Management & Resource Efficiency

- ❖ Ngā Iwi recognise that Three Waters is a highly topical issue, and any decisions made by Matamata Piako District Council should carefully consider iwi concerns. It is essential that

water management and infrastructure planning align with cultural values, environmental sustainability, and iwi aspirations. Ngā Iwi recommend that Matamata Piako District Council engage proactively with Mana Whenua to ensure their perspectives are integrated into decision-making processes related to Three Waters for the proposed Ashbourne development.

- ❖ Consult with Ngā Iwi regarding any applications that would mix waters from different water bodies, which may apply to the greenway.
- ❖ Apply Water Sensitive Urban Design principles to recognize Te Ao Māori in water management.

9. Position Statement

This CIA confirms that **Ngā Iwi support the proposed Ashbourne Master Plan development**, provided that the recommendations in this report are upheld, and a Memorandum of Understanding is developed and signed between Ngā Iwi and the Ashbourne development companies, Matamata Development Ltd and Unity Management Ltd.

10. Conclusion

Ngā Iwi values have been incorporated into the proposed Ashbourne development based on the available information. The site and its surroundings have cultural significance and likely contain important features, some of which may have been affected by past agricultural activities.

Meaningful engagement has taken place, and Ngā Iwi acknowledge the good-faith discussions that have occurred. To strengthen this foundation, it is vital to maintain lasting, genuine relationships. Ngā Iwi welcome continued collaboration as partners in all aspects of the Ashbourne Master Plan development. A key next step is establishing a Memorandum of Partnership between the three parties involved.

Ongoing partnership engagement must occur throughout all stages of the proposed Ashbourne Master Plan development to ensure that cultural values, environmental considerations, and Ngā Iwi aspirations are meaningfully integrated into the process.

Ka ū te hononga, ka pūāwai ngā kaupapa

When partnership is strong, the vision will flourish

1 June 2025

Fraser Mc Nutt
Barkers and Associates
Hamilton



PO BOX 270 Morrinsville 3340

Tel 07 889 5049

admin@ngatihauaiwitrust.co.nz

www.ngatihauaiwitrust.co.nz

Re: Ashbourne Development, Matamata.

Tēnā koutou.

Ngāti Hauā has been actively working alongside the planners and consultants leading the Ashbourne Master Plan development in Matamata. This collaboration has been underpinned by meaningful engagement, and Ngāti Hauā Iwi Trust acknowledge the good-faith discussions that have taken place to date. To build on this positive foundation, it is essential to foster enduring and authentic relationships.

Ngāti Hauā look forward to continued collaboration as genuine partners in all facets of the Ashbourne Master Plan. A critical next step is the formalisation of this partnership through the development and signing of a Memorandum of Understanding between Ngāti Hauā, Ngāti Hinerangi and Raukawa and the development partners, Matamata Development Ltd and Unity Management Ltd.

Ngāti Hauā Iwi Trust supports the Cultural Impact Assessment prepared by Te Hira and considers its recommendations vital. Provided these recommendations are upheld, the establishment of a Memorandum of Partnership will further solidify the commitment to working together in a respectful and culturally appropriate manner.

Nāku noa, nā

A handwritten signature in blue ink, appearing to read 'Lisa Gardiner', written over a light blue grid background.

Lisa Gardiner

Chief Executive Officer



23 May 2025

Re: Ashbourne Development, Matamata

To whom it may concern,

This letter is to confirm the support of Te Puāwaitanga o Ngāti Hinerangi Iwi Trust's (TPH) support of the cultural impact assessment carried out by Norm Hill of Te Hira Consultancy in relation to the Ashbourne Development in Matamata.

TPH support the proposed Ashbourne development, on the condition that the recommendations in the CIA are achieved, and a Memorandum of Understanding is signed between Ngā Iwi and the Ashbourne development companies, Matamata Development Ltd and Unity Management Ltd.

We look forward to seeing this development come to life.

Ngā mihi,

Chris McKenzie on behalf of Te Puāwaitanga o Ngāti Hinerangi Iwi Trust

Raukawa

5 June 2025

Matamata Development Ltd
c/o Fraser McNutt
Barker & Associates
HAMILTON 3204

Tēnā koe, Fraser McNutt

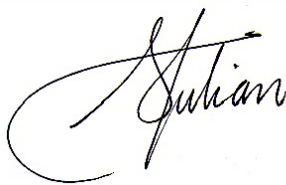
RE: ASHBOURNE DEVELOPMENT, MATAMATA

The Raukawa Charitable Trust supports the Cultural Impact Assessment of the proposed Ashbourne development, prepared by Norm Hill (Te Hira Consultancy) on behalf of Ngāti Hauā Iwi Trust, Ngāti Hinerangi Iwi Trust and Raukawa Charitable Trust.

Raukawa Charitable Trust confirms support of the proposed Ashbourne Master Plan development, provided that the recommendations in the assessment are upheld and a Memorandum of Understanding is developed and signed between the three iwi and the Ashbourne development companies, Matamata Development Ltd and Unity Management Ltd.

Raukawa Charitable Trust look forward to ongoingly working with the development partners, alongside the Ngāti Hauā Iwi Trust and the Ngāti Hinerangi Iwi Trust.

Nāku noa, nā



Dr Andrea Julian
**Regional Strategy Manager, Te Uraura
Raukawa Charitable Trust**





**RESPONSE TO REQUEST FOR COMMENT – ASHBOURNE DEVELOPMENT FAST-
TRACK REFERRAL APPLICATION**

This response is filed for Waikato-Tainui by:

Te Whakakitenga o Waikato Incorporated

PO Box 648
Hamilton 3240

INTRODUCTION

1. This response is made on behalf of Te Whakakitenga o Waikato Incorporated (Waikato-Tainui).
2. Te Whakakitenga o Waikato Incorporated (**Waikato-Tainui**) is the governing body for the 33 hapuu and 68 marae of Waikato (see **Appendix A**) and manages the tribal assets for the benefit of over 91,000 registered tribal members. It is also:
 - a) the trustee of the Waikato Raupatu Lands Trust, the post-settlement governance entity for Waikato-Tainui for the purposes of the Waikato Raupatu Lands Deed of Settlement 1995 and the Waikato Raupatu Claims Settlement Act 1995;
 - b) the trustee of the Waikato Raupatu River Trust, the post-settlement governance entity for Waikato-Tainui for the purposes of the Waikato-Tainui River Deed of Settlement 2009 and the Waikato Raupatu Claims (Waikato River) Settlement Act 2010;
 - c) the mandated iwi organisation for Waikato-Tainui for the purposes of the Maaori Fisheries Act 2004; and
 - d) the iwi aquaculture organisation for Waikato-Tainui for the purposes of the Maaori Commercial Aquaculture Claims Settlement Act 2004.
3. Waikato-Tainui welcomes the opportunity to respond to the “Ashbourne” fast-track referral application. This response is made on behalf of our 33 hapuu, 68 marae and more than 94,000 iwi members.
4. Waikato-Tainui recognizes that there may be overlapping interests with other iwi. Waikato-Tainui supports the views expressed in their separate comments regarding this referral application.
5. The comments provided here cover:
 - (a) overarching comments on key issues
 - (b) some specific topic-based submissions

BACKGROUND TO WAIKATO-TAINUI

7. Waikato-Tainui marae are kaitiaki of our environment and regard the holistic integrated management of all elements of the environment (such as flora, fauna, land, air and water) with utmost importance.
8. Waikato-Tainui are tangata whenua and exercise mana whakahaere within our rohe (tribal region). Our tribal rohe is bounded by Auckland in the north and Te Rohe Pootae (King Country) in the south and extends from the west coast to the mountain ranges of Hapuakohe and Kaimai in the east. Significant landmarks within the rohe of Waikato include the Waikato and Waipaa Rivers, the sacred mountains of Taupiri, Karioi, Pirongia and Maungatautari, and the west coast harbours of Whaaingarua (Raglan), Manukau, Aotea and Kawhia moana, the eastern areas of Tikapa Moana (Firth of Thames), and principally, New Zealand's longest river, Te Awa o Waikato.
9. Both through its hapuu and collectively as an iwi, Waikato-Tainui has maintained ahi kaa, continues to exercise mana whakahaere, rangatiratanga, and kaitiakitanga, and upholds and exercises Waikato-Tainui tikanga, kawa, maatauranga, and reo within the Waikato-Tainui Rohe.
10. We acknowledge and affirm the intrinsic relationship of Waikato-Tainui with our natural environment, which carries with it both rights and responsibilities as a matter of tikanga and kawa.
11. Waikato-Tainui entered into a Deed of Settlement regarding our Waikato River claim under Te Tiriti o Waitangi in 2008 ("2008 Settlement"). This was followed by the signing of a revised Deed in 2009 and ultimately, enactment of the Waikato- Tainui Raupatu (Waikato River) Settlement Act 2010 ("Settlement Act"). The settlement marked the genesis of the Crown's statutory recognition of Te Mana o te Awa and the establishment of a "co-management" approach between Waikato-Tainui and the Crown regarding matters relating to the Waikato River.

WAIKATO-TAINUI OUTSTANDING AND REMAINING CLAIMS

12. Waikato-Tainui has several unresolved outstanding (Wai 30) and remaining te Tiriti o Waitangi grievances that are currently being negotiated with the Crown under the Treaty settlement negotiations process. These include (but are not limited to) claims in relation to the West Coast Harbours (Kaawhia, Aotea, Whaaingarua and Manukau) and Taamaki Makaurau. These claims are comprehensive in nature and extend to matters concerning whenua, the takutai moana, the moana itself, social, cultural and economic issues.
13. Wai 30 is held by Te Whakakitenga o Waikato to be negotiated on behalf of all 33 hapuu of Waikato-Tainui. The Wai 30 claim is inclusive of those parts and interests included in the original Wai 30 claim filed in 1987, that were intentionally set aside to be addressed, negotiated and settled separately to the Waikato Raupatu Claims Settlement 1995 and the Waikato-Tainui Raupatu Claims (Waikato River) Settlement 2010. This settlement represents a key part of the Wai 30 claim and is a continuation of these previous settlements.
14. Waikato-Tainui considers that our area of interest for settlement purposes to the moana includes the area of foreshore and seabed in and adjacent to each harbour bounded on the landward side by the line of mean high-water springs and on the seaward side by the outer limits of the Exclusive Economic Zone, including the beds of any rivers, lagoons, lakes and other water bodies that are part of the coastal marine area (within the meaning of the Resource Management Act 1991), as well as:
 - a) the airspace and the water space;
 - b) the subsoil, bedrock, minerals and other materials below the water bodies;
 - c) the marine and estuarine waters (including the waters of any rivers, lagoons, lakes or other water bodies);
 - d) the plants, animals and fish – flora and fauna;
 - e) the physical and metaphysical elements of the areas, waters, natural resources and geographic features;
 - f) the land, waters, water bodies (including rivers, lakes, wetlands, swamps, estuaries, streams, tributaries, springs, artesian waterways, and other natural watercourses), geographic features, natural resources, plants, animals, and activities within the catchment of each harbour which directly or indirectly interconnect with or affect the harbour; and

- g) all physical and biological processes (including sediment movement, waves, tides, currents, and activities) within or affecting the areas, waters, natural resources and geographic features.
- 15. The claims themselves and the approach to negotiations is underpinned by the principles of mana motuhake, mana whakahaere and te mana o te moana. These principles are reflected in a Takarangi Framework (see **Appendix B**) and aspire to achieve autonomy, decision making rights, and co-governance/co-management rights to ensure the health and wellbeing of the moana.
- 16. Redress mechanisms in this regard are still being developed and negotiated with the Crown. In absence of settlement protections for these remaining claims, Waikato-Tainui seeks to provide and secure environmental protections for te taiao through other levers.

OVERARCHING COMMENTS ON THE PROJECT APPLICATION REFERRAL

- 17. Waikato-Tainui has assessed the available information. Our findings and recommendations have been included with this response. We note that a limitation of those findings, in particular as they relate to Iwi consultation, is that the information upon which they are formed is preliminary and high level, given the fast-track application is only at the referral stage.
- 18. It is noted that consultation with Waikato-Tainui has been limited.
- 19. Waikato-Tainui welcomes engagement with Waikato-Tainui iwi, hapuu and marae on this project, noting that preliminary discussions with Ngaati Hauaa representatives took place in June 2024. Waikato-Tainui notes that the information provided is limited with respect to Ngaati Hauaa's position on the application for fast-track referral.
- 20. Ngaati Hauaa are a recognised hapuu of Waikato-Tainui and are mana whenua of the rohe for the proposed application. It should be noted that Ngaati Hauaa also have their own settlement directly with the crown.

Waikato-Tainui Position

21. While Waikato-Tainui acknowledges the potential benefits of this proposal, we have some concerns regarding the environmental, cultural, and social effects associated with the project. These include, but are not limited to:

Environmental Impacts

- (a) Landscape effects – The scale of the proposal will potentially alter the landscape and character of the area. It is unclear if the extent of the potential effects have been socialized with mana whenua and wider communities.
- (b) Land-use – Waikato-Tainui has consistently emphasized the importance of protecting highly productive land from inappropriate development. Waikato-Tainui see this as crucial to ensuring that land is preserved for food security, cultural practices, and future generations, etc.
- (c) Stormwater effects – In particular during construction, land disturbances may pose risks to waterways.

Cultural Impacts

- (d) Mana Whenua Consultation - It is essential that a Cultural Impact Assessment (CIA) be prepared by mana whenua for the proposed site, serving as a tool to fully understand and mitigate cultural impacts. Waikato-Tainui expects the applicant to incorporate all information and recommendations from any CIA produced into the development plans, ensuring the process adequately addresses cultural concerns.

Tai Tumu, Tai Pari, Tai Ao Plan – Waikato-Tainui Environmental Plan

- (e) Tai Tumu, Tai Pari, Tai Ao advocates for partnership and collaboration to uphold mana whakahaere. Without robust participation, the proposal fails to reflect the values of mana whenua.
 - (f) A CIA will help to ensure that the cultural and spiritual values associated with the proposed site are able to be considered in an appropriate way, thereby facilitating the protection, enhancement, and honouring of these Taonga for current and future generations.
22. Waikato-Tainui expects that the proposal will be assessed against all relevant parts of Tai Tumu, Tai Pari, Tai Ao. Key areas for ensuring full alignment include: i) ongoing

consultation with iwi, hapuu, and marae regarding any cultural and heritage concerns; and ii) ensuring the project integrates Maaori values and maatauranga in its implementation.

23. Waikato-Tainui's expectation is that appropriate weighting and consideration is given to the recommendations and concerns discussed here, in particular the following:

Strengthened Engagement and Cultural Input

- a) Waikato-Tainui encourages continued engagement with relevant Waikato-Tainui iwi, hapuu, and marae to ensure that the cultural values associated with the proposed site are considered in full and reflected in the development plans,
 - b) Require the Applicant to engage with Waikato-Tainui and relevant Waikato-Tainui iwi, hapuu and marae throughout the project to ensure that mana whenua perspectives shape the project's development where appropriate,
24. Waikato-Tainui expects that all negative effects identified as part of the proposal will be mitigated by using the highest targets or measures as outlined in section 8.3 of Tai Tumu, Tai Pari, Tai Ao and that the applicant will, together with us, appropriately address and/or resolve these concerns prior to or immediately following any decision on the referral application.
25. Waikato-Tainui's expectation is that engagement is ongoing with our iwi, hapuu and marae and that they are appropriately resourced by the applicant to the completion of the project so that the aspirations of Tai Tumu, Tai Pari, Tai Ao are achieved through collaboration and partnership.
26. Waikato-Tainui wish to remain directly engaged and informed throughout the entire process (i.e., from consenting to project execution and beyond, if necessary) and, in addition, we will continue to monitor progress in support of our iwi, hapuu, or marae for their separate engagements on this matter.

CONCLUSION

27. Waikato-Tainui supports a fair and comprehensive hearing processes that ensures all concerns raised in these comments are thoroughly addressed. It is essential that the final consenting process—whether streamlined or otherwise—provides a platform for

open dialogue, allowing for the consideration of iwi perspectives and the resolution of any issues identified. A transparent and balanced process will help ensure that all relevant matters are properly examined and that any potential impacts on iwi values, culture, and interests are adequately mitigated.

Naaku noa, naa

A handwritten signature in black ink, appearing to be 'D. H. H.', written in a cursive style.

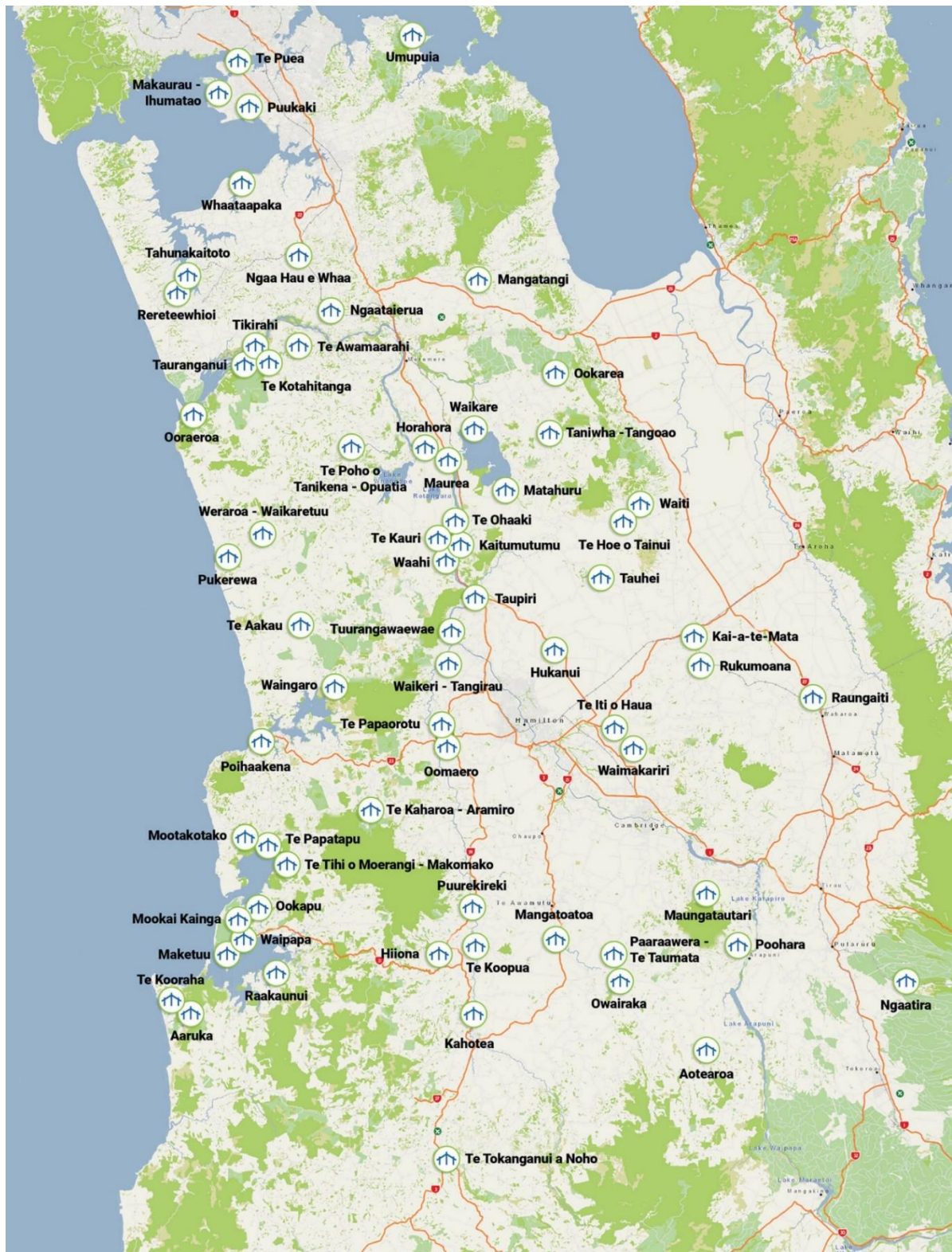
Te Maakariini Mapu

SENIOR PLANNER

WAIKATO-TAINUI

APPENDICES

APPENDIX A – Waikato-Tainui 68 Marae



APPENDIX B – Waikato-Tainui Remaining Claims Takarangi Framework

