*AW Holdings 2021 Limited*

# Auckland Surf Park

## 1350 Dairy Flat Highway, Dairy Flat, Auckland 0792

Cultural Impact Assessment

Approvals Phase

**Prepared by**
Ngaati Whanaunga Incorporated Society

18 July 2023

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Please feel very welcome to contact us if you have any queries relating to this Cultural Impact Assessment.

Environmental Manager
Ngaati Whanaunga Incorporated Society

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# 1 Executive Summary

AW Holdings 2021 Limited (**AW Holdings**) has commissioned Ngaati Whanaunga Incorporated Society (**Ngaati Whanaunga**) to undertake a Cultural Impact Assessment (**CIA**) for the proposed 114ha development of an integrated surf park development comprising a surf park and infrastructure at 1350 Dairy Flat Highway, Dairy Flat, Auckland 0792 (**the Project**) under the COVID-19 Recovery (Fast Track Consenting Act 2020).

The purpose of this CIA is to ensure the principles, significant values, and issues of Ngaati Whanaunga are articulated, acknowledged, and understood. This report forms part of a wider suite of technical reports informing the overall assessment of environmental effects and contributes to the wider decision-making process.

The scope of our assessment includes an evaluation of activities during construction, and operational phases.

Specific objectives include:

1. Providing a description of Ngaati Whanaunga history, cultural values, interests, and associations in the Project area
2. Assessing how the proposed activities may influence these values (above); and
3. Providing recommendations as to how to avoid, remedy or mitigate identified cultural effects.

Project features include:

- 2-hectare, 3m surfing lagoon
- Eight single-storey buildings
    - Surf club
    - Surf academy
    - Surf Rentals (including first aid)
    - Change Building
    - Hospitality Building
    - Surf Retail (including kiosk)
    - Market & Community Building
    - Ticketing and Administration
- Farm to table restaurant including surrounding:
    - Market gardens
    - Agricultural productive land
- Accommodation
    - Single storey eco-cabins (c79)
    - Three storey Lodge (including lounges & meeting rooms)
- Recreational Open Space surrounded by native planting and access to walkways
- Revegetated stream corridor with native planting, walkways, and trails
- Solar Farm & Data Facility
- Carpark for clients and staff (426)
- Playground
- Future Greenway Connection
- Future east-west connection through the site connecting Dairy Flat Highway and Postman Road

The drivers of the Project are to be local, authentic and surf centric. The combination of activities is intended to provide a symbiotic ecosystem that responds to the local context and creates a uniquely New Zealand experience.

Project activities will require several statutory approvals under the Auckland Unitary Plan (Operative in Part) 2016 (the **AUP**). These activities relate to:

- E2 – Water take
- E3 – Lakes, rivers, streams, and wetlands
- E7 – Taking, using, damming and diversion of water and drilling
- E8 – Stormwater – Discharge and diversion
- E11 – Land disturbance - Regional
- E12 – Land disturbance - District
- E25 – Noise and vibration
- E26 – Infrastructure
- E27 - Transport
- E30 – Contaminated land
- E36 – Natural hazards and flooding
- H18 – Future Urban Zone

Consents will also be sought in accordance with requirements in the

- National Policy Statement for Freshwater Management 2020 (**NPS-FM**)
- Resource Management (National Environmental Standards for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011 (NESCS)
- Resource Management (National Environmental Standards for Freshwater) Regulations 2020 (**NES-FM**)

To evaluate the proposal Ngaati Whanaunga undertook a desktop review of oral histories; legislative and planning documents; supporting technical reports; historic and aerial photographs, and publicly available databases to identify and evaluate cultural values.

Ngaati Whanaunga cultural values relating to the proposed project site and environs are described in the Table (**overpage**). In summary the surrounding landscape is highly significant to Ngaati Whanaunga. However, **current cultural values at the immediate project sites range from Low/Very Low.**

Based on the Cultural Values Assessment of the Project Site and surrounding area, we concluded the following:

| | Assessment Criteria | Description of Assessment Criteria | Assessment of Cultural Values | Ngaati Whanaunga Cultural Heritage |
|---|---|---|---|---|
| (a) | **Mauri**: ko te mauri me te mana o te waahii, te taonga raanei, e ngaakaunuitia ana e te Maaori. | The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua. | **Low** | Natural and Physical resources providing mauri and mana relate to climate, topography, geology, freshwater, vegetation, and associated fauna (birds, and fish). These resources sustained our people, and we are intimately connected to them via whakapapa. Anthropogenic land change, forest clearance, and introductions of exotic species that out compete natives degrade mauri at the project site by eroding ecosystem resilience have degraded Mauri at the project site. Consequently, the mauri of the project site is considered Low. |
| (b) | **Waahi tapu**: ko teeraa waahi, taonga raanei he waahi tapu, araa, he tino whakahirahira ki ngaa tikanga, ki ngaa puri mahara, o ngaa wairua a te Mana Whenua | The place or resource is a wahi tapu of special, cultural, historic, metaphysical and/or spiritual importance to Mana Whenua | **Low** | No known wahi tapu are known to occur within the immediate project site. |
| (c) | **Koorero Tuuturu** ko teeraa waahi e ngaakaunuitia ana e te Mana Whenua ki roto i oona koorero tuuturu. | The place has special historical and cultural significance to Mana Whenua | **Low** | The area surrounding the project site is highly significant to Ngaati Whanaunga. Our people are intimately connected to the land and waters via whakapapa, and we are reminded of our strong linkages via waka traditions, mythology, and place names that indicate the richness of the area as a valuable source of food and resources with strong connections to Taamaki Makaurau; the Hauraki Gulf; nearby Whangaparaoa Peninsula, Shakespear Regional Park; Tiritiri Matangi, Riverhead, and Treaty Settlements including the 1841 Mahurangi Land Purchase. However, Koorero Tuuturu at the immediate project site are low. |

| | | | | |
|---|---|---|---|---|
| (d) | **Rawa Tuuturu** /customary resources: he waahi teeraa e kawea ai ngaa rawa tuuturu a te Mana Whenua. | The place provides important customary resources for Mana Whenua | **Low/Very Low** | Rawa tuuturu values relate to resource provisioning services (e.g., food, fibre, fuel, rongoaa, and ornamental qualities); cultural values (including spiritual, education, aesthetic values and those that contribute to sense of place; and regulating services (e.g., resources that perform valuable ecosystem functions such as erosion control, dispersal, pollination, and water purification). Anthropogenic land modification has eroded rawa tuuturu at the project site, so associated values are assessed as low. |
| (e) | **Hiahiatanga Tuuturu** he waahi teeraa e eke ai ngaa hiahia hinengaro tuuturu a te Mana Whenua. | The place or resource is a repository for Mana Whenua cultural practices and spiritual values | **Low/Very Low** | Species at the site are known to have special cultural significance that is often relaid via myths and legends, whakatauki, and waiata. These oral traditions help educate our people and enhance their understanding of our connections to the environment. Examples used to describe some of our oral traditions and whakatauki relate to tui, kingfisher, and grey warbler that are known to be relatively common throughout Taamaki Makaurau. |
| (f) | **Whakaaronui o te Wa** /contemporary esteem: he waahi rongonui teeraa ki ngaa Mana Whenua, araa, he whakaahuru, he whakawaihanga, me te tuku maatauranga. | The place has special amenity, architectural or educational significance to Mana Whenua | **Very Low** | None |

Key issues of concern for Ngaati Whanaunga are:

- Earthworks within the stream involving minor realignment and widening/reshaping
- Temporary stream crossing
- Earthworks including:
    - Dust generation and effects on surface waterbodies
    - Potential effects on archaeology
- Construction of buildings resulting in an increase in impervious surfaces
- Diversion and discharge of stormwater

We have thoroughly reviewed the associated technical assessments and are comfortable that these issues will be managed in accordance with Best Practice so potential effects on cultural values will be **Low/Minor**.

The applicant has proposed undertaking **extensive ecological restoration of the site**. The latter is anticipated to significantly enhance Mauri and Rawa Tuuturu (customary resources) by **transforming current cultural values from Low/Very Low to High**. Hence, Ngaati Whanaunga a **very supportive of this proposal**.

Ngaati Whanaunga considers there to be significant opportunities to enhance our connection with the area by incorporating the following elements into the **Design Statement**:

- Story telling
- Wayfinding
- Interpretative signage (including educational resources regarding the significance of fauna and flora, how they were used and associated myths and legends)
- Playground design
- Commentary on rongoa (medicinal uses) of plant species at the market gardens (for example)

To this end, we have provided a detailed commentary of the significance of plant species that have been proposed for restoration plantings (refer to **Section 7.6.1**).

Ngaati Whanaunga welcomes the opportunity to continue working with AW Holdings, and thanks them for the opportunity to be involved and tell our story. **Ngaati Whanaunga support this proposal.**

**Mihi**

*Ngaa puke Ki Hauraki*
*Ka tarehua*
*E Mihi ana ki te whenua*
*E tangi ana ki te tangata*
*Ko Moehau ki Tai, ko Te Aroha ki Uta*
*Ko Tiikapa te Moana, Ko Hauraki te Whenua*
*Ko Marutuuahu te Tangata*

*Tihei mauri ora*
*Ko te wehi ki te Atua o ngaa mano*
*Tuauriuri, whaaioio*
*Kii ana te rangi me te whenua I te nui o toona korooria*
*Ngaa mihi ki a Ranginui e tuu iho nei raaua ko Papatuanuku e takoto nei!*
*Kia tuu mai anoo nga aahuatanga o te taiao*

*He tiimatanga koorero teenei I a maatou moo ngaa tikanga o Ngaati Whanaunga moo Tiikapa Moana*
*Ko te wawata, te tuumanako, kia marama ake ai taatou, Ngai Maaori I ngaa tikanga, I ngaa kaupapa, me ngaa koorero a ngaa maatua tuupuna, kia kaha ake ai taatou ki te tiaki, te poipoi, te manaaki hoki I te taiao e noho nei taatou.*

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## Acknowledgements


Several people assisted with the gathering of information and preparation of this report. We particularly want to acknowledge our rangitira Toko Renata Te Taniwha (now deceased) for sharing his knowledge.

| Name | Organisation | Role |
|---|---|---|
| | Barker & Associates | Senior Planner |
| | Ngaati Whanaunga Incorporated Society | Environmental Manager |
| | Ngaati Whanaunga Incorporated Society | General Manager |

# 2 Background

## 2.1 Purpose

AW Holdings 2021 Limited (**AW Holdings**) has commissioned Ngaati Whanaunga Incorporated Society (**Ngaati Whanaunga**) to undertake a Cultural Impact Assessment (**CIA**) for the proposed 114ha development of an integrated surf park development comprising a surf park and infrastructure at 1350 Dairy Flat Highway, Dairy Flat, Auckland 0792 (**the Project**) under the COVID-19 Recovery (Fast Track Consenting Act 2020).

## 2.2 Whakapapa

Ngaati Whanaunga is an independent iwi that is made up of several distinct hapuu and whaanau. Whanaunga father was Marutuuahu. Marutuuahu is the name of Whakaminenga (a confederation) of tribes of Pare Hauraki. It comprises iwi who are descended from Marutuuahu marriages to two sisters from Ngaati Pou (te uri o Poutukeka) of the Wharekawa and Taamaki. Their names were Paremoehau and Hineurunga, both daughters of Ruahiore. The tribes who constitute this Whakaminenga, have taken the names of the children from the marriages described above.

From the first marriages came Tamatepoo, Tamateraa and Whanaunga (Ngaati Whanaunga); from the second marriage came Te Ngako and Taurakapakapa. These tuupuna are the progenitors of the tribes that make up the many hapuu of the Marutuuahu of Pare Hauraki.
Tamatepoo consists of (among others): Ngaati Rong-u, Ngaati Pakira, and Te Uringahau; Ngaati Tamateraa (of Tamateraa); Ngaati Whanaunga (of Whanaunga); Ngaati Maru (of Ngako and Taurakapakapa); and Ngaati Paaoa (of Tamateraa's granddaughter Tukutuku and her husband Paaoa of Waikato); and (all the aforementioned) hapuu. A detailed account of Ngaati Whanaunga historical relationships with hapuu of neighbouring iwi is described in the Ngaati Whanaunga Mandate Strategy (2011).

Ngaati Whanaunga trace their descent to the Tainui waka and Te Arawa waka. In Maori tradition, Tainui was one of the great ocean-going canoes in which Polynesians migrated to New Zealand approximately 800 years ago. Similarly, Te Arawa is known as one of the great ocean-going voyaging canoes in Maori traditions that was used in the migrations that also settled New Zealand.

## 2.3 Rohe (Area of Interest)

The breadth and width of our tribal rohe (refer to **Appendix 1**) is captured in the tribal saying "*Mai Matakana ki Matakana*" – it extends along the east coast from the sunken reefs of Ngaa Kuri-a-Wharei near Matakana Island in the south; up through parts of the Tamaki isthmus, Takapuna, Whangaparaoa, and Mahurangi to the Matakana River estuary in the north. The western boundary extends to Mount Te Aroha, along the ranges of Te Hapu-a-Kohe and the Hunua Ranges to Moumoukai and Papakura.

The seaward boundary of our rohe includes parts of Aotea (Great Barrier Island) to its origin of Ngaa Kuri-a-Wharei ki Te Arai o Tahuhuniarangi including the inner gulf islands of Tikapa Moana (Firth of Thames) and offshore islands along the eastern coastline of Te Tai Tamawahine excluding Tuhua Island (refer to Turoa 1997). We consider our rohe as a land and maritime empire. We nurture its resources so it (in turn) can nurture us.

## 2.4 Ngaati Whanaunga Incorporated Society

On 29 June 2011, the Crown recognised the mandate of the Ngaati Whanaunga Incorporated Society and the mandated negotiators to negotiate a comprehensive settlement of the historical te Tiriti o Waitangi (the Treaty of Waitangi) claims of Ngaati Whanaunga with the Crown.

On 25 August 2017, Ngaati Whanaunga and the Crown initialled a Deed of Settlement (**the Deed**). The Deed is subject to ratification by the members of Ngaati Whanaunga and conditional on the enactment of the settlement legislation. Subject to ratification by the members of Ngaati Whanaunga, the Ngaati Whanaunga Ruunanga Trust will manage the settlement assets on settlement. In addition, Ngaati Whanaunga is a member of Ngaa Whenua o Taamaki Makaurau (the **Taamaki Collective**); Pare Hauraki Collective and the Marutuuahu Collective.

## 2.5 Strategic Direction

Ngaati Whanaunga over-arching mission is "*to enhance the wellbeing of our people both now and in the future by ensuring the sustainable management of our resources*."

This is encapsulated in our vision "*Ngaati Whanaunga – Healthy and Prosperous People, Whaanau & Hapuu, Business and Environment*."

Our core objectives seek to ensure the long-term wellbeing of our land, freshwater, coastal and marine areas, biodiversity, air, culture, and heritage such as historic structures, archaeological sites, places of significance that may include nature features such as trees, springs, rivers, or mountains which were associated with historical or cultural activities or events. These areas help connect our people to the land and maintain our strong sense of belonging within the Auckland, Waikato, and Bay of Plenty Regions (i.e., the extent of our rohe).

## 2.6 Approach

Ngaati Whanaunga recognise the interconnectedness between all living and non-living elements, their dependence on each other and the linkages between the life supporting capacity of healthy ecosystems and people's wellbeing.

These linkages are explained in the story of Ngaati Whanaunga creation from Te Kore (the nothingness) through to Te Po (the night), to Te Ao Marama (the world of light). The latter explains how the landscape, people, plants, and animals came into being as children of Ranginui (our sky father) and Papatuanuku (our earth mother). Mauri is the essence by which we are all connected. It is the bond Ngaati Whanaunga share with the living, the non-living, past, current, and future generations to come. Any degradation of this life force affects the wellbeing of the environment, and by association Ngaati Whanaunga wellbeing as a people. For Ngaati Whanaunga, the inextricable kinship between people and the natural world creates an obligation to nurture the environment, so it (in turn) can nurture us. This relationship is expressed as kaitiakitanga – the cultural practice of guardianship and environment grounded in Maatauranga Maaori.

Our motivation for working with you via the resource management process is to help integrate Maatauranga Maaori and tikanga to help enhance the sustainable management of resources for Ngaati Whanaunga and Auckland as a whole.

# 3 Introduction and Project Overview

## 3.1 The Applicant

AW Holdings has been operating for 15 months. Significant beneficial owners have been identified as and owning 10.1% and 9.9% respectively. The four active directors have been involved with thirty-nine other companies which are no longer registered.

## 3.2 Summary of Proposed Work

The Auckland Surf Park is a sustainable development centred on the creation of a world class surf lagoon that will be designed to deliver exceptional surfing and leisure experiences, that generates meaningful social, environmental, and economic value.

Project features include:

- 2-hectare, 3m surfing lagoon
- Eight single-storey buildings
    - Surf club
    - Surf academy
    - Surf Rentals (including first aid)
    - Change Building
    - Hospitality Building
    - Surf Retail (including kiosk)
    - Market & Community Building
    - Ticketing and Administration
- Farm to table restaurant including surrounding:
    - Market gardens
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- Solar Farm & Data Facility
- Carpark for clients and staff (426)
- Playground
- Future Greenway Connection
- Future east-west connection through the site connecting Dairy Flat Highway and Postman Road

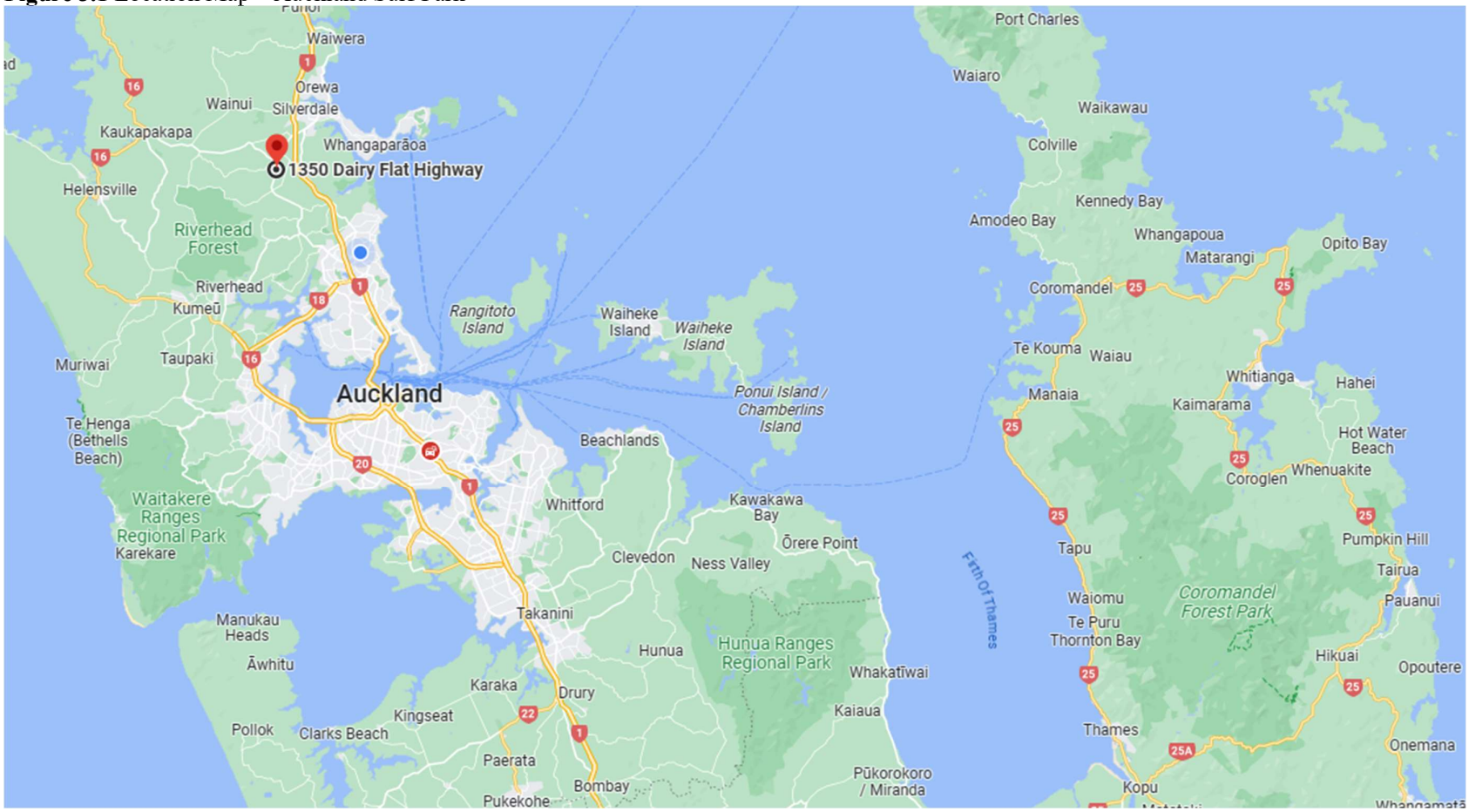
The drivers of the Project are to be local, authentic and surf centric. The combination of activities is intended to provide a symbiotic ecosystem that responds to the local context and creates a uniquely New Zealand experience.

### 3.3 Project Activities

The proposal involves several activities that will require consent including:

- E3 – Lakes, rivers, streams, and wetlands
- E7 – Taking, using, damming and diversion of water and drilling
- E8 – Stormwater – Discharge and diversion
- E11 – Land disturbance - Regional
- E12 – Land disturbance - District
- E25 – Noise and vibration
- E26 - Infrastructure
- E27 – Transport
- H18 – Future Urban Zone

**Figure 3.1** Location Map – Auckland Surf Park




Source: Google Maps (2023)

**Figure 3.2** Artists Rendition – Auckland Surf Park

Source Studio Pacific, 11 November 2022

## 3.4 Reason for Consent

Aspects of the work require resource consent under the Resource Management Act 1991 (**the RMA**). AW Holdings will be applying for resource consents to undertake works. **Table 3.1** provides an overview of the statutory requirements required in accordance with requirements described in the Auckland Unitary Plan (Operative in Part) 2016.

**Table 3.1** Reason for Resource Consent

| **Resource Management (National Environmental Standards for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011 (NESCS)** | | |
|---|---|---|
| | | |
| | | |
| **Auckland Unitary Plan – Operative in Part 2016** | | |
| **Standard** | **E2 – Water quantity, allocation, and use** | |
| | Available core allocation for catchments not specifically listed in the plan is defined as 30% of its Mean Annual Flow (MALF), and the minimum flow is equivalent to 85% of its MALF | Restricted Discretionary |
| | Take from a river or stream during flood conditions referred to as a high take | Restricted Discretionary |
| **Standard** | **E3 – Lakes, rivers, streams, and wetlands** | |
| A19 | Diversion of a river or stream to a new course and associated disturbance and sediment discharge | Discretionary Activity |
| **Standard** | **E7 – Taking, using, damming and diversion of water and drilling** | |
| A20 | Dewatering or groundwater level control associated with a groundwater diversion authorised as a restricted discretionary activity under the Unitary Plan, not meeting permitted activity standards or is not otherwise listed | Restricted Discretionary Activity |
| A28 | The diversion of groundwater caused by any excavation, (including trench) or tunnel that does not meet the permitted activity standards or not otherwise listed | Restricted Discretionary Activity |
| **Standard** | **E8 – Stormwater – Discharge and diversion** | |
| A11 | Diversion and discharge of stormwater runoff from an existing or a new stormwater network | Discretionary Activity |
| **Standard** | **E11 – Land disturbance - Regional** | |
| A5 | Greater than 50,000m2 where land has a slope less than 10 degrees outside the Sediment Control Protection Area | Restricted discretionary |
| **Standard** | **E12 – Land disturbance - District** | |
| A6 | Land disturbance greater than 2,500m$^2$ | Restricted Discretionary Activity |
| A10 | Land disturbance greater than 2,500m$^3$ in volume | Restricted Discretionary Activity |
| **Standard** | **E25 – Noise and vibration** | |
| A2 | Activities that do not comply with a permitted activity standard | Restricted Discretionary Activity |
| **Standard** | **E26 - Infrastructure** | |
| A55 | Stormwater detention/retention ponds/wetlands | Controlled Activity |
| A63 | Other electricity generating facilities | Discretionary Activity |
| **Standard** | **E27 - Transport** | |
| A3 | The proposal exceeds the 100- dwelling threshold for residential development. | Restricted Discretionary Activity |

| | | |
|---|---|---|
| A5 | Construction or use of a vehicle crossing where a Vehicle Access Restriction applies under Standards E27.6.4.1(2) or E27.6.4.1(3) | Restricted Discretionary Activity |
| **Standard** | **H18 – Future Urban Zone** | |
| A2 | New buildings, building additions and accessory building | Discretionary Activity |
| A36 | Visitor accommodation | Discretionary Activity |
| A38 | Restaurants and cafes not otherwise provided for | Discretionary Activity |
| A45 | Rural tourist and visitor activities | Discretionary Activity |
| A56 | Clubrooms | Discretionary Activity |

Overall, the proposal has a **Discretionary Activity** status.

The application is also subject to higher-order planning documents including:

- National Policy Statement for Freshwater Management 2020
- Resource Management (National Environmental Standards for Freshwater) Regulations 2020 (**NES-FM**)
- Resource Management (National Environmental Standards for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011 (**NES-CS**)

## 3.5 Report Purpose

The purpose of this Cultural Impact Assessment (**CIA**) is to ensure the principles, significant values, and issues of Ngaati Whanaunga are articulated, acknowledged, and understood as part of the MLD Fast Track Application and (subsequent statutory approvals). This report forms part of a wider suite of technical reports informing the overall assessment of environmental effects and contributes to the wider decision-making process.

The specific purpose of this report is to:

- Provide a description of the history, cultural values, interests, and associations of Ngaati Whanaunga in the Project area
- Assess how the proposed activities may influence these values (above); and
- Provide recommendations as to how to avoid, remedy or mitigate identified cultural effects.

## 3.6 Report Structure

This report is organised into 12 Sections as described in **Table 3.2** below.

**Table 3.2** Report Structure

| Section | Section Title | Section Description |
|---|---|---|
| 1 | Executive Summary | The Executive Summary provides a succinct summary of key aspects of this Cultural Impact Assessment |
| 2 | Background | About Ngaati Whanaunga including a description of our whakapapa; rohe; representative organisation; strategic direction and approach to environmental management |
| 3 | Introduction & Project Overview | A description of the Ngaati Whanaunga understanding of OceanaGold and OceanaGold Waihi. The section provides a quick summary of proposed works; a high-level overview of resource consents and other approvals required; a description of the purpose of the Cultural Impact Assessment and report structure (this **Table 3.2**). |
| 4 | Description of Proposed Works | This section provides a description of the location of the Project, the characteristics of construction and the operational phases of the Project; as well as a description as to how construction will be managed |
| 5 | Methodologies | Methods employed to undertake the Cultural Impact Assessment |
| 6 | Statutory Context | Provides an overview of relevant statutory documents relevant to the proposal |
| 7 | Existing Environment | A description of current cultural values and the likely evolution thereof without the implementation of the Project. This section sets the stage for the subsequent evaluation of the Cultural Impact Assessment |
| 8 | Assessment of Cultural Effects | A description of the cultural factors impacted by the Project including management strategies being proposed to avoid, prevent, or reduce and offset adverse effects. Monitoring measures proposed are included in instances where significant adverse effects have been identified during construction and/or operational phases of the project |
| 9 | Recommendations | Suggested management strategies developed by Ngaati Whanaunga to help enhance cultural outcomes of the project |
| 10 | Summary & Conclusions | Summary of key findings and concluding remarks |
| 11 | References | |
| 12 | Appendices | |

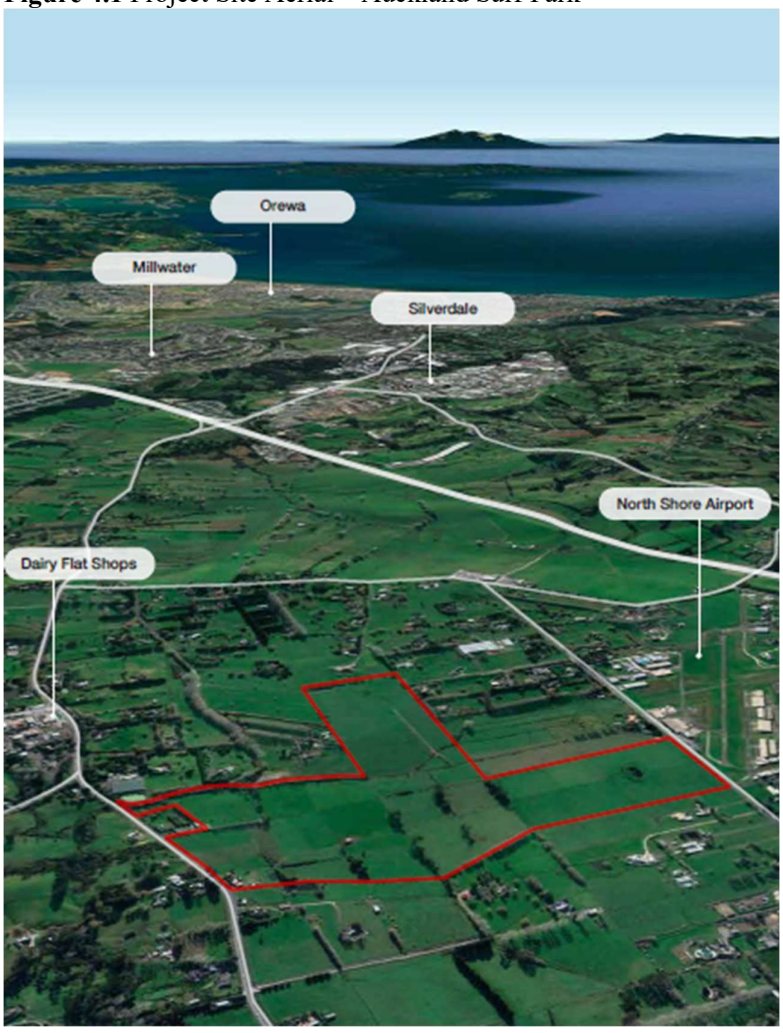
# 4 Description of Proposed Works

## 4.1 Site Location

The project site (114ha) is located at 1350 Dairy Flat Highway, Dairy Flat 0792. Land is predominantly rural with patches of remnant vegetation. The site is located to the east of the Riverhead Forest, and west of the Whangaparaoa Peninsula, 36km north of the Auckland Central Business District (**CBD**); 78km west of Manaia, Coromandel. Okura Estuary Scenic Reserve lies to the east, as does Shakespear Regional Park on the Whangaparaoa Peninsula, and neighbouring Tiritiri Matangi Island (3.6km off the coast). It lies within the boundary of the **Rodney Local Board**; and is situated within the **Rodney Ecological District**.

Dairy Flat is located 8km south of Orewa, 28km from Central Auckland. Until the early 1990's the area was predominantly dairy farms. However, with the extension of the northern motorway, these have been subdivided into lifestyle blocks used for grazing sheep, horses, beef cattle or deer. The North Shore Aerodrome is owned and operated by the North Shore Aero Club that lies to the east of the project site. In addition to the Aero Club and private aircraft, the field is used by Barrier Air to run a scheduled air service in passenger aircraft to Great Barrier Island 75km off the coast.

**Figure 4.1** Project Site Aerial – Auckland Surf Park




Source Pacific Studio, 11 November 222

### *4.1.1 Site Features*

The Dairy Flat Highway runs along the western boundary of the site, and Postman Road runs along the eastern boundary. The site is predominantly grassed with a farmhouse situated at the southwestern corner of the property along with farm structures, and pond. A farm track runs along the centre of the site. A second pond is located on the eastern side of the property.

Vegetation is sparse with trees along the boundaries of fields. The project site is predominantly flat with the site rising 5m in elevation towards the eastern portion of the site. An open watercourse is in the centre of the site that flows from north to south. In addition, there are several overland flow paths and two areas that are identified as Flood Prone Areas.

### *4.1.2 Legal Description*

The legal description of the project site is described in **Table 4.1** below.

**Table 4.1** Property Details

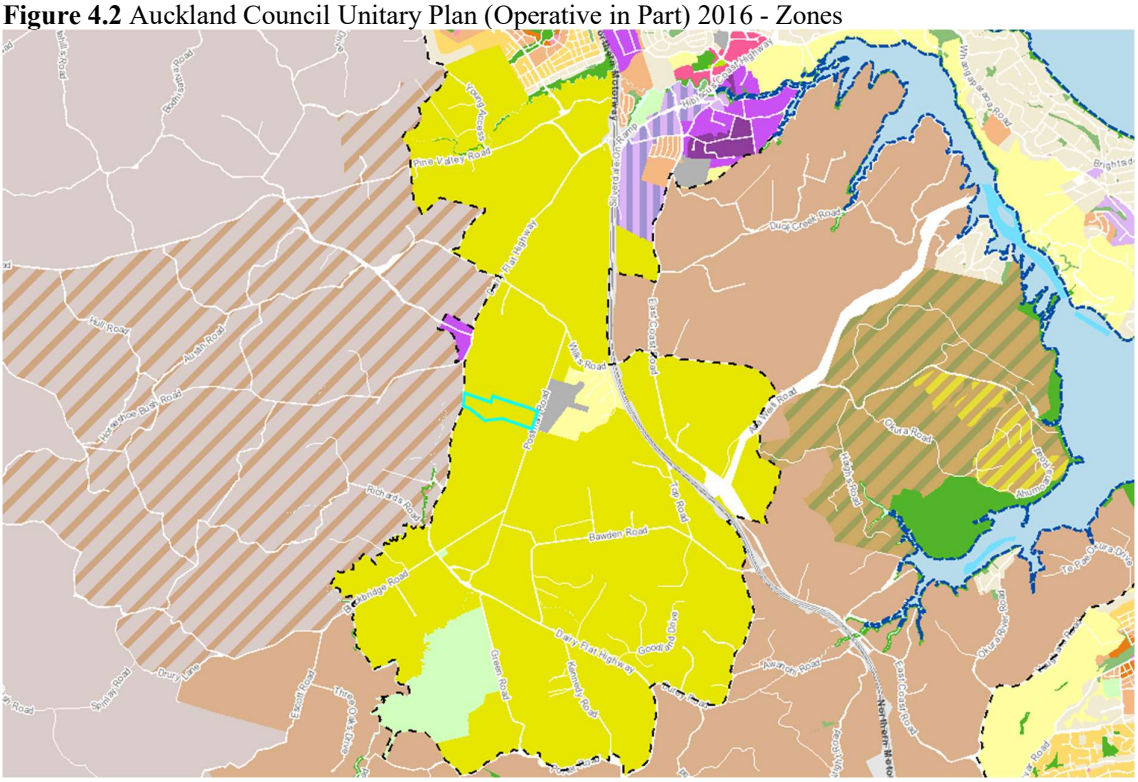
| **Address** | **Legal Description** | **Record of Title** | **Area (ha)** |
|---|---|---|---|
| 1350 Dairy Flat Highway, Dairy Flat, Auckland | Pt Allt 189 PARO Pukeatua | NA579/33 | 22.5085 |
| Pt Allot 189 SO 1118, Dairy Flat Highway, Dairy Flat 0792 | Pt Allot 189 Psh of Pukeatua SO 118A, Pt Allot S264 Psh of Pukeatua SO 1118A | NA975/245 | |
| Lot 15 DP65979, Dairy Flat Highway, Dairy Flat 0792 | Lot 15 DP 65979 | NA22B/159 | 12.2164 |

## 4.2 Policy Overlays and Protections

### *4.2.1 Site Zoning*

The site is zoned Future Urban Zone. The Future Urban Zone is applied to greenfield land that has been identified as suitable for urbanisation. It is a transitional zone. Land may be used for a range of general rural activities but cannot be used for urban activities until the site is rezoned for urban purposes.

**Figure 4.2** Auckland Council Unitary Plan (Operative in Part) 2016 - Zones




**Source**: Auckland Council Geomaps 2022. Future Urban Zone – Lime Green; Mixed Rural Zone – Brown Stripes/brown background; Rural Countryside Living Zone – brown; Rural – Rural Conservation Zone (green stripes/brown background); Open Space – Conservation Zone – Green; Business – General Business Zone – Purple stripes; Business – Heavy Industry Zone – Dark purple; Business – Light Industry Zone – Light purple.

### *4.2.2 Overlays*

The Project Site is subject to several infrastructure overlays, including:

- D23 Airport Approach Surface Overlay – North Shore Airport
- D24 Aircraft Noise Overlay – North Shore Airport – air noise boundary (65dBA)
- D24 Aircraft Noise Overlay – North Shore Airport – Outer control boundary (55dBA)

### *4.2.3 Controls*

The Project Site is subject to the following Unitary Plan Controls:

- Controls: Macroinvertebrate Community Index – Rural

### *4.2.4 Designations*

There are no designations relevant to the Project Site.

### *4.2.5 Infrastructure*

There are no public wastewater, water, or stormwater connections on site.

### *4.2.6 Neighbours*

There is a single existing unoccupied dwelling on the southwestern corner of the site with farm sheds and ancillary infrastructure. Properties within 200m of the site are shown in **Table 4.2**.

**Table 4.2** Properties within 200m of the Project Site

| **Address** | **Owners** |
|---|---|
| 231 Postman Road, Dairy Flat | Private Resident |
| 273 Postman Road, Dairy Flat | Private Resident |
| 1349 Dairy Flat Highway | Private Resident |
| 1355 Dairy Flat Highway | Private Resident |

### *4.2.7 Access*

Primary entry and access to the site will be from the Dairy Flat Highway. There are currently existing vehicle crossings on the Dairy Flat Highway and Postman Road.

### *4.2.8 Surrounding Land Uses*

The Project Site is situated within the Northern Growth Corridor. The latter comprises the large future urban areas of Warkworth, Wainui, and Silverdale – Dairy Flat as well as the future urban land in the existing urban area of Hibiscus Coast. It also includes the rural settlement areas of Wellsford, Algies Bay, Hatfields Beach, and Albany Village which comprise 4,992ha. The areas are characterised by predominantly rural activities with some countryside living around the Dairy Flat area.

Land to the west of the site is zoned Mixed Rural Zone; East is Rural Countryside Living Zone; Rural – Conservation Zone; and Open Space – Conservation Zone. Land to the south is zoned Future Urban Zone; north of the site is zoned Heavy and Light Industry Zones. There are several businesses and residences within 500m of the site boundaries. These include:

- 1318 Dairy Flat Highway, Dairy Flat 0794
- 1320 Dairy Flat Highway, Dairy Flat 0794
- 1321 Dairy Flat Highway, Dairy Flat 0794
- 1326 Dairy Flat Highway, Dairy Flat 0794
- 1327 Dairy Flat Highway, Dairy Flat 0794
- 1338 Dairy Flat Highway, Dairy Flat 0794

- 1349 Dairy Flat Highway, Dairy Flat 0794
- 1351 Dairy Flat Highway, Dairy Flat 0794
- 1355 Dairy Flat Highway, Dairy Flat 0794
- 1361 Dairy Flat Highway, Dairy Flat 0794
- 1368 Dairy Flat Highway, Dairy Flat 0794
- 1373 Dairy Flat Highway, Dairy Flat 0794
- 1397 Dairy Flat Highway, Dairy Flat 0794
- 1412 Dairy Flat Highway, Dairy Flat 0794
- 1414 Dairy Flat Highway, Dairy Flat 0794
- 1416 Dairy Flat Highway, Dairy Flat 0794
- 1424 Dairy Flat Highway, Dairy Flat 0794
- 1428 Dairy Flat Highway, Dairy Flat 0794
- 1432 Dairy Flat Highway, Dairy Flat 0794
- 1436 Dairy Flat Highway, Dairy Flat 0794
- 203 Postman Road, Dairy Flat 0794
- 204 Postman Road, Dairy Flat 0794
- 231 Postman Road, Dairy Flat 0794
- 234 Postman Road, Dairy Flat 0794
- 238 Postman Road, Dairy Flat 0794
- 244 Postman Road, Dairy Flat 0794
- 270 Postman Road, Dairy Flat 0794
- 273 Postman Road, Dairy Flat 0794
- 275 Postman Road, Dairy Flat 0794
- 276 Postman Road, Dairy Flat 0794
- 284 Postman Road, Dairy Flat 0794
- 293 Postman Road, Dairy Flat 0794
- 295 Postman Road, Dairy Flat 0794
- 301 Postman Road, Dairy Flat 0794
- 311 Postman Road, Dairy Flat 0794
- 313 Postman Road, Dairy Flat 0794
- 315 Postman Road, Dairy Flat 0794
- 323 Postman Road, Dairy Flat 0794
- 325 Postman Road, Dairy Flat 0794
- 327 Postman Road, Dairy Flat 0794
- 98A Wilks Road, Albany, Auckland 079
- 57 Lascelles Drive, Dairy Flat 0794
- 65 Lascelles Drive, Dairy Flat 0794
- 89 Lascelles Drive, Dairy Flat 0794
- 105 Lascelles Drive, Dairy Flat 0794

#### *4.2.9 Buildings*

The proposed project site comprises a farm dwelling and ancillary structures including sheds. The nearest dwellings are located c.20m from the boundaries of the site.

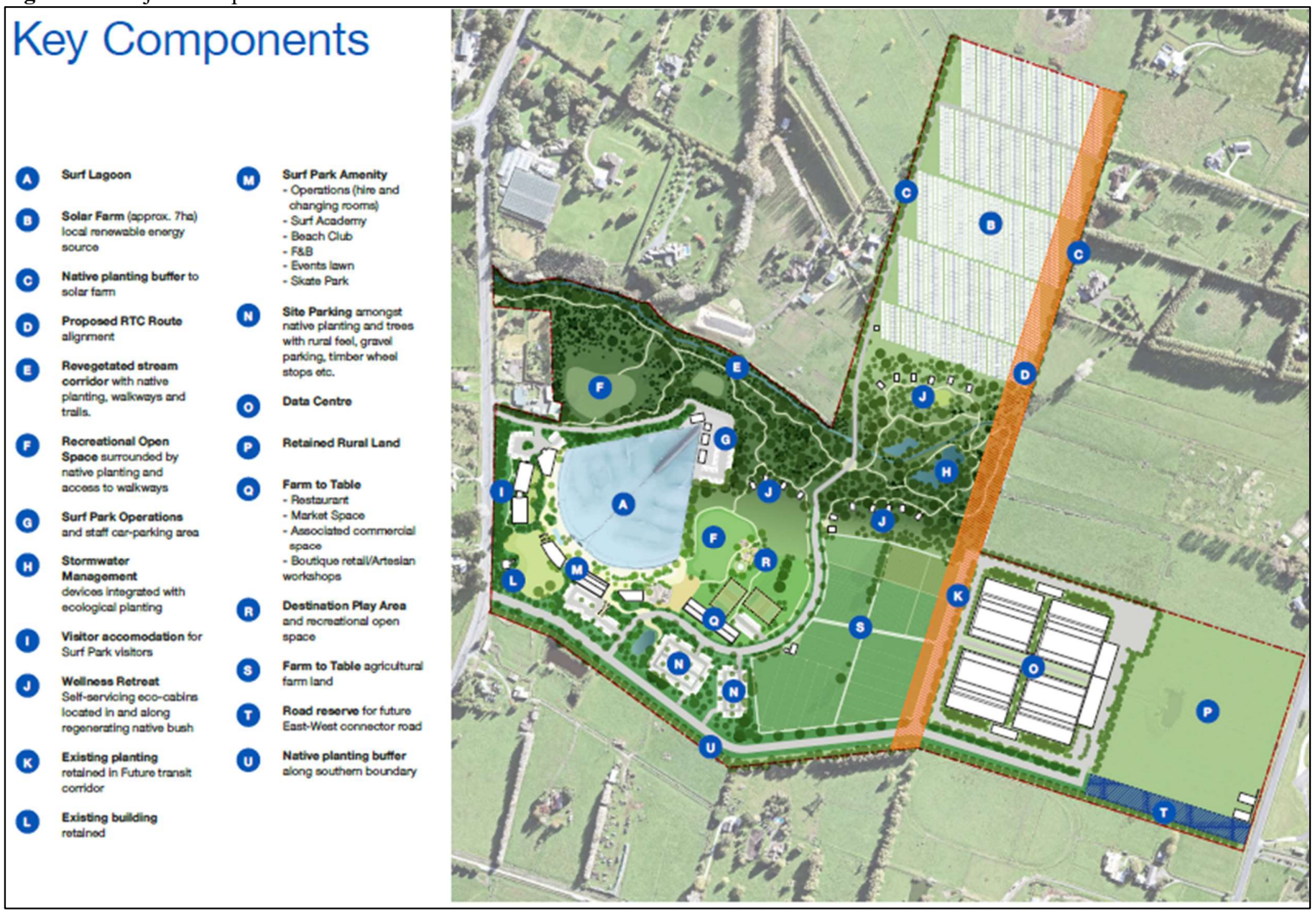
## 4.3 Proposal

AW Holdings are proposing to create an Auckland Surf Park Communities that is a sustainable development centred on the creation of a world class surf lagoon that will deliver exceptional surfing and leisure experiences and generate meaningful social, environmental, and economic value. Key Themes seek to incorporate (in summary):

- Sustainability
    - Solar farm – generating renewable energy
    - Surf lagoon – surf lagoon (powered by solar energy) maintains the water at a comfortable temperature throughout the year
    - Data centre – solar power also powers the data storage facility
- Kaitiakitanga including:
    - Guardianship and protection of the environment
    - Environmental sustainability – people and the environment
    - Ecological restoration
        - Regenerative native planting
        - Stream restoration
        - Stormwater ponds and wetlands
- Mental wellbeing
    - Creating a holistic environment that enhances mental wellbeing
    - Sense of being at peace with the environment
    - Adhering to the six pillars
        - Connect
        - Do – keeping brain active and staying creative
        - Chill – unwind and appreciate the surrounding environment
        - Move – being physically active
        - Celebrate – recognising and building upon strengths
        - Enjoy – ensuring people have things to look forward to
- Physical wellbeing
    - Increasing physical activity
    - Educating about the importance of nutrition
        - Surfing for everyone – all ability levels
        - Walking and cycling trails & active recreation
        - Health and nutrition
- Tourism
    - Adding significant social and economic benefit to New Zealand
        - Wavegarden surf lagoon
        - Events, festivals, and marketplace
        - Boutique accommodation
- A home for the surf community
    - Doing things, you love outside work and home
        - Local community
        - Global surfing community
        - Lifesaving New Zealand
        - Surfing New Zealand
        - High Performance Academy
        - Paralympics New Zealand
        - Water safety New Zealand
        - New Zealand surfing community

Project components are described in **Figure 4.3** overpage.

**Figure 4.3** Project Components – Auckland Surf Park




Source Studio Pacific, 11 November 2022

# 5 Methodologies

During the initial scoping phase of this project, we undertook a desktop literature review, database searches, and visual site assessments. These identified constraints and potential opportunities within the Project Area.

## 5.1 Desktop Literature Review

Assessment of the site was undertaken via historical accounts (i.e., oral history) and a literature review to summarise existing information available about the site. These included:

### *5.1.1 Oral History*

- (now deceased)
- 
- (now deceased)

### *5.1.2 Legislation*

- COVID-19 Recovery (Fast Track Consenting) Act 2020
- Heritage New Zealand Pouhere Taonga Act 2014
- Local Government Act 2002
- Protected Objects Act 1975
- Resource Management Act 1991
- Te Tiriti o Waitangi 1840

### *5.1.3 National Environmental Standards*

- Resource Management (National Environmental Standards for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011 (NESCS)
- Resource Management (National Environmental Standards for Freshwater) Regulations 2020 (**NES-FM**)

### *5.1.4 National Policy Statements*

- National Policy Statement for Freshwater Management 2020 (**NPS-FM**)

### *5.1.5 Auckland Council Planning Documents*

- Auckland Plan
- Auckland Unitary Plan (Operative in Part) 2016
- Rodney Local Board Plan 2020

### *5.1.6 Treaty Settlement Documents*

- Marutuahu Treaty Settlement

### *5.1.7 Ngaati Whanaunga Iwi Management Plans*

- Strategic Management Plan
- Environmental Management Plan
- Healthy and Prosperous Business Plan (*In Progress*)
- Healthy and Prosperous Whanau and Hapuu Plan (*In Progress*)
- Healthy and Prosperous People Plan (*In Progress*)
- Stakeholder Engagement and Communication Plan (*In Progress*)

### *5.1.8 Supporting Technical Reports*

**Table 5.1** Technical Reports

| No. | Report Title |
|---|---|
| (a) | Surf Park Fast-Track Project prepared for Ngaati Whanaunga, prepared by Barker & Associates Limited, 10 October 2022 |
| (b) | Auckland Surf Park Community Masterplan, Masterplan Resource Consent Pack, prepared for AW Holdings 2021 Limited, prepared by Studio Pacific Architecture, November 2022 |
| (c) | Auckland Surf Park, prepared for AW Holdings 2021 Limited, prepared by Warren and Mahoney, 21 April 2023 |
| (d) | Dairy Flat Surf Park and Data Centre, prepared for AW Holdings 2021 Limited, prepared by Te Kawerau Iwi Tiaki Trust, 4 April 2023 |
| (e) | Surf Park Auckland Archaeological Assessment, prepared for AW Holdings 2021 Limited, prepared by CFG Heritage, 22 May 2023 |
| (f) | Surf Park Auckland Preliminary and Detailed Site Investigation (Ground Contamination) Assessment, prepared for AW Holdings 2021 Limited, prepared by Williamson Water and Land Advisory, 17 May 2023 |
| (g) | Auckland Surf Park Community Ecological Impact Assessment, prepared for AW Holdings 2021 Limited, prepared by Viridis Environmental Consultants, June 2023 |
| (h) | Auckland Surf Park Community, Geotechnical Factual Report, prepared for AW Holdings 2021 Limited, prepared by Initia Geotechnical Specialists, June 2023 |
| (i) | Auckland Surf Park Community, Geotechnical Interpretative Report, prepared for AW Holdings 2021 Limited, prepared by Initia Geotechnical Specialists, June 2023 |
| (j) | Surf Park Auckland, Lighting Plan, prepared for AW Holdings 2021 Limited, prepared by Norwich Group, 14 June 2023 |
| (k) | Dairy Flat Surf Park and Data Centre – Cultural Advice, prepared for AW Holdings 2021 Limited, prepared by Te Kawerau a Maki, 4 April 2023 |
| (l) | Surf Park Development in Dairy Flat Integrated Transport Assessment, prepared for AW Holdings 2021 Limited, prepared by Flow Transportation Specialists, 26 June 2023 |
| (m) | Surf Park Auckland Resource Consent Architectural Drawings, prepared for AW Holdings 2021 Limited, prepared by Warren and Mahoney, 9 August 2023 |
| (n) | Surf Park Auckland Resource Consent Design Statement, prepared for AW Holdings 2021 Limited, prepared by Warren and Mahoney, 9 August 2023 |
| (o) | Surf Park Auckland Resource Consent Landscape Drawings, prepared for AW Holdings 2021 Limited, prepared by Warren and Mahoney, 9 August 2023 |
| (p) | Auckland Surf Park Community, Earthworks Report prepared for AW Holdings 2021 Limited, prepared by McKenzie & Co, May 2023 |
| (q) | Auckland Surf Park Community, Water Supply, Wastewater and Utilities Report, prepared for AW Holdings 2021 Limited, prepared by McKenzie & Co, May 2023 |
| (r) | Auckland Surf Park Community, Transportation Report prepared for AW Holdings 2021 Limited, prepared by McKenzie & Co, May 2023 |
| (s) | Auckland Surf Park Community, Stormwater Management Plan prepared for AW Holdings 2021 Limited, prepared by McKenzie & Co, May 2023 |
| (t) | Auckland Surf Park Community, Flood Assessment Report prepared for AW Holdings 2021 Limited, prepared by McKenzie & Co, May 2023 |
| (u) | Auckland Surf Park Community, Resource Consent Issue prepared for AW Holdings 2021 Limited, prepared by McKenzie & Co, May 2023 |
| | Auckland Surf Park Community, Dairy Flat Data Centre Resource Consent prepared for AW Holdings 2021 Limited, prepared by Marshall Day Acoustics, 29 May 2023 |
| (w) | Auckland Surf Park Community, Acoustic Assessment of Environmental Effects prepared for AW Holdings 2021 Limited, prepared by NDY A Tetra Tech Company, 22 June 2023 |
| (x) | Auckland Surf Park Community, Surface Water Take Hydrology Study prepared for AW Holdings 2021 Limited, prepared by Williamson Water & Land Advisory, 11 July 2023 |

### *5.1.9 Publicly Available Databases*

- Aerial photos
- Alexander Turnbull Tiaki online collection
- Auckland Council Cultural Heritage Inventory (**CHI**)
- Auckland Council GeoMaps GIS viewer
- Department of Conservation (**DoC**)
- Heritage New Zealand Heritage List / Rarangi Korero of historic places, historic areas and wahi tapu areas
- Heritage New Zealand online reports database
- LINZ database of historic maps and survey plans via Quickmaps
- Ministry for the Environment (**MfE**)
- New Zealand Archaeological Associations Site Recording Scheme
- New Zealand Historic Places Trust (**NZHPT**)

## 5.2 Assessment Methods

The framework used for this CIA is based on assessment criteria described in the Auckland RPS B6.5 Protection of Mana Whenua cultural heritage, Policy B6.5.2 (2)(a) to (f); augmented with an Explanation of Terms sourced from the Waikato RPS, Section 10A Table 10-2 Maaori culture and traditions assessment criteria; and Auckland RPS B5.2.2 Policies: Identification and evaluation of historic heritage places (1) (a) to (h) as they relate to Ngaati Whanaunga historic places, historic areas, and waahi tapu (refer to **Table 5.2** and **Table 5.3** (respectively).

### *5.2.1 Assessment Criteria for the Protection of Mana Whenua Heritage*

**Table 5.2** Assessment Criteria for the Protection of Mana Whenua Cultural Heritage

| | | |
|---|---|---|
| (a) | **Mauri**: ko te mauri me te mana o te waahii, te taonga raanei, e ngaakaunuitia ana e te Maaori. | The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua. |
| (b) | **Waahi tapu**: ko teeraa waahi, taonga raanei he waahi tapu, araa, he tino whakahirahira ki ngaa tikanga, ki ngaa puri mahara, o ngaa wairua a te Mana Whenua | The place or resource is a wahi tapu of special, cultural, historic, metaphysical and/or spiritual importance to Mana Whenua |
| (c) | **Koorero Tuuturu** ko teeraa waahi e ngaakaunuitia ana e te Mana Whenua ki roto i oona koorero tuuturu. | The place has special historical and cultural significance to Mana Whenua |
| (d) | **Rawa Tuuturu** /customary resources: he waahi teeraa e kawea ai ngaa rawa tuuturu a te Mana Whenua. | The place provides important customary resources for Mana Whenua |
| (e) | **Hiahiatanga Tuuturu** he waahi teeraa e eke ai ngaa hiahia hinengaro tuuturu a te Mana Whenua. | The place or resource is a repository for Mana Whenua cultural practices and spiritual values |
| (f) | **Whakaaronui o te Wa** /contemporary esteem: he waahi rongonui teeraa ki ngaa Mana Whenua, araa, he whakaahuru, he whakawaihanga, me te tuku maatauranga. | The place has special amenity, architectural or educational significance to Mana Whenua |

### *5.2.2 Schedule 12 Sites and Places of Significance to Mana Whenua Schedule*

We reviewed Schedule 12 of the Auckland Unitary Plan Operative in Part 2016 to identify recognised cultural and historic heritage places and areas identified as significant to Mana Whenua.

### *5.2.3 Assessment Criteria for the Identification and Evaluation of Historic Heritage*

**Table 5.3** Assessment Criteria for the Identification and Evaluation of Historic Heritage

| | | |
|---|---|---|
| (a) | Historical | The place reflects important or representative aspects of national, regional or local history, or is associated with an important event, person, group of people, or with an idea or early period of settlement within New Zealand, the region or locality |
| (b) | Social | The place has a strong and special association with, or is held in high esteem by, a particular community or cultural group for its symbolic, spiritual, commemorative, traditional or other cultural values |
| (c) | Mana Whenua | The place has a strong or special association with, or is held in high esteem by, Mana Whenua for its symbolic, spiritual, commemorative, traditional or other cultural values |
| (d) | Knowledge | The place has potential to provide knowledge through archaeological or other scientific or scholarly study, or to contribute to an understanding of the cultural or natural history of New Zealand, the region or locality |
| (e) | Technology | The place demonstrates technical accomplishment, innovation or achievement in its structure, construction or use of materials |
| (f) | Physical Attributes | The place is a notable or representative example of: - |
| | (i) | A type of design or style |
| | (ii) | A method of construction, craftmanship, or use of materials |
| | (iii) | The work of a notable architect, designer, engineer, or builder |
| (g) | Aesthetic | The place is notable or distinctive for its aesthetic, visual or landmark qualities |
| (h) | Context | The place contributes to or is associated with a wider historical or cultural context, streetscape, townscape, landscape or setting |

### *5.2.4 Criteria for Describing the Magnitude of Effects*

Criteria for describing the magnitude of specific effects is described in Table 5.4. The magnitude of effects was ranked from Very High (5) to Very Low (1).

**Table 5.4**: Criteria for Describing the Magnitude of Effects

| Magnitude of Effects | Description |
|---|---|
| Very high/severe | Total loss of major alteration to key elements/features of the existing baseline conditions such that the post-development character and/or attributes will be **fundamentally changes and may be lost from the site altogether**; and/or loss of a very high proportion of known cultural features |
| High | Major loss or major alteration to key elements/features of the existing baseline conditions such that the post-development character and/or attribute will be **fundamental changes**; and/or loss of a high proportion of known cultural features |
| Moderate/medium | Loss or alteration to key elements/features of the existing baseline conditions such that the post-development character and/or attributes will be **partially changed**; and/or loss of a moderate proportion of known cultural features |
| Low/minor | Minor shift away from existing baseline conditions. Change arising from the loss/alteration will be discernible, but the underlying character and/or attributes of the existing baseline conditions will be **like** pre-development circumstances or patters; and/or having a minor effect on known cultural features |
| Negligible | Very slight change from the existing baseline condition. Change is barely distinguishable, approximating to the "no-change" situation; and/or will have a **negligible** effect on known cultural features |

The level of effect can then be determined through combining the value of the cultural feature/attribute with the score or rating for magnitude of effect to create a criterion for describing the level of effects (**Table 5.5**).

### *5.2.5 Describing Level of Effects*

**Table 5.5**: Describing Level of Effects

| | **Cultural Effects** | | | |
|---|---|---|---|---|
| **Cultural Value** | Very High | High | Moderate | Low |
| Very High | Very High | Very High | High | Moderate |
| High | Very High | Very High | Moderate | Low |
| Moderate | Very High | High | Low | Very Low |
| Low | Moderate | Low | Low | Very Low |
| Negligible | Low | Very Low | Very Low | Very Low |

The cells highlighted in grey in **Table 5.5** would represent a "significant" effect. Cells with low or very low levels of effect represent low risk to cultural values rather than low cultural values *per se*. Moderate represents a level of effect that requires careful assessment and analysis of the individual case. These effects could be mitigated through avoidance, design, or extensive appropriate mitigation actions.

## 5.3 Assumptions and Limitations

The following assumptions and limitations apply to the scope of this Cultural Impact Assessment:

- This Cultural Impact Assessment has been informed by information available at the time of report preparation.

As such, Ngaati Whanaunga would appreciate the opportunity to update this CIA if there are any updates to accompanying technical assessments and/or changes to the proposal.

# 6 Statutory Context

This report has been prepared in accordance with requirements described in legislation, National Policy Statements; National Environmental Standards, Auckland Council Planning Documents; Treaty Settlement Documents; and Ngaati Whanaunga Iwi Management Plans.

## 6.1 Legislation

### *6.1.1 COVID-19 Recovery (Fast Track Consenting) Act 2020*

The purpose of this Act is to urgently promote employment to support New Zealand's recovery from the economic and social impacts of COVID-19 and to support the certainty of ongoing investment across New Zealand while continuing to promote sustainable management of natural and physical resources.

### *6.1.2 Heritage New Zealand Pouhere Taonga Act 2014*

The Heritage New Zealand Pouhere Taonga Act 2014 replaced the Historic Places Act 1993. The purpose of the Act is to promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand. All decision makers must recognise the following principles:

a. Historic places have lasting value in their own right and provide evidence of the origins of New Zealand's distinct society; and

b. The identification, protection, preservation, and conservation of New Zealand's historical and cultural heritage should: -

- i Take into account all relevant cultural values, knowledge, and disciplines; and
- ii Take account of material cultural heritage value and involve the least possible alteration or loss of it; and
- iii Safeguard the options of present and future generations; and
- iv Be fully researched, documented, and recorded, where culturally appropriate; and
- v There is value in central government agencies, local authorities, corporations, societies, tangata whenua, and individuals working collaboratively in respect of New Zealand's historical and cultural heritage; and
- vi The relationship of Maaori and their culture and traditions with their ancestral lands, water, sites, wahi tupuna, wahi tapu, and other taaonga

### *6.1.3 Local Government Act 2002*

The purpose of the Local Government Act 2002 (the LGA 2002) is to provide for democratic and effective local government that recognises the diversity of New Zealand communities, and to that end:

- States the purpose of local government; and
- Provides a framework and powers for local authorities to decide which activities they undertake and the manner in which they will undertake them; and
- Promotes the accountability of local authorities to their communities; and
- Provides for local authorities to play a broad role in promoting the social, economic, environmental, and cultural well-being of their communities, taking a sustainable development approach.

In doing so, the Local Government Act 2002 must recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Maaori to contribute to local government decision-

making processes by way of principles and requirements for local authorities that are intended to facilitate participation by Maaori in local authority decision-making processes as stipulated in Part 2 and Part 6. The Local Government Act 2002 (the LGA) states that while the Crown in the Treaty partner, local governments are responsible for fulfilling the Crowns obligations in relation to guaranteeing Maaori representation and involvement in decision-making.

### *6.1.4 Protected Objects Act 1975*

The Protected Objects Act 1975 is administered by the Ministry of Culture and Heritage which regulates:

- The export of protected New Zealand objects.
- The illegal export and import of protected New Zealand and foreign objects.
- The sale, trade, and ownership of taonga tuuturu, including what to do if you find a taonga or Maori artefact.

The Act also incorporates the UNESCO Convention 1970 and the UNIDROIT Convention. Under the Act, there are nine categories of protected New Zealand objects:

- Archaeological, ethnographic, and historical objects of non-New Zealand origin, relating to New Zealand
- Art objects including fine, decorative, and popular art
- Documentary heritage objects
- Nga taonga tuuturu
- Natural science objects
- New Zealand archaeological objects
- Numismatic and philatelic objects
- Science, technology, industry, economy, transport objects
- Social history objects.

A detailed description of the categories is available in Schedule Four of the Protected Objects Act.

### *6.1.5 Resource Management Act 1991*

The Resource Management Act is based on the principles of sustainable management which involves considering effects of activities on the environment now and in the future when making resource management decisions. As well as managing air, soil, fresh water, coastal marine areas, the RMA regulates land use and the provision of infrastructure, which are integral components of New Zealand's planning system.

#### *6.1.5.1 RMA, Section 5 – Purpose*

(1) The purpose of this Act is to promote the sustainable management of natural and physical resources

(2) In this Act, **sustainable management** means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural wellbeing and for their health and safety while –

(a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and
(b) Safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and
(c) Avoiding, remedying, or mitigating any adverse effects of activities on the environment

#### *6.1.5.2 RMA, Section 6 – Matters of national importance*

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance:

(a) The preservation of the natural character of the coastal environment (including the coastal marine area), wetlands, and lakes and rivers and their margins, and the protection of hem from inappropriate subdivision, use and development:
(b) The protection of outstanding natural features and landscapes from inappropriate subdivision, use and development:
(c) The protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna:
(d) The maintenance and enhancement of public access to and along the coastal marine area, lakes, and rivers:
(e) The relationship of Maaori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga:
(f) The protection of historic heritage from inappropriate subdivision, use and development:
(g) The protection of customary rights:
(h) The management of significant risks from natural hazards.

#### *6.1.5.3 RMA, Section 7 – Other matters*

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall have regard to –

(a) Kaitiakitanga:
(aa) the ethic of stewardship:
(b) the efficient use and development of natural and physical resources:
(c) the maintenance and enhancement of amenity values:
(d) intrinsic values of ecosystems:
(e) [Repealed]
(f) maintenance and enhancement of the quality of the environment:
(g) any finite characteristics of natural ad physical resources:
(h) the protection of the habitat of trout and salmon:
(i) the effects of climate change:
(j) the benefits to be derived from the use and development of renewable energy.

#### *6.1.5.4 RMA, Section 8 – Treaty of Waitangi*

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

### *6.1.6 Te Tiriti o Waitangi 1840*

Te Tiriti o Waitangi (the Treaty of Waitangi) is New Zealand's founding document. Signed in 1840, it is an enduring, living document, its principles recognised in legislation and interpreted by the courts. Auckland Council is a delegate of the Crown exercising powers of local government in Auckland. It has statutory obligations to Maori to recognise and respect the Crowns responsibility to take appropriate account of the principles of the Treaty.

The Treaty is articulated in law through an evolving set of principles. Treaty principles have been expressed and recognised through a range of courts and the Waitangi Tribunal. They are not exhaustive, and it is recognised that other principles may be developed with time. Principles must be considered in their entirety, rather than separately due to the overlaps and synergies between them. The following principles are relevant to local government: partnership; active protection; rangatiratanga; reciprocity; mutual benefit; options; right of development; redress; informed decision-making. The Treaty is a guide for how Auckland Council fosters more positive and productive relationships with Auckland's Maori.

It also implies that Maori perspectives must be recognised as authoritative and given the weight necessary to shape outcomes for the region.

## 6.2 National Environmental Standards

### *6.2.1 Resource Management (National Environmental Standards for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011 (NESCS)*

The NESCS sets out nationally consistent planning controls appropriate to district and city councils for assessing potential human health effects related to contaminants in soil. The regulations apply to specific development activities (namely soil disturbance, soil sampling, subdivision, land use change, and fuel system removal) carried out on land where an activity included on the HAIL has occurred. The NESCS only applies to land where it is more likely than not that an activity or industry described in the HAIL is being or has been undertaken on it (Part 7 of Regulation 5).

### *6.2.2 Resource Management (National Environmental Standards for Freshwater) Regulations 2020 (**NES-FM**)*

The standards regulate activities that pose risks to the health of freshwater and freshwater ecosystems.

The standards came into force on 3 September 2020 however:

- subpart 3 of Part 2 (intensive winter grazing) came into force on 1 May 2022
- regulations 12 to 14 (stockholding areas other than feedlots) and subpart 4 of Part 2 (application of synthetic nitrogen fertiliser to pastoral land) came into force on 1 July 2021.

The Freshwater NES set requirements for carrying out certain activities that pose risks to freshwater and freshwater ecosystems. Anyone carrying out these activities will need to comply with the standards.

The standards are designed to:

- protect existing inland and coastal wetlands
- protect urban and rural streams from in-filling
- ensure connectivity of fish habitat (fish passage)
- set minimum requirements for feedlots and other stockholding areas
- improve poor practice intensive winter grazing of forage crops
- restrict further agricultural intensification until the end of 2024
- limit the discharge of synthetic nitrogen fertiliser to land and require reporting of fertiliser use.

## 6.3 National Policy Statements

### *6.3.1 National Policy Statement for Freshwater Management 2020*

The National Policy Statement for Freshwater Management (**NPS-FM**) took effect on 3 September 2020 and replaces the National Policy Statement for Freshwater Management 2014 (amended 2017). Requirements include (amongst others):

- Managing freshwater in a way that gives effect to Te Mana o te Wai
- Improving degraded water bodies and maintaining or improving all others using bottom lines defined in the Freshwater NPS
- An expanded national objectives framework
- Avoiding any further loss or degradation of wetlands and streams, map existing wetlands and encourage their restoration
- Set an aquatic life objective for fish and address in stream barriers to fish passage over time; and
- Monitoring and reporting annually on freshwater (including the data used); publishing a synthesis report every five years containing a single ecosystem health score and respond to any deterioration

## 6.4 Auckland Council Planning Documents

### *6.4.1 Auckland Plan 2050*

The Auckland Plan 2050 is the long-term spatial plan to ensure Auckland grows in a way that will meet future opportunities and challenges. It is required by legislation to contribute to Auckland's social, economic, environmental, and cultural wellbeing. Auckland Council has developed the Auckland Plan 2050 with, and behalf of all Aucklanders who now have a shared responsibility for implementing it.

The Development Strategy and six strategic outcomes (Belonging and Participation; Maori Identity and Wellbeing; Homes and Places; Transport and Access; Environment and Cultural Heritage; and Opportunity and Prosperity) set Auckland's strategy to 2050. It considers how Auckland can address key challenges including high population growth and environmental degradation, and how we can ensure shared prosperity for all Aucklanders.

The Maori Identity and Wellbeing Strategic Outcomes states: -

"*A thriving Maaori identity is Auckland's point of difference in the world – it advances prosperity for Maori and benefits all Aucklanders*."

The Plan provides 4 Directions & 7 Focus Areas including:

**Table 6.1** Auckland Council Strategic Direction

| **Direction** | |
|---|---|
| 1 | Advance Maori wellbeing |
| 2 | Promote Maori success, innovation, and enterprise |
| 3 | Recognise and provide for te Tiriti o Waitangi outcomes |
| 4 | Showcase Auckland's Maori identity and vibrant Maori culture |
| | |
| **Focus Areas** | |
| 1 | Meet the needs and support the aspirations of tamariki and their whanau |
| 2 | Invest in marae to be self-sustaining and prosperous |
| 3 | Strengthen rangatahi leadership, education, and employment outcomes |
| 4 | Grow Maori intergenerational wealth |
| 5 | Advance mana whenua rangatiratanga in leadership and decision making and provide for customary rights |
| 6 | Celebrate Maori culture and support te reo Maori to flourish |
| 7 | Reflect mana whenua maatauranga and Maori design principles throughout Auckland |

In addition, the Plan articulates a commitment to Te Tiriti o Waitangi (the Treaty of Waitangi), noting that bringing to life the principles of the Treaty will enable more equitable outcomes for all Aucklanders

### *6.4.2 Auckland Unitary Plan (Operative in Part) 2016*

The Auckland Unitary Plan comprises the Auckland Regional Policy Statement; Regional Coastal Plan; and the Regional & District Plan. There are several objectives and policies relating to mana whenua. These relate to:

- Auckland Regional Policy Statement – B6 Mana Whenua *Ngaa take matua a ngaa ahikaa-roa mai i tawhito* The original inhabitants from afar including:
    - B6.1 Issues
    - B6.2 Recognition of Treaty of Waitangi / Te Tiriti o Waitangi partnerships and participation
    - B6.3 Recognising Mana Whenua Values
    - B6.4 Maaori economic, social and cultural development
    - B6.5 Protection of Mana Whenua cultural heritage
    - B6.6 Explanation and principal reasons for adoption

- E11 Land Disturbance – Regional
    - E11.3 Policies (1); 2(c ) and 2(d); 3(a) to 3 (c); and (7)
    - E11.6 Standards
    - E11.6.1 Accidental discovery rule (1) to (3)
- E12 Land Disturbance – District
    - E12.2 Objectives
    - E12.3 Policies (1) to (4)
    - E12.6 Standards
    - E12.6.1 Accidental discovery protocols

### *6.4.3 Rodney Local Board Plan 2020*

The Rodney Local Board Plan 2020 articulates five key outcomes to guide its work and enhance the Rodney community. These are described in **Table 6.2** below.

**Table 6.2** Rodney Local Board Plan 2020 – Desired Outcomes

| Outcome | Outcome Description |
|---|---|
| 1 | Safe, improved transport options connect our communities |
| 2 | Our natural environment is healthy and protected |
| 3 | Infrastructure and development meet the needs of our growing communities |
| 4 | Our communities are resilient and have access to what they need |
| 5 | Our local parks and recreation facilities meet the needs of our growing community |

## 6.5 Ngaati Whanaunga Treaty Settlements

Ngaati Whanaunga is one of the iwi of Ngaa Mana Whenua o Taamaki Makaurau (the Taamaki Collective). It is also a member of Pare Hauraki Collective and the Marutuuahu Collective. Ngaati Whanaunga has received collective redress as part of the Taamaki Collective Redress Deed and will receive collective redress as part of the Pare Hauraki Collective Redress Deed. It is also intended that Ngaati Whanaunga will receive redress through the Marutuuahu Iwi Collective Redress Deed (yet to be initialled). Treaty settlements relating to the Taamaki Collective Redress and Marutuuahu Iwi Collective Redress Deed are relevant to this proposal.

### *6.5.1 Ngaa Mana Whenua o Taamaki Makaurau Collective Redress Act 2014*

The Crown and Ngaa Mana Whenua o Taamaki Makaurau (the Taamaki Collective) signed the Taamaki Makaurau Collective Redress Deed on 5 December 2012. The Taamaki Makaurau Collective Redress Deed provides collective redress for the shared interests of the Taamaki Collective in maunga, motu and lands within Taamaki Makaurau. It does not settle any historical claims. Settlement of the historical claims of the iwi/hapuu of the Taamaki Collective over Taamaki Makaurau will be made through iwi/hapuu - specific settlements. The collective redress provided by the Taamaki Makaurau Collective Deed will form part of each individual iwi/hapuu Treaty settlement. The collective approach recognises that the iwi and hapuu have various overlapping customary interests within Taamaki Makaurau, which would not have been possible to consider separately from each other.

There are 13 iwi/hapuu who have participated in negotiations with the Crown for shared redress through a collective deed. These 13 iwi/hapuu are the Taamaki Collective/Ngaa Mana Whenua o Taamaki Makaurau that have been grouped into the following three roopuu:

- **Marutuuaahu Roopuu**: Ngaati Maru, Ngaati Paoa, Ngaati Tamateraa, Ngaati Whanaunga, Te Patukirikiri.
- **Ngaati Whaatua Roopuu**: Ngaati Whaatua o Kaipara, Ngaati Whaatua Ooraakei, Te Ruunanga o Ngaati Whaatua; and
- **Waiohua-Taamaki Roopuu**: Ngaai Tai ki Taamaki, Ngaati Tamaoho, Ngaati Te Ata, Te Aakitai Waiohua, Te Kawerau aa Maki.

Cultural redress provides recognition of the traditional, historical, cultural, and spiritual association of the iwi/hapuu of the Taamaki Collective with maunga (volcanic cones) and motu (islands) owned by the Crown within their shared area through Sites transferred to the Taamaki Collective on the condition that they are held in trust for the common benefit of the iwi/hapuu of the Taamaki Collective and Aucklanders. The 15 Maunga include:

Matukutuururu (Wiri Mountain); Maungakiekie (One Tree Hill); Maungarei (Mount Wellington); Maungauika (North Head); Maungawhau (Mount Eden); Oohinerau (Mount Hobson); Oohuiarangi (Pigeon Mountain); Otahuhu (Mount Richmond); Oowairaka / Te Ahi-kaa-a-Rakataura (Mount Albert); Pukewiiwii / Puketaapapa (Mount Roskill); Rarotonga (Mount Smart); Takarunga (Mount Victoria); Te Koopuke / Tiitiikoopuke (Mount St John); Te Pane o Mataoho/Te Ara Pueru (Mangere Mountain); and Te Taatua a Riukiuta (Big King).

It also provides recognition of the linkages with: Rangitoto; Motutapu; Motuihe; Tiritiri Matangi. The Crown acknowledges that the Waitemataa and Manukau Harbours are of great traditional, cultural, historical, and spiritual importance to the Taamaki Collective. However, the Deed does not provide for redress in relation to the Waitemataa and Manukau Harbours, as that is to be developed in future separate negotiations.

### *6.5.2 Marutuuahu Collective Redress*

The Marutuuaahu Collective is comprised of Ngaati Maru, Ngaati Paaoa, Ngaati Tamateraa, Ngaati Whanaunga and Te Patukirikiri (Marutuuaahu Iwi) with interests extending from Mahurangi in the North to the Bay of Plenty in the south. The Marutuuaahu Iwi Collective Redress Deed (**Deed**) will provide the Marutuuaahu Iwi with collective cultural and commercial redress in Taamaki Makaurau, Mahurangi and Hauraki Gulf / Tiikapa Moana. Settlement of iwi-specific historical Treaty of Waitangi claims for each Marutuuaahu Iwi will occur with their individual iwi deeds of settlement. These deeds of settlement were agreed in separate negotiations between the Crown and each iwi in parallel to the collective negotiations.

Collective negotiations for collective redress commenced in July 2009. On 17 May 2013, the Marutuuaahu Iwi and the Crown entered into a Record of Agreement. On 27 July 2018, the Crown and Marutuuaahu Iwi initialled the Deed. The Deed is subject to ratification by the members of the Marutuuaahu Iwi and conditional on the enactment of legislation. The cultural redress package for the Marutuuahu Iwi recognises the shared spiritual, cultural, ancestral, customary, and historical associations to areas extending from Mahurangi in the north Taamaki Makaurau; and Tiikapa Moana (the Hauraki Gulf).

Ngaati Whanaunga associations with Tiikapa Moana and the Waitemata Harbour are particularly relevant to this proposal.

## 6.6 Ngaati Whanaunga Incorporated Society Management Plans

Ngaati Whanaunga has several documents that guide management decisions. These documents include, the Ngaati Whanaunga:

- Strategic Management Plan
- Environmental Management Plan
- Healthy and Prosperous Business Plan (*To be completed*)
- Healthy and Prosperous People Plan (*To be completed*)
- Healthy and Prosperous Whaanau and Hapuu Plan (*To be completed*)
- Stakeholder Engagement and Communication Plan (*To be completed*)

These documents provide the over-arching strategic outcomes over different spatial and temporal scales and include our aspirations for wellbeing of people; whaanau and hapuu; and

the environment. Our intent is for people including the environment (of which people are a part) to be healthy and prosperous. It is this vision and associated work programme that keeps Ngaati Whanaunga motivated.

Given the size of our rohe, we know that partnerships (such as those with Stevenson Aggregates Limited) are critical to achieving success. It is our intention to work closely with you so that we can achieve mutually beneficial outcomes – win/win outcomes that benefit everyone.

# 7 Existing Environment

The environment through which the proposed work would be located is described in the following section. This provides the basis for assessing the potential cultural effects of this Project. Information has been gathered as described in **Section 5**– Methodologies.

To understand Ngaati Whanaunga relationship with the environment, it is useful to understand Te Ao Maaori and its foundation, relationships between everything seen and unseen, human and metaphysical that shape our being and way of living. When Ngaati Whanaunga settled in Aotearoa c.1350, we built our environment from the surrounding environment – volcanoes, mountains, lakes, and rivers. These identities have implications for maatauranga a iwi, tribal ancestry, and guardianship of our tribal lands. Whakapapa (ancestry) in turn, is our way of understanding the world through genealogies. It links us to fauna, mountains, rivers, oceans, and lakes through an understanding that all nature descended through the atua (Maaori gods). Whakapapa governs tikanga (cultural protocols and habits).

## 7.1 Places of Historic or Cultural Interest

While places of historic and cultural interest are not necessarily within the immediate project site, these areas provide the broader context which gives the project site meaning. Hence, we provide a brief overview of notable features in the wider environs because they help describe our broader associations and importance of the site.

## 7.2 Places of Historic and Cultural Interest (Koorero-o-mua)

### *7.1.1 Taamaki Makaurau*

Taamaki Makaurau (Auckland) was valued by Ngaati Whanaunga for its rich volcanic soils for gardening, marine resources along coastal marine areas and its strategic position bridging the west and east coasts. In the early 19th century, Ngaati Whanaunga lived in Hauraki, Taamaki and Mahurangi. In the 1820s, northern Maaori, armed with muskets, invaded that area. Many of Ngaati Whanaunga and its hapuu sought refuge at Maungatautari. In the mid-1830s, Ngaati Whanaunga returned to their kaainga in various parts of Hauraki, Taamaki and Mahurangi. Among other places, Ngaati Whanaunga resided on the western shores of Tiikapa Moana and established customary rights in this area from the very earliest occupation. These rights expanded over successive generations and were further enhanced by a series of inter-marriages with other iwi in the area. We inherited our customary rights and interests in Waitemataa and the surrounding area through our tuupuna and ahi kaa roa.

### *7.1.2 Hauraki Gulf*

Tiikapa Moana (the Hauraki Gulf) is of great significance to Ngaati Whanaunga, and to all Hauraki Maaori. Tiikapa is an important aspect of our whakapapa and tribal identity. This connection is described in our mihi (see front pages) and the Hauraki Gulf Forum 2005.

"*The Hauraki Gulf, know to Maaori as Tiikapa Moana, or Te Moana Nui a Toi, is integrally linked by whakapapa in a long chain of being back to the beginning of time: to Papatuanuku (Earth); to Ranginui (Sky); to Tangaroa (Sea); and Te Kore (Nothingness).*"

The coastline, mudflats and sea provided an abundant supply of fish and shellfish that supported people residing next to the shore.

### *7.1.3 Whangaparaoa Peninsula*

The Whangaparaoa Peninsula translates as "Bay of Whales" where pods and orca and dolphin frequent the waters of the Peninsula. In the mid 1700's, Ngaati Whanaunga (and other Marutuuahu tribes) sought control of the important shark fishing grounds lying to the north of the Whangaparaoa Peninsula. From these grounds, thousands of sharks could be caught and dried in summer and then taken home to the Hauraki Gulf to provide a valuable winter food source.

### *7.1.4 Shakespear Regional Park*

Shakespear Regional Park (Shakespear) is located at the eastern most point of the Whangaparaoa Peninsula. Shakespear (376ha) is a nature reserve and named after the Shakespear family who bought the land from local Maaori in the 1880's. A 1.7km pest/predator proof fence across the peninsula was completed in 2011 designed to protect resident invertebrates and lizards and migrating birds (including bellbird) from Tiritiri Matangi Island. In accordance with the Marutuuahu Treaty Settlement, Commercial Redress, Marutuuahu can purchase the New Zealand Defence Force property at Shakespear on specified terms. Significant ecological enhancement at the site provides infinite opportunities to forge ecological connections across the landscape.

### *7.1.5 Tiritiri Matangi Island*

In oral traditions, Tiritiri Matangi Island (3.4km off the Whangaparaoa coast) is known to be one of the ancestral floats of an ancestral fishing net, critical to capturing mahinga kai. Ngaati Paoa/Ngaati Whanaunga moved to Tiritiri Matangi Island (220ha) partly for shark fishing until c.1700 when Kawerau regained control and remained until forced to retreat to Waikato in 1821 during the Nga Puhi attacks. Paakehaa settlers arrived in the early 19th century. In 1841, Ngaati Paoa / Ngaati Whanaunga sold the land to the crown as part of the Mahurangi Block (see **Section 7.1.8**). In 1867 the Maaori Land Court awarded title to the Crown. The Marutuahu Collective Redress makes for Cultural redress relating to the Wharekawa property on Tiritiri Matangi Island.

In the 1980's Tiritiri started to be restored with intense planting and pest control. Eighty-seven species of birds have been observed on or near the island. Eleven native species have been translocated to the island as part of the ongoing restoration project. These are red-crowned parakeet (kakariki, *Cyanoramphus novaezelandiae*), North Island saddleback (tieke, *Philesturnus rufusater*), brown teal (pateke, *Anas chlorotis*), whitehead (popokotea, *Mohoua albicilla*), takahe (*Porphyrio hochstetteri*), little spotted kiwi (*Apteryx owenii*), stitchbird (hihi, *Notiomystis cincta*), North Island kokako (*Callaeas wilsoni*), fernbird (matata, *Poodytes punctatus*), North Island tomtit (miromiro, *Petroica macrocephala toitoi*), and rifleman (titipounamu, *Acanthisitta chloris*).

Non-avian translocations include 60 tuatara in 2003, Duvaucel's gecko in 2006 and a large insect wetapunga in 2011. Non-native species still present include the Australian brown quail. The success of the conservation project encouraged the creation of several similar projects around the Gulf, such as on Motuihe, Motuora and Motutapu. The closest land on the tip of the Whangaparaoa Peninsula, Shakespear Regional Park has recently (2011) also become a mammalian pest-free fenced sanctuary, increasing immigration of the birds on Tiritiri to the nearby mainland.

### *7.1.6 Riverhead*

The harbour around Riverhead was a source of seasonal shark and snapper.

### *7.1.7 Treaty Settlements*

The Marutuahu Iwi Collective Redress Deed signed on 27 July 2018 will provide the Marutuahu Iwi (including Ngaati Whanaunga) with collective cultural and commercial redress in Tamaki Makaurau, Mahurangi and Hauraki Gulf / Tiikapa Moana. One of eleven culturally significant areas that will be vested back to iwi includes the Defence Land at nearby Shakespear Regional Park. In addition, there are provisions in the Tamaki Collective Deed (signed on the 8th of September 2012) that makes provision for arrangements between the Crown and iwi/hapuu for (amongst others) Whangaparaoa and Tiritiri Matangi Island.

### *7.1.8 The 1841 Mahurangi Purchase*

Various battles were fought for access to resources (also refer below), particularly shark fishing grounds. In 1821, the area was attacked be the musket armed Ngaapuhi led by Hongi Hika (Murdock 1991). Following the attack on the area, the area was left largely deserted, being used primarily as a hunting and resource collection area until it began to be repopulated from the mid-1830's. The land was later obtained by the Crown as part of the 1841 Mahurangi Purchase (Turton 1877-1878). The area encompassed the land from the north side of the Waitemata Harbour north to Te Arai (with two exemptions). This consisted over 1,000km$^2$ of land. The payment for this purchase consisted of 400 blankets, 60 clocks; £200 cash; 60 gowns; 2 horses; 2 head of cattle; 200 pairs of trousers; 30 coats; 100 caps; 4 casks of tobacco; 6 bags of flour; 2 bags of rice; and 1 bag of sugar. In May 1841, Chief Pomare sold his interests in the area, and in 1844 a previously exempt Native Reserve block was sold. Various other Maaori interests were settled in 1853-54 and the land in this area began to be redistributed to European settlors. (Turton 1877-1878). Smith recorded that the confederation gifted the original Mahurangi Reserve called Te Waitai a te Tumu, to Horeta Te Taniwha and his son Kitahi on behalf of Ngaati Whanaunga for their services in the conquest of Mahurangi. The purchase extended from the North Shore of the Waitemata in the south to Te Arai Point (c.10km south of Mangawhai Heads) in the north.

## 7.2 Key People

### *7.2.1 Hooreta Te Taniwha*

Te Hooreta, also known as Te Taniwha, was a Ngaati Whanaunga leader. The names of his parents are not recorded. He is thought to have been born around 1757 because he told James Cook, he was 12 when the two met on a visit to Mercury Bay in November 1769. Te Hooreta is thought to have been involved in several wars in which Ngaati Whanaunga and the Marutuuahu confederation participated in, in the late 18th and 19th centuries. Te Hooreta is thought to have been involved in wars between Ngaati Paoa against Te Kawerau, and this area features in these narratives.

### *7.2.2 Kiitahi te Taniwha*

Kiitahi Te Taniwha signed the Herald (Bunbury Sheet) of the Treaty of Waitangi on 4 May 1840 at Coromandel Harbour. He was from Te Mateawa of the Ngati Whanaunga iwi and was also connected to Ngaati Paoa. Kiitahi was the son of Te Hooreta who also signed on this occasion. The name Te Taniwha (water spirit or monster), which kiitahi inherited was gained by Te Hooreta after he leapt off a cliff into the sea, climbed aboard an enemy waka and forced its occupants to abandon it.

## 7.3 Natural and Physical Resources (Mana and Mauri)

Natural and physical resources possess mauri (life force and life force capacity). Mauri is the vital energy force that gives being and form to all things in the universe, providing the interconnection between humankind and the natural environment. Decisions were made and controls imposed to sustain mauri and ensure that the balance was maintained between people and the natural and spiritual worlds (refer to the Hauraki Maaori Trust Board 1999). Respected Marutuuahu Betty Williams gave the following account of mauri and the part it plays in the natural world.

"*Natural taonga have evolved from the union of Papa and Rangi (Earth and Sky). They include flora, fauna, air, water, soil, minerals, humankind, natural phenomena, sun, moon, planets etc. Natural taonga exist through mauri, the vital life essence and energy force that gives everything existence and being. Mauri connects everything to the Universe.*

*The human being is merely an extension, a re-arrangement of the same living matter, in terms of Mauri and the basic elements which make up water, soil, minerals, flora and fauna, air etc. Natural taonga have an intrinsic value in terms of their own existence and being and their value to the interconnected nature of the natural environment, to the integrity of the Earth, and to human survival*" (Williams 1998a)

Some of the natural and physical resource values of the project site are described in the sub-sections below.

### *7.3.1 Climate*

The existing climate is characterised as generally warm and mild with a high rainfall (more than 65mm in the driest month), though it is ideal for growing crops.

### *7.3.2 Geology*

Underlying rock at the project site comprises Waitemata sandstone and mudstone, characteristic of the Waitemata Group (refer to the Institute of Geological and Nuclear Sciences 2022). Land is our uukaipo and tuurangawaewae, it is a tribal kin group and waka link with the past, the present and future generations. It assures us that we will continue so long as the land remains.

### *7.3.3 Soils*

The site lies on arable soils that would have been suitable for gardening, though growing conditions were relatively poor.

### *7.3.4 Topography*

As described, topography of the project site is predominantly flat. Oral traditions suggest that the higher reaches in surrounding areas formed pa sites and the flatter areas towards the base of the pa would have provided temperate, frost-free environments, that permitted the cultivation of kumara and (less readily) of taro and yam brought from Central Polynesia (refer to the Hauraki Report, Volume 1, pp 33).

### *7.3.5 Surface Water Bodies*

The Project Site is part of the Dairy Flat catchment (approximately 4903 hectares) that drains to the Waitemata Harbour. The development area comprises two catchments that eventually discharge into the Rangitopuni Stream, which ultimately discharge to the coast.

Local streams include:

- Dairy Stream
- John Creek
- Weiti Stream
- Rangitopuni Stream

We understand from Viridis Environmental Consultants (2023) that the Rangitopuni Stream has been highly modified to drain the land for agricultural land use. Similarly, the farm ponds are also poor in quality.

Traditionally, water is considered the essence of all life, akin to the blood of Papatuanuku who supports all living things. Water has its own mauri and is linked to who we are. This is reflected in our oral traditions which speak to te taha wairua (the spiritual plane). Without water, life is not possible. No living thing, plant, fish, animal can survive, Water is a taonga. Traditionally, these freshwater bodies provided food resources from kooura (freshwater crayfish); tuna (eel)l freshwater mussels; and native fish species such as galaxids (kokopu and kaoro), as well as eel.

Anthropogenic modification of the landscape means that these values are very low. We value initiatives that enhance water values and create habitat for instream native fauna and flora.

### *7.3.6 Vegetation*

Research of pre-human settlement suggests the area was most likely covered in broadleaf coastal and podocarp species. Rivers and harbours provided habitat for kahikatea and kauri on the ridgelines. However, Maaori are known to have cleared a lot of the area to create areas for cultivation and living space. Some native species were left to provide for customary uses and needs.

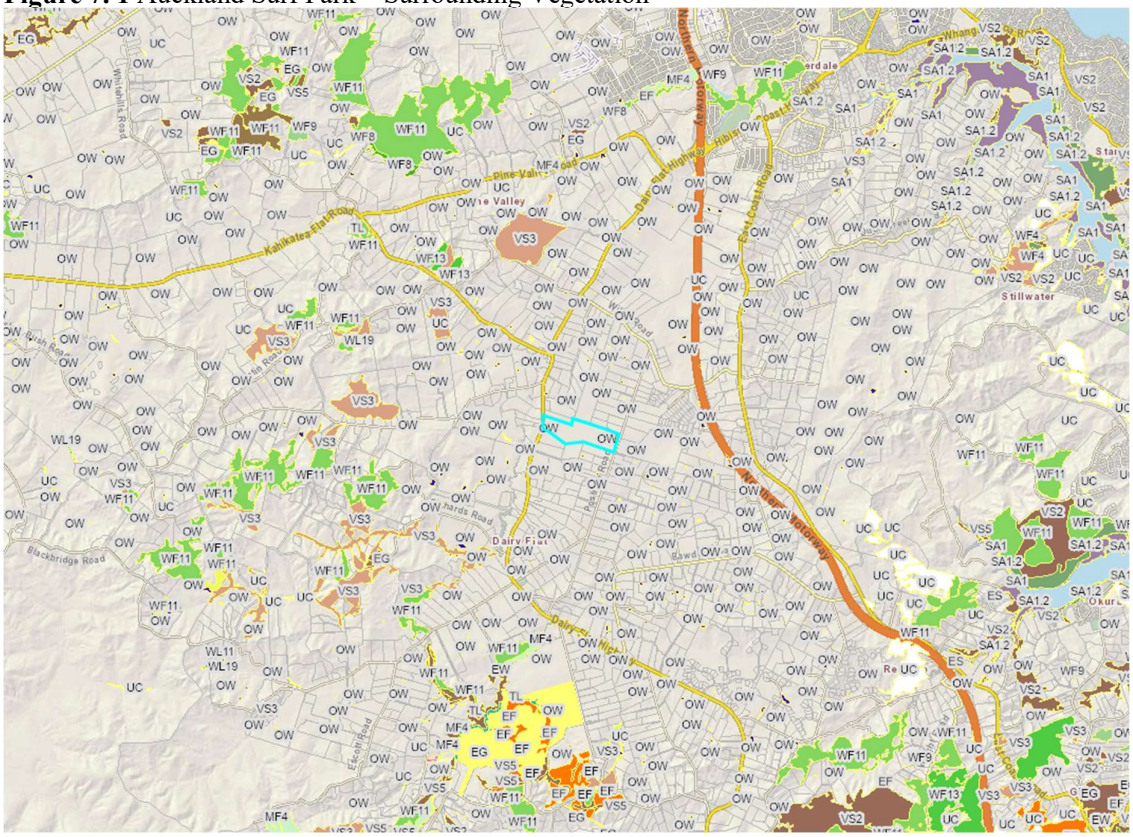
Currently, the project site is largely covered in pastoral grasses with remnant shelterbelts dominated by exotic weed species such as Arrow bamboo (*Pseudosasa japonica*), blackberry (*Rubus fruiticosus agg*.)., barberry (*Berberis glaucocarpa*), pampas (*Cortaderia selloana*), Chinese Privet (*Ligustrum sinense*) and Tree Privet (*L. lucidum*) (also refer to Viridis Environmental Consultants 2023). None of the original vegetation assemblages remain.

Auckland Council (2017) classified vegetation to the north and west of the site as **WF11** comprising Kauri, podocarp and broadleaf forest classified as Endangered (refer to **Figure 7.1**). This forest type was known to have supported a diverse range of invertebrates, amphibians, reptiles, birds, and bats (Atkinson & Millener 1991; Worthy & Holdaway 2002). These forest associations are now recognised to support kereru, kaka, and tui as well as more common native bush birds, e.g., morepork, kingfisher, shining cuckoo, fantail, grey warbler, and silvereye.

The latter vegetation type also contains intermittent patches of **VS3** – Maanuka and kaanuka scrub supported a diverse range of invertebrates, amphibians, reptiles, birds, and bats (Atkinson & Millener 1991; Worthy & Holdaway 2002), especially in those places where

forest succession was well advanced (also refer to **Figure 7.1**). Kanuka forests in places with few or no pest mammals can support very high reptile and bird densities of a wide range of species. There is often a high turnover of dead wood, so invertebrates are abundant. The understorey may have a diverse range of flowering and fruiting shrubs and support more common bird species (as described above). In addition, there have been significant ecological restoration efforts at Shakespear Regional Park and Tiritiri Matangi Island. Hence, the project site provides an excellent opportunity to create ecological linkages and valuable resources for native fauna.

**Figure 7. 1** Auckland Surf Park – Surrounding Vegetation




Source Auckland Council GeoMaps 2023.

### *7.3.7 Freshwater Fauna & Flora*

Modelled inanga spawning sites are located 4.3km to the north of the project site; and 5.2km northeast of the site (respectively).

### *7.3.8 Terrestrial Fauna*

As described above, prior to human settlement, the area would have abounded with birds and reptiles. However, anthropogenic modification of the site means that there is a depauperate avifauna. However, we do know several native bird species use the wider Auckland Isthmus such as kaahu (swamp harrier), tui, silvereye, fantail, grey warbler, and a vast array of other species; and it is reasonable to expect these species would use the sites if there resource requirements were provided for.

Native plant species provide valuable food resources for keystone dispersers (e.g., kereru *Hemiphaga novaeseelandiae*) and pollinators (e.g., tui *Prosthemadera novaeseelandiae*)

enhance the mauri of the site by enhancing ecosystem function. Hence, we support initiatives that encourage these species to use the site to meet their life history requirements.

## 7.4 Sites of Historic or Cultural Interest

Ngaati Whanaunga interpret sites of cultural-traditional (including archaeological) landscapes as places of ancestry and belonging through oral traditions. Amongst others, coastal settlements and place names provide context for our identity and/or sense of place.

### *7.4.1 Portages*

Portages included areas where waka could be moved across the isthmus at its most narrow points. The Aotoetoe and Te Taruna – Weiti portage are located c.4km north of the project site. These portages connected the Kaipara Harbour in the west to Whangaparaoa and the Hibiscus Coast to the east. The Weiti portage crossed overland between the Kaukapakapa River and the Weiti River, while the Aotoetoe portage was 14km in length and travelled north between the Kaukapakapa River and the Orewa River.

### *7.4.2 Papakainga*

Oral tradition suggests that people lived in small whanau groups occupying sites on a seasonal basis. During the early period of settlement (up to 1500AD) some places were semi-permanent kainga (villages) or base camps, here people established gardens, constructed food storage pits, and buried their dead.

Ngaati Whanaunga had several traditional papakaainga along the coast (east of the project site). Some of these were permanent settlements, while others were occupied seasonally to meet their resource needs, and to maintain ahi ka – keeping our fires burning on land as a way of asserting mana over those places. Many of our ancestral papakainga have been destroyed. Historic papakainga are widely acknowledged as being of high cultural, historic, and archaeological value (see Rolleston and Awatere, 2009), as they provide an opportunity to gain a greater understanding of traditional Maaori society (Furey 2000; Phillips 2000).

### *7.4.3 Maaori Place Names*

The names of the landscape contain a huge amount of information about the land and the relationship of one place to another. Many of these names can only be understood by understanding the connection between one place and another. Names belong as groups commemorating journeys of exploration by an ancestor, the myths of creation and the relationships people share with each other. The primary role of place naming in traditional society was to trigger memories, to remind people of the events, history of the tribe. Many are descriptive of the terrain, of the food resources available for harvesting or other resources of value. **Table 7.1** provides some examples.

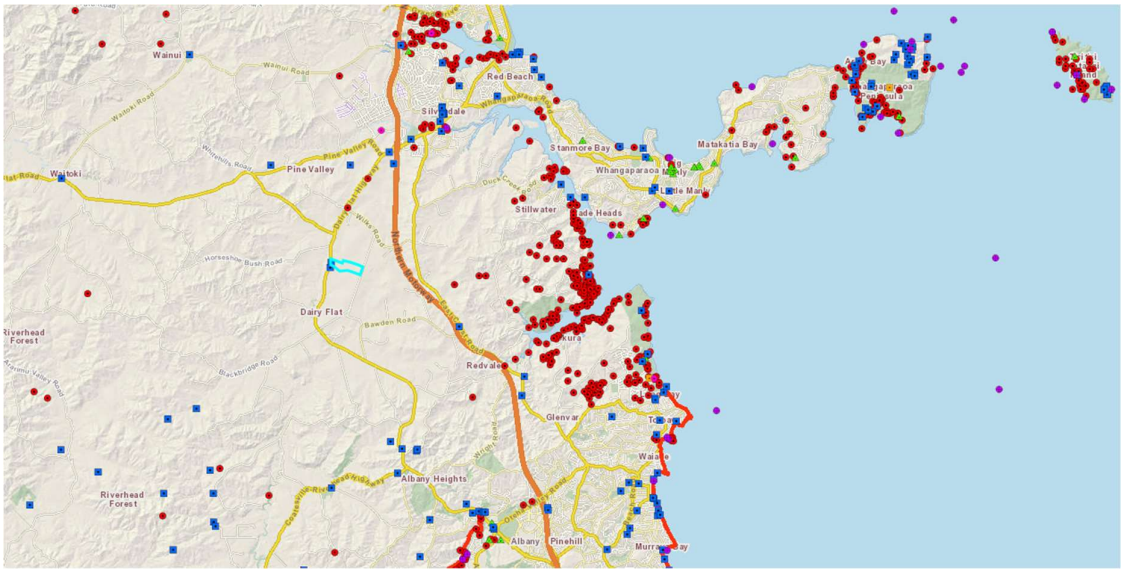
**Table 7.1**: Maaori Place Names

| Maaori Place Names | Meaning | Notes |
|---|---|---|
| Kahutopuni | Clothes made of dog skin | A place to the north of Riverhead |
| Pukeatua | | a nearby maunga |
| Pukekauere | | a nearby ridgeline |
| Rangitopuni | The day of the dog skins | A place at the headwaters of the Waitemata River north of Riverhead. Named after a battle between Waiohua and Ngaati Whatua. The chiefs wore their dogskin garments (topuni). So many lay dead on the field that the battle and place were so called |
| Tiikapa Moana | Mournful sea | |
| Tiritiri Matangi | Tossed by the wind | Maaori mythology considers the island to be a float of an ancestral fishing net |
| Weeiti | Wee (liquid or water); iti (little | Little waters |
| Whangaparaoa | Bay of whales | Whanga means a stretch of water as in a bay or large river mouth. This also relates to Whangaparaoa in the Bay of Plenty (at the southern end of Ngaati Whanaunga's rohe) where the waka te Arawa and Tainui first landed in the bay after their voyage from Polynesia |

### *7.4.4 Archaeological Sites*

Archaeology gives us insights as to how our ancestors interacted with the environment including how they lived, what they ate, and what resources were available at the time of their occupation. The closest known *Maaori* archaeological site near the project site lies 3.4km to the east (refer to **Figure 7.2**).

**Figure 7.2** Auckland Surf Park – Archaeological Sites Within the Project Site & Surrounding Environment




Source Auckland Council GeoMaps (2023)

Several archaeological sites have been along the coastline situated to the north and northeast of the project site clustered along the long Bay and Karepiro Bay coastlines and Okura River. These sites are predominantly shell midden, though also comprise a burial, pits, terraces, and artefacts. **Table 7.2** below, provides a description of some examples of the archaeology found in the surrounding area. Two European historical buildings are located within or very near the project site (also refer to **Figure 7.2** above).

**Table 7.2** Archaeological Sites

| CHI No. | NZAA Site Number | Site Type | Description | Distance |
|---|---|---|---|---|
| 22186 | | Portage/pathway | Te Taruna – Weiti portage | 4.0km N |
| 10287 | R10-423 | Midden (shell) - drains | | 4.5km |
| 11162 | R10-808 | Midden (shell) – Terrace? | | 4.5km N |
| 10799 | R10-763 | Findspot (Artefacts) Historic | | 4.6km NE |
| 5499 | R10-132 | Midden (Shell) | | 4.6km NE |
| 5756 | R10-696 | Midden (Shell) | | 4.7km NE |
| 14336 | R10-1053 | Pit? | | 4.9km NE |
| 12200 | R10-941 | Shell Midden | | 5.9km NE |
| 12201 | R10-942 | Shell Midden | | 6.2km NE |
| 11791 | R10-929 | Midden (Shell) | | 6.2km NE |
| 11792 | R10-930 | Midden (Shell) / Terrace | | 6.2km NE |
| 117902 | R10-928 | Midden (Shell) | | 6.2km NE |
| 11789 | R10-927 | Midden (Shell) | | 6.2km NE |
| 11788 | R10-926 | Landings (Historic) – Midden (Shell) – Findspot (Historic) | | 6.2km NE |
| 11790 | R10-928 | Midden (Shell) | | 6.2km NE |
| 5500 | R10-133 | Middens (Shell) - Burial | | 6.6km NE |
| 5631 | R10-391 | Midden (Shell) | | 6.45km NE |
| 9869 | R10-390 | Terrace – Midden (Shell) – Depressions (House Sites) | | 6.3km NE |
| 5591 | R10-310 | Midden (Shell) | | 6.3km NE |
| 5669 | R10-581 | Midden (Shell) | | 6.3km NE |
| 5668 | R10-580 | Midden (Shell) | | 6.3km NE |
| 5666 | R10-578 | Midden (Shell) | | 6.3km NE |
| 8476 | R10-309 | Terraces | | 6.3km NE |
| 7445 | R10-317 | Pits | | 3.4km E |
| 7444 | R10-316 | Pits | | 3.6km E |
| 8478 | R10-318 | Terraces | | 4.9km E |
| 9364 | R10-303 | Pits – Terraces | | 4.9km E |
| 8024 | R10-302 | Terraces - Pits | | 4.9km E |
| Multiple | Multiple | Midden (Shell) | See cluster of sites to the east of the site (**Figure 7.2**) | 7.0km E |
| 19425 | R10-1285 | Artefact Find | | 7.0km E |

## 7.5 Waahi Tapuu

### *7.5.1 Waahi tapuu*

Waahi tapuu refers to places or resources of special, cultural, historic, metaphysical and/or spiritual importance to Ngaati Whanaunga (including, for example, urupa (burial grounds, sacred sites (tuhu); wai whakaika (ritual or ceremonial sites); and ana (caves). We do not know of any waahi tapuu within the immediate project site.

## 7.6 Resource Values

### *7.6.1 Rawa Tuuturu (Customary Resources)*

Rawa refers to customary resources that are present at the project site. Prior to European settlement Maaori harvested a wide range of plants, birds, fish and eels, shellfish and other kaimoana, marine mammals, reptiles – anything that was useful throughout much of the Taamaki Region and from Tiikapa Moana These customary resources were used for food, rongoaa (medicine), construction, implements, and decoration. These resources still hold significance as reminders of how our tuupuna lived in and interacted with the environment (also refer to **Table 7.3**). Anthropogenic modification of the project site has resulted in these values being lost. However, these species have been incorporated into the proposed restoration plantings.

### *7.6.2 Hiahiatanga Tuuturu (customary needs)*

Hiahiatanga Tuuturu are the place(s) or resource(s) that serve as a repository for Ngaati Whanaunga cultural practices and spiritual values. It refers to those parts of the landscape which are important for exercising tikanga - the principles and practices to maintain the mauri of parts of the natural world. This might be a place where a particular ritual is performed or a particular feature that is noted for its ability to identify the boundaries of ancestral tribal lands that is acknowledged in iwi or hapuu oratory.

Species at the site are known to have special cultural significance that is often relaid via myths and legends, whakatauki, and waiata. These oral traditions help educate our people and enhance their understanding of our connections to the environment.

For example, birds known to use the area and surrounds hold meaning for us. Tui (for example) was often tamed and taught mihi (greetings). Tui's characteristic bold behaviour in being fearless in interrupting other birds is seen to be a reminder to say, "*you belong, speak up, what you have to say is important.*"

In some oral traditions, it was the fantail that caused Maui's death, so it is known as a tohu (sign) that death is near when seen inside the house.

Kotare (kingfisher) is sometimes referred to the elevated platform of a pa used to watch for enemies. The bird perches motionless then attacks its prey. The kotare knows when to act, it is patient and alert to subtle changes in the environment. "*Be aware, sit still and only at the perfect moment your inner instinct will know when to take precise action*."

In other traditions, the direction a grey warbler would build its nest served as an indicator of forthcoming weather conditions. In spring, the grey warbler's song was said to be a signal for Maori to start planting crops. Therefore, those that fail to help and yet come to harvest crops are reminded of the following whakatauki "*I whea koe i te tangihanga o te rironiro, ka mahi*

*kai mau*? Where were you when the rirorirо was singing, that you didn't work to get yourself food?"

## 7.7 Whakaaronui o te Wa

Whakaaronui means that a place has special amenity, architectural or educational significance to Ngaati Whanaunga, and refers to our contemporary relationships with Maaori heritage places. Currently this value is low.

Ngaati Whanaunga commends AW Holdings on its proposal to develop an Auckland Surf Park that is developed in accordance with sustainability principles and centred on the creation of a world class surf lagoon that will be designed to deliver exceptional surfing and leisure experiences, that generates meaningful social, environmental, and economic value. This development has the potential to help Maaori experience new things and hone skills and expertise, dependent on cost. It also embraces Maaori centric design including systems thinking and sustainable management informs its design.

**Table 7.3:** Rawa tuuturu (customary resources) at the project site

| **Resource Name** | | **Provisioning Services** | | | | | **Cultural** | | | | **Regulating Services** | | | | **Explanation** |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Maaori** | **English / Latin** | **Food** | **Fibre** | **Fuel** | **Rongoa** | **Ornamental** | **Spiritual** | **Educational** | **Aesthetic** | **Sense of Place** | **Erosion Control** | **Dispersal** | **Pollination** | **Water purification** | |
| Several depending on characteristic and use | Rock | | | | | Yes | Yes | Yes | Yes | Yes | | | | Yes | Maaori used a variety of stone materials such as greywacke and volcanic stones to make tools, ornaments, and weapons, and in fishing and gardening. |
| Several depending on characteristic and use | Soil | | | | | Yes | Yes | Yes | Yes | Yes | | | | Yes | Soil is a taonga. "It is also Whanaunga – it holds ancestral connections and is the root of tuurangawaewae and whakapapa. It is the source of shelter, kai and Manaakitanga." As described in our Environmental Management Plan, Ngaati Whanaunga value soil for its role in storing and recycling nutrients; nourishing plants (traditionally kumara and taro); its role in customary practices such as art and ceremonies; and its role in cleansing. |
| Wai – several names depending on characteristic and use | Water | Yes | | | Yes | | Yes | Yes | Yes | Yes | | | | | Water is valued as the essence of all life, akin to the blood of Papatuanuku (Earth mother) who supports all people, plants, and wildlife. Maaori assert their tribal identity in relation to rivers and particular waterways have a role in tribal creation stories. Rivers are valued as a source of mahinga kai, haangi stones and cultural materials, as access routes and a means of travel, and for their proximity to important waahi tapu, settlements or other historic sites. In some traditions, the sea is considered to be the source of all life, islands are believed to be fish pulled up from beneath the sea and humans are thought to have evolved from aquatic beings. |
| | | **Provisioning Services** | | | | | **Cultural** | | | | **Regulating Services** | | | | **Explanation** |
| **Vegetation** | **Native Species** | **Food** | **Fibre** | **Fuel** | **Rongoa** | **Ornamental** | **Spiritual** | **Educational** | **Aesthetic** | **Sense of Place** | **Erosion Control** | **Dispersal** | **Pollination** | **Water purification** | |
| Ake Ake | Dodonoea viscosa | | Yes | | Yes | | | | Yes | | | | | | Uses<br>• Waka construction<br>• War implements<br>• Axe handles<br>• Digging spades<br>• Beams in storage houses<br>• Scent (leaves)<br>• Medicine - (Juice) for burns and scalds; to reduce fever<br>• Medicine (leaves) - toothache |

| | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Angeange | Usnea barbata | | | | | | | | | | | | | | Not Available |
| Baumea | Machaerina rubiginosa | | | | | | | | | | | | | | Not Available |
| Harakeke | Flax | Yes | Yes | | Yes | | | Yes | Yes | Yes | Yes | | | Yes | Flax was used for weaving baskets, containers, and mats from leaves. Maori then used to obtain the strong fibre (muka) by scraping the green flesh away with a sharp shell. The muka was pounded until soft, then washed and sometimes dyed. Twisted, plaited and woven, it was used to create a range of items such as fishing nets and traps, footwear, cords, and ropes. The nectar from flax flowers was used to make a sweet drink. Flax roots were crushed to make poultices for skin infections, and to produce a juice with disinfectant and laxative properties. The gum from the base of the leaves eased pain and healed wounds, especially burns. Flax leaves were used as bandages and to secure broken bones. |
| Horopito | Pseudowintera colorata | | | | Yes | | | | | | | | | | Uses<br>• Medicinal (Leaves steeped in water) – skin, chest ailments<br>• Medicinal – diarrhoea<br>• Medicinal (juice) – stomach-ache<br>• Medicinal (leaves) – toothache |
| Houhi | Hoheria populnea | | Yes | | Yes | | | | | | | | | | Uses<br>• Fibre (inner bark) – plaiting baskets, bands, strap canoes & stone adzes, bandages<br>• Medicinal (leaves, bark & flowers) – colds<br>• Medicinal (bark) – sore eyes |
| Houpara | Pseudopanax lessonii | | | | | | | | | | | | | | Not Available |
| Kakaha | Astelia grandis | | Yes | | Yes | Yes | | | | | | | | | Uses<br>• Fibre – plaited into baskets; down used for pillows<br>• Medicinal - (seeds) – cardiovascular health<br>• Ornamental – hair<br>• Fibre (leaves) – make shallow baskets; used for baskets to cook eels or kokopu; baskets for travelling; mats to cover food for hangi |
| Kahikatea | Dacrycarpus dacrydioides | | Yes | | | Yes | | | | | | | | | Uses<br>• Bird snares were set each season to capture tui, kereru<br>• Pigment for tattooing |
| Kanono | Coprosma grandifolia | Yes | Yes | | Yes | | | | | | | | | | Uses<br>• Food – berries were eaten<br>• Leaves – used to wrap around hīnau cakes<br>• Fibre – plant dye; leaves used to line sleeping places<br>• Medicinal (bark) – help with itches, venereal disease<br>• Medicinal (leaves) – applied to broken limbs and to ease bruising |

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|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Kanuka | Tea tree | | Yes | Yes | | | | Yes | Yes | Yes | Yes | | | Yes | Maaori used kanuka for a wide range of uses, particularly those requiring a hard, strong timber. It was favoured for making agricultural implements such as different types of digging sticks. Kanuka was also used for weapons e.g., taiaha, tewhatewha, and koikoi (a double pointed spear). Bark was often used as an insulating material between the outer walls of the whare. It also provided a ready source of timber for fuelling fires. Medicinally, the leaves can be used to make tea, which when strong has emetic properties; when weak it can be used as a tea, The shoots and capsules were chewed to relieve dysentery, while the inner bark was boiled and used as a mouthwash and to treat mouth and eye troubles. |
| Karaka | | Yes | | | Yes | | | Yes | Yes | Yes | Yes | | | Yes | While karaka fruit are poisonous, Maori used them after steeping them in water and for baking. Karaka were often planted around the villages to provide shade and hide habitations. The green upper surface was applied to wounds to help healing |
| Karamu | Coprosma | Yes | | | Yes | | Yes | Yes | Yes | Yes | Yes | | | Yes | Berries were eaten; and leaves were used for tea. Leaves are sometimes put on hangi (oven) stones before small kumara to colour and preserve them. Leaves were used in a vapour bath and young shoots were boiled and the liquid drunk to stop bladder leakage and/or inflammation (also refer to Adams 1945 for use specifically north of Auckland). A wreath of leaves (referred to as Tu hou; maro-tuhou; or maro taua) were worn by priests for various ceremonial practices. |
| Kareo | Ripogonum scandens | Yes | Yes | | Yes | Yes | | | | | | | | | Uses<br>• Food – berry pulp; berries; young leaves (taste like asparagus)<br>• Fibre – mixed with iron to make ink<br>• Fibre – stems used to make crayfish pots; make flooring in canoe; make hoops for catching kokopu and holding eels; bow and arrows to kill birds; baskets; spade handles; binding fences; building houses<br>• Medicinal (root) – help abortions<br>• Medicinal (root steeped in water) – help rheumatism; bowel complaints; fever<br>• Medicinal (shoots) – itching; scabies; indirect effects of syphilis<br>• Medicinal (sap) – abrasions<br>• Medicinal – wounds cauterised by holding a burning piece of supplejack near the cut |
| Karo | Pittosporum crassifolium | | Yes | | | Yes | | | | | | | | | Uses<br>• Black dye |

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|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Kawakawa | Macropiper excelsum | Yes | | | Yes | | Yes | Yes | Yes | Yes | Yes | | Yes | Kawakawa fruit were described as hot and spicey and frequently eaten; when ripe, seeds were discarded, and the fruit pulp eaten and the leaves frequently used for tea. The juice was known to be used as an alcoholic drink. The leaves of the Kawakawa plant have a long history of medicinal use and are still very popular with traditional practitioners. Kawakawa leaves are boiled and strained to create wai rakau (a herbal tonic). Poultices were used to help with toothache by applying them to the face; they were also used to ease rheumatism and to bring down bruising. Young leaves and twigs were taken to ease stomach pain. Leaves were used for skin disorders. Ripe and unripe fruit were used the same way as leaves (see above), though were considered to be more potent and the roots used for bladder complaints. Often used for ceremonial purposes (frequently made at a time of mourning). |
| Kiekie | Freycinetia banksii | Yes | Yes | | | | | | | | | | | Uses<br>• Food (inner leaves)<br>• Food (fruit)<br>• Food (flower)<br>• Fibre (leaves) – clothing; belts, cords, rope, mats, baskets<br>• (Fibre (roots) – fish traps; lashings for canoe |
| Kiokio | Blechnum novae-zelandiae | | Yes | | | | | | | | | | | Uses<br>• Fibre – wrapping hangi food |
| Kohekohe | Dysoxylum spectabile | | | | | | | | | | | | | Not Available |
| Koromiko | Hebe stricta | | | | | | | | | | | | | Not Available |
| Koowhangatara | Spinifex sericeus | | | | | | | | | | | | | Not Available |
| Kowharawhara | Astelia solandrii | Yes | Yes | | Yes | Yes | | | | | | | | Uses<br>• Food – fruit, making jelly<br>• Fibre – leaves used for baskets and weaving<br>• Fibre – leaf down used to make pillows<br>• Ornamental – adorn heads/hair<br>• Fibre – leaves used to make small baskets to cook eels and kokopu; used as mats to cover the hangi<br>• Medicinal (seeds) – help with cardiovascular disease |
| Kumarahou | Pomaderris kumarahou | | | | Yes | | | | | | | | | Uses:<br>• Medicinal (boiled leaves) – chesty coughs, colds, bronchitis; known to be beneficial for the kidneys and easing heart burn; asthma |
| Maahoe | Melicytus ramiflorus | | Yes | | Yes | | | | | | | | | Uses<br>• Fibre (berry) – tattooing<br>• Fibre – lighting fires (via friction)<br>• Medicinal (boiled leaves) – rhematism<br>• Medicinal (inner bark) - burns |

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| Makomako | Aristelia serrata | Yes | Yes | | Yes | | | | | | | | | | Uses:<br>• Food (berries)<br>• Fibre (bark) – black dye; khaki dye<br>• Fibre (branches) – used as poles for fishing<br>• Medicinal (boiling bark) – bathing for rheumatism<br>• Medicinal (leaves) – warmed on coals and applied and bandaged onto burns<br>• Medicinal (leaves boiled) – ease sore eyes |
| Makura | Carex secta | | | | | | | | | | | | | | Not Available |
| Mamaku | Cyathea medullaris | Yes | | | Yes | | | | | | | | | | Uses:<br>• Food (leaves & pith) – Eaten, pith was cut into thin slices and cooked in a hangi, then threaded onto a piece of flax to dry in the sun; young shoots were boiled and drunk to help remove the placenta<br>• Medicinal (leaves) – poultice for boils, blisters<br>• Medicinal (pith) – poultice used to treat sore eyes<br>• Medicinal (gum) – used to treat diarrhoea |
| Mangemange | Lygodium articulatum | | Yes | | | | | | | | | | | | Uses:<br>• Fibre (leaves) – used to thatch rooves; lashings for storehouse construction<br>• Fibre (stems) – used for fish traps; fishhooks (when hardened from burning) |
| Manuka | Leptospermum scoparium | Yes | Yes | | Yes | | | | | | | | | | Uses:<br>• Food (leaves) – substitute for tea<br>• Food (flowers) – great for yielding honey<br>• Fibre (branches) – canoe paddles, spears for fishing & catching birds and war; used in the flooring of canoe; rods used for bird snares; making eel traps; bed frames; thin point of manuka were used to pierce ears; roofing; storage beams<br>• Fibre (bark) – rain cape<br>• Medicinal (leaves boiled) – internal complaints; used to treat itches and scabs<br>• Medicinal (gum) used to treat burns and scalds; juice used as a blood and breath purifier<br>• Medicinal (bark boiled) – used to help with diarrhoea, dysentry<br>• Medicinal (bark) – used to set fractured limbs<br>• Medicinal (berries raw) – chewed for colic |
| Mapou | Myrsine australis | | Yes | | | | | Yes | Yes | Yes | Yes | | | Yes | Wood from mapou is exceptionally strong and resilient. As such, it was frequently used for making adze handles, carpenters' tools, chairs, walking sticks and fernroot beaters. Tohunga would routinely pluck a sprig from red mapou, dip it in water and sprinkled it over people or items that required cleansing with an appropriate karakia or blessing. The same ritual would be followed for a tangi. Sometimes a tohunga would carry a staff made of red mapou as a badge of office. |

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| | | | | | | | | | | | | | | | Elsdon Best recorded that in the case of illness, a person may take a wand of red mapou (or karamu or maire) and touch the sick person with it so the wairua, atua or spirit of that person entered the wand. A person would then take the wand to a tohunga to know whether a person would recover from any ailments. A pale of mapou was also sometimes used in kumara planting ceremonies. It was placed at the eastern end of a kumara plantation a a mauri, or physical representation of Rongo, the guardian of agriculture. |
| Mataī | Prumnopitys taxifolia | Yes | Yes | | | | | | | | | | | | Uses:<br>• Food (berries) – used for food<br>• Fibre (branches) – carvings; making eel pots/weirs; making ornamental boxes; troughs, trays; combs; furniture; spades |
| Matangoa | Rorippa divaricata | | | | | | | | | | | | | | Not Available |
| Mingimingi | Coprosma propinqua | | | | | | | | | | | | | | Not Available |
| Mouku | Asplenium bulbiferum | Yes | Yes | | Yes | | | | | | | | | | Uses:<br>• Food (young fronds) - eaten<br>• Food (juice) - drunk<br>• Medicinal (root infusion) – wash skin; ease sore eyes<br>• Fibre (leaves) – used for making small baskets to cover eel or kokopu; weaved into mats |
| Ngaio | Myoporum laetum | Yes | Yes | | Yes | | | | | | | | | | Uses:<br>• Food (berries) – eaten typically by children<br>• Medicinal (leaves) – vapour bath; to treat septic wounds<br>• Medicinal (bark) – held in mouth for toothache; used to heal ulcers; ease bruising<br>• Fibre (young leaves) – insect repellent |
| Niikau | Rhopalostylis sapida | Yes | Yes | | | Yes | | Yes | Yes | Yes | Yes | | | Yes | Leaves were used to thatch houses; to wrap food prior to cooking; and to weave into hats, mats and baskets and leggings. Maori made storage pots and containers from the outer portion of the trunk. The hard berries were made into necklaces or eaten when green. The immature flower was cooked and eaten. |
| Oioi | Apodasmia similis | | Yes | | | | | | | | | | | | Uses:<br>• Fibre – sometimes used for thatching houses |
| Para | Ptisana salicina | | | | | | | | | | | | | | |
| Patete | Schefflera digitata | | Yes | | Yes | | | | | | | | | | Uses:<br>• Medicinal (sap) – to treat ringworm/fungi<br>• Fibre (berries) - ink |
| Poa | Poa anceps | | | | | | | | | | | | | | Not Available |
| Pohuehue | Muehlenbeckia complexa | Yes | | | | | | | | | | | | | Uses:<br>• Food (berries) – eaten (especially by children) |

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|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Pohutukawa | Metrosideros excelsa | Yes | Yes | | Yes | | | | | | | | | | Uses:<br>• Food (flowers) – produced a thin honey that was collected in large quantities<br>• Medicinal (flower infusion) – easing sore throats<br>• Medicinal (bark) – Easing diarrhoea; poultice used to ease inflammation and promote healing<br>• Fibre (branches) – fuelling fires, ship building<br><br>Notably, the Tainui canoe was tied to pohutukawa, called Tangi te Korowhiti, when canoe arrived in the Kawhia Harbour more than 600 years ago. |
| Ponga | Silver fern; Cyathea dealbata | Yes | | | | . | | Yes | Yes | Yes | Yes | | | Yes | Fronds of the ponga were laid silver side up on tracks to mark the way at night. Pikopiko (the spiral shoots) were a traditional food. Slimy when fresh, they were often hung to be dried prior to consumption |
| Poroporo | Solanum Aviculare | Yes | Yes | | Yes | | | | | | | | | | Uses:<br>• Food (leaves) - eaten<br>• Food (berries) - eaten<br>• Medicinal (leaves) – creating a poultice to help treat ulcers, scabies infections<br>• Medicinal (juiced mixed with soot) – rubbed into wounds created from tattooing<br>• Fibre (stem) – used to make flutes |
| Puahou | Pseudopanax arboreus | Yes | Yes | | | | | | | | | | | | Uses:<br>• Food (bark) – eaten by horses/pigs<br>• Fibre (bark) – to make skids for hauling canoes; sometimes used to make small drinking vessels<br>• Fibre (gum) – used to plug holes and prevent leakage |
| Pukatea | Laurelia novae-zelandiae | | Yes | | Yes | | | | | | | | | | Uses:<br>• Medicinal (bark steeped in hot water) – poultice for neuralgia<br>• Medicinal (bark) – toothache<br>• Medicinal (inner bark) – treating venereal disease<br>• Fibre (branches) – carved figureheads on canoes; making canoe paddles |
| Pukio | Carex virgata | | | | | | | | | | | | | | Not Available |
| Purei | Carex dissita | | | | | | | | | | | | | | Not Available |
| Puuriri | Vitex lucens | | Yes | | Yes | | | Yes | Yes | Yes | Yes | | | Yes | Puriri was often used to construct hinaki (eel traps), because it has one of the few native timbers that sink. Puriri was used for palisade posts. Oral traditions suggests that bullets would ricochet off the wood. Infusions of puriri berries were used as a laxative; and water from boiled leaves was used to treat cuts and sores. Puriri was also used for curing ulcers and easing sore throats and for bathing sprains and sore backs. |

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| | | | | | | | | | | | | | | | Puriri were often used to entomb the remains of the dead. After the tangi of a chief or other person of high mana, the body was left to decompose for a year or more either in caves or a sacred grove (e.g. puriri grove). Puriri groves are still used as a burial place. The leaves are used in mourning, the leaves are carried in hand and its juices used to help preserve the body. |
| Raataa | Metrosideros robusta | Yes | Yes | | Yes | | | | | | | | | | Uses:<br>• Food (vine in water) - beverage<br>• Food (flowers) – sweet honey that was collected in large quantities<br>• Medicinal (bark) – lotion for ring worm; poultice for cuts, bruises, ulcers, blisters, covering infected skin; also infused in water to treat colds<br>• Medicinal (bark infusion) – treating diarrhoea<br>• Medicinal (young leaves) – chewed to help ease sore teeth<br>• Fibre (wood) – making eel weirs; making bird snares (bird snares were also set up in the tree to entrap nectar feeders such as kaka, tui and bellbird); used for ship building; beams on storage houses |
| Rengarenga | Alectryon excelsus | | | | | | | | | | | | | | Not Available |
| Rewarewa | Knightia excelsa | Yes | | | Yes | | | | | | | | | | Uses:<br>• Food (flowers) – flowers collected to make a sweet honey<br>• Medicinal (bark) – lowers cholesterol |
| Rimu | | Yes | Yes | | | Yes | | Yes | Yes | Yes | Yes | | | Yes | Rimu fruit was highly prized for eating. Kapara (the blue dye) prepared from soot obtained by burning the heart of the rimu (and kahikatea) was used for tattooing. The smoke emitted from burning wood was considered pleasant. Wood was used for making combs and spears for fighting. Gum is very astringent use to stop bleeding from wounds. A small amount dissolved in water was taken to allay bleeding from the lungs and bowels and stomach. An infusion of the inner bark was used for ulcers, burns and scolds. |
| Ruatahi | Carex lessoniana | | | | | | | | | | | | | | Not Available |
| Sand Coprosma | Coprosma acerosa | Yes | Yes | | | | | | | | | | | | Uses:<br>• Food (berries) - eaten<br>• Fibre (berries) – dyes |
| Tanekaha | Phyllocladus trichomanoides | Yes | Yes | | Yes | | | | | | | | | | Uses:<br>• Food (leaves) - Xxx<br>• Food (berries) - Xxx<br>• Medicinal (leaves) – Xxx<br>• Medicinal (bark) – useful for dysentry<br>• Fibre (wood) – canoe poles; handles for nets and fishing rods; young saplings made excellent walking sticks<br>• Fibre (berries) - dye |

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| | | | | | | | | | | | | | | | • Fibre (wood/bark) – black/brown dye<br>• Fibre (bark) – small water containers |
| Taraire | Beilschmiedia tarairi | Yes | | | | | | | | | | | | | Uses:<br>• Food (berries) – eaten following boiling – large but not very pleasant; usually eaten by children |
| Tarata | Lemonwood | | Yes | | Yes | | | Yes | Yes | Yes | Yes | | | Yes | Tarata resin used to strengthen wooden implements. The resin was also chewed to relieve bad breath. |
| Taupata | Coprosma repens | Yes | | | | | | | | | | | | | Uses:<br>• Food (berries) - eaten |
| Tawa | Beilschmiedia tawa | Yes | | | | | | | | | | | | | Uses:<br>• Food (berries) – eaten following boiling – not very nice |
| tii koouka | Cabbage tree | Yes | Yes | | Yes | | | Yes | Yes | Yes | Yes | | | Yes | tī koouka (note stands were referred to as para-kauru) was a significant food source for early Maori and its fibre was prized for its strength and used for making a range of daily items such as haika (anchor), kete (baskets), Paraerae (sandals), kakahuu (cloaks) and pake (waterproof rain capes. It was also used for a range of medical treatments. |
| Titoki | Alectryon excelsus | Yes | Yes | | Yes | | | | | | | | | | Uses:<br>• Food (berries) – fruit is edible but not pleasant<br>• Medicinal (berries) – general remedy<br>• Fibre (timber) – making axe handles |
| Toetoe | Austroderia toetoe | | Yes | | | | | | | | | | | | Uses:<br>• Fibre (leaves) – sometimes used for making mats and baskets; leaves were laid flat for bedding; inner strapping for rooves, walls and partitions; making storage houses for kumara; matting for wharenui<br>• Fibre (stalks) – used for spears in games |
| Totara | | Yes | Yes | | | Yes | | Yes | Yes | Yes | Yes | | | Yes | Large tree often used for waka building. Fruit was used for eating; and bark was used into water containers. It provided a major construction material for housing, bridges, fencing; and creating ornaments |
| Tutu | Coriana arborea | Yes | | | | | | | | | | | | | Uses:<br>• Food (berries) – eaten (larger leaf variety only; smaller leaf fruit considered highly poisonous) |
| Upoko-Tangata | Cyperus ustulatus | | Yes | | Yes | | | | | | | | | | Uses:<br>• Medicinal (pith boiled in water) – drunk to help with kidney issues<br>• Fibre (leaves) – outside edges used for mats and baskets; used to thatch houses; and making kites |
| Whau | Entelea arborescens | | Yes | | | | | | | | | | | | Uses:<br>• Fibre (bark & wood) – dyes<br>• Fibre (bark & wood) – buoys and floats; fishing lines; make nets; wood used in stick games |

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| Whauwhaupaku | Five-finger | | Yes | | | Yes | | Yes | Yes | Yes | Yes | | | Yes | Five-finger makes a green dye; and pia houhou (gum) was used for sealing water containers; and the bark was sometimes used to make skids for hauling canoe. |
| Wheki | Dicksonia squarrosa | | Yes | | | | | | | | | | | | Uses:<br>• Fibre (trunks) – lining storage sheds and pits<br>• Fibre (fronds) – cover pit floors; used in the construction of temporary huts/cooking sheds |

## 7.8 Summary of Current Cultural Values Relating to the Project Site

**Table 7.4** Summarises Ngaati Whanaunga cultural and historic values identified at the **immediate project site**. Assessment criteria used are those described in the AUP (refer to **Table 5.2** and **Table 5.3**).

**Table 7.4** Summary of Ngaati Whanaunga Cultural and Historic Values Identified at the Immediate Project Site

| | Assessment Criteria | Description of Assessment Criteria | Assessment of Cultural Values | Ngaati Whanaunga Cultural Heritage |
|---|---|---|---|---|
| (a) | **Mauri**: ko te mauri me te mana o te waahii, te taonga raanei, e ngaakaunuitia ana e te Maaori. | The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua. | **Low** | Natural and Physical resources providing mauri and mana relate to climate, topography, geology, freshwater, vegetation, and associated fauna (birds, fish, and lizards). These resources sustained our people, and we are intimately connected to them via whakapapa. Anthropogenic land change and introductions of exotic species that out compete natives degrade mauri at the project site by eroding ecosystem resilience have degraded Mauri at the project site. Consequently, the mauri of the project site is considered Low. |
| (b) | **Waahi tapu**: ko teeraa waahi, taonga raanei he waahi tapu, araa, he tino whakahirahira ki ngaa tikanga, ki ngaa puri mahara, o ngaa wairua a te Mana Whenua | The place or resource is a wahi tapu of special, cultural, historic, metaphysical and/or spiritual importance to Mana Whenua | **Low** | No known wahi tapu are known to occur within the immediate project site. |
| (c) | **Koorero Tuuturu** ko teeraa waahi e ngaakaunuitia ana e te Mana Whenua ki roto i oona koorero tuuturu. | The place has special historical and cultural significance to Mana Whenua | **Low** | The area surrounding the project site is highly significant to Ngaati Whanaunga. Our people are intimately connected to the land and waters via whakapapa, and we are reminded of our strong linkages via waka traditions, mythology, and place names that indicate the richness of the area as a valuable source of food and resources with strong connections to Taamaki Makaurau; the Hauraki Gulf; nearby Whangaparaoa Peninsula, Shakespear Regional Park; Tiritiri Matangi, Riverhead, and Treaty Settlements including the 1841 Mahurangi Land Purchase. However, Koorero Tuuturu at the immediate project site are low. |

| | | | | |
|---|---|---|---|---|
| (d) | **Rawa Tuuturu** /customary resources: he waahi teeraa e kawea ai ngaa rawa tuuturu a te Mana Whenua. | The place provides important customary resources for Mana Whenua | **Low/Very Low** | Rawa tuuturu values relate to resource provisioning services (e.g., food, fibre, fuel, rongoaa, and ornamental qualities); cultural values (including spiritual, education, aesthetic values and those that contribute to sense of place; and regulating services (e.g., resources that perform valuable ecosystem functions such as erosion control, dispersal, pollination, and water purification). Anthropogenic land modification has eroded rawa tuuturu at the project site, so associated values are low. |
| (e) | **Hiahiatanga Tuuturu** he waahi teeraa e eke ai ngaa hiahia hinengaro tuuturu a te Mana Whenua. | The place or resource is a repository for Mana Whenua cultural practices and spiritual values | **Low/Very Low** | Species at the site are known to have special cultural significance that is often relaid via myths and legends, whakatauki, and waiata. These oral traditions help educate our people and enhance their understanding of our connections to the environment. Examples used to describe some of our oral traditions and whakatauki relate to tui, kingfisher, grey warbler, and kereru that are known to be relatively common throughout Taamaki Makaurau. Hence, modification of the project site is unlikely to destroy these values. However, there are significant opportunities to encourage these species to re-inhabit the site. |
| (f) | **Whakaaronui o te Wa** /contemporary esteem: he waahi rongonui teeraa ki ngaa Mana Whenua, araa, he whakaahuru, he whakawaihanga, me te tuku maatauranga. | The place has special amenity, architectural or educational significance to Mana Whenua | **Very Low** | None |

## 8 Assessment of Cultural Effects

This section contains an assessment of the cultural effects of the Project. Changes resulting from the Project and their key cultural effects are discussed in terms of effects during the construction and operations phase of the project. Consideration of potential cultural effects is made in accordance with **Section 5** – Methodologies. Specific effects on cultural values are described in **Table 8.1** below. Rationale for effects are described in accordance with **Table 5.3.4** – Criteria Used to Describe Magnitude of Effects.

**Table 8.1** Assessment of Cultural Effects

| **Auckland Unitary Plan (Operative in Part) 2016** | | | | |
|---|---|---|---|---|
| **Overall** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| **Overall Proposal** | Positive Effects | | | |
| The Auckland Surf Park is a sustainable development centred on the creation of a world class surf lagoon that will be designed to deliver exceptional surfing and leisure experiences, that generates meaningful social, environmental, and economic value.<br><br>Project features include:<br>• 2-hectare surfing lagoon<br>• Surf club and surf academy<br>• Accommodation<br>• Restaurants and retail outlets<br>• Farm to table agriculture, restaurant, and market<br>•<br>• Solar Farm<br>• Data Facility<br>The drivers of the Project are to be local, authentic and surf centric. The combination of activities is intended to provide a symbiotic ecosystem that responds to the local context and creates a uniquely New Zealand experience. | Overall Proposal | **Not Applicable** | **Very High (Positive)** | The proposed Auckland Surf Park sustainable development will provide a valuable community recreational space that has been carefully designed to enhance:<br><br>• Sustainability<br>• Kaitiakitanga<br>• Mental Wellbeing<br>• Physical Wellbeing<br>• Tourism<br>• A Home for the surf Community,<br><br>The applicant has employed a systems approach to enhance social, economic, ecological, and cultural values.<br><br>In addition to enhancing the values (above), the proposal will assist with enabling economic growth. In doing so, we anticipate that it will contribute to the growth of the local and regional economy including:<br><br>• Providing employment during construction<br>• Providing employment during operation<br>• Increasing expenditure into the Dairy Flat area and wider Auckland Region<br>• Helping New Zealand to grow<br>• Attracting domestic and international tourists<br>• Increasing the standard of living for locals and New Zealanders via employment and related income<br><br>**Ngaati Whanaunga congratulate AW Holdings 2021 Limited on these aspects of the proposal** |
| • Restoration planting incorporating walkways and recreation | Ecological Restoration | **Not Applicable** | **Very High (Positive)** | Currently vegetation is dominated by pastoral grasses with shelterbelts dominated by exotic weed species such as Arrow bamboo (Pseudosasa japonica), blackberry (Rubus fruiticosus agg.)., barberry (Berberis glaucocarpa), pampas (Cortaderia selloana), Chinese Privet (Ligustrum sinense) and Tree Privet (L. lucidum) (also refer to Viridis Environmental Consultants 2023). These species suppress native vegetation and create a seed source for further spread across the landscape.<br><br>Hence, proposed **ecological restoration** which includes **removing exotic species** and undertaking **large-scale restoration** is considered a **major** |

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| | | | | **positive benefit** of this project; so long as there is provision for long-term pest management and active management. To this end, we recommend the applicant incorporates these elements into the proposal.<br><br>Again, we **congratulate AW Holdings on these aspects of the proposal.** |
| **E2 – Water quantity, allocation, and use** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| Available core allocation for catchments not specifically listed in the plan is defined as 30% of its Mean Annual Flow (MALF), and the minimum flow is equivalent to 85% of its MALF<br>Take from a river or stream during flood conditions referred to as a high take | Water Take | **Moderate/medium** | **Low/Minor** | The proposed water abstraction is located on an unnamed tributary to the Rangitopuni Stream to the east of Dairy Flat Road. The stream at this location is c.1-2m in width under normal flow conditions. From here it flows through a culverted network to join the main Rangitopuni Stream.<br><br>Ngaati Whanaunga understand the proposal is for a Low Flow Take abstraction of up to 1.75L/s when flows are greater than 0.51 L/s; and a High Flow Take abstraction of 40% of stream flow, up to a maximum of 75 L/s when flows are greater than median (15.6L/s). The Surf Park will require an augmented water take of c.150m3/day of supplementary water to maintain pool volumes (ie replace evaporative losses); and water will be required to fill the lagoon from empty. In addition, a small 15,000m3 storage reservoir is planned to provide supplementary top up to replace evaporative losses during periods when streamflow is below the proposed minimum flow criterion. Details of the surface intake structure are yet to be confirmed.<br><br>Ngaati Whanaunga understand that water takes will be managed using:<br>• A streamflow monitoring device placed immediately upstream of the water take point to enable operational management of the take<br>• A water meter will be installed and maintained on the outlet of the pump, and daily quantities of abstractions recorded to abstractions remain within authorised limits<br><br>Ngaati Whanaunga are trusting the expertise of the water hydrologist to ensure the water take is managed appropriately, causing low/minor effects. |
| **E3 - Lakes, rivers, streams, and wetlands** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| Earthworks within the stream involve minor realignment and widening/reshaping of the stream.<br><br>A temporary stream crossing will be provided for as part of the haul road to transport cut material from the solar park area to the earthworks area for filling | Stream diversion | **Moderate/medium** | **Low/Minor** | As described, traditionally water is highly significant to Ngaati Whanaunga. However, anthropogenic modification of the landscape has resulted in these values being highly eroded.<br><br>McKenzie & Co (2023) propose developing a stream works methodology and staging plan by the contractor and being presented to Auckland Council for approval prior to commencement. Details regarding the construction of the crossing will be provided by the earthwork's contractor.<br><br>In addition, the applicant is proposing to undertake ecological restoration, which is anticipated to increase habitat availability, improve shading, and enhance water quality; and Ngaati Whanaunga understand that conditions of consent will make provision for an indigenous native fish rescue and relocation plan that will be implemented prior to works to mitigate potential mortality and harm to fish. |

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| | | | | As a net result, Ngaati Whanaunga anticipate initiatives will significantly enhance cultural values associated with surface waterbodies onsite. Again, we **congratulate AW Holdings on these aspects of the proposal.** |
| **E7 - Taking, using, damming and diversion of water and drilling** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| Dewatering or groundwater level control associated with a groundwater diversion caused via excavations | Dewatering | **Very High** | **Moderate/Medium** | Ngaati Whanaunga understand from ASP (2023) that there is a perched groundwater level present onsite at the soil/alluvium interface. Groundwater is within c.1m of the ground surface in the surf park area. Furthermore, a deeper statis groundwater level (below which soils are fully saturated and hydrostatic conditions exist) is expected to be controlled by the stream to the north and west of the Surf Park location. Potential effects on earthworks; settlement; design constraints; site stability; building foundations and civil infrastructure appear to have been very thoroughly assessed. We also understand that ASP will be undertaking further geotechnical investigations, analysis and reporting to support detailed design stages of the project and mitigation requirements also well described in Section 6 of their technical assessment. **Effects on cultural values will be heavily dependent on the success of proposed mitigation measures.** |
| **E8 - Stormwater – Discharge and diversion** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| Diversion and discharge of stormwater runoff from an existing or a new stormwater network | Stormwater Discharge & Diversion | **High** | **Low/Minor** | Stormwater runoff has the potential to degrade waterways (including coastal areas) via erosion and infiltration of contaminants into waterways, groundwater, and mahinga kai.<br><br>Due to current agricultural use, there is no stormwater infrastructure present at the project site. Hence, the proposal makes provision for the inclusion of vegetation swales; two constructed stormwater wetlands; raingardens; stormwater tanks that will enable water reuse and permeable pavers<br><br>In addition, flood modelling and analysis undertaken by McKenzie & Co (2023) suggests that the proposed surf lagoon, stormwater devices and building footprints are situated outside the floodplain of the 24-hour 1% annual exceedance probability (AEP) event. Notably these findings are subject to further investigation. However, Ngaati Whanaunga anticipate the change of land use from farming/lack of stormwater management to managed stormwater to ultimately enhance cultural values. |
| **E11 - Land disturbance - Regional** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| Earthworks for the site comprises six catchments with a cumulative area of 42.67ha (refer to McKenzie and Co 2023). The latter will be divided into eight earthwork areas that are dependent on the typology, nature of works and timing of works.<br><br>Proposed earthworks include: | Earthworks | **High** | **Low/Minor** | A detailed description of proposed earthworks is provided in McKenzie & Co (2023) including a description of earthworks area and volume (see Table 1 of the Earthworks Report (refer to McKenzie & co 2023).<br><br>Earthworks have the potential to degrade mauri via sedimentation of waterways and dust. Ngaati Whanaunga understand that earthworks will be |

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| • Filling the existing farm detention ponds<br>• General earthworks for the establishment of:<br>  ○ Roads<br>  ○ Carparks<br>  ○ Permanent ponds<br>  ○ Surf Park Pool<br>  ○ Building platforms<br><br>A significant amount of earthworks will be topsoil stripping with minor recontouring<br>The proposal makes provision to use excess topsoil to a depth of 500mm within the proposed solar farm area and recreation areas; and 300mm along the berms. | | | | appropriately managed through the implementation of several mitigation measures that have been described by McKenzie & Co (2023). In summary:<br><br>• An approach that includes identifying risks; establishing control measures; monitoring; maintenance and reporting.<br>• Adhering to Best Practice Principles that include:<br>  ○ Minimising disturbance<br>  ○ Staging construction<br>  ○ Slope protection<br>  ○ Protecting the receiving environment<br>  ○ Rapidly stabilising exposed areas<br>  ○ Timing most earthworks between October – April<br>• Compliance with Auckland Council GD-005 Guidelines<br>• Oversight by a suitably qualified contractor |
| Earthworks<br>• See description of activities (above) | Archaeology | **Moderate/Medium** | **Low/Minor** | Typically, Ngaati Whanaunga would be concerned about the area and volume of earthworks proposed. However, we understand that the project archaeologist concluded that it is very unlikely Maaori archaeological material will be uncovered. Nevertheless, the Project will be subject to:<br>• Accidental Discovery Protocols (ADPs)<br>• Archaeological Authority (in accordance with requirements under the Heritage New Zealand Pouhere Taonga Act 2014, Section 44<br>• Archaeological Management Plan<br><br>Any finds will be managed in accordance with Accidental Discovery Protocols |
| **E12 - Land disturbance - District** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| Refer above | Earthworks | Refer above | Refer above | Refer above |
| **E25 - Noise and vibration** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| Activities that do not comply with a permitted activity standard | Noise & Vibration | **Moderate/medium** | **Negligible** | We understand the applicant has undertaken detailed noise and vibration assessments. Daytime limits comply with minor non-compliances for the surf lagoon and data centre.<br><br>Regardless, the applicant has provided several recommendations to mitigate potential effects; and we understand that the applicant has engaged with residents located very close <500m from the site. |
| **E26 - Infrastructure** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| Stormwater detention/retention ponds/wetlands; Other electricity generating facilities | Stormwater Detention/Retention | See above | See above | See above |
| **E27 - Transport** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |

| | | | | |
|---|---|---|---|---|
| The proposal exceeds the 100- dwelling threshold for residential development; Construction or use of a vehicle crossing where a Vehicle Access Restriction applies under Standards E27.6.4.1(2) or E27.6.4.1(3) | Transport | **Low/minor** | **Negligible** | Flow Transportation Specialists Ltd (2023) (**Flow**) has assessed the transport planning and traffic engineering matters relating to the proposal. Ngaati Whanaunga understand that the proposal is non-compliant with the Auckland Plan due to vehicle access restrictions and the width and number of vehicle crossings.<br><br>Ngaati Whanaunga understand that Flow Transport Specialists Ltd (2023) have recommended the applicant:<br>• Construction Traffic Management Plan prepared in accordance with Auckland Council requirements and the New Zealand Transport Authority's Code of Practice for Temporary Traffic Management.<br>• Private shuttle between the site and the Hibiscus Coast station<br>• Southbound bus stop on the Dairy Flat Highway<br><br>We also understand that Flow is liaising with Waka Kotahi to ensure the proposal is coordinating with the proposed walking and cycling facility on the eastern side of the Dairy Flat Highway. |
| **E30 - Contaminated land** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| Research undertaken by McKenzie & Co (2023) indicate that the only constraints to development include:<br>1. Debris/ fill within sheds and ACM sheets will require disposal to landfill. The Asbestos Regulations require that the ACM sheets be removed by a Licensed Asbestos Removalist in accordance with an approved ARCP.<br>2. Given the age of the structures an asbestos demolition survey will also be required to be conducted by a licensed asbestos assessor to identify if other ACMs are present in the structures.<br>3. There are no specific soil remediation or health and safety controls required at the site. Topsoil around the existing buildings could be reused (where geotechnically suitable). However, reuse of this topsoil will result in contaminants being redistributed across the site. We therefore recommend that AW Holdings considers disposing of topsoil from around the existing buildings offsite. | Earthworks | **Moderate/medium** | **Negligible** | A Preliminary and Detailed Site Investigation Report has been completed by WWLA. WWLA (2023) concluded that other than the use of lead-based paints and galvanised building materials, no HAIL activities have been undertaken on site. Soil is to be managed around existing buildings in accordance with approved plans.<br><br>During earthworks there is no risk of environment or site workers from soil contamination so long as earthworks controls are implemented. |
| **E36 - Natural hazards and flooding** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Potential Cultural Effects Prior to Mitigation** | **Assessment of Potential Cultural Effects Post Mitigation** | **Rationale** |
| See above | See above | **See above** | **See above** | See above |
| **H18 - Future Urban Zone** | | | | |
| **General Proposal** | **Activity Type** | **Assessment of Cultural Effects** | | **Rationale** |
| New buildings, building additions and accessory building; visitor accommodation; restaurants and cafes not otherwise provided for; rural tourist and visitor activities; and clubrooms | See above | **See above** | **See above** | See above |

# 9 Recommendations

Should consent be granted, Ngaati Whanaunga recommend the following conditions to appropriately manage cultural features in the context of **Section 5.3** – Assumptions and Limitations:

**Table 9.1** Recommendations to Enhance Ngaati Whanaunga Cultural Values

| | | **General Requirements** |
|---|---|---|
| 1 | | Please notify Ngaati Whanaunga regarding progress via email regarding (but not excluded to) the resource consent process and progression of construction works at least quarterly |
| 2 | | **Please seek Ngaati Whanaunga's written permission prior to sharing this document** with any third parties (other than statutory authorities for the purpose of the proposal) |
| 3 | | Refer to general principles and objectives described in the: |
| | (a) | Ngaati Whanaunga Environmental Management Plan |
| | (b) | Ngaati Whanaunga Strategic Management Plan |
| 4 | | Adhere to recommendations in the technical assessments |
| | | **Planning & Detailed Design Phase** |
| 1 | | Enable Ngaati Whanaunga the opportunity to input and/or review management plans and protocols including (but not excluded to): |
| | (a) | Accidental Discovery Protocols |
| | (b) | NZHPT Authority |
| 2 | | Providing Ngaati Whanaunga with opportunities to recognise or reflect the koorero (stories, names, events, whakatauaakii (proverbs) and beliefs associated with them. Including (for example): |
| | (a) | Story telling |
| | (b) | Wayfinding |
| | (c) | Site interpretation with signage (for example, educational resources regarding the significance of fauna and flora, how they were used and associated myths and legends) – see **Section 7.6.1** Rawa Tuuturu (Customary Resources) for a detailed explanation of the significance of plants proposed for ecological restoration |
| | (d) | Playground design |
| | (e) | Incorporating Maori games |
| | (f) | Commentary on rongoa (medicinal uses) of plant species at the market gardens (for example) |
| 3 | | Providing Ngaati Whanaunga with opportunities to restore and enhance our relationship with our cultural features and values |
| | (a) | Please advise provisions for pest management (mammalian predators and competitors) |
| | (b) | Please advise provisions for long-term pest and weed control |
| | (c) | Provision for monitoring using cultural indicators e.g., tracking enhancement of stream water quality |
| 4 | | Clarify why kauri has not been incorporated into the planting plan |
| | | **Pre-Commencement** |
| 1 | | Prior work notification – Ngaati Whanaunga should be notified at least 15 working days prior to site establishment |

| | | |
|---|---|---|
| 2 | | Provision to enable Ngaati Whanaunga to perform a karakia (blessing) and cultural induction of site workers |
| 3 | | Provision for Ngaati Whanaunga to translocate fish prior to works (alongside a suitably qualified ecologist) |
| | | **Construction and Operation Phases** |
| 1 | | **Earthworks** |
| | (a) | Manage land disturbance in accordance with best practice management techniques |
| 2 | | **Archaeology** |
| | (a) | Adhere to Accidental Discovery Protocols |
| | (b) | If an archaeological discovery contains koiwi, archaeology or artefacts of Maaori origin, please contact Michael Baker, Environmental Manager, Ngaati Whanaunga needs to be provided with information on the nature and location of the discovery |
| 3 | | **Vegetation Restoration & Enhancement** |
| | | Provide Ngaati Whanaunga with the opportunity to help with restoration and enhancement including (but not excluded to) |
| | (a) | Native plantings |
| | (b) | Pest control |
| **4** | | **Employment** |
| | (a) | Please advise Ngaati Whanaunga if there are any opportunities for training and/or employment |

## 10 Summary & Conclusion

AW Holdings is proposing a 114ha development of an integrated surf park development comprising a surf park and infrastructure at 1350 Dairy Flat Highway, Dairy Flat, Auckland 0792 (the Project) under the COVID-19 Recovery (Fast Track Consenting Act 2020).

We have thoroughly reviewed the associated technical assessments and are comfortable that these issues will be managed in accordance with Best Practice so potential effects on cultural values will be **Low/Minor**.

The applicant has proposed undertaking **extensive ecological restoration of the site**. The latter is anticipated to significantly enhance Mauri and Rawa Tuuturu (customary resources) by **transforming current cultural values from Low/Very Low to High**. Hence, Ngaati Whanaunga a **very supportive of this proposal**.

Ngaati Whanaunga considers there to be significant opportunities to enhance our connection with the area by incorporating the following elements into the Design Statement:

- Story telling
- Wayfinding
- Interpretative signage (including educational resources regarding the significance of fauna and flora, how they were used and associated myths and legends)
- Playground design
- Commentary on rongoa (medicinal uses) of plant species at the market gardens (for example)

To this end, we have provided a detailed commentary of the significance of plant species that have been proposed for restoration plantings (refer to **Section 7.6.1**); and shared our history. We suggest the team also considers planting kauri – formerly at the site and used for gum digging by Maaori (and European settlers).

Ngaati Whanaunga welcomes the opportunity to continue working with AW Holdings, and thanks them for the opportunity to be involved and tell our story.

**Ngaati Whanaunga unreservedly support the proposal.**

Please feel very welcome to contact me if you have any queries. The best way to contact me is via mobile or email

Ngaa mihi,

Environmental Manager
Ngaati Whanaunga Incorporated Society

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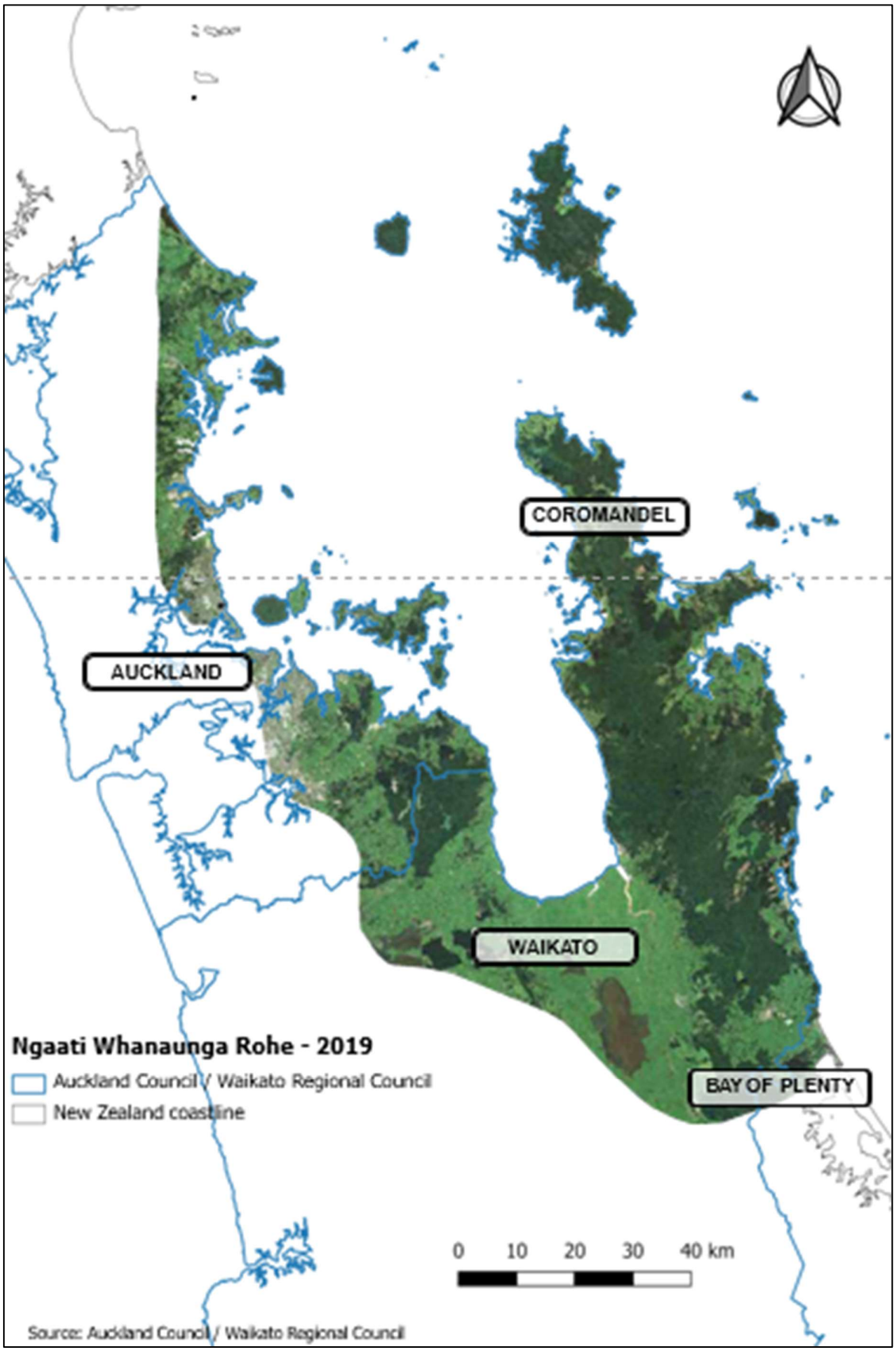
# Appendix 1
Rohe – Ngaati Whanaunga


COROMANDEL
AUCKLAND
WAIKATO
BAY OF PLENTY
Ngaati Whanaunga Rohe - 2019
Auckland Council / Waikato Regional Council
New Zealand coastline
0 10 20 30 40 km
Source: Auckland Council / Waikato Regional Council