Appendix E Cultural Values Documents

Stevenson Aggregates Ltd

Clevedon Quarry Expansion

Clevedon, Auckland

Cultural Values and Impact Assessment

Ngaati Whanaunga Incorporated Society

11 September 2026

This report has been prepared by the Ngaati Whanaunga Incorporated Society (Ngaati Whanaunga) for the benefit of Stevenson Aggregates Ltd (SAL). No liability is accepted with respect to its use.

This disclaimer shall apply not withstanding that the report may be made available to other persons for an application for permission or approval or to fulfil a legal requirement.

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

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1 Whakaraapopototanga – Executive Summary

This report presents a Cultural Values and Impact Assessment prepared by Ngaati Whanaunga Incorporated Society (NWIS) regarding the proposed expansion of the Stevenson Aggregates Limited (SAL) Clevedon Quarry.

The quarry expansion would increase aggregate reserves from approximately 60 million tonnes to 150 million tonnes, enabling continued extraction for up to 50 years under the Fast-Track Approvals Act 2024 process.

The purpose of this report is to help SAL understand the cultural, environmental, spiritual, and socioeconomic implications of the proposed quarry expansion from a Ngaati Whanaunga perspective, and to provide recommendations that can be incorporated into project design, consent conditions, and long-term management.

Ngaati Whanaunga is a sovereign iwi of the Marutuahu Confederation with longstanding ancestral, cultural, and spiritual connections throughout Taamaki Makaurau and the wider Hauraki region. The proposed quarry lies within Ngaati Whahangaua's tribal domain and, as such, it is a culturally significant landscape rather than being viewed as an isolated development site.

The assessment is framed by core Ngaati Whanaunga tikanga concepts including:

- *Whakapapa* (ancestral relationships and interconnectedness)
- *Mauri* (life force)
- *Kaitiakitanga* (guardianship and stewardship)
- *Taha Wairua* (spiritual relationships with the environment)
- *Mātauranga Whanaunga* (traditional knowledge)
- *Apōpō atu nei* (intergenerational responsibility for future generations

The report posits that environmental management should not be viewed solely through technical or regulatory lenses, but also through cultural and spiritual values that recognise the interconnected wellbeing of land, water, ecosystems, and people.

Ngaati Whanaunga considers the Clevedon and Hunua Ranges area part of a broader cultural landscape that retains significance despite historic land-use changes and existing industrial activity. Cultural value derives from:

- Historical and ancestral associations.

- Traditional resource use.
- Ecological and spiritual connections.
- Cultural narratives and oral traditions.
- Ongoing identity and community wellbeing.

The report notes that quarrying itself is not inherently inconsistent with Ngaati Whanaunga tradition. Historically, Ngaati Whanaunga quarried stone for tools, weapons, building material, and *waka*. However, traditional quarrying was governed by *tikanga* and respect for environmental limits. Ngaati Whanaunga, therefore, does not oppose modern quarrying in principle, provided it is undertaken in a manner that reflects cultural values and environmental stewardship.

The report evaluates the technical assessments presented by SAL and generally accepts that identified environmental effects can be managed through appropriate mitigation measures.

Key findings and conclusions include:

Land Stability: Earthworks required for expansion present slope stability risks, but these are considered manageable through engineering controls, drainage design, and monitoring.

Surface Water and Flooding: Potential increases in sedimentation and runoff could affect water quality and downstream environments. The report supports robust stormwater systems and sediment controls to minimise impacts.

Groundwater: Dewatering activities are expected to lower groundwater levels and affect surrounding stream baseflows. While impacts are predicted to be localised, ongoing monitoring and mitigation will be important.

Stream Depletion: Predicted reductions in stream flows are a significant concern because they affect the health and mauri of waterways. The report supports proposed stream augmentation measures to offset these effects.

Landscape and Natural Character: Expansion will permanently alter parts of the landscape through vegetation removal and waterways modification. However, the report acknowledges that staged rehabilitation and revegetation are expected to reduce long-term effects.

***Blasting*:** Blasting is accepted as necessary for quarry operations but should be carefully managed through monitoring, scheduling, and adherence to safety standards.

Erosion and Sediment Controls: The report supports implementation of an Erosion and Sediment Control Plan to avoid impacts on nearby waterways and ecosystems.

Noise and Traffic: The report acknowledges that noise and transport assessments suggest operations can remain within existing regulatory limits and traffic conditions. Appropriate management plans are recommended.

Freshwater Ecology: Habitat loss, waterways modification, and ecological degradation are key concerns. The report supports restoration and offset measures but strongly advocates direct *tangata whenua* involvement in planning and implementation.

Freshwater Ecology: Loss of vegetation and habitat is considered a significant environmental impact. The report supports restoration and native planting programmes designed to reconnect ecological corridors and improve biodiversity outcomes.

The report acknowledges several positive initiatives proposed by SAL, including:

- Engineered wetlands and water treatment systems.
- Water quality treatment designed to achieve high sediment removal rates.
- Funding for *iwi* environmental monitors.
- Riparian restoration planting.
- Willingness to involve *iwi* in ecological restoration.
- Maintaining a community liaison group.
- Acceptance of accidental discovery protocols for cultural heritage finds.

At the same time, Ngaati Whanaunga notes that technical compliance alone does not adequately capture cultural outcomes and encourages greater integration of Māori cultural indicators alongside conventional environmental metrics.

The central finding of the report is that the Clevedon Quarry Expansion presents significant environmental and cultural impacts; nevertheles, Ngaati Whanaunga considers that these impacts can be effectively avoided, remedied, or mitigated through robust consent conditions, ongoing monitoring, ecological restoration, cultural participation, and long-term accountability mechanisms.

As a result, Ngaati Whanaunga provides **conditional support** for the project. Ngaati Whanaunga expresses its willingness to work collaboratively with Stevenson Aggregates Ltd should the project receive consent, while ensuring that cultural values, environmental protection, and community interests remain central throughout the quarry's life cycle.

The report recommends seven principal consent conditions; these cover:

1. On-site mana whenua monitors throughout project phases.
2. Continuous water quality monitoring of streams and groundwater.
3. Staged ecological rehabilitation and stream restoration.
4. Ongoing ecological surveys and management plans for flora and fauna.
5. Cultural Heritage Management Plan with clear discovery protocols.
6. Regular environmental performance reporting to the Taamaki Makaurau Iwi Collective.
7. Biodiversity offsets and compensation measures with measurable performance standards and timelines.

Across all seven recommendations, several consistent themes emerge.

The most dominant theme is ***kaitiakitanga***, the responsibility of Ngaati Whanaunga to act as guardians of the environment. The rationale repeatedly emphasises that *mana whenua* involvement is necessary to help protect land, waterways, biodiversity, and cultural resources throughout the life of the quarry project.

A second major theme is the need for the project to **recognise, respect and provide for the cultural relationship** of Ngaati Whanaunga with the land, water, ecosystems, and heritage of the area. The report stresses that:

- Waterways are *taonga*.
- Indigenous species are *taonga*.
- *Whenua tupuna* are expressions of *whakapapa*.
- Traditional knowledge should influence project management.
- *Mana* whenua should have an active role in oversight and decision-making.

Another recurring theme is the **protection of cultural and environmental taonga**. This includes:

- Streams and waterways.
- Native flora and fauna.
- Archaeological sites and cultural artefacts.
- Traditional knowledge and historical narratives.
- Habitats for culturally significant species.

The report promotes **a partnership model** between Stevenson Aggregates Ltd and *mana whenua* rather than a purely regulatory relationship. This theme emphasises that better

outcomes arise when *tangata whenua* knowledge and expertise are incorporated into management frameworks.

Examples include:

- Funding and use of *iwi* monitors.
- Joint ecological restoration planning.
- Collaboration on biodiversity projects.
- Immediate consultation when cultural discoveries occur.
- Ongoing environmental reporting to *iwi*.

Also within the rationale for the recommended conditions is a theme focussing on creating mechanisms that improve **accountability, transparency and trust.** These measures are intended to build trust between the quarry operator, *mana whenua*, regulators, and the wider community. The report advocates for:

- Independent monitoring.
- Continuous environmental data collection.
- Regular performance reporting.
- Clear management plans.
- Defined protocols for heritage discoveries.
- Measurable biodiversity outcomes.

The recommendations' rationale repeatedly promote adaptive **management and continuous improvement** and posits that environmental management should be responsive rather than static. This reflects Ngaati Whanaunga's preference for active management throughout the quarry's operational life rather than relying solely on initial assessments by promoting:

- Real-time monitoring.
- Ongoing ecological assessments and performance reporting.
- Continuous feedback loops providing ability to modify mitigation measures if impacts emerge.

Another notable theme in the recommendations is the integration of ***maatauranga Whanaunga*** with technical and scientific approaches. The recommendations seek to ensure maatauranga Whanaunga is treated as a valid source of environmental expertise, highlighting that:

- *Mana whenua* possess generations of ecological knowledge.
- Restoration design should incorporate this knowledge.

- Ecological monitoring should draw upon both scientific and cultural indicators.
- Cultural perspectives can improve environmental outcomes.

The rationale for recommended conditions recognise that quarry expansion will result in unavoidable ecological impacts. The preferred approach is not simply minimising damage but **delivering measurable ecological gains** over time, through placing emphasis on:

- Habitat restoration.
- Native planting.
- Stream rehabilitation.
- Biodiversity offsets.
- Ecological connectivity.
- Protection of threatened species.

Throughout the recommendations is a strong focus on **future generations**. This reflects the broader Ngaati Whanaunga principle that resource management decisions should extend beyond the current generation and promote: T

- Environmental decisions that consider long-term consequences.
- Cultural heritage and its preservation for descendants.
- Protection of water quality for future communities.
- Ecological restoration to create enduring benefits.
- Biodiversity management practices that leave ecosystems healthier than before.

Overall, the recommendations are about establishing a framework through which economic development can occur alongside protection of cultural values, environmental integrity, and future generations' interests.

The executive summary takeaway is: This report is not an objection to the quarry expansion. Rather, it is a framework for partnership. Ngaati Whanaunga recognises the economic and infrastructure importance of aggregate supply to Taamaki, accepts that quarrying can occur in culturally significant landscapes, and ultimately supports the project subject to strong environmental safeguards, meaningful iwi participation, cultural heritage protection, ecological restoration, transparent reporting, and long-term stewardship commitments.

2 He koorero whakataki - Preface

The Clevedon Quarry Expansion project, initiated by Stevenson Aggregates Limited (SAL), seeks to increase the quarry's aggregate resource capacity from the current 60 million tonnes to approximately 150 million tonnes, allowing for extraction over a proposed 50-year period. The project is positioned to provide a sustainable supply of essential aggregate materials for construction and infrastructure development in the Auckland region.

The proposal is submitted under the Fast-Track Approvals Act 2024 (FTAA), which is intended to streamline the resource consent process. The application for referral was initially submitted in March 2026. The project proposal underwent revisions in April 2026 and was finalised for submission on 8 May 2026. Between May and June, Government officials reviewed the application against the specific criteria of the Fast-track Consenting Act; and, briefings and formal advice were compiled and sent to the Minister for Infrastructure. The Minister officially approved the project for referral on 20 July, thereby moving out of the standard Resource Management Act (RMA) pathway and into the fast-track framework. Having completed the referral stage, the applicant is currently preparing to lodge its comprehensive, substantive application with the Environmental Protection Authority (EPA). Once lodged, an independent expert consenting panel will make the final decision on the conditions and ultimate approval

Ngaati Whanaunga has agreed to provide this report in the expectation that the SAL will more readily understand the impact of the proposal on Ngaati Whanaunga's cultural integrity and socioeconomic cohesion. Once thus informed, we anticipate that SAL may integrate these considerations into the preparation of its substantive application, as well as its future development and management of the quarry, if enabled by this consenting process. Thus, this report should be read as a useful set of guidelines and reference points that provide insight, context and opportunity for, ultimately, the potential management of one the Auckland region's most significant sources of aggregate.

In presenting the report in this way, we acknowledge that its commission is set in the framework of an application under fast-track and that others might expect that the report would stay in that narrow lane. However, Ngaati Whanaunga is not thus compartmentalised in expressing, sharing and applying our tikanga. All of Ngaati Whanunga tikanga has the purpose of uplifting and sustaining people and our environment, and to this end this report has been written and presented.

The report proceeds with a brief discussion on assessments of cultural values and impact, followed by Te Tuu o Ngaati Whanaunga; followed by our place in Taamaki and our connection with te taiao, setting out the whakapapa and cultural frame of reference for the report. Evaluations of information

available to us at the time of writing are made before wrapping up our presentation with recommendations on how to avoid, remedy, or mitigate identified cultural effects.

3 Arotake Tikanga me Te Whakaaweawe - Cultural Values and Impact Assessments

Cultural values assessments and cultural impact assessments are related, but distinct, components of Ngaati Whanaunga's framework for engagement in planning and resource consenting process. Both assessments are included in this report, and an understanding of their respective purposes and relationship is important to the interpretation of the report's findings. This section explains the relevance of each assessment and why Ngaati Whanaunga considers them essential to the evaluation of the proposed Clevedon Quarry expansion, including the identification, assessment and management of potential cultural effects during decision-making and, if consent is granted, the implementation and ongoing operation of the expanded quarry.

The main goal of our cultural values assessment is to describe the cultural values of Ngaati Whanaunga as they pertain to the proposal. This assessment should help the SAL understand how cultural identity shapes what Ngaati Whanaunga members experience in our daily lives.

The cultural values assessment component of this report focuses on understanding key cultural elements that define Ngaati Whanaunga, like *whakapapa*, *tikanga taiao*, *taha wairua, kaitiakitanga* and *maatauranga Whanaunga*. Such provides a glimpse into Ngaati Whanaunga's cultural identity often expressed through shared memories, stories and kinship ties.

The desired outcome of this assessment portion of this report is a well-rounded understanding of the cultural values of Ngaati Whanaunga. This understanding is essential for making plans and taking actions that respect these values, leading to development practices that are culturally sensitive and sustainable in the long run.

Our cultural impact assessment aims to evaluate how the proposal may affect *tikanga Whanaunga*. It identifies potential misalignment with or negative impacts on Ngaati Whanaunga's culture in advance.

The assessment considers effects on heritage, identity, and future outcomes. It typically reviews risks to cultural sites, traditions, and practices posed by developments; specifically in this case, expanding the Clevedon Quarry.

Whilst the values element of this report focuses on exploring and understanding the culture of Ngaati Whanaunga, which helps to create better engagement, the impact element looks at how the

proposal might affect that culture from the outside. Presented and read together in this report, the assessments are a foundation for ensuring that the SAL's proposal considers cultural preservation while pursuing its expansion goal.

4 Te Tuu o Ngaati Whanaunga – The Worldview of Ngaati Whanaunga

Ngaati Whanaunga is a sovereign iwi that is made up of several distinct *hapuu* and *whaanau*.

We set out in this section the *whakapapa*, principles and values that underpin Ngaati Whanaunga.

4.1 Whakapapa

Ngaati Whanaunga descends from Marutuahu. Whanaunga's father was Marutuahu. Marutuahu is the name of *te whakaminenga o Marutuahu*, the Marutuahu confederation of Pare Hauraki tribes.

Marutuahu married a Te Uri o Pou woman named Paremoehau, from which union came Whanaunga among others. Whanaunga became a leader of the Marutuahu *iwi* and *hapuu* following his father's death and is the eponymous ancestor of Ngaati Whanaunga.

4.2 Te Whakaminega o Marutuahu – The Marutuahu Confederation

By definition, a confederation is a collective of sovereign entities that choose to unite for a common purpose. And thus it is with Marutuahu.

The confederation comprises iwi who are descended from Marutuahu's marriages to two sisters from Ngaati Pou (te uri o Poutukeka) of Wharekawa and Taamaki, daughters of Ruahiore, named Paremoehau and Hineurunga. The iwi 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-uu, 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*.

4.3 Tikanga Whakaaro – Values

Ngaati Whanaunga recognises the interconnectedness of 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.

Everything has *whakapapa*.

These linkages are explained in the of Ngaati Whanaunga creation story, commencing with Te Kore (the nothingness) through to Te Poo (the night), then on to Te Ao Maarama (the world of light). The narrative explains how the landscape, people, plants, and animals came into being as children of Ranginui (sky father) and Papatuaanuku (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 *mauri* affects the wellbeing of the environment and, by association, Ngaati Whanaunga's 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.

4.4 Mai i te Taunga Mai o Tauiwi Tae Noa ki te Tuku Kereme WAI100 – Harm and Redress

In the early 1800s, Ngaati Whanaunga inhabited areas within Taamaki.

A significant transaction took place in 1836 when missionaries negotiated a deal involving a large tract of land in Taamaki with Ngaati Whanaunga and other *iwi*. This agreement included a provision that allowed the iwi and hapuu selling the land to retain rights to one-third of it.

However, the Crown did not fulfil its obligation to return this one-third to the original landowners; nor did it establish reserves for the former Ngaati Whanaunga proprietors. Furthermore, there was a lack of inquiry by the Crown into whether Ngaati Whanaunga had adequate land to satisfy their needs. In addition to this transaction, the *iwi* participated in other land negotiations prior to the signing of the Treaty of Waitangi at Aotea, Hikutaia, and Ahuahu, with Ngaati Whanaunga leaders formally signed the Treaty at two sites: Karaka Bay in Taamaki and Waiau in the Coromandel.

In 1841, the Crown purchased approximately 220,000 acres at Mahurangi and Omaha from Ngaati Whanaunga and other Marutuahu iwi. The boundaries of this sale were later disputed by Ngaati Whanaunga. In 1850, the Crown granted the Awataha block to the Catholic Bishop. In the 1920s, Ngaati Whanaunga petitioned the Crown stating that the Awataha block in Takapuna had not been included as part of the 1841 agreement, and therefore the Crown grant to the Bishop was invalid.

From 1852 onwards, Ngaati Whanaunga entered into several agreements with the Crown, permitting some Māori-owned land to be used for licensed gold mining while ensuring that the land would remain under Māori ownership.

Ngaati Whanaunga, together with other Hauraki iwi, presented petitions to Parliament, contending that they had not received all payments owed from mining activities. A Crown commissioner recommended an ex-gratia payment between £30,000 and £40,000 for the affected iwi, but despite further advocacy, this payment was never made.

In July 1863, and against the advice of the renowned Ngaati Whanaunga ally Patuone who was influential with the Governor resident in Taamaki, the Crown launched an invasion of the Waikato, crossing the Mangataawhiri Stream. This prompted resistance from Ngaati Whanaunga, who undertook guerrilla warfare against Crown military forces.

In November of that year, Crown troops seized Puukorokoro after the area was shelled by HMS Miranda, leading to the destruction of homes and waka. The Crown later fortified Puukorokoro, renaming it Miranda.

During 1864 and 1865, the Crown designated confiscation blocks in various regions, including Waikato, Pookeno, East Wairoa, and Tauranga (Katikati to Te Puna), affecting the interests of Ngaati Whanaunga in these territories.

Starting in 1865, native land legislation initiated the individualisation of Māori land tenure, an abhorrent and foreign concept to Ngaati Whanaunga, which rendered our lands more susceptible to alienation.

Ngaati Whanaunga was not consulted during the development of native land laws in Aotearoa; and the establishment of the Native Land Court – also known as Te Kooti Tahae Whenua (the land-stealing court), gradually oversaw the diminution of traditional structures and the tribal estate of Ngaati Whanaunga.

By the conclusion of the nineteenth century, Ngaati Whanaunga primarily held land in the Western Firth of Thames, often in blocks that were shared with other *iwi*. Throughout the twentieth century, nearly all of these lands, along with significant areas within Taamaki, were alienated to private buyers and the Crown.

As well as this tragic and impactful land loss, for decades Ngaati Whanaunga children faced active and targeted discouragement from speaking their native language in schools run by the Crown.

By the end of the twentieth century, coinciding with the WAI 100 Hauraki claim before the Waitangi Tribunal, only 27% of Ngaati Whanaunga were fluent in *te reo Māori* and only around 2% of the Parehauraki tribal estate remained in Maaori ownership.

Land loss, the deterioration of tribal structures and the decline of the Māori language significantly contributed to the loss of Ngaati Whanaunga knowledge and cultural identity. In both the twentieth and twenty-first centuries, Ngaati Whanaunga generally encountered poorer health outcomes compared to Paakeha including lower life expectancies and higher rates of infant mortality. Additionally, Ngaati Whanaunga faced higher unemployment rates and had a lower average annual income compared to the wider population.

4.5 Te Mana Taawharau o Ngaati Whanaunga - Ngaati Whanaunga Governanace

Ngaati Whanaunga Incorporated Society (NWIS) was established in 1992 to advance the interests of Ngaati Whanaunga.

An important milestone in Ngaati Whanaunga's development was reached when, on 29 June 2011, the Crown recognised the mandate of NWIS, and the mandated negotiators, to negotiate a comprehensive settlement of the historical Te Tiriti o Waitangi (the Treaty of Waitangi) claims.

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

NWIS continues to lead Ngaati Whanaunga development and represents *iwi* and *hapuu* interests.

4.6 Te Anga Whakamua o Ngaati Whanaunga – Future Facing

In presenting this report, NWIS is true to Ngaati Whanaunga's over-arching mission "to enhance the wellbeing of our people both now and in the future by ensuring the sustainable management of our resources."

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 are associated with historical or cultural activities or events. These help connect our people to the land and maintain our strong sense of belonging within Taamaki and beyond.

5 Ngaati Whanaunga ki Taamaki – Ngaati Whanaunga in Taamaki

Kei a Ngaati Whangaunga he wahanga mana i te whenua o roto o Taamaki.

5.1 Te Whakaminenga o Ngā iwi o Taamaki Makaurau

Especially relevant to SAL's fast-track application, Ngaati Whanaunga is an iwi included amongst the Ngaa Mana Whenua o Taamaki Makaurau Collective. The proposed project falls within a culturally significant area governed by Collective's active Treaty arrangements.

5.2 Te Rohe Pootae o Ngaati Whanaunga

The breadth and width of our tribal domain is captured in the saying "Mai Matakana ki Matakana" – and extends along the east coast from the sunken reefs of Ngaa Kuri-a-Whaarei near Matakana Island in the south; up through parts of the Taamaki isthmus, Takapuna, Whangaparaaoa, and Mahurangi to the Matakana River estuary in the north. The western boundary extends to Mount Te Aroha, along the ranges of Te Hapuu-a-Kohe and the Clevedon 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 Taahuhuniarangi 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 estate.

The map below shows *Te Rohe Pootae o Ngaati Whanaunga.*



5.3 Te Hononga ki Taamaki Me Oona Hapuu Katoa

Through *whakapapa, whanaungatanga and hononga*, Ngaati Whanaunga has shared interests in Taamaki.

Ngaati Whanaunga's *interest* in developments in Taamaki is to be understood in the context of *whakapapa, whanaungatanga and hononga*, and not in the European context of a legal right of an individual or entity to own, control and use land or resources without reference to others. Ngaati Whanaunga's *mana* to speak to issues across Taamaki is based on familial, cultural and spiritual connection rather than (European) legal entitlements.

In substantiating the cultural validity of taking this approach, it is appropriate that Ngaati Whanaunga acknowledge our connection with Taamaki in the context of our historical relationships with many *hapuu* of our kin *iwi* within Taamaki.

Maa to maatou hononga ka tuutapatahi ai maatou, ko maatou-tahi, ka tika.

Ko Ngaati Paoa te iwi, ko oona hapuu, ko maatou whanaunga ko eenei:

Ko Te Patukirikiri, ko Te Matekiwaho, ko Ngaati Hura, ko Te Urikaraka, ko Ngaati Kapu, ko Ngaati Taurua, ko Ngaati Rakura, ko Ngaati Putoa, ko Ngaati Hingawaka, ko Ngaati Te Umu, ko Ngaati Manawa, ko Ngaati Tuahuru, ko Ngaati Te Haupa, ko Ngaati Rauhea, ko Ngaati Paeahi, ko Ngaati Huruhuru, ko Ngaati Kahungeri, ko Ngaati Kaimarire, ko Ngaati Whataroa, ko Ngaati Ruarangi, ko Ngaati Te Wai, ko Ngaati Tahuna, ko Ngaati Omakau, ko Ngaati Naho, ko Ngaati Kauahi, ko Te Iwitahupo, ko Te Matekiwaho, ko Ngaati Horowhenua.

Ko Ngaati Tamateraa te iwi, ko oona hapuu, ko maatou whanaunga ko eenei: Ko Ngaati Tawhaki, ko Ngaati Pinenga, ko Ngaati Mango, ko Ngaati Taireina, ko Ngaati Taiuru, ko Te Matewaru, ko Ngaati Taharua, ko Te Kiriwera, ko Ngaati Rangi, ko Ngaati Rangitaua, ko Ngaati Te Kiko, ko Te Uriwha, ko Ngaati Rongo, ko Te Patu, ko Ngaati Tangata, ko Ngaati Hura, ko Ngaati Tu, ko Ngaati Rangipuata, ko Ngaati Te Hihi, ko Ngaati Koroki, ko Te Mahurehure, ko Ngaati Pohutu, ko Ngaati Waipunarangi, ko Ngaati Manuiti, ko Ngaati Rakei, ko Te Iwitutu, ko Ngaati Te Roro, ko Te Mateatua, ko Ngaati Pukeko, ko Ngaati Pare.

Ko Ngaati Maru te iwi, ko oona hapuu, ko maatou whanaunga ko eenei: Ko Ngaati Naunau, ko Ngaati Patu, ko Ngaati Ua, ko Ngaati Ahu, Te Matewaitai, Te Matewhakapapa, Ngaati Parematau, Ngaati Parakore, Ngaati Matewhiti, Ngaati Rangirangi, Ngaati Hikairo, Ngaati Tarakihi, Ngaati Whanga, Ngaati Pu, Ngaati Hinerangi, Ngaati Hineahi, Te Uringahu, Ngaati Hape, Ngaati Rongou, Ngaati Tumoana, Ngaati Wawenga, Ngaati Te Ahumua, Ngaati Te Kahu, Ngaati Whare, Ngaati Waihinu, Ngaati Parakore, Ngaati Tahae, Ngaati Ruahuri, Ngaati Mauopo, Ngaati Waikaukau, Ngaati Hinehau, Ngaati Pupu, Ngaati Wharo, Ngaati Hei, Ngaati Hauauru, Ngaati Te Aute, Ngaati Te Ngako, Ngaati Rautao of Ngaati Maru

Ko Te Waiohua te iwi, ko oona hapuu, ko oo maatou whanaunga ko eenei: Ko Ngariki, ko Ngaati Reko, ko Ngaati Rewha, ko Te Aua, ko Te Uriika, ko ko Ngaati Kaiaua, ko Ngai Tai, ko Ngaati Tai, ko Ngaati Taimanawaiti, ko Ngaati Taihaua, ko Ngaati Te Raukohekohe, ko Ngaati Kohua, ko Te Urioteao, ko ko Ngaati

Hinewai, ko Ngaati Tamaoho, ko Ngaati Te Ataairehia, ko Ngaati Pou, ko Ngaati Koheriki, ko Ngaati Tarao, ko Ngariki, ko Ngaiwi, ko Ngaoho, ko Te Akitai, ko Ngaati Pare, ko Poutukeka;

Ko Kawerau me Ngai Taahuhu ngaa iwi, oo raaua hapū, ko eenei

Ko Ngaati Kahu, ko Ngaati Poataniwha, ko Ngaati Manuhiri, ko Te Kawerau a Maki, ko Ngaati Rehua, ko Te Kapotai

Ko Ngaati Whatua te iwi, ko oona hapuu, ko oo maatou whanaunga ko eenei, Ko Te Uri Ngutu, ko Te Uri-o-Hau, ko Ngaati Rango, ko Ngaati Rongo, ko Ngaati Whatua Tuturu, ko Te Mangamata, ko Ngaati Mauku, ko Te Roroa, ko Te Taouu, ko Ngaaoho.

6 Ngaati Whanaunga me te Taiao – The Environment

The proposal is being processed within the framework of resource management regulation within the fast-track regime.

Ngaati Whanaunga's approach to resource management is fundamentally founded in *whakapapa* that features the interrelationships between *taangata*, *whenua*, and *te taiao*. This framework is informed by a confluence of historical, spiritual, and pragmatic insights regarding natural resources and their essential role in inter-generationally shaping identity, promoting sustainability, and enhancing well-being. This is how Ngaati Whanaunga defines *resource management*.

6.1 Ngaa tikanga taiao

Ngaati Whananga views the environment as an holistic system, all the parts of which are interconnected. The *whenua, wai, haa* and all living things – including people - are seen as part of an integrated ecosystem. Each therein has innate value, and each contributes to the health of the whole.

6.2 Taha wairua

Ngaati Whanaunga has a spiritual relationship with *te taiao*. We view *whenua*, *moana* and *wai* as *tupuna* that deserve our reverence and respect. It is this deep sense of regard that is the essence of the spiritual dimension of *te taio*.

6.3 Kaitiakitanga

In the context of *te taiao*, Ngaati Whanaunga are stewards. The responsibility of stewardship includes conservation and sustainable management to protect and enhance the mauri of our *whenua, wai* and *moana*.

6.4 Aapoopoo atu nei

Kaitiakitanga is an intergenerational responsibility. In all that we do and say, including the delivery of this report, we consider the needs of future generations. Our practices are informed by *maatauranga Whanaunga*, tribal knowledge passed down to us through generations. An example of this is the *taonga tuku iho* of our respected Marutuahu *kuia* Betty Williams, who left us 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

Today's *kaitiaki* have a responsibility to pass such *taonga tuku iho* on to future generations. *Maatauranga Whanaunga* covers a wide range of knowledge relating to traditional ecological. This body of knowledge supports effective resource management based on historical a, experiential practices and observations.

7 Taakongakonga - Quarrying

Having established *te tuu o Ngaati Whanaunga*, including the *tikanga* relating *te taiao*, we are now better able to discuss our values in relation to *taakongakonga* (quarrying) and aggregate production in relation to the proposal, to the extent that information has been made available to us at the time of writing,

Ngaati Whanaunga oral tradition notes,

> *Ka hangaia hoki e oo maatou tuupuna oo mua he waahi taakongakonga hei waihanga taputapu maa raatou.*
>
> In days past, our ancestors built quarries to make implements for themselves.

Ngaati Whanaunga *tuupuna* quarried specific stones, such as basalt, obsidian, and argillite, to create tools and weapons. These stones were valued for their properties: for example, obsidian could be shaped into sharp cutting tools or weaponry.

Ngaati Whanaunga traditionally used quarried stones in various constructions, including *paa* housing, and other community structures. Local stone sources were highly prized.

Quarrying sites often had cultural and spiritual significance, such as links to *tuupuna*, stories, and important events in our history. Such sites were treated with great respect, and their use was often governed by specific *tikanga*

Some stones were used in the making of *waka*, which were vital for transport, food gathering, *whanaungatanga* and warfare alike.

Traditional Ngaati Whanaunga practices included taking only what was necessary and ensuring that the extraction of material did not lead to long-term depletion of resources.

Thus, quarrying has been a part of traditional Ngaati Whanaunga practices since time immemorial, although anciently it differed significantly from modern industrial quarrying. In the context of *tikanga Whanaunga*, what does not differ between traditional and contemporary practices is respect for *te taia*o. In Ngaati Whanaunga's world view, these values must still serve as a foundational framework for modern practices as we seek to balance development needs with cultural integrity and *kaitiakitanga*.

These are set out here, below.[1]

7.1 Mauri

Ko te mauri me te mana o te waahi, te taonga raanei, e ngaakaunuitia ana e Whanaunga.

The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Ngaati Whanaunga.

Natural and physical resources imbued with and propagating *mauri* and *mana* at the subject site or in the surrounding area relate to climate, wind, topography, geology, soils, water, vegetation and associated fauna (including birds, insects, and reptiles). These resources sustained our people, and we are intimately connected to them through *whakapapa*. Anthropogenic land change and the introduction of exotic species that out-compete natives species degrade *mauri* by eroding ecosystem resilience

7.2 Tapu

He tapu; kooia teeraa waahi, taonga raanei he mea tapu, araa, he tino whakahirahira ki ngaa tikanga, ki ngaa puri mahara, o ngaa wairua a Whanaunga.

The place or resource is a waahi tapu of metaphysical or spiritual significance to Ngaati Whanaunga.

To be *tapu* is to be imbued with sacred properties originating from *Atua* and *tuupuna*. In the context of the proposal, Ngaati Whanaunga would seek to assess to which tapu associated the subject site or anything connected thereto is negatively impacted.

Being *tapu*, of itself, does not necessarily translate to prohibition of the proposed quarrying activities; however, it is necessary that such be assessed.

7.3 Koorero Tuuturu

Ko teeraa waahi e ngaakaunuitia ana e Whanaunga ki roto i oo maatou koorero tuuturu.

[1] The framework used here is adapted from assessment criteria described in the Auckland RPS B6.5 Protection of Mana Whenua Cultural Heritage.

The subject site has special historical or cultural significance to Ngaati Whanaunga.

The Clevedon Quarry Expansion project is localised entirely within existing corporate landholdings owned by SAL.

For Ngaati Whanaunga, the subject site is part of an integral cultural landscape, not a collection of isolated sites within the landscape. Accordingly, although the site has a long history of being a major active industrial site, it is important that it is assessed within the framework of *koorero tuuturu*.

7.4 Rawa Tuuturu

He waahi teeraa e kawea ai ngaa rawa tuuturu a Whanaunga.

The place provides important customary resources for Ngaati Whanaunga

Rawa tuuturu values include remnant vegetation at or near the project site that are valued for resource provisioning such as food, fibre, fuel, and *rongoaa*.

7.5 Hiahiatanga Tuuturu

He waahi teeraa e eke ai ngaa hiahia hinengaro tuuturu a Whanaunga.

The place is a repository of elements that are set apart for Ngaati Whanaunga's cultural and spiritual practices.

Such places include habitats of species known to have special cultural significance that is often relayed via myths and legends, *whakatauki*, and *waiata*. These oral traditions help educate our people and enhance their understanding of our connections to *te taiao*. Examples of such species include *pekapeka* and *pepeketua.*

7.6 Whakaaronuitia ana tae mai ki teenei waa tonu nei

He waahi rongonui teeraa ki Whanaunga, araa, he whakaahuru, he whakawaihanga, me te whai oranga.

Ngaati Whanaunga recognise the place as having present day significant amenity, cultural and even economic value.

Sites of inherent Ngaati Whanaunga cultural value retain their cultural significance despite changes brought about by human activity over time because their importance is grounded in enduring *whakapapa*, *mātauranga*, customary associations, and relationships with *te taiao*. Although the physical condition, "ownership" or use of a site may change, its connections to *tuupuna*, significant events, traditional practices, *mauri*, and the transmission of knowledge to future generations remain important to Ngaati Whanaunga identity and cultural wellbeing. These enduring associations mean that cultural significance cannot be assessed solely by the site

8 Arotake Tono – Assessing the Application

The following sections set out Ngaati Whanaunga's overall assessment of the application, prefacing our recommendations for conditions of consent.

8.1 Pūmau whenua – *Land Stability*

The proposed expansion entails considerable earthworks that could affect slope stability within the quarry footprint. However, assessments indicate that with proper engineering designs and monitoring, risks related to slope instability can be appropriately managed. Ngaati Whanaunga acknowledges the geotechnical assessments that suggest that potential failures can be mitigated through suitable drainage and design measures.

8.2 Waipuke - *Surface water and flooding effects*

The expansion may lead to increased surface runoff due to land disturbance, which can affect surface water quality. The assessments identify a need for a robust stormwater management plan to address potential flooding and sedimentation issues. Ngaati Whanaunga acknowledges that mitigation measures, including sediment basins and treatment systems, are proposed to minimise adverse effects on local waterways.

8.3 Punawai o raro i te whenua - *Groundwater*

The quarry dewatering process will lower groundwater levels, with an anticipated maximum diversion rate of approximately 388 m^3/day. Initial modelling indicates localised drawdown effects within the quarry catchment, predominantly affecting baseflows in three streams. The modelling reports no significant bore drawdown interference for neighbouring groundwater users. Ngaati Whanaunga notes suggestions of monitoring and compensation strategies to manage potential impacts on surrounding water bodies.

8.4 Waimimiti - *Stream depletion effects*

The proposed quarry operations are expected to reduce baseflows in three nearby streams, with potential depletion impacts quantified. The worse-case scenario estimates reductions up to 2.0 L/s in one stream. To offset such impacts, Ngaati Whanaunga notes that stream augmentation is proposed, which would help maintain downstream flow levels.

8.5 Hanga whenua - *Landscape, visual, and natural character*

The expansion will alter landscape attributes, causing moderate to moderate-high changes to local visual character and natural features. Key effects include the removal of sections of streams and

vegetation. Mitigation through staged rehabilitation and planting is proposed to progressively restore landscape character and enhance the visual setting, potentially reducing adverse effects over time.

8.6 Pahū - *Blasting*

Blasting operations are necessary for accessing aggregate resources. Ngaati Whanaunga acknowledges SAL's commitment to established safety protocols to minimise vibrations and noise impacts. Ngaati Whanaunga encourages SAL to manage blasting impacts through appropriate scheduling and monitoring.

8.7 Horowhenua - *Erosion and Sediment Control*

The impact assessments reviewed by Ngaati Whanaunga emphasise the importance of preventing soil erosion and sediment runoff into watercourses, particularly given the proximity of several streams to the proposed quarry extension. Ngaati Whanaunga notes that an Erosion and Sediment Control Plan (ESCP) will be implemented, aligning with best practices to mitigate adverse effects during construction and operational phases.

8.8 Haruru - *Noise*

The potential for increased noise impacts due to quarry operations has been assessed. Ngaati Whanaunga notes that noise modelling indicates that levels are expected to comply with existing regulations. Ngaati Whanaunga recommends the development of a Noise Management Plan (NMP) that ensures noise impacts on surrounding communities are minimised and managed effectively.

8.9 Rerenga waka - *Traffic*

Ngaati Whanaunga notes that the proposal is expected to maintain current traffic patterns, with no substantial increase in vehicle movements beyond those currently permitted under the 2018 consent. Traffic assessments that we have reviewed indicate that the existing road infrastructure can handle the anticipated transport operations.

8.10 Waimāori - *Freshwater Ecology*

Ngaati Whanaunga notes that potential adverse impacts from the proposal on freshwater ecosystems, is primarily due to habitat loss and alteration. Stream depletion and physical habitat changes are key concerns for Ngaati Whanaunga because this affects and mana o te wai, as well as the living environment of valued species. Mitigation measures, including habitat restoration and enhancement efforts, are supported as part of an integrated offset/compensation strategy intended to support ecological recovery. Ngaati Whanaunga wishes to see the involvement of *mana whenua* in the development and implementation of those strategies.

8.11 Oranga whenua - *Terrestrial Ecology*

The removal of native vegetation and the conversion of land cover from plantation forestry to quarrying is of considerable concern to Ngaati Whanaunga. Management strategies include enhanced planting and habitat restoration aimed at reconnecting indigenous flora and fauna, which will be progressively implemented as operations unfold.

8.12 Whakawhitiwhiti kōrero me ngā whakaaro tuatahi a Stevenson – *Consultation and feedback*

At the application for referral stage, consultation with mana whenua representatives had been conducted as part of the proposal's development. However, the information with which we have been provided does not include any report on consultation or SAL's feedback (if any).

In any case, Ngaati Whanaunga offers the following, in an effort for increased shared understanding such that would benefit SAL, *mana whenua* and the wider community going forward:

8.12.1 Te Mana o Te Wai

Ngaati Whanaunga notes that SAL has designed an extensive engineered wetland water treatment system near the site entrance to manage runoff before it enters the Wairoa River catchment.

The constructed wetland is designed to manage stormwater runoff, allowing for sediment to settle in treating the water before it is discharged. We note that this proposed treatment approach aims for up to 90% total suspended solids removal prior to discharge and to an adjoining stream and is designed to mitigate potential adverse effects on water quality and the surrounding environment.

Ngaati Whanaunga's feedback is, while supportive of alignment with *Te Mana o te Wai*, SAL prefers technical compliance targets (such as measurable Total Suspended Solids (TSS) and pH metrics) but such an approach unhelpfully sets aside cultural indices.

8.12.2 Arotutuki – Monitoring

Ngaati Whanaunga commends SAL for agreeing to fund on-site iwi monitors as part of their mitigation strategies. We acknowledge that this provision is intended to apply to the initial earthworks, vegetation clearing, and topsoil stripping across all five stages.

Regarding accidental discovery, SAL supports standard statutory protocols (where work stops immediately upon a find). Ngaati Whanaunga anticipates that SAL would push back on any consent condition that gives *mana whenua* an open-ended veto or unilateral power to halt broad operational

areas indefinitely. Ngaati Whanaunga would cooperate in the establishment of a clear, time-bound pathway to resolve discoveries alongside Heritage New Zealand Pouhere Taonga.

8.12.3 Whakatikatika -Restoration

Ngaati Whanaunga acknowledges that, because the expansion requires removing segments of native vegetation, SAL has agreed to riparian offset planting. We would welcome SAL's invitation of *iwi* involvement in eco-sourcing seeds and co-designing the ecological restoration to ensure it aligns with the native biodiversity of the Huunua ranges.

Ngaati Whanaunga accepts that the final "Life of Quarry" closure design should remain flexible, given that the final rehabilitation steps will take place up to 50 years in the future, and circumstances may change over that time.

8.12.4 Mahitahi tonu -Ongoing accountability

Whilst standing firmly on our duty to *kaitiakitanga*, Ngaati Whanaunga acknowledges that SAL is protective of corporate operational control. We understand why SAL would resist structural co-governance models that might give *mana whenua* groups direct influence or veto rights over daily quarry operations, production volumes, or corporate management decisions.

At the same time, Ngaati Whananga would support the maintenance of a community liaison group, and we would welcome an invitation for active and constructive involvement its co-design. A well designed group should feature characteristics such as the following:

- Facilitating understanding of *tangata whenua* values and how such add value to the project.
- Providing a structured way for community members to convey feedback and any concerns regarding the operations of the quarry.
- Community members can participate in discussions about changes or expansions, making the process inclusive and reducing potential conflicts.
- Promoting transparency, accountability, and positive relations between SAL and the community, including *mana whenua* groups.

8.12.5 Panoni whakaetanga LUC60361560 - Variation of Land Use Consent

Ngaati Whanaunga notes that proposed expansion involves a variation of existing consents, accommodating the need to address the anticipated environmental impacts while adhering to legislative frameworks.

8.12.6 Tikanga ture - Other Statutory Matters

Ngaati Whanaunga considers that the proposal aligns with various relevant national policy statements concerning freshwater management, infrastructure, and natural hazards. In that context, we can support quarrying in this location while emphasising adherence to guidelines for managing environmental impacts.

8.13 Whakarapōpototanga – *Summary and Conclusion*

Ngaati Whanaunga concludes that the assessments of environmental effects presented in the information provided to us identify significant potential impacts across various domains associated with the Clevedon Quarry Expansion. However, we also conclude that it is possible for robust management and mitigation strategies to effectively reduce these impacts. Continued monitoring and engagement with *tangata whenua* are highlighted as essential components of the project moving forward.

With all of that in mind, Ngaati Whanaunga gives its support to the proposal and provides the following recommendations for inclusion with conditions of consent.

9 Ngā Tohutohu - Recommendations

We set out below seven recommended consent conditions, and rationale for each.

9.1 On-site iwi monitoring

Recommended Condition	Rationale
Provision for funding and participation of on-site *mana whenua* monitors throughout all phases of the project to oversee activities and report on environmental compliance and impacts.	***Cultural Recognition and Respect*** Engaging *mana whenua* monitors reflects acknowledgment and respect for the cultural significance of the land and waters affected by the quarry expansion. Ngaati Whanaunga has strong connections to our ancestral lands and natural resources, and our involvement ensures that *mana whenua* perspectives, interests, and traditional ecological knowledge are integrated into project oversight. ***Environmental Protection and Compliance*** On-site *mana whenua* monitors play a crucial role in ensuring environmental compliance. Their oversight can help identify potential adverse effects on water quality, biodiversity, and cultural sites in real-time. With cultural and ecological expertise, monitors can prompt immediate corrective actions if potential impacts are identified, maintaining compliance with consent conditions and environmental standards. ***Community Trust and Relationship Building*** Involving *mana whenua* monitors fosters trust and cultivates positive relationships between SAL and *mana whenua* groups. Their participation signifies a commitment to collaborative governance and reinforces the idea that stakeholder voices are valued. This approach can help mitigate community opposition, ensuring smoother project operations. ***Accountability and Transparency*** The presence of independent monitors helps hold the consented operations accountable to the community and

Recommended Condition	Rationale
	regulatory authorities. Regular reporting by *mana whenua* monitors on environmental conditions and compliance can enhance transparency, ensuring that the quarry operators are fulfilling their responsibilities and commitments regarding environmental management. ***Enabling Cultural Frameworks for Enhanced Performance*** *Mana whenua* monitors provide insights into culturally specific environmental management practices, allowing SAL to adapt their operations to better align with *mana whenua* values. This may include practices for water conservation, habitat protection, and sustainable resource management that reflect the principles of *kaitiakitanga* and sustainable development. ***Mitigating Residual Effects*** Given the anticipated residual ecological effects highlighted in the application, such as the permanent loss or modification of approximately 2.3 km of stream habitat and native vegetation, having on-site *mana whenua* monitors will create a framework for ongoing mitigation efforts. They can oversee and guide rehabilitation and compensation measures to ensure that they are effective and aligned with community expectations. ***Facilitating Continuous Feedback*** On-site *mana whenua* monitors can facilitate continuous feedback to SAL throughout the project's lifecycle. This proactive approach allows for the identification of issues and concerns as they arise, rather than after the fact. Consequently, adjustments can be made in operational practices which better address the needs and priorities of the community and the environment.

Recommended Condition	Rationale
	In summary, the recommendation for on-site *mana whenua monitors* is grounded in the goals of cultural respect, environmental stewardship, community engagement, accountability, and the effective management of ecological impacts. *Mana whenua* involvement is vital for aligning the quarry operations with both community values and environmental responsibilities.

9.2 Water quality

Recommended Condition	Rationale
Implementation of continuous monitoring of water quality in nearby streams and groundwater, with predefined thresholds for acceptable levels of pollutants, sedimentation, and other parameters.	***Waterways are taonga*** From Ngaati Whanaunga's perspective, water bodies are not merely resources; they hold substantial cultural and spiritual importance. Continuous monitoring underscores the obligation to protect these waterways, which are vital for sustaining the cultural practices and well-being of Ngaati Whanaunga. This condition ensures that any potential adverse impacts on these cherished resources are managed in a timely and effective manner. ***Enhancing Kaitiakitanga*** Continuous monitoring empowers Ngaati Whanaunga and other *iwi* to exercise their role as *kaitiaki* or guardians of the environment. By having access to real-time data about water quality, we can ensure that the quarry operations do not compromise the health of the ecosystems they are entrusted to protect. This proactive measure aligns with our *tikanga* of *kaitiakitanga*, as it enables swift actions to mitigate any negative impacts observed. ***Wider Community Trust and Engagement*** Regular monitoring and transparent reporting on water quality build trust between Ngaati Whanaunga, other *iwi* and

Recommended Condition	Rationale
	Stevenson Aggregates Limited. This condition demonstrates a genuine commitment to not only adhere to regulatory requirements but also to include us in the stewardship of natural resources. Enhanced community trust fosters collaboration and ensures ongoing dialogue, which is essential for managing any concerns raised *mana whenua* regarding the quarry's impact on our taonga. ***Regulatory and Te Tiriti Compliance*** Continuous monitoring aids in ensuring compliance with both regulatory standards and *Te Tiriti* obligations owed by the Crown to the Ngaati Whanaunga. By establishing predefined thresholds for pollutants and sedimentation, Stevenson Aggregates Limited shows its commitment to environmental justice and accountability, thereby respecting Ngaati Whanaunga's rights as stakeholders with vested interests in the resources affected by the quarry expansion ***Adaptive Management Strategies*** The collected water quality data allows for adaptive management practices that can be adjusted based on findings. If monitoring indicates any deviations from acceptable thresholds, Ngaati Whanaunga can advocate for immediate remedial actions. This flexibility ensures that environmental impacts are not only addressed reactively but can also be effectively managed throughout the lifecycle of the quarry. ***Protection from Cumulative Effects*** Continuous monitoring provides vital information necessary to assess cumulative effects from the quarry and other developments in the area. This condition plays a critical role in safeguarding the waterways by identifying broader environmental impacts, ensuring that the interests of Ngaati Whanaunga are protected against cumulative degradation.

Recommended Condition	Rationale
	Supporting Future Generations Continuous water quality monitoring aligns with the Ngaati Whanaunga's worldview of intergenerational responsibility. By safeguarding the integrity of water resources today, we are ensuring that future generations have the same rights to clean water and healthy ecosystems. This commitment reflects a long-term vision for environmental sustainability and well-being. ***Conclusion*** From the Ngaati Whanaunga perspective, the implementation of continuous water quality monitoring represents a fundamental aspect of environmental stewardship, cultural respect, and accountability. This proactive measure not only protects essential resources but also fosters trust and collaboration between the quarry operators, Ngaati Whanaunga and other iwi, ensuring that the voices of *mana whenua* are central in the management and conservation of their ancestral lands and waters.

9.3 Staged ecological rehabilitation

Recommended Condition	Rationale
Develop plans for stream habitats, including native planting and restoration of affected areas, ensuring that any permanent loss of stream habitat is offset with equivalent ecological gains.	***Preservation of Cultural Heritage*** To Ngaati Whanaunga, waterways are not only vital ecological systems but also hold profound cultural significance. Streams and their surrounding environments are integral to our identity, heritage, and traditional practices, including *mahinga kai*, gathering, and spiritual rituals. Stipulating conditions for stream rehabilitation and offsets ensures that *mana whenua* cultural values are

Recommended Condition	Rationale
	upheld and protected despite the impacts of the quarry expansion. ***Kaitiakitanga*** The *tikanga* of *kaitiakitanga* underlines the responsibility Ngaati Whanainga has to protect and manage natural resources for future generations. By committing to staged ecological rehabilitation and offset measures, the quarry operators demonstrate respect for this principle, enabling us to retain our role as guardians of the environment. This condition empowers Ngaati Whanaunga and other *iwi* to actively participate in oversight and management of ecological restoration efforts, ensuring they align with our values and practices. ***Mitigating Ecological Impact*** The expansion of the quarry is expected to cause significant ecological impacts, including the loss and modification of stream habitats. An explicit commitment to rehabilitation and offsets provides a framework for compensating for these losses. Through native planting and restoration efforts, the agreement aims to restore ecological functions and support the recovery of biodiversity, which is crucial for the health of both the environment and people. ***Enhancing Biodiversity*** Restoration efforts through rehabilitation plans can enhance local biodiversity by improving habitats for aquatic fauna, birds, and other wildlife that rely on healthy waterways. This condition aligns with Ngaati Whanaunga's aspirations for ecological sustainability and the maintenance of healthy ecosystems. By ensuring that offsets lead to measurable ecological gains, the commitment supports the long-term viability of native species and their habitats.

Recommended Condition	Rationale
	Engagement with *Maatauranga Whanaunga* The condition for staged rehabilitation invites collaboration with Ngaati Whanaunga and other ***iwi***, incorporating traditional ecological knowledge and practices into restoration efforts. This partnership approach can also foster a sense of ownership and agency within the wider community, ensuring that restoration practices are culturally appropriate and effective. ***Long-term Monitoring and Accountability*** The commitment to staged rehabilitation provides an ongoing mechanism for monitoring ecological outcomes and ensuring accountability. Ngaati Whanainga would welcome an invitation to be involved in assessing the success of rehabilitation efforts, which reinforces our *kaitiaki* role. ***Intergenerational Responsibility*** For Ngaati Whanaunga, the health of the streams and ecosystems is not just a present concern but one that impacts future generations. The proposed condition addresses intergenerational responsibilities by ensuring that the environmental impacts of the quarry are not only mitigated but that positive ecological outcomes are created that can be enjoyed by future generations. ***Conclusion*** From Ngaati Whanaunga's perspective, the commitment to staged ecological rehabilitation plans and offset measures is a vital condition that aligns with our *tikanga.* It ensures that despite the impact of the quarry expansion, there are concrete steps taken to restore and enhance the health of local waterways, fostering a sustainable relationship between the quarry operations and the environment that has sustained *iwi* for generations.

9.4 Ecological surveys and management plans

Recommended Condition	Rationale
Requirement for ongoing ecological assessments pre- and post-operations to ensure that all measures to protect flora and fauna species are adhered to, including measures for the conservation of any endangered species.	***Cultural Significance of Indigenous Flora and Fauna*** For Ngaati Whanaunga, the preservation of indigenous flora and fauna is vital not only for ecological balance but also for cultural identity and heritage. Many plant and animal species hold significant cultural and spiritual meanings. This condition ensures that the quarry expansion does not irreparably harm the existing species that are integral to *iwi* culture and traditions. Continuous assessments provide a necessary safeguard for these taonga. ***Kaitiakitanga*** The obligation of Ngaati Whanaunga as *kaitiaki* extends to all forms of biodiversity in their ancestral lands and waterways. Ongoing ecological assessments empower Ngaati Whanaunga and other iwi to monitor and manage the health of these ecosystems actively. This alignment with *kaitiakitanga* strengthens the role of iwi in decision-making processes and ensures that their knowledge is utilised in managing natural resources effectively. ***Scientific Insight and Maatauranga Whanaunga Integration*** Requiring ecological surveys allows for the integration of scientific understanding with traditional ecological knowledge – *maatauranga Whanaunga*. We and other *iwi* possess knowledge about local ecosystems that has been passed down through generations. Collaborating in ecological assessments enables the sharing of this knowledge and supports the application of best practices tailored to the unique context of the quarry extension area. ***Addressing Potential Impacts*** The quarry expansion may lead to significant ecological impacts, including the loss of habitat for endangered

Recommended Condition	Rationale
	species. Ongoing ecological assessments help identify, monitor, and mitigate potential adverse effects on these species throughout the quarry operations. This proactive measure allows for timely interventions if species are found to be adversely affected, aligning with *iwi* interests in conservation and biodiversity preservation. ***Supporting Resilient Ecosystems*** Regular evaluations of ecological health support the resilience of ecosystems. Knowing what species are present and how they are responding to changes caused by quarry activities enables adaptive management strategies. This condition aids in ensuring the preservation and recovery of ecosystems, allowing them to thrive despite development pressures. ***Long-term Health of Te Tai Ao*** The conditions of consent regarding ongoing ecological assessments reflect a long-term vision for environmental health. Ngaati Whanaunga believes that ecological integrity is essential for the future endurance of our culture and identity. This commitment ensures that ecological assessments will not be treated merely as formalities but as crucial elements in pursuing a sustainable coexistence with industrial activities. ***Conclusion*** From the Ngaati Whanaunga perspective, a condition calling for ongoing ecological surveys and management plans is fundamentally about safeguarding cultural identity, enhancing environmental stewardship, and ensuring accountability in preserving biodiversity. This proactive approach recognises the interconnectedness of ecological health and our communal well-being.

Recommended Condition	Rationale

9.5 Cultural heritage management plan

Recommended Condition	Rationale
Cultural Heritage Management Plan: Development of a cultural heritage management plan that includes protocols for the discovery of cultural artifacts or sites during quarry operations, with immediate consultation processes with mana whenua.	***Cultural Significance of Whenua Tuupuna*** For Ngaati Whanaunga, the land holds deep cultural and spiritual significance, and the discovery of cultural artifacts or heritage sites during quarry operations can represent a direct connection to our *whakapapa*. A comprehensive cultural heritage management plan ensures that these aspects are recognised and respected, safeguarding valuable cultural information and practices that are integral to our identity. ***Kaitiakitanga*** This condition aligns with the principle of *kaitiakitanga*, which emphasises Ngaati Whanaunga's responsibility to protect their ancestral land and resources. Having a dedicated plan provides a framework for *mana whenua* to actively engage in the protection and management of cultural heritage, reinforcing their role as guardians over their *rohe* and its historical significance. ***Proactive Protection of Taonga*** A clear protocol for responding to discoveries of cultural artifacts and sites supports proactive protection of *taonga*. This not only preserves any physical artifacts discovered, but also the rich narratives associated with them, ensuring that the stories and lessons of the past are passed on to future generations. ***Facilitating Consultation*** The requirement for immediate consultation with Ngaati Whanaunga and other *iwi* upon discovering cultural sites or

Recommended Condition	Rationale
	artifacts ensures that iwi have a direct role in determining how to manage and protect those findings. This condition recognises the expertise and authority of *iwi* in matters concerning our culture and heritage, allowing us to lead the decision-making process regarding the fate of any discoveries. ***Mitigating Risks and Addressing Concerns*** By establishing clear protocols, the plan would help to mitigate risks associated with inadvertent damage to cultural sites during quarry operations. This approach fosters accountability and transparency, addressing concerns that Ngaati Whanaunga and other *iwi* may have regarding the potential impacts of quarrying activities on our ancestral heritage and cultural resources. ***Integration of Maatauranga Whanaunga*** A cultural heritage management plan provides an opportunity for integrating traditional knowledge and practices into the management of cultural resources. By involving Ngaati Whanaunga and other *iwi* in the development and implementation of the plan, the process respects and utilises the knowledge and perspectives that we bring regarding our heritage, contributing to a more holistic and culturally-sensitive approach to resource management. ***Building Trust and Collaboration*** The existence of a cultural heritage management plan and the commitment to consult with Ngaati Whanaunga and other *iwi* promotes trust and collaboration between the quarry operators and *iwi*. This relationship-building is vital for ensuring that our interests and rights are respected throughout the quarrying process and beyond.

Recommended Condition	Rationale
	Intergenerational Responsibility and Legacy Preserving cultural heritage through a management plan reinforces the idea of intergenerational responsibility. It acknowledges that the actions taken today will have lasting impacts on future generations. By ensuring that cultural heritage is protected, Ngaati Whanaunga and other *iwi* can pass down our history, knowledge, and identity to those who will come after us. ***Conclusion*** From the Ngaati Whanaunga whenua, the development of a cultural heritage management plan is crucial for protecting our cultural identity, exercising *kaitiakitanga*, and ensuring that our voices are central in managing our ancestral heritage. This condition signifies a commitment to responsible stewardship of cultural resources, facilitating collaboration and respect between quarry operators and *iwi* while preserving the history and stories inherent in the land.

9.6 Environmental performance reporting to the Taamaki Makaurau Iwi Collective

Recommended Condition	Rationale
Regular reporting of environmental performance findings (e.g., quality of water, ecological impacts, dust emissions) to the Taamaki Makaurau Iwi Collective to ensure ongoing accountability.	**Ensuring Cultural and Environmental Protection** For Ngaati Whanaunga and other *iwi* the health of the environment is inextricably linked to our cultural identity and well-being. Regular reporting on environmental performance findings is a valuable tool for ensuring that water quality, ecological integrity, and air quality are safeguarded throughout the quarry operations. This condition helps protect the natural resources that hold significance for *iwi*, including waterways that are integral to their heritage and traditions. **Kaitiakitanga**

Recommended Condition	Rationale
	The principle of *kaitiakitanga* emphasises Ngaati Whanaunga's role as guardians of the land and waters within our *rohe*. Such reporting requirement is essential for empowering *iwi* to exercise our guardianship effectively. By having access to regular updates on environmental performance, we can oversee the impact of quarry activities and promote proactive steps to mitigate any negative effects, reinforcing our responsibility to protect ancestral lands. ***Facilitating Informed Engagement*** Ongoing environmental performance reporting provides Ngaati Whanaunga and other *iwi* with critical information that supports informed engagement. With access to detailed findings on water quality, ecological impacts, and dust emissions, the *iwi* can assess how well the quarry is adhering to its commitments and can advocate for necessary changes or improvements to operational practices when needed. ***Building Trust and Transparency*** Regular environmental reporting fosters transparency and accountability, essential for building trust between SAL and the *iwi* community. This openness signals to *iwi* that SAL takes its environmental responsibilities seriously and are committed to working collaboratively with iwi. ***Supporting Compliance with Regulations and Agreements*** Environmental performance reporting assists SAL in complying with relevant environmental regulations and the commitments made to *iwi* through consultation processes.

Recommended Condition	Rationale
	Intergenerational Responsibility Ngaati Whanaunga and other *iwi* hold a long-term view of sustainability, recognising that decisions made today affect future generations. By ensuring ongoing accountability through environmental performance reporting, this condition helps preserve the natural resources and ecosystems for the benefit of descendants, aligning with the Ngaati Whanaunga principle of looking after the land for future generations. ***Conclusion*** From Ngaati Whanaunga's perspective, the condition for regular environmental performance reporting is essential for safeguarding cultural heritage, exercising *kaitiakitanga*, promoting transparency, and fostering trust.

9.7 Offsets for biodiversity loss

Recommended Condition	Rationale
Specific terms that detail the biodiversity offset measures and compensation strategies for impacts related to native vegetation loss, including timelines and acceptable performance metrics.	***Biodiversity is taonga*** Ngaati Whanaunga, *whenua* and its ecosystems are interconnected with our cultural identity and practices. The proposed condition underscores the importance of biodiversity, recognising that native vegetation and wildlife are integral to our *whakapapa* and cultural narratives. By mandating biodiversity offsets, the condition ensures that the loss of these vital resources is addressed in a manner that aligns with our cultural values and spiritual connections. ***Kaitiakitanga - Including Long-term Environmental Stewardship*** This condition aligns closely with the Ngaati Whanaunga's role as *kaitiaki* of our ancestral lands and waters. By

Recommended Condition	Rationale
	implementing specific biodiversity offset measures, Ngaati Whanaunga can actively participate in the stewardship of our environment, ensuring that any ecological impact from the quarry expansion is compensated for and that the ecological integrity of the area is preserved. This involves restoring habitats that support native species vital to our cultural heritage. By requiring specific timelines and performance metrics for biodiversity offsets, the condition emphasises the importance of long-term environmental stewardship. It ensures that the benefits gained from restoration efforts are measurable and monitored over time, reflecting a commitment to sustained ecological health. This perspective aligns with the Ngaati Whanaunga's intergenerational responsibility to protect and enhance their natural resources for future generations. ***Muru (restorative justice) for Ecological Impacts*** Offsetting biodiversity loss serves as a form of *muru* for the impacts incurred by the quarry operations. It recognises that while extraction may occur, there is a moral and ethical responsibility to ensure that equivalent ecological gains are achieved elsewhere. This condition allows Ngaati Whanaunga to advocate for genuinely meaningful restoration projects that not only mitigate impacts but enhance the ecological landscape, contributing to overall environmental health. ***Strengthening Ecological Connectivity*** Biodiversity offset measures that focus on restoration and enhancement contribute to strengthening ecological connectivity between significant habitats, such as the Wairoa River and Hunua Ranges. This is essential for maintaining the movement and health of wildlife, including species that are culturally important to Ngaati Whanaunga and other iwi, such as *pekapeka* (long-tailed bats) and

Recommended Condition	Rationale
	pepeketua (Hochstetter's frogs). The condition supports a holistic approach to ecosystem management that enhances ecological networks for better resilience and viability. ***Educational and Community Benefits*** Implementing biodiversity offsets can provide educational opportunities for the Ngaati Whanaunga and other *iwi*, enabling us to learn about ecological restoration practices and the importance of biodiversity. Engaging *iwi* members in restoration activities fosters a sense of ownership and pride in their environment, reinforcing cultural identity and community bonds. ***Conclusion*** From the Ngaati Whanaunga perspective, the condition for specific biodiversity offset measures and compensation strategies is essential for ensuring ecological integrity, cultural preservation, and long-term stewardship of our ancestral lands. This condition not only affirms our role as *kaitiaki* but also establishes a framework for proactive engagement, responsible resource management, and enhanced collaboration with the quarry operators, fostering a sustainable relationship with the environment.

9.8 Koorero whakamutunga

We conclude this section, and this report, with an expression of our conditional support for the proposal. In the event that the Expert Panel grants conditional consent, we also express our willingness to cooperatively work with SAL to ensure that the proposal's implementation proceeds in accordance with approvals and in a manner that realises economic and community benefit whilst appropriately managing environmental impacts.

Ngaati Whanaunga Incorporated Society
11 September 2026

10 Papakupu

A Glossary of Te Reo Whanaunga terms used in this report

Aapoopoo atu nei	The future
Arotake tikanga	Cultural values assessment
Haa	The breath of life
Hapuu	Sub-tribe
He koorero whakataki	Preface
Hiahiatanga tuuturu	Significant elements
Hiitori	History
Iwi	Tribe
Kaitiakitanga	Stewardship
Kaumaatua, kuia	Elders
Kei a Ngaati Whangaunga he wahanga mana i te whenua o roto o Taamaki	Ngaati Whanaunga has mana derived from whenua in Taamaki
Koorero tuuturu	Significant history
Koorero whakamutunga	Closing statement
Mai i te Taunga mai o Tauiwi Tae Noa ki te Tuku Kereme WAI100	From the time of European contact to WAI 100, the Hauraki Inquiry before the Waitangi Tribunal
Maatauranga Whanaunga	Ngaati Whanaunga traditional knowledge

Maatauranga Whanaunga me te maatauranga tauiwi	Ngaati Whanaunga traditional knowledge and western science
Mana	Status
Mana o te wai ki Mangapuu	The status of the Mangapuu Stream
Mauri	Life essence
Muru	Restorative justice
Ngaa Hapuu o Ngaati Whanaunga	Ngaati Whanaunga hapuu
Ngaa tikanga taiao	Dimensions of the natural world
Ngaa tohutohu	Recommendations
Ngaati Whanaunga ki Taamaki	Ngaati Whanaunga in Auckland
Ngaati Whanaunga me te Taiao	Ngaati Whanaunga and the natural world
Rawa tuuturu	Of significant resources
Rongooa	Medicine
Taamaki	Auckland
Taha Wairua	The spiritual element
Taakongakonga	Quarrying
Taonga tuku iho	Bequeathed treasure
Tangata	Person
Taangata	People

Tapu	Sacred, set apart
Tauiwi	Other peoples and cultures
Te Anga Whakamua o Ngaati Whanunga	Ngaati Whanaunga's strategic direction
Te Hononga ki Taamaki Me Oona Hapuu Katoa	Kinship ties in Auckland
Te Mana Taawharau o Ngaati Whanaunga	Ngaati Whanaunga Incorporated Society
Te Reo Whanaaunga	The language of Ngaati Whanaunga
Te Rohe Pootae o Ngaati Whanaunga	Ngaati Whanaunga's tribal estate
Te Tuu o Ngaati Whanaunga	Ngaati Whanaunga's world view based on whakapapa and tikanga
Te Whakaminega o Marutuahu	The Marutuahu confederation
Tikanga	Custom and lore
Tikanga whakaaro	Philosophy
Tikanga Whanaunga	Ngaati Whanaunga values and practices
Tikanga taiao	Resource management
Tuna	Eel
Tupu	Plant life
Utu	Off set and compensation
Waa	Time, epoch
Wai	Water
Waiora	Water with life giving/sustaining qualities

Whakaaweawe	Impact
Whakapapa	Origin and connection
Whakaraapopototanga	Executive summary
Whakaaronuitia ana i teenei waa tonu nei	Contemporary considerations
Whaanau	Family
Whaunangatanga	Kinship; sense of connection