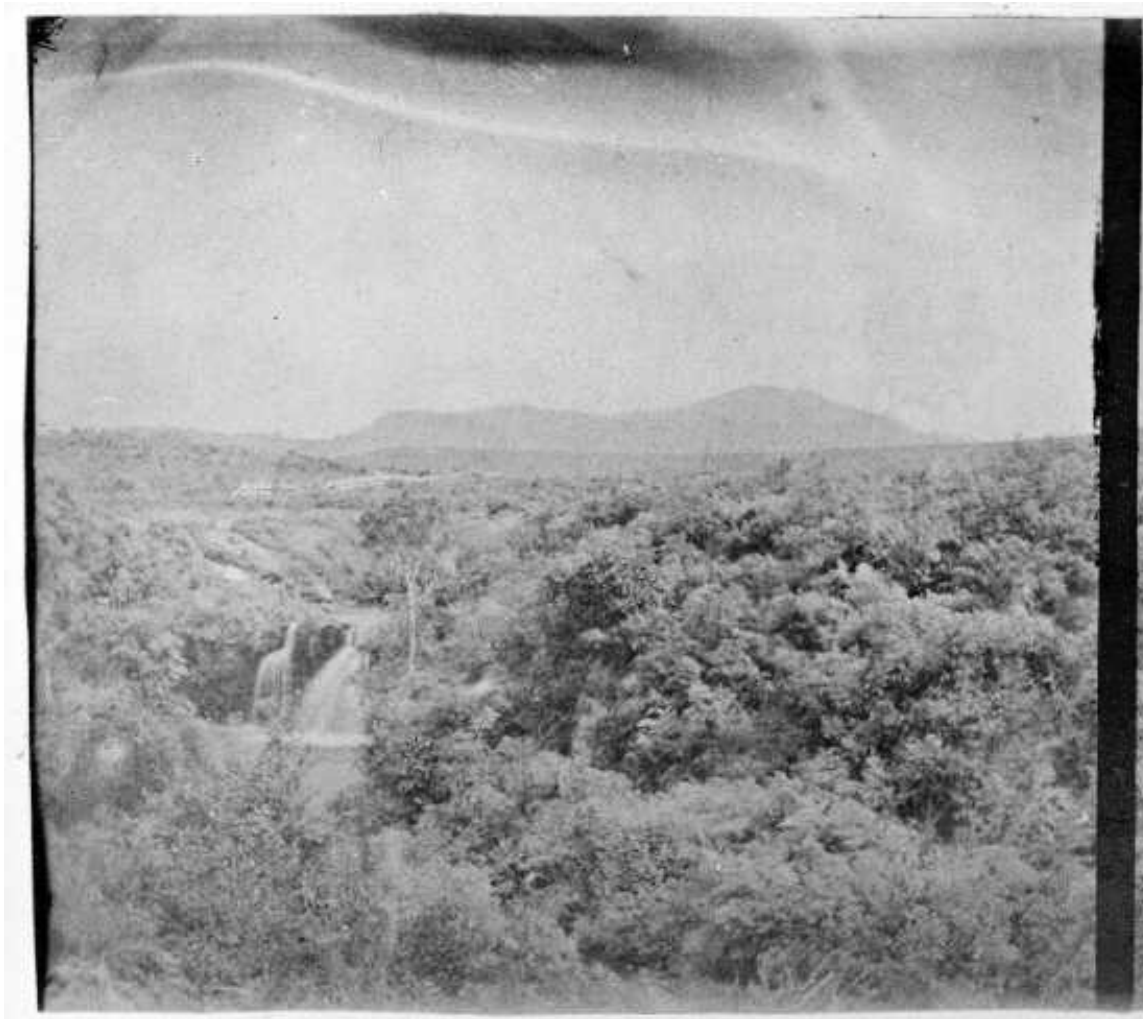


Ngāti Tamaoho

Drury Quarry Expansion Cultural Values Assessment



Waterfall near Drury, Auckland. 1860c. National Library of New Zealand, PA1-q-250-53-2

Mahuru 2024



*“Kaua te tau e pōkea,
Kaua te tau e rewanatia,
Koia hoki te tūturutanga i heke iho nei i ō tātou tūpuna”*

*“Let us not be greedy,
Let the land remain whole as handed down by our ancestors”*

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Ko Maungaroa te maunga

Ko Waikato te awa

Ko te Mānukanuka o Hoturoa te Moana

Ko Tainui te waka

Ko Mangatangi, ko Whātāpaka, ko Ngā Hau e Whā ngā marae

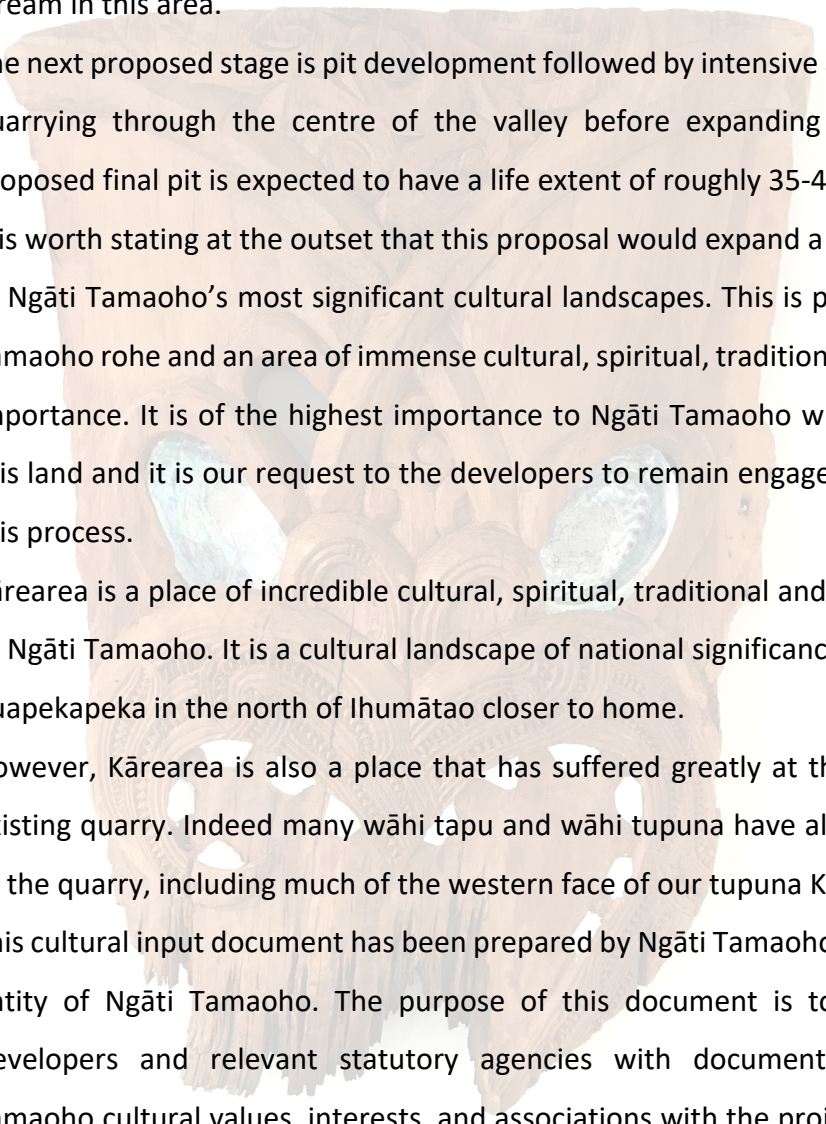
1.0 TIMATANGA KŌRERO - INTRODUCTION

- 1.1 Ngāti Tamaoho descend from the among the first peoples of Te Ika-roa-a-Māui (North Island). Our whakapapa stretches back to the earliest inhabitants of our rohe and the many descendants who came after them. This includes Ngā Tūrehu, Te Tini O Maruiwi and Te Tini O Toi.
- 1.2 Journeys from across Te Moananui a Kiwa (Pacific Ocean) also brought our tūpuna to these lands. These were the waka Tainui, Aotea, Mātaatua, Arawa and others. In particular, Tainui passed through Waitematā, Te Moananui O Toi, and Te Mānukanuka O Hoturoa, with many of its crew remaining in these places. These tūpuna, including Rakataura, Marama, Pāpaka, Poutūkeka, Riukiuta and Taikahu, are important parts of our people's whakapapa. These were the early ancestors of the great iwi known as Ngā Oho, descendants of the ariki Ohomairangi.
- 1.3 As these iwi grew and spread, hekenga from other parts of Te Ika-roa-a-Māui arrived in this rohe. These include Ngāti Awa on their hekenga from Te Tai Tokerau, and Ngā Iwi from the Taranaki coast.
- 1.4 From Waikato came Tamaoho, a warrior of great renown. After journeying from Marokopa, Tamaoho settled at Maungaroa (in Maramarua) with his relations of Ngā Iwi, Ngā Oho and Waikato. The descendants of this union became known as Ngāti Tamaoho.
- 1.5 The customary area of our people extends from the Waikato River to Tāmaki Makaurau. At the centre of this rohe is Pukekohe, the food basket of Ngāti Tamaoho. It is an area we have occupied mai ra ano (since time immemorial), being central to our history, culture, and identity. We are acknowledged as the mana whenua and tangata whenua of Pukekohe.

2.0 NGĀ TAKIWĀ – CULTURAL LANDSCAPES

- 2.1 For Ngāti Tamaoho, no place exists in isolation. Each mahinga kai (traditional food resource), each papakāinga (settlement), and each pā tauā (fortified village) exist as part of a wider cultural landscape that makes up our rohe (traditional territory). While each of these places has its own unique character and history, they are all connected by their whakapapa (genealogy), their history, the natural environment, and their use by generations of tūpuna (ancestors) before us.
- 2.2 Our whenua (land) and wai (water) are the basis for life itself. We have long protected and utilised the resources of our rohe, including the waters, forests, wetlands, and rich, fertile soils. These taonga are central elements of the wider cultural landscape of our rohe.
- 2.3 In understanding the significance of these places and their resources to Ngāti Tamaoho, it is critical to understand them within the context of a wider cultural landscape.
- 2.4 The over-reliance of tauiwi writers on archaeological evidence has often led to the misguided conclusion that some areas of our rohe were culturally or traditionally unimportant. This has unfortunately been reflected in much of the existing historiography and heritage studies relating to Ngāti Tamaoho's rohe.
- 2.5 In turn this has become reflected in local and central government planning that disregards areas such as Pukekohe as lacking traditional or cultural value.
- 2.6 In reality, the lack of archaeological evidence of the occupation of these areas reflects the enormous and rapid loss of land that occurred after 1840, and the continued effects of colonisation.ⁱ These processes removed Ngāti Tamaoho people from most of our traditional lands, slowly eroded much of our associated mātauranga (knowledge) and tikanga (customs/protocols), and led to the limited understanding of the importance of this whenua today.
- 2.7 As mana whenua of this area, Ngāti Tamaoho assert the inherent and immutable cultural, spiritual, and traditional value of these lands and waters to our people.

3.0 PROJECT BACKGROUND

- 
- 3.1 Ngāti Tamaoho have been commissioned by Stevenson/Fulton Hogan to prepare a cultural values assessment for the expansion of their Drury Quarry at Kārearea.
- 3.2 Stevenson/Fulton Hogan proposes to expand its existing Greywacke quarry at Kārearea, Te Maketū. Stevenson/Fulton Hogan proposes to expand the quarry in several stages. The first 1-2 years will see the building of an access road around the western and northern side of Kārearea. This will include the destruction of a stream in this area.
- 3.3 The next proposed stage is pit development followed by intensive and high impact quarrying through the centre of the valley before expanding outwards. The proposed final pit is expected to have a life extent of roughly 35-45 years.
- 3.4 It is worth stating at the outset that this proposal would expand a quarry into one of Ngāti Tamaoho's most significant cultural landscapes. This is part of the Ngāti Tamaoho rohe and an area of immense cultural, spiritual, traditional and historical importance. It is of the highest importance to Ngāti Tamaoho what happens on this land and it is our request to the developers to remain engaged at all steps of this process.
- 3.5 Kārearea is a place of incredible cultural, spiritual, traditional and historical value to Ngāti Tamaoho. It is a cultural landscape of national significance, equivalent to Ruapekapeka in the north of Ihumātao closer to home.
- 3.6 However, Kārearea is also a place that has suffered greatly at the hands of the existing quarry. Indeed many wāhi tapu and wāhi tupuna have already been lost to the quarry, including much of the western face of our tupuna Kārearea.
- 3.7 This cultural input document has been prepared by Ngāti Tamaoho Trust as a legal entity of Ngāti Tamaoho. The purpose of this document is to provide Birch Developers and relevant statutory agencies with documentation of Ngāti Tamaoho cultural values, interests, and associations with the project area and its natural resources, and the potential impacts of the proposed project activities on these.
- 3.8 Ngāti Tamaoho's engagement in statutory processes, including provision of technical advice for cultural impact or values assessments, is guided by our tikanga and framed by Te Tiriti o Waitangi and our Ngāti Tamaoho Settlement Act 2018.

4.0 SITE DESCRIPTION – DRURY QUARRY EXPANSION

- 4.1 The existing quarry sits at our pā maunga known as Kārearea, near Te Maketū. The quarry has been in operation since 1939, with a significant amount of material being taken from the puke of the Kārearea pā (Pou Hotiki). This is an area of the highest spiritual, historical, traditional and cultural importance to Ngāti Tamaoho.
- 4.2 The proposed quarry expansion covers a roughly 105ha area to the north-east of the present quarry. This includes part of the north and eastern slopes of Kārearea (Pou Hotiki), as well as the substantial valley below. This includes stream and former wetland areas.
- 4.3 The area proposed for the quarry is part of a several cultural landscapes including Kārearea, Pou Hotiki, Ngārurunui, Te Hūnua, Ararimu and Te Maketū. This area is central to the Ngāti Tamaoho rohe, both geographically, historically, and culturally. It is a place occupied by our people mai ra ano, where we have lived and held mana for many generations.
- 4.4 The proposed quarry area is covered by a number of management layers, including a Ngāti Tamaoho site of significance protected under the Historic Heritage Overlay. It is important to understand the way in which these management layers work, overlap, and the management objectives proposed by them.
- 4.5 In the centre of the proposed quarry is Kārearea, a Ngāti Tamaoho wāhi tapu. This is covered by the Historic Heritage Overlay (Ballards Cone), which gives the area and its surrounds planning protection (particularly as regards earthworks and construction).
- 4.6 Ngāti Tamaoho, and other iwi, have nominated Kārearea pā for protection under proposed Auckland Council Plan Change 102. This is seeking for a greater protection extent of the pā site, under a “Sites and Places of Significance to Mana Whenua” Overlay. The Client (SAL) has engaged with Ngāti Tamaoho on this matter for over 18 months and both parties have agreed to a greater protection extent. While plan change 102 is still going through the plan change process, it has already been notified and has immediate legal effect.

4.7 The area also includes several Significant Ecological Area Overlays, including SEA_T_5349, SEA_T_5323, SEA_T_1177. These SEA's represent remnant native bush from the immense forest that formerly occupied this entire area known as Te Hūnua. Significant Ecological Area's carry special planning protection under the Auckland Unitary Plan and it is clear that the proposed quarry expansion will destroy sections of these SEAs and severely negatively impact the rest.

4.8 To the north of the proposed quarry expansion is the Outstanding Natural Landscape (Ponga Road) Overlay. Given the nature of quarry activities proposed at the site, it is clear this overlay area will be negatively impacted by quarry in a major way. This ONL protection covers an extremely important ecological area in Te Hūnua known as Te Ponga.

4.9 The site is also covered by the High Use Aquifer Management Areas Overlay and Quality Sensitive Aquifer Management Areas Overlay for the Drury Sand Aquifer.

4.10 These aquifers are of the highest value to Ngāti Tamaoho. They are a taonga to our people, passed down and cared for by generations of our people. They are a tupuna of ours and all life and the wellbeing of our people descend from it. It is important to Ngāti Tamaoho that developments going on in these aquifer areas uphold the mana of its waters and preserve its health for future generations.

4.11 The area also includes the catchment, upper wetlands and upper branches of the Hingaia and Pou Hotiki awa. This is discussed below in the area concerning wai (water) and in the recommendations. What happens in the quarry expansion area will affect the water of Pou Hotiki and Hingaia and it is for these reasons Ngāti Tamaoho requests input into water planning for this site. This is discussed below in the recommendations section.

4.12 This report will discuss the cultural, historical, and traditional importance of this area to Ngāti Tamaoho. It will also discuss the historic alienation of this land from Ngāti Tamaoho customary ownership. This is an important and ongoing mamae (injury) to Ngāti Tamaoho that needs to be understood and acknowledged by all those engaged in works on this whenua.

FIGURE 1

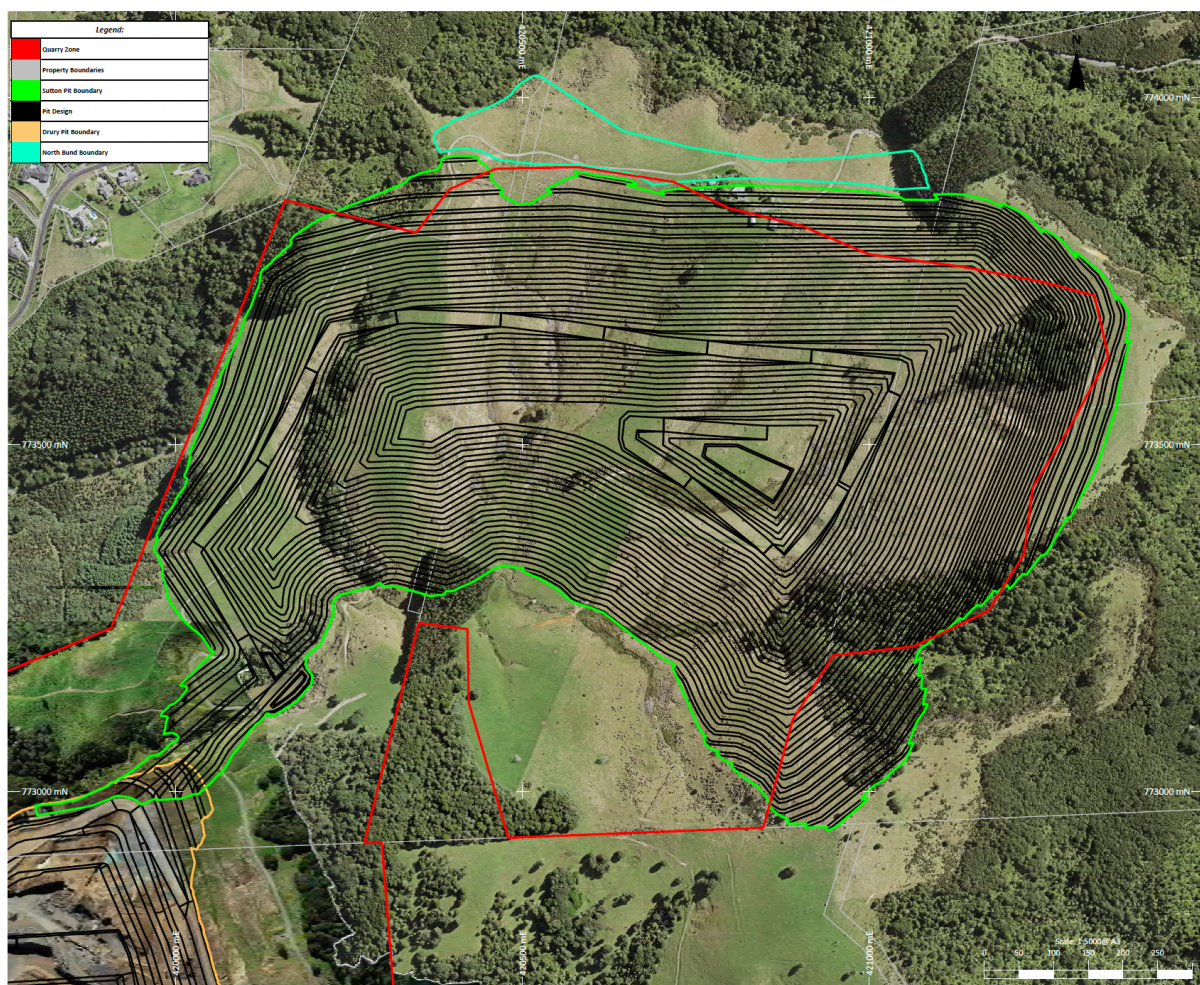


FIGURE 2

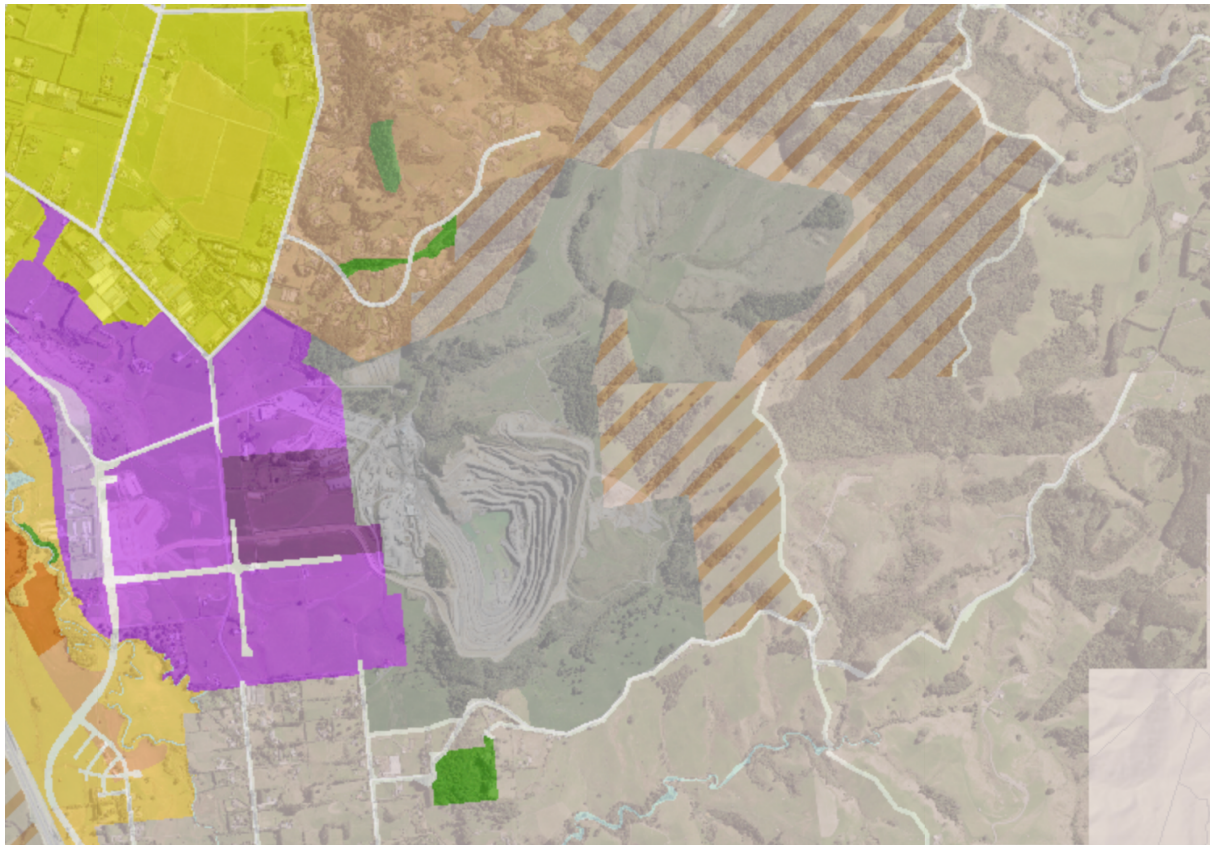
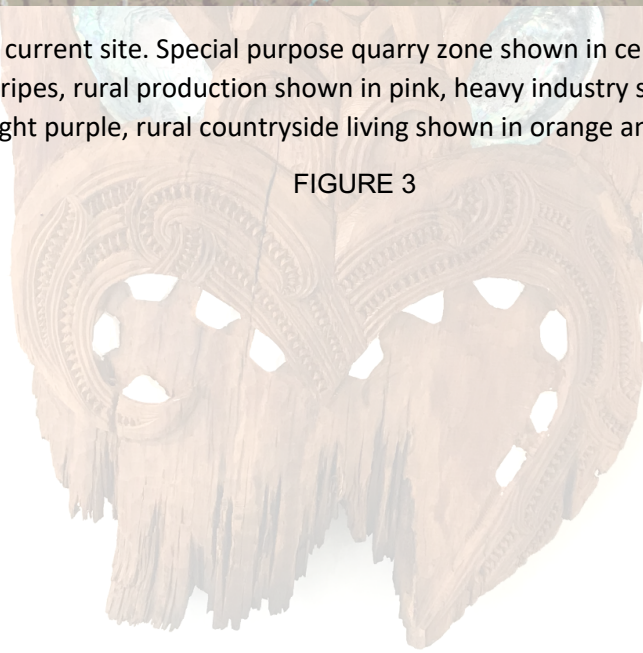


Figure 2: Zoning of current site. Special purpose quarry zone shown in centre, Rural – Mixed rural shown in diagonal stripes, rural production shown in pink, heavy industry shown in dark purple, light industry shown in light purple, rural countryside living shown in orange and future urban in yellow.

FIGURE 3



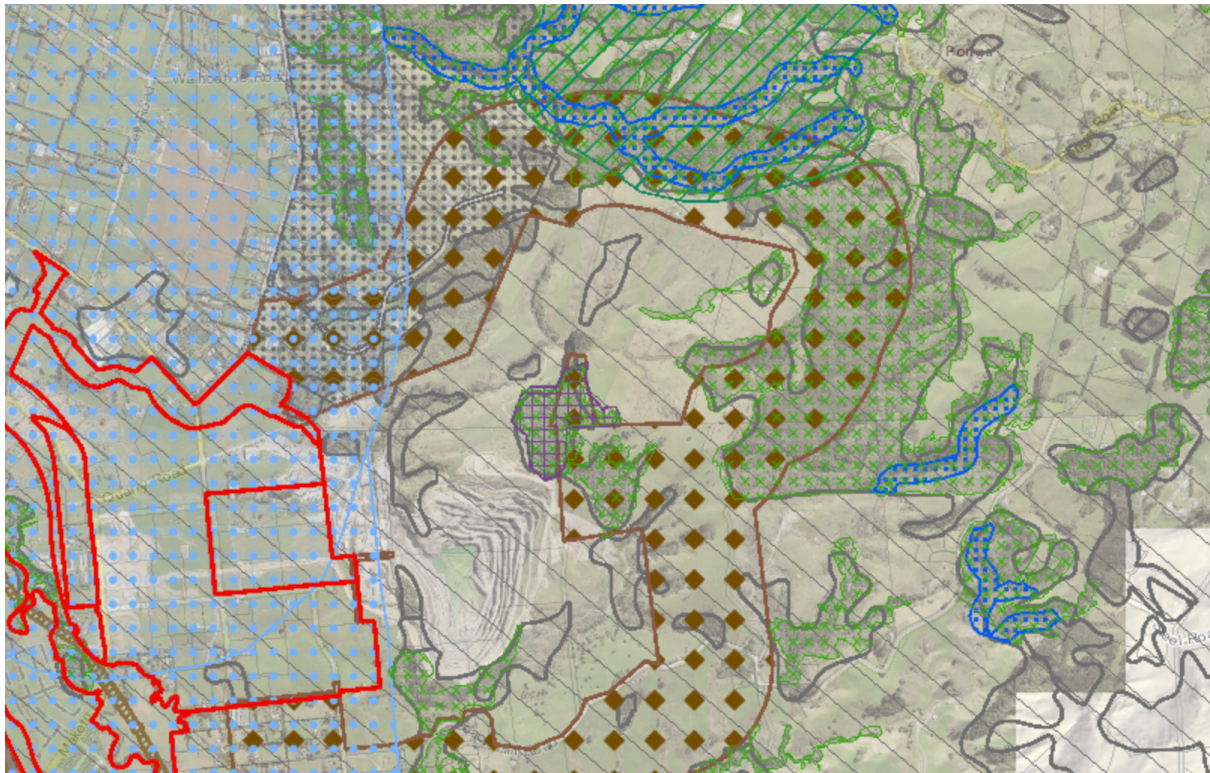


Figure 3: Plan showing current management overlays of the site. Aquifer Zones shown in blue dots, Significant Ecological Areas shown in light green outline, Historic Hertiage shown in green cross hatching, Quarry buffer shown in diamond overlay, natural stream management overlay in blue dots.

FIGURE 4

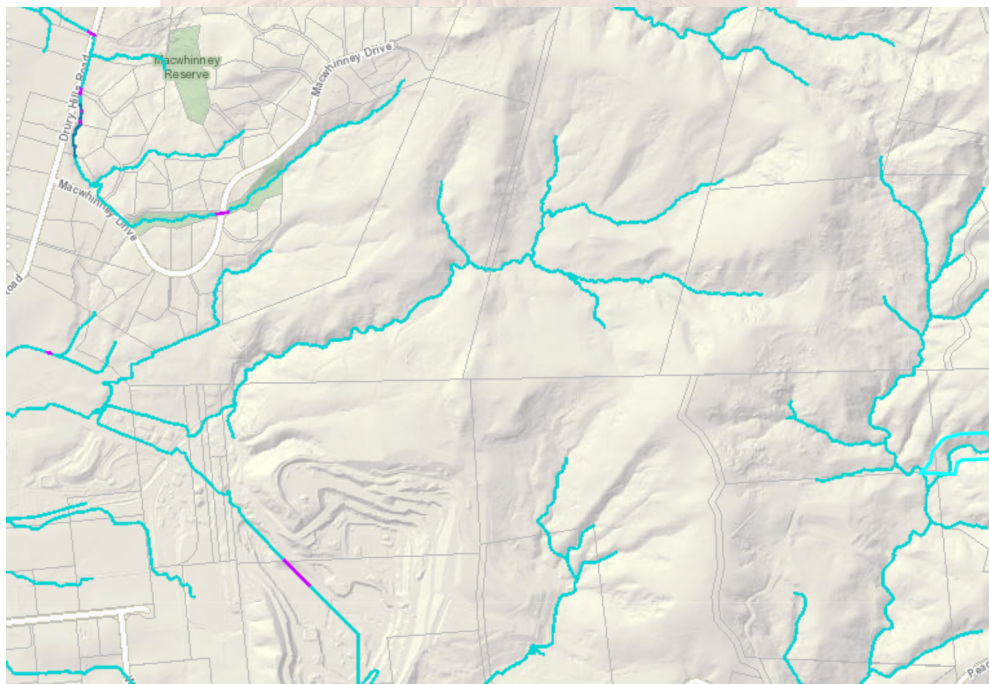


Figure 3: Plan showing hydrology of site.

5.0 ASSUMPTIONS AND LIMITATIONS

5.1 Ngāti Tamaoho are the experts in our own culture, history, language and tikanga.

Through a necessity to work within a western planning framework we utilise planning language where possible to aid in mutual understanding, however there is difficulty in the translation and application of some core cultural concepts to such a framework. This is an issue when segmenting or demarcating cultural value in physical space, when ascribing a hierarchy of significance to places or resources, and when limiting value to tangible elements. Ngāti Tamaoho instead hold a holistic perspective that operates outside of western paradigms that inform planning and resources management in New Zealand. This means that where there is doubt or confusion over a term or point of discussion, Ngāti Tamaoho's interpretation and perspective should be sought directly. Ultimately, the cultural values of Ngāti Tamaoho as described in this report are to be interpreted by Ngāti Tamaoho alone.

5.2 Due to the sensitive nature of certain cultural knowledge, some areas and sites (e.g. wāhi tapu), Ngāti Tamaoho reserves the right not to identify the exact spatial extents or provide full information of such areas so as to retain and protect this knowledge within the Ngāti Tamaoho. In other situations, while a general area may be known to be of cultural significance the exact spatial extent or location of the site may have been lost as a direct impact of ongoing colonisation. Where possible and appropriate, sites are described and defined to enable discussion of the impacts, while acknowledging these limitations.

5.3 The environmental and archaeological data relied upon for elements of this report are derived from secondary sources and it is assumed the data and opinions within these and other secondary sources is reasonably accurate.

5.4 The Auckland Council's Cultural Heritage Index and New Zealand Archaeology Association ArchSite databases are a record of known archaeological and historic sites. They are not an exhaustive record of all surviving historic or cultural sites and resources and do not preclude the existence of further sites which are unknown at present. The databases also utilise a site location point co-ordinate system rather than detailing site extents or cultural landscapes.

6.0 KĀREAREA - DRURY QUARRY EXPANSION – HISTORIC SUMMARY

6.1 The quarry expansion area was originally proposed to cover the northern and western slopes of the pā Kārearea (also known as Pou Hotiki and Kāeaea). It is no exaggeration to say this is one of Ngāti Tamaoho's most spiritually, culturally, traditionally, and historically important sites. The pā traditionally covered the entire hill, and was part of a cultural landscape that included wāhi tapu, wāhi tupuna, tūāhu, urupa, wāhi pakanga, papakāinga, whare, māra kai, mahinga kai, puna wai, pataka kai, mahinga waka, ngahere, rawa taiao, paopao kōwhatu, mahinga toi, rongoā and many more sites of significance. These sites would be completely destroyed or severely damaged by the expansion of this quarry. However, after diligent work between the two parties, SAL has agreed to shift the proposed quarry area to avoid the slopes of Kārearea.

6.2 It is important to highlight the Kārearea is a wāhi tapu of the highest order. It is a pou whenua, tūtohu whenua, tupuna maunga, and wāhi tohu. It also contains significant and large urupa, wāhi hahunga, tūāhu, wāhi pakanga, and wāhi tapu of other kinds. The spiritual and metaphysical importance of this site is immense. There are well known to be urupa and wāhi hahu in this area and human remains have been found numerous times. This entire area is tapu as a result and the works proposed for quarry expansion will without doubt destroy more urupa and wāhi tapu. It is a virtual guarantee that further human remains will be uncovered.

6.3 These wāhi tapu are the final resting places of many of our tūpuna. They are some of the most ancient and revered in the region and are known to be the resting place of tūpuna of national significance. These tūpuna must be protected at all costs.

6.4 Kārearea is a puke and pā taua of ancient origin. It is part of the wider area of Te Hūnua, the home of our tūpuna ngā tūrehu who are said to have raised up these lands into the high country this quarry proposes to cut into. These high points, puke, maunga and ridgelines are our tūpuna and we there descendants. As kaitiaki, it is our duty to protect this puke as we would our own family.

- 6.5 The pā Kārearea itself is nationally significant. It contains stone structures built by our tupuna to strengthen the pā, protect special areas, and for gardening in the fertile areas. This is extremely unique, being one of the only pā in the Tāmaki region to have these features. These are special features, the taonga of our tupuna passed down for generations. They must be preserved.
- 6.6 As a place of defence, Kārearea was of great strategic importance to our people. It lies along Te Ararimu, one of the regions most important and longest overland ara. Te Ararimu stretches from Managatāwhiri, Pōkino and Waikato in the south to Pukekōiwiriki, Te Maketū and Te Pae O Te Rangi in the north. It traverses much of the central part of the Ngāti Tamaoho rohe and can be likened to the major State Highways of today. It was an important route for migrations, travel, trade, war, and many other purposes. It has been travelled by many of our most well-known tūpuna and plays a central role in many of our kōrero tuku iho, pūrākau and pakiwaitara.
- 6.7 Kārearea sat at a very strategic point along Te Ararimu, making it a hub for those using the ara. It also sits above the plains of Ramarama and Tuhimata and the other important ara that connect these places. As a result it was utilised by our people for defence and as a place of refuge in times of war. As a result, there are many important site within this area connected to its Kārearea's role as a defensive site, including wāhi pakanga. These places are tapu owing to the spilling of blood on these lands.
- 6.8 Kārearea also included a papakāinga of ancient origins, occupied mai rā anō by our tūpuna through the ages including Te Tini O Toi, Ngā Iwi, Ngā Oho, Ngaariki and the descendants of the Tainui and Te Arawa waka. As a place of everyday life for our tupuna over so many generations the pā contained areas for gathering, sleeping, eating, bathing, cooking and food storage and many more besides. Many of these places have already been destroyed due to the quarry.
- 6.9 Kārearea also included many places for mahi including mahi toi, whakairo and raranga and the places of ritual associated with this site. In particular, this area was known for the quality of craft that came from this great forest. It also included significant paopao kōwhatu (stoneworking sites) for the making of tools and other important taonga.

- 6.10 The area is part of the upper catchment of the Pou Hotiki hīrere (creek). The valley where much of the quarry pit is proposed includes the upper branches of this hīrere and wairepo (wetland areas). The hīrere, manga and wairepo of this area were used for water, rongoā, food, medicine, and materials for goods such as clothing, cooking and housing. They are great taonga of their own right, not to be diminished by western views regarding the value of so called 'swamp land'. The importance of these water and wetland resources is discussed below.
- 6.11 Other parts of this whenua included large māra kai (cultivations), as well as sites for the preparation and storage of kai including rua-kai, pātaka kai (food storage), hangi and umu (ovens). Parts of this land include highly productive soil, that were used in a cycle of seasonal cultivation of crops like kumara and hue. Later this came to include new crops like kānga, rīwai and pītiti. The cultivation and food production of this land was a central feature of life for our people, and therefore of our history and culture. Vast bodies of mātauranga and kōrero tuku iho were passed down around the use of this whenua for māra. As such, they are themselves cultural sites of immense significance and continued importance to our people.
- 6.12 This area also included areas of mahinga-kai, special areas reserved and known for their specific kai. These included several important birding areas, such as Ngārurunui where kūkū and other birds were caught by waka-manu, spear and pole. In fact, the area was a well known birding resource and has a high degree of cultural and spiritual significance for birding practices in the region. This is a central part of the Ngāti Tamaoho cultural identity in this area.
- 6.13 Other areas of the ngahere of this area were specially preserved for their trees, such as Mataīwaka and Ngāhokowhitu. These were revered and sacred places where trees were selected and grown for generations before being used for our most significant waka, whare and whakairo of all kinds. These places and the trees that grow here are taonga of the highest order and imbued with their own unique mana and tapu. They represent another important thread in the cultural korowai that covers this entire landscape.

7.0 TE MAKETŪ – CULTURAL LANDSCAPE

- 7.1 Kārearea is part of a wider cultural landscape known as Te Maketū. Te Maketū is an area of immense importance to our people, centred around a complex of pā tauā and papakāinga in the high country east of Tuhimata and south of Opaheke. Te Maketū has been settled by our tūpuna since the earliest days, and it is perhaps best understood as a complex of many important sites rather than just those indicated by settlement. Aside for pā and papakainga, Te Maketū as a region includes mahinga kai, maara kai, tauranga waka, whare wānanga, wāhi tūpuna, urupa, wāhi tapu, rāhui manu, tūāhu, ngahere and awa.
- 7.2 Te Maketū is centred around a number of major pā tauā. The pā include Kārearea, Te Pou Hōtiki, and two pā known as Te Maketū that were in use during different periods. The pā and settlements were early homes to Ngā Oho, Ngāriki and Te Uri O Pou, some of the tūpuna iwi of Ngāti Tamaoho. As our iwi came of age, it became one of the most important Ngāti Tamaoho areas in our rohe. It was a major focus of settlement, food production, waka building, trade, learning and defence.
- 7.3 Te Maketū is one of the oldest settlements in the region. Our tūpuna were drawn to the areas by the temperate micro-climate and fertile volcanic soils. The many hills and high-points of the area were perfect for pā tauā, with defensible cliffs and spurs as well as good vantage points for the surrounding region.
- 7.4 Te Maketū was also an important trading point. The Ararimu track, which stretched from Mangatāwhiri in the South to Puke-o-koiwi-riki in the North, ran through Te Maketū, connecting Waikato to the Tamaki Isthmus. Thus, the inhabitants of Te Maketū were privy to the latest news, goods, and ideas from throughout the Te Ikaroa ā Māui as travellers from sometimes distant places moved through their settlement.
- 7.5 The cultivation land in the flats below the pā is some of the best in the region, with easily tilled volcanic soils. This was used to grow kumara, taro, uwhe, and later rīwai, kaanga, pītiti, figs, gooseberries and wheat.
- 7.6 There were also specific areas of forest set aside as rāhui manu, or bird catching areas. Here a variety of birding techniques were used, including poles and waka kererū. The tikanga surrounding birding in this area is a vital part of Ngāti Tamaoho identity.

7.7 Other areas of forest were set aside for waka. Specific rākau were selected from early in their growth and carefully cultivated to create the best possible materials for waka. They would then be prepared and carved at another location with the associated tikanga. Once the waka were complete, they could then be launched on the awa nearby and out to Te Mānukanuka O Hoturoa. Some of the most significant waka tauā in Ngāti Tamaoho's history were constructed, blessed and launched here.

7.8 As an ancient and regionally significant settlement, Te Maketū also included its own whare wānanga where the next generation could learn the teachings of their ancestors.

7.9 Te Maketū also is a wāhi tapu of the highest order. As a place of great spiritual significance it includes a number of important tūāhu and wāhi tapu. Moreover, a number of ancient urupa exist here. Their protection is of the utmost importance to Ngāti Tamaoho. Te Maketū has also been the site of a number of important battles in Ngāti Tamaoho's history, including Te Pakahorahora. These wāhi pakanga are also wāhi tapu of great importance.

7.10 Evidence from Ngāti Tamaoho kaumatua suggests that the area supported up to 2,000 people during its peak.

"Special places were set aside for carving of items for whare, warfare and arts & crafts. Places for canoe building and places for making and repairing nets; all of which are tapu sites. Information given by my grandfather was that many great waka (canoes) were built by the tūpuna that lived in this region."

8.0 AWA (WATERWAYS), PUNA (SPRINGS) & WAIREPO (WETLANDS)

8.1 The proposed quarry area contains a number of the catchment, upper branches and wairepo of the Pou Hotiki hīrere, which flows in to the Hingaia awa. The Hingaia flows out and in to the Waipahurehure and in to the wider Te Mānukanuka O Hoturoa/Te Maanuka. These awa are our tūpuna, part of our whakapapa. They are the lifeblood of the land and the wellspring of the health of our people, culturally, spiritually, and physically.

- 8.2 These hīrere are our tupuna and the mauri of their waters is of the highest cultural importance to our people. These waterways are the connective tissue of this rohe, binding the entire cultural landscape as a whole.
- 8.3 These awa are of the highest cultural and traditional importance to our people and any development here must include comprehensive mana whenua led planning around the waters, puna, awa, and wairepo of this region.
- 8.4 In addition to their importance as tūpuna and spiritual entities, they are also our highways, our medicine cabinets, our food baskets, our building and weaving supplies, and our cultural safeplaces. They are our mahinga kai, puna wai, rawa taiao, mahinga rongoā and so much more. The awa and their waters are part of our whakapapa as Ngāti Tamaoho, vital to our cultural identity and health. They features prominently in many stories of the iwi and thus form a key part of our traditional history.
- 8.5 Prior to the deforestation of this area, significant waonui (forests) existed across this part of Te Hūnua. This was part of a great and ancient forest that stretched north to Pukekōiwiriki and Te Pae o Te Rangi, and east through to Te Ngāhere o Kohukohunui and Te Wairoa. As a result of this great forest catchment, the awa of this area were far larger then their current extents.
- 8.6 Indeed, much of the area surrounding these awa, particularly around the valley, was managed as traditional food gathering, preparation and preservation sites until being cleared in the 19th and 20th centuries.
- 8.7 As a travel and trade route, these awa were a major connective link across the rohe, akin to the highways and train lines of today. Tradition records that the awa were navigable for many miles, making them a key link between the coastal and inland parts of the rohe. Strategic points on the riverbanks were guarded by pā, while papakāinga and maara-kai were located in areas with access to the awa.
- 8.8 As a food resource these awa were also of great importance. They traditionally supported fisheries of tuna, īnanga, kōkopu, pīharau and kōura. Pā tuna and other weirs were located at strategic points in the river while nets were used in other places. Hinaki and pā tuna were at mid and lower portions of the river, in the centre and south-eastern parts of this region. The land here was important for building, using and tending to these hinaki and pā tuna as well as setting nets.

8.9 The river also supported important plant foods and rongoā (medicine). This included raupō, kumarahou, puha, harakeke, māunka, and many other taonga species.

8.10 It is often said that wai is the greatest rongoā. This made these rivers places of healing for our people. The wai-māori that flowed through them carried its own mauri and was highly valued by our tūpuna. The mauri of these waters was a taonga handed down to our people for their health and wellbeing, it is our aspiration to restore the waters of this area to that state.

8.11 These awa and their wairepo (wetlands) were also important for the building and weaving materials they supported. Pā harakeke were cultivated at carefully chosen sites, with the mātauranga of their use and species being an important resource in its own right. The ngahere surrounding the awa included important building and tool-making species such as raupō, taraire, pūriri, and kahikatea.

8.12 As well as being a vital source of food, the waterways also provided cultural materials such as harakeke, ngāwhā and other building and weaving species. They also provided rongoā species that were vital to our people's wellbeing.

8.13 An especially important use of wetland areas such as those of the study area were for the housing of taonga [cache areas] during times of war. Whānau would entrust their precious taonga to the protective waters of these wetlands where they would be safe from ope tauā and the elements. The taonga placed here could be kept safe and free from oxidising degradation for generations, their location kept safe within whānau and hapū until they could be retrieved again.

9.0 WĀHI TAPU & URUPA

9.1 For Ngāti Tamaoho, one of the most important aspects of the project area is the number of wāhi tapu and urupa in the immediate area. These urupā are the final resting place for many important tūpuna and were selected because of their traditional and spiritual importance. Wāhi tapu in this area include areas of battle where lives were lost and blood spilled.

9.2 As such Ngāti Tamaoho consider these areas to be a wāhi tapu of high importance. It is requested that these areas be specifically protected, under the guidance of Ngāti Tamaoho kaumatua.

10.0 I RIRO ATU TE WHENUA – LAND ALIENATION

10.1 During the early 19th century, Pākehā began arriving in Ngāti Tamaoho's rohe. This included the British Crown and their representatives. From the 1830s onward, Pākehā began seeking land from Ngāti Tamaoho and from 1840 onward the Crown assumed a pre-emptive right to trade with Ngāti Tamaoho for land rights under Te Tiriti O Waitangi.

10.2 This phase of colonisation includes many nuanced concepts of tikanga and its intersection with the Crown's concepts of law and ethics. For instance the degree to which the Crown could assume pre-emptive rights to land is undermined by the fact that Ngāti Tamaoho never signed Te Tiriti O Waitangi. However, there is evidence that at least some rangatira used Te Tiriti as a basis for ongoing relationships with the Crown.

1.1 While the Crown had acquired extensive land blocks throughout Ngāti Tamaoho's rohe by dubious means, it was not satisfied. Both Governor Thomas Gore-Brown and his successor George Grey sought more land for settlement and to put an end to the Kīngitanga movement that was resisting their encroachment.

1.2 From 1862, Governor Grey began construction of the Great South Road as a military supply line for the coming invasion of the Waikato. Ngāti Tamaoho remained at papakāinga including Kārearea while making their objections to the Governor known. Every effort maintain good relationships with the Crown and Pākehā settlers was made by Ngāti Tamaoho, even going so far as to intervene in disputes over the death of one of our young men in Patumāhoe. However, it was not enough to prevent the Crown's plans for invasion.

1.3 On July 11 1863 George Grey issued his infamous proclamation requiring all Māori in the vicinity of Auckland to leave their homes and flee across the Waikato awa to fight. Ngāti Tamaoho whānau were forced from their papakāinga to escape the advance of General Cameron's troops and the encroachment of European settlers on their ancestral lands.

1.4 In June of 1863, the Crown began the systematic invasion of the Ngāti Tamaoho rohe in spite of our people's commitment to peaceful relations with the Pākehā government. Our tūpuna were forced from their papakāinga at Kārearea, Te

Maketū, Māngere, Te Aparangi, Karaka, Whātāpaka, Patumāhoe, Tuhimata, Tūākau, Pōkino, Paparimu and other places with little to no notice.

1.5 The deep tragedy and injustice of the destruction and confiscation of Pōkino is perhaps best illustrated by Rato who lamented that the Pōkino people:

1.5.1 “did not run away for the purpose of fighting with the Europeans, but to save themselves from the soldiers”.

1.6 The events of July 1863 and the war that followed were to have deep and long lasting effects on the tribe and this is a key feature of its cultural and historic importance. While Ngāti Tamaoho had, along with other south Auckland iwi, bent over backwards to maintain cooperative and peaceful relations with the Crown and settlers, and at the same time honour their connections and commitments to Waikato, the outbreak of open hostilities - and an imminent assault on the Kingitanga - presented them with little choice.

1.7 Ngāti Tamaoho continued to support our whanaunga of Waikato-Tainui and Te Kīngitanga for months afterward, as General Duncan Cameron’s forces pushed in to the Waikato. The Crown labelled our tūpuna rebels and confiscated our remaining lands between 1863-1865. Our people were not able to return to their rohe for several decades, and when they did it was as itinerant workers and ‘returned rebels’ on land stolen from their forebears.

1.8 Those failing to do so were forcibly ejected from their homes. Along with the other hapū of the region, Ngāti Tamaoho were forced from their homes and moved to the Waikato to join there whanaunga. The brutal invasion of the Waikato by Crown forces followed. The early phases of the war included Ngāti Tamaoho taking up their traditional places of defence such as Kārearea and Te Maketū to gather their people together and occasionally launch defensive manoeuvres to halt the Crown’s progress along the Great South Road.

1.9 However, after the arrival of the Pioneer gunboat in the Waikato, Ngāti Tamaoho were forced to leave these defensive positions to support their whanaunga in the large Waikato battles that followed. Many lives were lost in these battles, in the journeys of escape from soldiers and in the years that followed.

1.10 The Waikato invasion was swiftly followed up by the confiscation of the lands of the hapu deemed to be ‘rebels’ by the colonial government. This included Ngāti

Tamaoho. Ngāti Tamaoho were then fully excluded from any Compensation Court hearings on the basis of this 'rebel' status. The area was confiscated as part of the 19,000 acre Pokeno Block in 1864. The papakāinga here, including Kārearea and Te Maketu, were looted extensively by settlers and Crown soldiers. Our taonga were stolen and our homes, burial places and wāhi tapu desecrated and destroyed. Many were burned. Periods of periodic looting continued at Kārearea well into the 20th century.

- 1.11 While our people returned to this rohe, the war and subsequent confiscation severed Ngāti Tamaoho's ability to connect with their whenua and rendered the iwi effectively landless. The effects of these actions continue to affect Ngāti Tamaoho to this day.

11.0 TE TAI AO – NATURAL ENVIRONMENT

- 11.1 It is vital for the people of Tamaoho that three key considerations are provided for regarding any development.

11.1.1 That the mana of our people is upheld, acknowledged, and respected.

11.1.2 That our people have rangatiratanga (opportunity to participate, be involved and contribute to decision making) over our ancestral Taonga

11.1.3 That as kaitiaki we full fill our obligation to our environment in accordance with our customs as passed down and to be accountable to the people (current and future generations) in these roles as custodians.

11.1.4 That we uphold the mauri of our taonga-tuku-iho and those things we deem as our cultural treasures handed down by our tūpuna our obligations as kaitiaki to protect, and preserve i.e. our awa.

12.0 KAITIAKITANGA

- 12.1 This knowledge of the workings of the environment and the perceptions of humanity as part of the natural and spiritual world is expressed in the concept of mauri and kaitiaki. As Kaitiaki it is our responsibility to speak for and protect those who cannot speak for themselves the earth, the trees, water, fish, birds, the crabs, every single element on this earth which man has not created, is alive. It has

wairua (the breath of life) and mauri (life force). Only those that whakapapa to the whenua/land can say they are kaitiaki.

12.2 MAURI

12.2.1 Mauri can be described as the life force that is present in all things. Mauri generates regenerates and upholds creation, binding physical and spiritual elements of all things together.

12.2.2 Without mauri things cannot survive. Practices have been developed over many centuries to maintain the mauri of all parts of the world. Observing these practices involves the ethic and exercise of kaitiakitanga.

12.3 Kaitiakitanga underpins everything we do in our world. Kaitiakitanga or guardianship is inextricably linked to tino rangatiratanga and is a diverse set of tikanga or practices which result in sustainable management of a resource.

12.4 Kaitiakitanga involves a broad set of practices based on a world and environmental view. The root word is tiaki, to guard or protect, which includes a holistic environmental management approach which provides for the following:

12.4.1 Restoration of damaged ecological systems.

12.4.2 Restoration of ecological harmony.

12.4.3 Ensuring that resources and their usefulness increases.

12.4.4 Reducing risk to present and future generations.

12.4.5 Providing for the needs of present and future generations.

12.5 Māori through our traditional tribal belief, link ancestral names and events to landscapes, often associating these [names and events], with the gods themselves and the very body of our earth parent- Papatūānuku. We also share strong belief in God the Father [Ranginui] and Earth, the mother [Papatūānuku].

12.6 The mother is the nurturer, the giver of life. Therefore, everything born of the mother is alive and has its own life force [mauri]. All elements of the natural environment possess mauri and all life is related. Mauri is a critical aspect of the spiritual relationship of Māori with their environment and specific features (such as maunga and waterways) within it. The condition of these reflects our ability as kaitiaki and predicts our own wellbeing.

- 12.7 We are all inter-connected, and therefore have a duty to protect and enhance our natural surroundings, not only for ourselves, but our future generations.
- 12.8 The arrival of Europeans [Pākehā] has seen not only the loss of Māori land, but also the pollution of our waterways [streams, lakes, rivers, estuaries, and harbours]. The Pakeha brought with them an old system, which had caused many diseases and illness regarding their waste. It was common English practice to dispose of waste into moats surround castles and into streams, rivers and harbours. These practices were continued in their 'new land'. Unfortunately, towns were built with the mindset of disposing waste to water. Māori living on the Manukau despaired at the despoiling of their harbour, long treasured for its fisheries.
- 12.9 Estuaries were favoured for food gathering and provided safe, sheltered waters with an abundance of fish, shellfish, and birds for eating. Estuaries also gave access to the interior of the country and its wealth of resources-tall timbered rain forests, abundant bird life, flax repo swamps, and rivers full of eels.
- 12.10 Because estuaries were viewed by many European settlers as unproductive wastelands, estuarine land was reclaimed for harbours, and filled in for pasture, sewerage schemes and storm water discharge. Many are still under threat from;
- 12.10.1 Excess silt
 - 12.10.2 Pollution from sewerage, industrial/ agricultural runoff, and storm water
 - 12.10.3 Invasion by introduced species of plant and animal
 - 12.10.4 Reclamation
 - 12.10.5 Extraction of sand and gravel
- 12.11 Public concern over this environment mess grew. But the Waitangi Tribunal's report on the Manukau Claim in 1985 was the catalyst for major change. It laid the basis for new relationships between Māori living near the harbour, local government bodies, businesses, and the wider community.
- 12.12 The Waitangi Tribunal's Manukau report of 1985 found that the Crown had failed to recognise Treaty rights to land and traditional seafood resources and had not provided the protection promised.

12.13 Māori have been and continue to be part of the development of our towns and cities. Developments of the landscape are a part of Māori history now also; roading, grazing, reserves, buildings, reservoirs, construction, quarrying, wastewater/storm water disposal. Some and such developments have not always been supported by tangata whenua. In many cases these developments have damaged or destroyed significant sites and failed to recognise the values held by their kaitiaki. Mana whenua have never ceased visiting these places or appreciating their cultural significance.

13.0 WAI – WATER

13.1 Water is the life giver of all things from the source to the mouth of the sea all things are joined as one. From Ranginui back to the earth mother (Papatūānuku) from the earth mother to the oceans from the oceans back to Ranginui.

13.2 All water has mauri (a living energy). It is this mauri which provides for all living things and every place with a unique disposition. It is therefore imperative that nothing adversely impacts upon its integrity. Such an action detrimentally affects the mauri of the resource and consequently the mana, wellbeing, and health of the people. The key here is the importance of not altering the mauri to the extent that it is no longer recognizable as a healthy component, waiora. The act of discharging wastewater, including untreated storm water, into natural water [fresh or harbour], goes against this very belief.

13.3 The quality of water determines the relationship that the tribe has with its waters. Environmental degradation, at a national level, has occurred at a large cost and the physical, chemical, and biological quality of water has deteriorated because of both point source pollution (discharges into a body of water at a single location), and nonpoint source pollution (contamination from diffuse sources). The waters of Tāmaki [and Waikato] regions have been modified to support economic gains, and the impacts of poor management practices are increasingly being seen. As a result, human impacts such as uses as farming/agriculture, wastewater treatment, damming, horticulture, urban development, storm water, and forestry conversions have modified natural water flows and the degree of contaminants that a water body receives, resulting in a decrease in water quality.

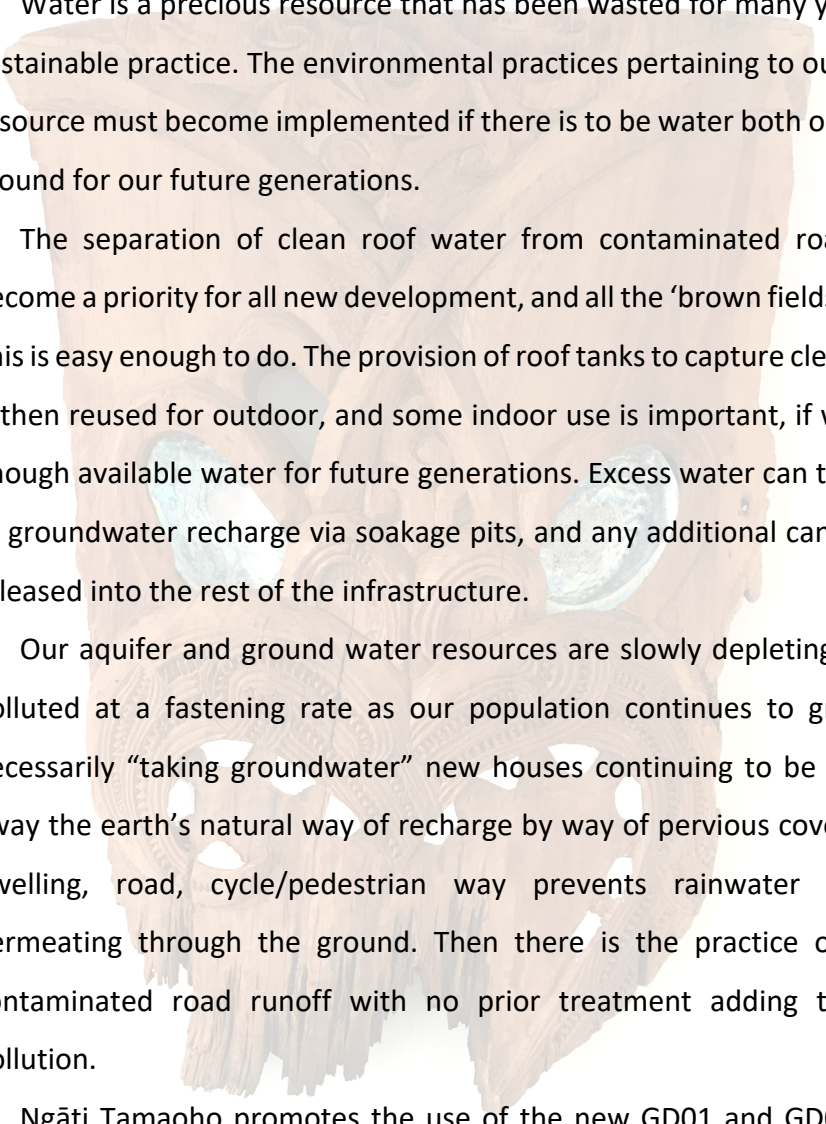
- 13.4 Ngāti Tamaoho hold on to the belief that water is pure when it leaves the heavens, and with today's technology and in the ever-increasing pollution created by man that there should be a natural treatment train approach to retain the cleanliness of the wai [water] from the skies to the mountains to the sea
- 13.5 The waters of the Auckland region have been modified to support economic gains, and the impacts of previous poor management practices are increasingly being seen. As a result, human impacts from such uses as farming/agriculture, wastewater discharges, damming, horticulture, urban development, alterations to the natural hydrology (straightening/piping) of rivers and streams, and forestry conversions have modified natural water flows and increased the degree of contaminants that a water body receives resulting in a decrease in water quality of rivers and streams.
- 13.6 Water is a fundamental component for all dimensions of life. Water not only sustains life, but also serves an economic, social, cultural, spiritual, and political purpose. Regardless of the significance of water, the increase in water contamination by cities, industries, and agriculture/horticulture has led to the deterioration of the mauri of water.
- 13.7 Ngāti Tamaoho does not accept that because a natural waterway has been previously straightened by previous land owners, that it becomes a drain, that it still have water flowing within, water that still has mauri [life]. The interfering of a natural waterway, while altering its natural state does not alter that which flows through it. Also, we do not accept that because an area of swamp, wetland or stream has become degraded through past land use [cows, horticulture] that when developing this becomes the baseline. It is possible to restore and enhance any degraded waterway through the development process. It is usually only a matter of willingness on behalf of the applicant and council to achieve this.
- 13.8 Ngāti Tamaoho aspires to have waters that are drinkable, swimmable, and fishable. The ability to have drinkable and fishable water is limited by several factors such as 12 the concentrations of E. coli, eutrophication, suspended sediments, arsenic and mercury and storm water runoff contaminants.

14.0 MAHI TOITŪ - SUSTAINABLE DEVELOPMENT

Sustainable Development Statement

- 14.1 Sustainable development for Ngāti Tamaoho means all new development should mostly, if not totally, be self-reliant and self-sustainable. Sustainable development is the organising principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend. The desired result is a state of society where living conditions and resource use continue to meet human needs without undermining the integrity and stability of the natural system. This means that sustainable development can meet the needs of the present without compromising the ability of future generations.
- 14.2 There are many options for sustainability, with solar panels and green roofs to roof water capture for re-use and groundwater recharge being among a few. Each new development should be considering 'where is my generated power coming from?' and 'How can we not waste any of the good clean water that falls from the sky?' Sustainability also includes the retention of landscapes, cultural, visual, and archaeological features, and enhancement of streams, bush areas, flora, and fauna. Sustainable development also needs to consider the potential or actual effects of climate change and the risks associated with natural hazards. Natural hazards can pose a risk to human health, property and the environment, and development that ignores these risks is not sustainable in the long term.
- 14.3 Ngāti Tamaoho promotes sustainable development, and believe, that all new development should in some, if not most ways, be self-reliant and self-sustainable.
- 14.4 There are many options for sustainability, with solar panels and green roofs.
- 14.5 Sustainable also includes the retention of landscapes, cultural, visual, and archaeological, enhancement of streams, bush areas, flora, and fauna.
- 14.6 An example of sustainability is also simple things such as roof water collection tanks for reuse, groundwater recharge for our aquifers and stream base flows, double glazing, the sustainable demolition of existing homes, and reusing materials from demolition homes.

15.0 WAI-Ā-RANGI - STORMWATER

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- 15.1 Storm water is a term commonly used in today's climate as referring to all water runoff, both clean [i.e., from roof tops] to contaminated [from roads, access ways, silt etc].
- 15.2 The past practice with "storm water" has been to get it all into a pipe and out of the way as fast as possible, usually draining into curb and channel, a cess pit then piped into the nearest waterway.
- 15.3 Water is a precious resource that has been wasted for many years. This is not sustainable practice. The environmental practices pertaining to our natural water resource must become implemented if there is to be water both on and under the ground for our future generations.
- 15.4 The separation of clean roof water from contaminated road runoff must become a priority for all new development, and all the 'brown fields' development. This is easy enough to do. The provision of roof tanks to capture clean water, which is then reused for outdoor, and some indoor use is important, if we are to retain enough available water for future generations. Excess water can then be directed to groundwater recharge via soakage pits, and any additional can then be slowly released into the rest of the infrastructure.
- 15.5 Our aquifer and ground water resources are slowly depleting and becoming polluted at a fastening rate as our population continues to grow. While not necessarily "taking groundwater" new houses continuing to be built are taking away the earth's natural way of recharge by way of pervious covering. Each new dwelling, road, cycle/pedestrian way prevents rainwater from naturally permeating through the ground. Then there is the practice of soak pits for contaminated road runoff with no prior treatment adding to groundwater pollution.
- 15.6 Ngāti Tamaoho promotes the use of the new GD01 and GD04 storm water guidelines as an appropriate means, to support the mitigation of storm water issues.

16.0 TREATMENT OF CONTAMINANTS

- 16.1 Water and water quality is such an important part of life for all, and as such new approaches to treating contaminated road runoff and storm water in general are constantly being investigated and methods becoming more “natural”.
- 16.2 The mixing of clean roof water runoff and contaminated road water is now considered a wasted resource, and often the cause of storm water devices becoming “inundated” during heavy rainfall, leading to further pollution and erosion of natural waterways.
- 16.3 Often in the common “storm water pond” the sediments that have “dropped out” during the “settlement” phase within the ponds; are “re-suspended” during heavy rain fall and inundation, and so all those contaminants become “mobile” again and are flushed out of the pond and into the water ways, making the pond in-effective, and a source of contaminants.
- 16.4 The “treatment train” approach is promoted as current best practice as this promotes at source retention, provides quality contaminant removal, less inundation at the final stage, ensures the cost is more evenly spread, and easier to maintain.
- 16.5 The treatment train approach includes methods such as roof water detention on site via rain tanks and or soakage pits, where clean rainwater can be reused or used to recharge the underground water systems as first treatment, then road water to vegetated swale and/or raingarden, and then to a wetland for a final “polish”, keeping the two separate. Natural stream green outfalls are being designed into natural waterways or at the end of a pipe to produce a more natural look, and further treatment at the discharge point. This is particularly important when creating a “coastal or stream outfall”, natural vegetated, semi rocked outfall/flow structures also add additional treatment and are more natural.
- 16.6 Ngāti Tamaoho promotes the regeneration of any wetland [even if degraded] as wetlands featured prominently in the past as nature’s natural filters. Natural wetlands should not be used as a storm water filter device, although it is noted in some instances that a wetland needs the storm water inflow to remain healthy. In this instance [in all instances] a fore bay should be installed to mitigate the wetland from becoming a source of pollution. Natural wetlands should only be used to filter storm water once it has passed through at least two forms of treatment.

- 16.7 Rain gardens/swales for contaminated road water retention/detention, underground Storm water 360 or Hynds Up-Flo devices can be used where a site is already developed if space is available and then a wetland or attenuation device [large vegetated dry swale system] for a final “polish”.
- 16.8 The rain garden/vegetated swale system is currently best international practice; it serves to reduce initial runoff by infiltrating the first 10mm, while containing contaminants, and adding to the recharge of the ground water. This also lessens volumes to device, which improves the function of the treatment device.
- 16.9 Green roofs are also becoming popular mainly in overseas countries, and where pollution is a problem, the green roof concept not only adds to more oxygen being produced but to the health and well-being of people who can grow their own vegetables, fruit trees etc.
- 16.10 It is important to note that as time goes by technologies change and monitoring has time to gather data and gain understandings of how storm water is best treated.
- 16.11 At the very least Ngāti Tamaoho expects all cesspits to be fitted with a “storm water 360 litter trap” or “enviro-pod”. These devices fit easily into a cesspit and have been designed to fit under the grate for easy convenient installation and cleaning.
- 16.12 The reference to and addition of the GD01 storm water guidelines is promoted. Mana Whenua have had input into these designs and if used in a treatment train approach is an effect guideline to encouraging better storm water quality outcomes.

17.0 GROUNDWATER RECHARGE

- 17.1 Groundwater recharge is vital to retain base flows within streams, and to keep aquifers recharged. In some areas [depending on soil type] rainwater can take between 1-100 years to seep down into aquifer]. Stream base recharge does not take so long.

- 17.2 Piping of any water flow lowers the base flow of a stream, piping causes higher peak flows, and lower base flows. Impervious cover also has a devastating effect on stream base flow health. Up to 25% impervious cover of any site reduces base flow by 50%. Up to 50% and over of impervious cover of an area totally negates the ability for stream base flow recharge [Dr. Tom Schueller]
- 17.3 Our Maunga and Tuff rings are a direct avenue for groundwater recharge because of their porous nature and it is therefore imperative that they are not built upon or modified so they can continue to function as they are intended. Unfortunately, our Maunga and Tuff rings are a great source of aggregates, and most have been quarried out, then refilled which does not allow for fast aquifer recharge.
- 17.4 Our aquifers are being constantly relied upon as a source of water supply. Aquifer water can take between 2 and 100 years to regenerate depending on soil type. Some of our aquifer in the Auckland Region are already fully allocated, some over allocated and already have saline intrusion. This is NOT sustainable, and ground water recharge must be applied in all instances.

18.0 NGĀ RĀKAU TAKETAKE - NATIVE TREES AND PLANTS

- 18.1 Native trees and biodiversity are what make New Zealand unique. Prior to the arrival of Europeans, native trees were abundant, and used only following Karakia [prayer] and for specific purposes. To Mana Whenua these old trees were Tupuna Taonga, living entities that commanded respect.
- 18.2 Following the arrival of Europeans, entire Regions were “clear felled” then burnt for the profit from the trees that were not only used for building houses within the country, but exported by the ship full, then the land turned into farmland. Sadly, this attitude prevails today in some instances, and even our current and proposed Council Plans to not offer “blanket protection” to these remaining old trees. Each tree must be individually protected if not within a covenant.
- 18.3 Ngāti Tamaoho believes that all trees over 200 years old should be automatically protected.

- 18.4 There are so many exotic plants and trees within our society today, and not all of them are welcomed. Some have proven to be pests, while others drop their leaves in the autumn and block storm water infrastructure, while adding to the nitrate content within the waterways.
- 18.5 There are also a lot of “hybrid” trees and plants around, as people meddle with nature to achieve “better looking” or “producing” trees/plants.
- 18.6 It is distressing to see areas denuded of original flora. Some areas were specifically named because of a particular tree species that thrived there, only today to find not even one still flourishing.
- 18.7 Ngāti Tamaoho support and promote the use of “eco-sourced” or “whakapapa sourced” trees and plants within their rohe, to achieve the outcome of original species returned to the area from locally sourced seed.
- 18.8 This in turn promotes the return of the native bird and insect species back into the immediate and surrounding environment.
- 18.9 Ngāti Tamaoho does not support the use of chemical pesticides to eradicate pest plants. In most circumstances weed species can be removed by hand or with the use of organic herbicide

19.0 NGĀ TAKIWĀ - LANDSCAPES

- 19.1 Landscapes are of value to Ngāti Tamaoho. They are part of who we are and define history. It is imperative that our landscapes are identified and preserved. This includes view shafts and hilltops, tuff rings and ridge lines.
- 19.2 In order to achieve sight lines and protection of ridgelines and hilltops, height restrictions, and setbacks may need to be implemented. As already mentioned, tuff rings are also an important part of our landscapes, they are not only outstanding geological features worthy of protection but are a valuable source of groundwater recharge.
- 19.3 Flood plains and reclaimed swamps are also an integral part of our landscape. They all at one time were wetlands/swamps that not only performed great ecological benefit but were also a valuable source of food. As development “progresses” these areas are drained, built up and modified. These areas should be retained and returned to their natural state. This not only benefits the

environment by creating habitat for our declining native species, but also adds huge wellbeing benefits to the people living around the area. Visual amenity has been recognized as being necessary for the physical, emotional, and spiritual wellbeing of humans.

19.4 Streams, tributaries, estuaries, coastlines, springs, all form part of the cultural landscape and their preservation, protection and enhancement is paramount. A 20-meter setback is promoted for all stream, estuarine and coastal edges. As these areas usually provide for pedestrian/cycle paths a 20 meter riparian setback is necessary to provide for proper riparian enhancement.

19.5 Ngāti Tamaoho promotes the use of “park edge” roads around streams and coastal/estuarine environments. This leaves the amenity visually available to the public while discouraging rubbish and garden refuse being “dumped” over back fences.

19.6 Ngāti Tamaoho promotes the provision of a visual presence in the landscape through signage, artwork and pou.

20.0 PLANNING RULES AND REGULATIONS

20.1 All Districts/Regions within New Zealand must have a “Plan”. Within these Plans are the visions, objectives, policies, and rules for each Region/District.

20.2 Each Plan must have development standards and methods with rules for achieving the “desired” outcome. All rules within these Plans are a “minimum requirement”.

20.3 Unfortunately, the bare minimum does not give an adequate outcome or protection for the environment.

20.4 Ngāti Tamaoho believes that the minimum is a starting point, not an aspiration and promotes that more than the minimum be applied to development and outcomes. The “minimum requirement” is just that, a very bottom line, and to enhance and maintain our current base line of slowly declining air, land, and water quality, more than the minimum needs to be provided for.

20.5 All the plans refer to Māori input into the process. How this is implemented is through a relationship agreement, and our current ongoing resource consent process, collaborative partnerships has engineered some of the best outcomes.

20.6 Ngāti Tamaoho reserve the right to have input into concept design through cultural form, wananga.

21.0 CONCLUSION

21.1 The area of the quarry expansion is part of the papatupu lands of Ngāti Tamaoho, including sites of significance, cultural landscapes, and traditional lands of Ngāti Tamaoho. These include the cultural landscapes of Kārearea, Te Maketū, Ngārurunui, and many others discussed above. It includes wāhi tupuna such as pā, papakāinga, wāhi tapu, urupa, wāhi pakanga, wāhi hahu, tūāhu, whare wananga, stone structures, paopao kōwhatu, mahinga kai, hīrere, wairepo, puna wai, māra kai, pataka kai, hāngi and umu sites, sites for birding and food gathering, sites for building and waka, sites for weaving and mahi toi, along with many others. As a collection of wāhi tupuna this area represents one of the most dense and important cultural landscapes in our rohe.

21.2 Of particular importance in this quarry expansion is its proximity to Kārearea pā and the wāhi tupuna which surround it. While the tihi may be protected by Historic Heritage Overlay, this only includes a small proportion of the overall sites of significance. According to the original plan, many other sites, including wāhi tapu, urupa and wāhi hahu were to directly in the area proposed for quarry expansion. After discussions between the two parties over the past 18 months, the Client (SAL) has agreed to move the proposed pit area.

21.3 Ngāti Tamaoho seeks the protection of our traditional sites and taonga as guaranteed by both Te Tiriti O Waitangi and the Ngāti Tamaoho Settlement Act 2018. It is important for Stevenson/Fulton Hogan and their contractors and employees to recognise that these are the traditional lands of Ngāti Tamaoho as recognised by the Crown. These were only lost to Ngāti Tamaoho as a result of the Crown's illegal confiscation of the Pokeno Block in 1864.

21.4 Ultimately, this is raupatu land that was meant to have been reserved for Ngāti Tamaoho as a kāinga pūmau (everlasting home) for our people. It is incumbent on the developers as Treaty Partners to uphold that original promise as part of Te Tiriti O Waitangi and the Ngāti Tamaoho Settlement Act 2017.

21.5 As a result of the work done together (as described below) and the Memorandum of Understanding (MOU) between the two parties, Ngāti Tamaoho **agree in principle to the quarry expansion, providing the conditions of the CVA and plan as agreed to are met.** It is also noted that this agreement in principle does not, however, end the Treaty obligations on both parties. Indeed those obligations (as well as those under the MOU) continue indefinitely.

22.0 RECCOMENDATIONS

22.1 At a high level, Ngāti Tamaoho seeks the protection of our wāhi tupuna, wāhi tapu and tūtohu whenua. The cultural landscape at Kārearea includes all of these features. We also seek the protection and enhancement of the natural environment in this area, including lands, water, airs, soils, flora and fauna. These are our tūpuna and as their descendants it is our responsibly to ensure we care for them as we would our own family. These are taonga tuku iho guaranteed protection by Te Tiriti O Waitangi, and the Ngāti Tamaoho Settlement Act 2017.

22.2 Ngāti Tamaoho also seeks to reconnect with Kārearea, a tupuna that we have have limited access to because of the raupatu, land clearances, farming, burning, looting, and quarrying that has occurred thus far. While our whakapapa to Kārearea remains strong, Ngāti Tamaoho seeks access to the pā and surrounding cultural landscape to allow us to uphold our kaitiakitanga responsibilities.

22.3 In particular, Ngāti Tamaoho seeks the protection of our wāhi tapu (including urupa, tūāhu, and wāhi hahu). These are sites of the highest spiritual, metaphysical and cultural importance to our people. In many cases these sites are quite literally our people's oldest and most important burial grounds. Our tupuna are laid to rest here. The only acceptable outcome is the protection of these wāhi tapu and the maintenance and respect for their tapu status.

22.4 In areas with particular cultural and heritage importance (including the stone structures), Ngāti Tamaoho seeks the protection of these features. There is precious little physical heritage remains from the times of our tūpuna and their value to us cannot be overstated. Moreover, the wāhi tupuna and other cultural structures at Kārearea are of national heritage significance, representing unique innovations in pā and garden building. Their protection is of the highest

importance to us, as is they mātauranga these innovations have inherent within them.

22.5 Ngāti Tamaoho seeks the fulsome protection of Kārearea. The extent of protection needs to include all Ngāti Tamaoh wāhi tapu and wāhi tupuna as described in this report.

22.6 Included in this fulsome protection is the cultural and environmental connections between Kārearea and its related whanaunga such as Ngārurunui, Mataīwaka, Ngahokowhitu, Hingaia, Te Maketū, Te Ponga, Tuhimata and others. Just as we have whakapapa to Kārearea, so too does the pā to these other tūtohu whenua in the area. This whakapapa is a cultural taonga of Ngāti Tamaoho and protected under both Te Tiriti and the Ngāti Tamaoho Settlement Act 2017. In a practical sense, this means that Kārearea cannot be isolated as a preserved tihi, when all its slopes and valleys are quarried away.

22.7 Ngāti Tamaoho also concerned about the impact on the waterways of the area, particularly:

22.7.1 The destruction (by quarry) of the catchment, wetlands and upper branches of the Pou Hotiki hīrere.

22.7.2 Impact on the health of remaining waters of this area, particularly the outflow of Pou Hotiki, its impact on Hingaia and Pahurehure, impacts on local puna wai and impacts on the Drury aquifer.

22.7.3 Damage to the water of the Pou Hotiki waterway and the cumulative negative effects on the health of Te Maanuka (Manukau Harbour).

22.8 Ngāti Tamaoho is also concerned about the increased pressure this development will have on existing infrastructure, especially water, transport, waste-water, and power. The development of an expanded quarry operation is a large one and will require significance infrastructure in the local area.

22.9 Ngāti Tamaoho is also concerned about the impacts to the culturally sensitive ngahere in this area, including several areas protected by SEA. The current quarry expansion plan envisages the destruction of several of these areas and encroachment in to several others. These ngahere areas are remnants of one of our most culturally significant taonga, Te Hūnua. What remains of this precious

resource must be preserved. This includes loss of bird, lizard and bat habitats as well as loss of culturally significant species such as tōtara and matai.

22.10 Ngāti Tamaoho is also concerned about the cumulative impacts on the quarry expansion on the lands, air and water of this area. The amount of earthworks undertaken by a proposed development of the quarry will have a huge long-term impact on the entire area. This includes impacts to the ground water and water table, impacts to land stability, top-soil erosion, air quality impacts, viewshaft impacts, noise impacts, dust and debris, changes and damage to bird flight paths.

22.11 In terms of environmental protection, this means going above and beyond bare minimum environmental standards for the protection of the land, water, and air of the area. As kaitiaki of this area, Ngāti Tamaoho have the long term health of this landscape as our main priority. This will enhance the lives of all who live and work on this land.

22.12 More generally, Ngāti Tamaoho also requests that the design, earthworks, spatial planning should take into account the significant traditional history of Ngāti Tamaoho in the Kārearea area.

22.13 For these reasons, the proposed development should take into account the cultural values discussed above and continue to engage with Ngāti Tamaoho to achieve our aspirations. This will require Stevenson/Fulton Hogan and their contractors to fully and meaningfully engage with Ngāti Tamaoho governance and kaitiaki to provide for the outcomes as outlined within this report.

23.0 RECENT UPDATES

23.1 Since the original completion of this CVA in October 2022, Ngāti Tamaoho and Fulton Hogan (operating under the name Stevensons Aggregates Limited (SAL)) have continued to work together to achieve the recommendations as set out above.

23.2 SAL and Ngāti Tamaoho began engaging in November 2021, including with a visit to Kārearea later that month. Since that time, engagement has involved monthly meetings between SAL and Ngāti Tamaoho, and many visits to Drury Quarry to look at various projects underway across the SAL landholdings.

23.3 Throughout the engagement process a number of matters and issues have been traversed. Some of the more key matters addressed were:

23.3.1 Concerns that the proposed quarry pit is too close to Kārearea pā / Ballards Cone;

23.3.2 Concerns with the quarrying activity digging up and destroying Papatūānuku;

23.3.3 Concerns about the impacts on streams and wetlands;

23.3.4 Concern that the proposed haul road is too close to Kārearea pā / Ballards Cone;

23.3.5 Concern regarding vibration effects on Kārearea pā / Ballards Cone;

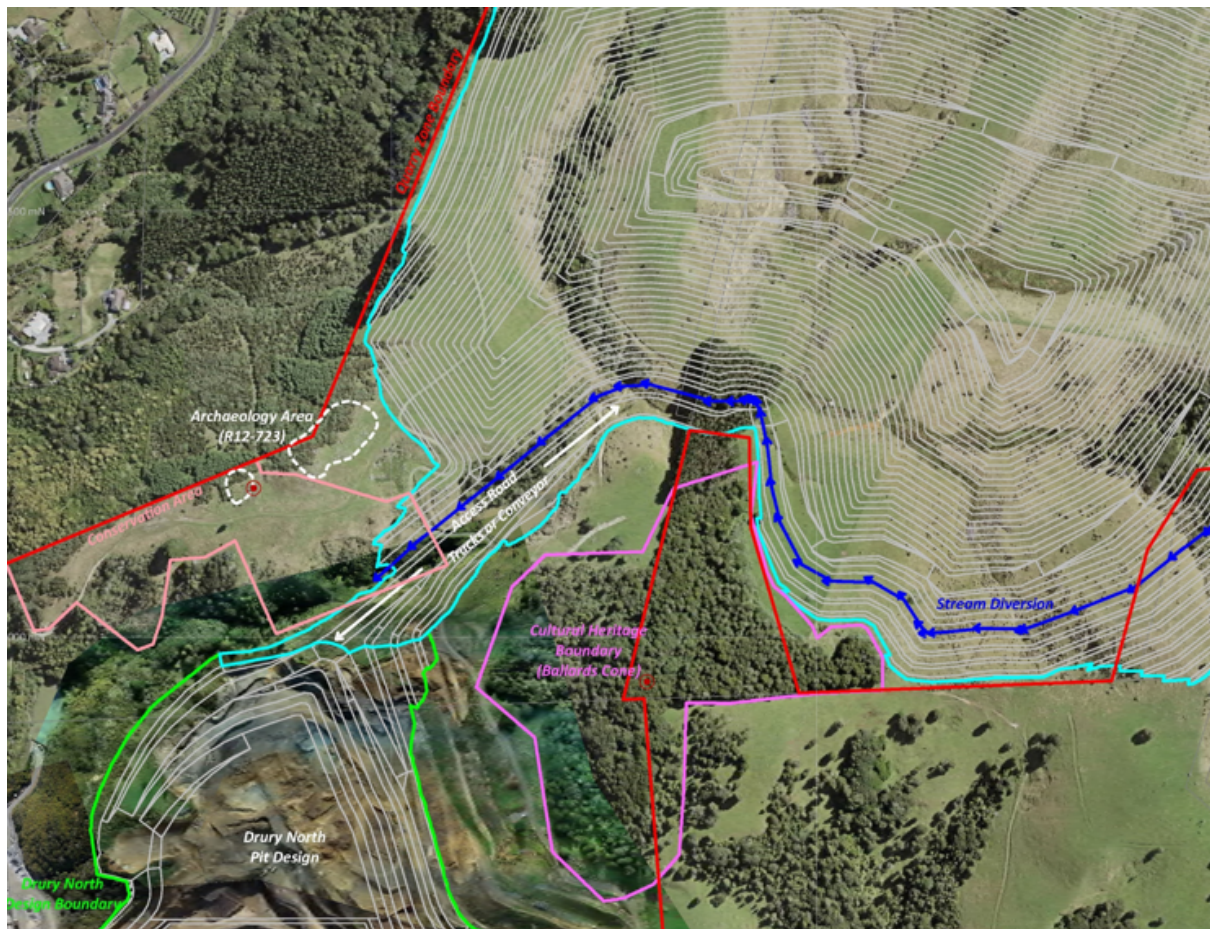
23.3.6 Concern that the location of offsite mitigation is outside the local catchment.

23.3.7 Concern regarding the initial agreement made between Ngāti Tamaoho and Stevensons being maintained. That agreement was made in the 1940s.

23.3.8 Concern regarding the ancestral, spiritual, traditional and historic importance of this wāhi tapu to our people.

23.3.9 Concern regarding impacts or destruction of nearby archaeological site such as R12/723.

23.4 The initial quarry pit plans presented by SAL indicated a pit close to the north-eastern flank of Kārearea pā. After considerable discussions SAL has agreed to move the pit away from the pā, in a more northerly direction.



Original pit plan



Plan showing the final pit extent north of Kārearea pā / Ballards Cone

23.5 This change resulted in a greater extent of stream and wetland retained along the stream north of Kārearea pā. Furthermore, native planting is proposed on the northern slopes of Kārearea pā and the riparian edges of the stream/wetland to the north.

23.6 Another change is that an electric conveyor belt will now haul rock past Kārearea pā, so this will result in a lot less vibration from trucks once the quarry is operational.

23.7 Ngāti Tamaoho have reviewed the “Overview of Tangata Whenua Engagement” prepared by Stevensons and agree it represents a fair and accurate reporting of the engagement between the two parties to date.

ⁱ Armstrong, D. *Land and Politics: A Report Prepared for Ngāti Tamaoho and Crown Forest Rental Trust*, 2012, 41.

NGĀTI TE ATA CULTURAL VALUES ASSESSMENT REPORT

PREPARED FOR STEVENSON AGGREGATES LTD



FEBRUARY 2025

Pou Mihi – Acknowledgement

Kia tau te rangimārie,
O Ranginui e tū nei,
O Papatūānuku e takoto mai nei,
O Te Mānukanuka o Hoturoa e rere nei,
O Te Maketu e tū tawhito nei,
O Kārearea e tuu tawhito nei
O ngā uri o Waiohū e tau nei,
O te Taiao e awhi nei,
ki runga i a tātou katoa,
Tīhei mauri ora!



May the peace of the Sky Father above,
The nourishment of the Earth Mother below,
The tranquil flowing waters of the Manukau harbour,
The ancient Maketu Pā that stands vigilant,
The ancient Karearea Pā stands vigilant,
The descendants of Waiohū who have settled here,
And the life-giving warm embrace of the natural environment,
Rest upon us all,
Let there be life!

1. Whakatauki

“Ko nga kahupokere ko nga kurirangaunu e kore e ngaro i te hinapouri”

“Our chieftainship in Tamaki will never be lost to darkness”

(Ngati Te Ata Chiefs Te Rangihahautu and Te Rangikaimata)

2. Proposal

As stated by Stevenson Aggregates Ltd (SAL):

The Stevenson Drury Quarry is one of the major sources of aggregate within Auckland, and we need to ensure we have an aggregate source well into the future. We have identified an opportunity to expand aggregate extraction in the northern part of our site, known as the Sutton Block. The Sutton Block pit has been designed to provide approximately 240 Million Tonnes of additional aggregate to supply the market. The Sutton Block is designed to be a separate quarry pit although it will be serviced by the existing Drury Quarry ancillary site infrastructure and facilities. These include the “Front of House (FOH)” activities such as the weigh bridge, processing plant(s), storage bins and stockpile area, the lamella, staff facilities etc. This will mean we can continue working out of our existing operation rather than finding a whole new source of aggregate in Auckland, or carting aggregate from long distances away.

The development of the Sutton Block will involve the staged development of an area of approximately 108 ha to a maximum pit depth of approximately RL -60 m. To enable the development of the Sutton Block, and support the extraction of aggregate, the project will also include the construction of road infrastructure to establish haul road access, overburden removal, stockpiles including bunding; and supporting infrastructure, and construction of a conveyor belt connecting the Sutton Block pit to the existing Drury Quarry FOH area. The works will also require stream diversions, stream reclamation, wetland reclamation, vegetation removal and mitigation offset. The Sutton Block will generally be developed in the following five stages:

Stage 1 – Infrastructure establishment (three-year plan)

The initial stage of work (Years 1 -3) involves the construction of the roading infrastructure required to access the site around the western and northern sides of Kaarearea paa (Ballards Cone) (refer to Figure 1 below), draining of the existing farm dam to establish a sediment retention pond, associated stream diversion, initial offset planting, commencement of overburden removal, stockpiles (including bunding), and establishment of the conveyor system.

Stage 2 -Operating Quarry (15- year plan)

The second stage of work is the 15- year plan which involves the commencement of quarrying within the interim pit boundary (refer to Figure 2 below). Whether the interim pit commences within the west or east of the pit boundary will be determined by market demand for blue or brown rock. Regardless, expansion of the pit will be incremental, deepening and widening as resource is extracted. Internal pit roads will be constructed as the pit expands. Tree removal and stream reclamation will commence. Offset planting and weed and pest control will continue.

Stage 3 – Operating Quarry (30-year plan)

The third stage of works is further expansion of the interim pit boundary (refer to Figure 3 below). Like Stage 2, the direction of the expansion will depend on market demand. During this stage of the works, the expansion of the pit will be incremental, widening and deepening as resource is extracted. Internal pit roads will be constructed as the pit expands. Third stage will see reclamation of stream, wetland and further tree removal. Offset planting will be completed and pest control will continue.

Stage 4– Operating Quarry (40-year plan)

The fourth stage of works is a further expansion of the interim pit boundary (refer to Figure 4 below). Like Stage 3, the direction of the expansion will depend on market demand. During this stage of the works, the expansion of the pit will be incremental, widening and deepening as resource is extracted. Internal pit roads will be constructed as the pit expands. The works involved in Stage 4 will generally include the same activities as Stage 3.

Stage 5- Life of Quarry Plan (50-year plan)

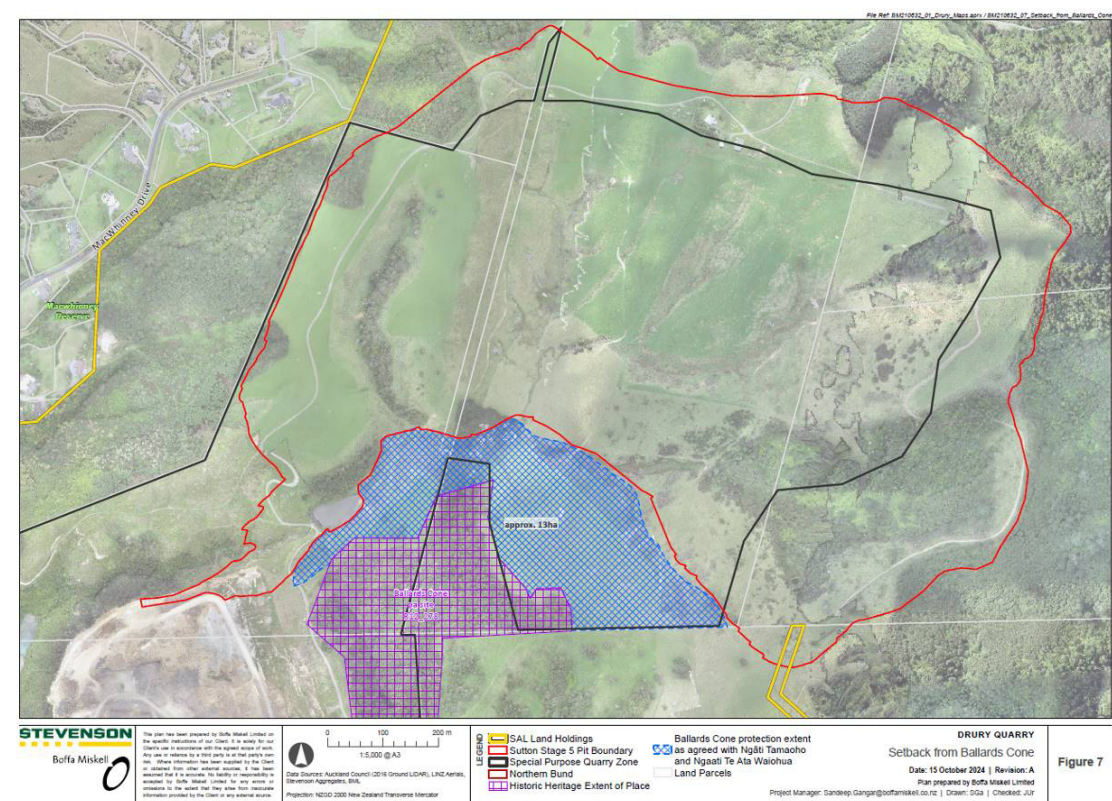
The fifth and final stage reflects the full extent of the quarry pit over an approximate 50-year period (refer to Figure 5 below). As with Stage 4, expansion of the pit will be incremental, deepening and widening as resource is extracted. During this stage, the temporary northern bund will be removed. Internal pit roads will be constructed as the pit expands.

Our many Pā and settlements have built Tāmaki Makaurau, Auckland. Extensively quarried, modified, damaged and inappropriately built upon our Pā settlements continue to suffer immeasurable destruction and are at constant threat from the need for building resources. This instance is no different.

The ultimate goal for Ngāti Te Ata Waiohū is the protection, conservation, preservation and appropriate management of our natural and cultural resources in a manner that recognises and provides for our collective interests and values, and enables positive environmental, social and economic outcomes. We support engagement and involvement that respects and provides for our cultural and traditional relationship to Drury and Ōpaheke, its unique cultural identity, and input into shaping the physical, cultural, social and economic regeneration of these areas.

Of particular concern is Kaarearea Pā which will be affected by the quarry extension proposal. Kaarearea Pā is of immense spiritual, cultural, traditional and historical significance to Ngāti Te Ata Waiohua. Traditionally, these pā were occupied by our Ngā Oho, Ngā Iwi and Waiohua ancestors and provided a strategic vantage benefit for the neighbouring Te Maketū Pā as to warn our Waiohua ancestors of invading war parties and enemies.

The Site:



Ballards Cone / Kaarearea Pā

Figure 1: Stage 1 – Infrastructure establishment (three-year plan)



Figure 2: Stage 2 – Interim pit boundary



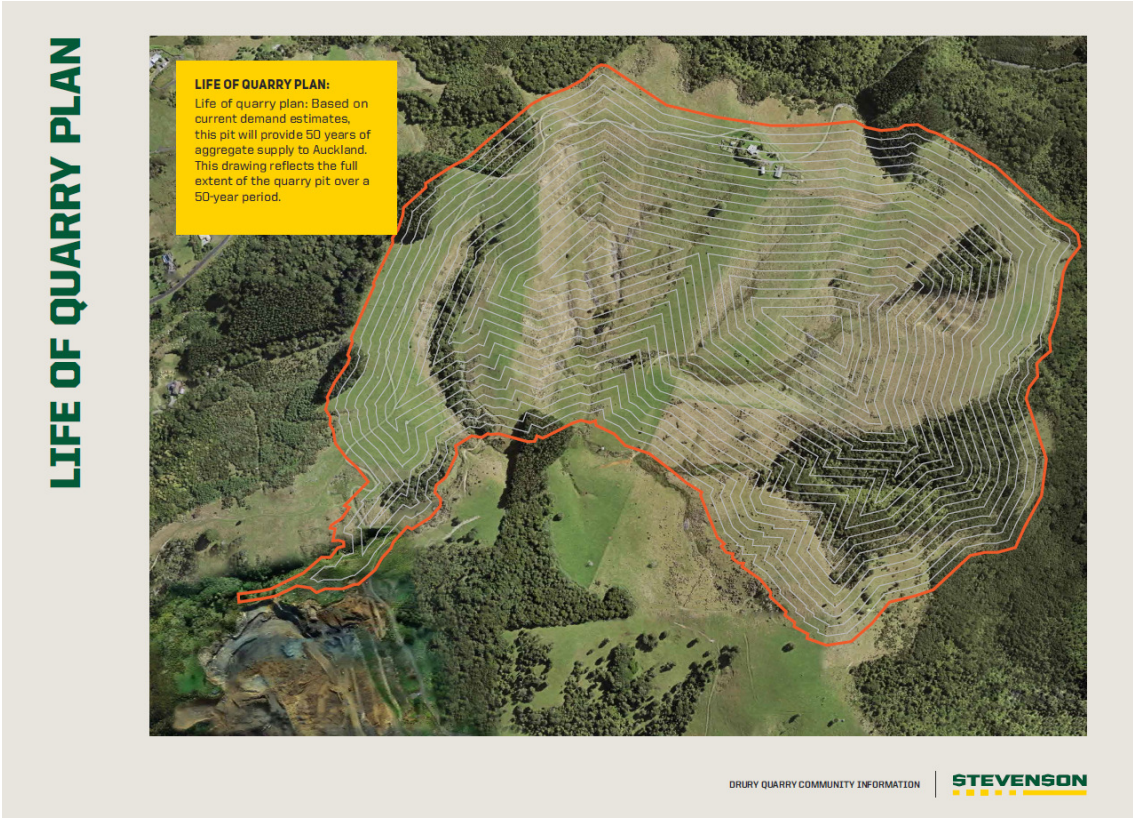
Figure 3: *Stage 3 - Interim pit boundary*



Figure 4: *Stage 4 - Interim pit boundary*



Figure 5: *Stage 4 – Life of Quarry Plan*



3. Foreward

This cultural values assessment is but a starting point for further engagement and dialogue given the scale, scope and future implications of the proposal area and process. Initial discussionss among Ngāti Te Ata have raised the following issues:

Will the proposed quarry expansion?

- conflict with our values and our traditional and spiritual relationship to the Drury and Ōpaheke footprint, the pā maunga, the Manukau Harbour and its many tributaries, and the receiving catchment?
- degrade or adversely impact upon wāhi taonga and mahinga kai areas?
- visually and physically compromise the integrity of maunga view shafts, landscapes and natural features including landforms, ridgelines, trees, bush, wetlands, waterways, and any other natural outstanding features?
- provide an opportunity for us to reinvest in cultural, environmental, social and economic wellbeing with the intention and commitment to developing and maintaining an interactive and positive, long-term working relationship with Auckland Council? Thereto establishing a process for working together for the purpose of achieving mutual and respective objectives.

The ultimate goal is the protection, preservation and appropriate management of natural and cultural resources in a manner that recognises and provides for our interests and values, and enables positive environmental, social and economic outcomes.

Ngāti Te Aa supports engagement and involvement that respects and provides for our cultural and traditional relationship to these areas, its unique cultural identity, and input into shaping the physical, cultural, social and economic regeneration of Drury.

4. Introduction to cultural values for mana whenua

Ngāti Te Ata acknowledges that there are multiple mana whenua customary interests in Tāmaki Makaurau, including across Drury and Ōpaheke. It is important to recognise that Ngāti Te Ata exercise their mana independently and each have their own tikanga unique to them (while there are some commonalities). It is important to respect the independent mana of each and it cannot be assumed that the tikanga of one on a particular matter will be the same as others.

Each one of us have our own traditions establishing their cultural and spiritual association to the Tamaki isthmus, the spiritual maunga and the surrounding lands and harbours. These accounts are supported by whakapapa, ahi kā roa and iwi /hapū traditions.

4.1. Whakapapa

4.1.1. Ngāti Te Ata

Who Are We: Ko Wai Matou?

‘We are Ngāti Te Ata’.

Ngāti Te Ata are one of the mana whenua groups in the Drury, Ōpaheke, Papakura and Takānini area. Within the wider landscape of Tāmaki Makaurau (Auckland) lay the settlements of the Te Waiohū people (the original inhabitants). Members of the Tainui waka settled around the isthmus and began to intermarry with the ancestors of Te Waiohū. It was this intermarriage and the development of other bonds between the people that settlement established.

Ngāti Te Ata descend from both groups. As the descendants (current generation) we are kaitiaki and we have inherent responsibilities to ensure that we can protect and preserve our taonga for future generations.

Whakapapa/Genealogy

Te Huakaiwaka = Rauwhakiwhaki

(Origin of Te Waiohū)

|

Huatau

|

Te Ata i Rehia = Tapaue
(Origin of Ngāti Te Ata) (Waikato Tainui)



Our Ancestor Te Ata-i-Rehia

Please note: Ngāti Te Ata are also referred to as “iwi” and “manawhenua” in this report.

‘Ka whiti te rā ki tua o rehua ka ara a Kaiwhare i te rua’

‘As long as the sun shines over the west coast Ngāti te Ata will rise from the depths of the Manukau’

5. Scope and role of this cultural values assessment

This cultural values assessment was commissioned by SAL, whom recognise our traditional associations and customary interests to the proposed quarry expansion area and wider surrounds.

5.1. Statement of purpose

This cultural values assessment will:

1. Inform SAL of Ngāti Te Ata historical heritage and traditional relationship to the Drury Ōpaheke areas and wider environs.
2. Identify any issues, concerns or effects of the future development and urbanisation of the project areas on our cultural and natural heritage issues, interests and values.
3. Assist with the identification and formulation of methods to avoid, remedy or mitigate adverse effects on Māori values, or measures to recognise and provide for the relationship of Ngāti Te Ata with our ancestral lands and taonga. This may be through recommendations for the proposed quarry expansion process moving forward.

This report is the product of a gathering of information by Ngāti Te Ata available at the time of completing this report. It is important to recognise that any methods suggested in this cultural values assessment are supported by Ngāti Te Ata in principle based on the information we currently have. The contents may therefore be subject to any further information that may be supplied throughout the process and preferred methods may change.

This cultural values assessment does not prejudice any outstanding Treaty of Waitangi claims relating to these areas.

Ngāti Te Ata have had a long history in resource management and environmental issues within each of their rohe. Many changes over the years have not always been in our best interests. Such change has often resulted in the continual degradation of many of our natural and physical resources, wāhi tapu sites, and other taonga.

We continue to have a spiritual and emotional relationship to these places. We never forget our connection to these places. They are our inheritance.

Our key objectives for this process:

1. SAL to acknowledge the traditional relationship Ngāti Te Ata (through our Waiohū lineage) has with the proposed quarry expansion area and wider surrounds. This includes our relationships with our culture and traditions with our ancestral lands, water, sites, wāhi tapu, and other taonga.
2. Provide recommendations and protocols that will protect the cultural, natural and physical resources of the quarry expansion area and our relationship with these resources.

3. That SAL continue to work in conjunction with Ngāti Te Ata to protect and preserve traditional lands, taonga and its associated areas within the quarry expansion area and the wider SAL area.



6. Statutory

6.1. Principles of Te Tiriti or Waitangi (Treaty of Waitangi)

Te Tiriti o Waitangi Article II acknowledges mana whenua rangatiratanga and self-determination. Mana whenua will determine how our resources and taonga are to be managed in accordance with our tikanga.

Section 8 of the Resource Management Act 1991 states that the principles of the Treaty of Waitangi shall be taken into account. Since the mid-1980s a set of principles have emerged from the findings of the Waitangi Tribunal, legal judgements and Crown reports, decisions and policies. These have emphasised tribal rangatiratanga, the active protection of Māori people in the use of their lands, waters and other taonga, and the duty to consult with Māori. Although there is no common agreement on what the status of the principles should be, there is some agreement on core principles and acknowledgement that principles will later evolve.

If SAL are to engage with the meaning of Te Tiriti o Waitangi in their work, then there must clearly be a need for guidelines. For Ngāti Te Ata those Te Tiriti o Waitangi principles include the following:

1. Rangatiratanga, the duty to recognise Māori rights of independence, autonomy and self-determination – this principle enables the empowerment of Māori to determine and manage matters of significance to them. Rangatiratanga was traditionally the personal authority that rangatira had over the assets of an iwi or tribe; hapū or sub tribe. Rangatiratanga is embodied within the concept of mana whenua and defines the ability to exercise and manage the relationship between tangata whenua, their culture, traditions and environment. Rangatiratanga incorporates the right to make, alter and/or enforce decisions pertaining to how the whenua is used and managed in accordance with the tikanga and kawa of the relevant iwi/hapū.
2. Shared decision-making, a balance of the kāwanatanga role in Article 1 and the protection of rangatiratanga in Article 2.
3. Partnership, the duty to interact in good faith and in the nature of a partnership. There is a sense of shared enterprise and mutual benefit where each partner must take account of the needs and interests of the other.
4. Active protection, the duty to proactively protect the rights and interests of Māori, including the need to proactively build the capacity and capability of Māori.
5. Ōritetanga to recognise that benefits should accrue to both Māori and non-Māori, that both would each participate in the prosperity of Aotearoa giving rise to mutual obligation and benefits.
6. The Right of Development, the Treaty right is not confined to customary uses or the state of knowledge as at 1840 but includes an active duty to assist Māori in the development of their properties and taonga.
7. Redress, the obligation to remedy past breaches of the Treaty. Redress is necessary to restore the honour and integrity of the Treaty partner, and the mana and status of Māori, as part of the reconciliation process. The provision of redress must also take account of its practical impact and the need to avoid the creation of fresh injustice. Noted, while the obligation of redress sits with the Crown, Auckland Council (through

Council) has a role in the implementation of redress at the regional and local level. SAL too have a role in a more collaborative approach with iwi in a mutually beneficial negotiated way.

6.2. Resource Management Act 1991

The purpose of the Resource Management Act 1991 (the Act) is to promote the sustainable management of natural and physical resources in New Zealand. Part 2 of the Act states:

- (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 well-being 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.

Part 2 of the Act includes 'Matters of national importance' (Section 6) and 'Other matters' (section 7). These sections require that '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 resource:

- '...shall recognise and provide for...' matters of national significance. These include:
 - (e) the relationship of Maori 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 protected customary rights:
- '...shall have particular regard to...' other matters. These include:
 - (a) kaitiakitanga:
 - (f) maintenance and enhancement of the quality of the environment:

Section 8 of the Act also requires that '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).'

When taking into account the principles of Te Tiriti o Waitangi, contemporary practical expressions of Rangatiratanga may include active involvement in resource management decision making, and in giving involvement and invested effect through Iwi Tribal Policy Statements, Cultural Values Assessments and the Auckland Council Operative Plans, moving forward. Various other sections of the Act provide some requirement for authorities, resource consent applicants and decision makers in relation to Māori and Māori values. For example, resource consent applications require an assessment of the effects of the activity on the environment. Notably, the assessment of effects must address amongst other matters:

(d) any effect on natural and physical resources having aesthetic, recreational, scientific, historical, **spiritual, or cultural value**, or other special value, for present or future generations:¹ [emphasis added].

From a mana whenua perspective an on-going relationship with Auckland Council (formed as a partnership between council and the crown) also upholds the principles of Te Tiriti o Waitangi with regard to the relationship, and in carrying out activities on future development sites. This must also be incumbent on those that eventually develop the proposed quarry expansion.

As kaitiaki in this day and age, we should not be boxed in the 'conversationalist' corner. We have to work within the New Zealand legal framework. More explicitly, Ngāti Te Ata may not have 'legal title' to the SAL site area and therefore cannot express kaitiakitanga as we have traditionally done. The concept of kaitiakitanga (discussed in greater detail in section 8.1) has somewhat evolved. We now have to express kaitiakitanga in other ways conducive to a modern society.

There are two obvious ways that Ngāti Te Ata can express kaitiakitanga in its modern sense over the proposed quarry expansion:

- Form meaningful working and investment relationships with those who have 'legal title' to the land and those who lease/licence the land; and for those people to assist us in expressing kaitiakitanga over the land; and
- Ensure that those people involved in the implementation and build of a project (including contractors), while occupying that space, respect our tikanga of which we have kaitiaki obligations to a site.

6.3. Auckland Unitary Plan (Operative in part)

The Auckland Unitary Plan (Operative in part) is the first combined resource management plan for Auckland and replaces the former Regional Policy Statement and 13 district and regional plans, including the Auckland Council District Plan - Operative Franklin Section 2000 and the Auckland Council District Plan - Operative Papakura Section 1999. Chapter A of the unitary plan sets out the plan's three key roles as:

¹ Resource Management Act 1991, Schedule 4(7)(1)(d)

- it describes how the people and communities of the Auckland region will manage Auckland's natural and physical resources while enabling growth and development and protecting the things people and communities' value;
- it provides the regulatory framework to help make Auckland a quality place to live, attractive to people and businesses and a place where environmental standards are respected and upheld; and
- it is a principal statutory planning document for Auckland. Other relevant planning documents include the Auckland Plan, the Auckland Long-Term Plan and the Auckland Regional Land Transport Plan.²

The regional policy statement contained within Chapter B of the unitary plan sets out an overview of the resource management issues facing Auckland, and the objectives, policies and methods to achieve integrated management of Auckland's natural and physical resources. The district and regional plan provisions within the unitary plan cascade down from the regional policy statement.

While the regional policy statement must be read as a whole, there are particular key aspects we want to highlight.

Issues of significance to Māori and iwi authorities are recognised and set out in Chapter B6.1 of the regional policy statement. These include:

- (1) recognising the Treaty of Waitangi/Te Tiriti o Waitangi and enabling the outcomes that Treaty settlement redress is intended to achieve;
- (2) protecting Mana Whenua culture, landscapes and historic heritage;
- (3) enabling Mana Whenua economic, social and cultural development on Māori Land and Treaty Settlement Land;
- (4) recognising the interests, values and customary rights of Mana Whenua in the sustainable management of natural and physical resources, including integration of mātauranga and tikanga in resource management processes;
- (5) increasing opportunities for Mana Whenua to play a role in environmental decision-making, governance and partnerships; and
- (6) enhancing the relationship between Mana Whenua and Auckland's natural environment, including customary uses.

These issues are supported by objectives and policies which are found in the following chapters:

² Auckland Unitary Plan (Operative in part), Chapter A1.1 Purposes of the Auckland Unitary Plan. Accessed 10 July 2018.

- B6.2. Recognition of Treaty of Waitangi/Te Tiriti o Waitangi partnerships and participation
- B6.3. Recognising Mana Whenua values
- B6.4. Māori economic, social and cultural development
- B6.5. Protection of Mana Whenua cultural heritage

In addition to Chapter B6 of the regional policy statement, other chapters also contain objectives and policies that relate to mana whenua. For example, the issues relating to urban growth and form in Chapter B2 states that growth needs to be provided for in a way that, amongst of matters, also ‘...enables Mana Whenua to participate and their culture and values to be recognised and provided for.’³

This cultural values assessment does not specifically identify all the relevant provisions in the unitary plan. However, as the different elements of the environment are discussed in section 8.2 of this report the key sections of the regional policy statement are identified.

6.4. Auckland Plan 2050

The Auckland Plan 2050⁴ sets Auckland’s long-term strategy; outlining the major challenges facing Auckland and setting the direction for tackling these. It includes the Development Strategy and six outcomes. The six outcomes are:

1. Belonging and participation

All Aucklanders will be part of and contribute to society, access opportunities, and have the chance to develop to their full potential.

2. Māori identity and wellbeing

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

3. Homes and places

Aucklanders live in secure, healthy, and affordable homes, and have access to a range of inclusive public places.

4. Transport and access

³ B2.1 Issues (8). Accessed 20 July 2018

⁴ The Auckland Plan 2050. <https://www.aucklandcouncil.govt.nz/plans-projects-policies-reports-bylaws/our-plans-strategies/auckland-plan/Pages/default.aspx> Accessed 30 July 2018.

Aucklanders will be able to get where they want to go more easily, safely and sustainably.

5. Environment and cultural heritage

Aucklanders preserve, protect and care for the natural environment as our shared cultural heritage, for its intrinsic value and for the benefit of present and future generations.

6. Opportunity and prosperity

Auckland is prosperous with many opportunities and delivers a better standard of living for everyone.

Under the Māori identity and wellbeing outcome are the following directions and focus areas.

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

7. Our Cultural Landscape: Traditional relationship, use and occupation and historic heritage values

7.1. Defining cultural landscapes

The term cultural landscaping was initially adopted by the Māori arm of the Ministry for the Environment / Manatū Mō Te Taiao. In this, they were acknowledging that in tikanga o te ao Māori all physical landscapes are inseparable from tupuna (ancestors), events, occupations and cultural practices. These dimensions remain critical to cultural identity and to the maintenance of a Māori sense of place. A critical point is that the term 'cultural landscapes' was preferred as it does not make a distinction between urban and rural areas, for the role of Iwi extend across urban and rural divides with all areas holding cultural and spiritual significance. (Rau Hoskins, June 2008).

For Ngāti Te Ata, we have a strong taha wairua with the land which provide our people with a sense of meaning, connection and purpose. There is no such thing as an isolated site of importance. All sites are connected under Ranginui and by Papatūānuku. Sites are treasured in their own right but also exist within a tightly connected web of association. Just as no person exists in isolation within their iwi or hapū, no site exists in isolation within our respective rohe.

Tribal landmarks and resources such as maunga and waterways that were present in the time of our ancestor's impact upon our descendants that exist today. If those landmarks and resources are damaged, contaminated or even destroyed the consequences can manifest themselves in the spiritual, physical and mental detachment of the people, leading to cultural disassociation, ill health and even death. These traditional associations are still expressed today in a modern context.

It is often the case that the lack of recorded archaeological sites in an area will lead the developers or planners to the erroneous view that the area has little historical significance or significance to tangata whenua. This is a false assumption.

The heritage and history of the area is a taonga, with the water, coast and landforms being interrelated. The physical and spiritual wellbeing of tangata whenua continues to be linked to their ancestral lands and waterways. There is an enduring physical and spiritual connection with ancestral lands and wāhi tapu and other taonga and those of their tupuna. We have long valued the rich, fertile soil from the volcanic ash and lava strewn across much of Tāmaki Makaurau, especially the Drury-Ōpaheke area. This was land in which crops flourished, beside wetlands, waterways and harbours which supported prolific fisheries. The reliance (if not over-reliance) of Pākehā writers on archaeological evidence of the occupation of the area by iwi reflects the enormous and rapid loss of land that occurred after 1840. This removed Ngāti te Ata iwi from most of their tribal lands, and many of the cultural practices associated with the land were ended.

It was only much later in the colonial period that pollution, drainage, reclamation and overfishing too began to devastate our traditional food sources in Te Mānukanuka o Hoturoa (Manukau Harbour) and its adjacent waterways.

7.2. Objectives relating to our cultural landscapes

Across Tāmaki Makaurau some cultural sites and landscapes have been successfully preserved in part because they also happen to share environmental, scientific or historic value. However, relying on the shared worth of a site to safeguard its cultural value is no longer sufficient in a growing metropolitan environment like Tāmaki Makaurau. The effects of urban modification or demolition on a site can be irreversible. Thus, the cultural and spiritual aspects of an area need to be given as much weighting and consideration as any other unique feature that deserves protection.

Our cultural landscapes of the Drury and Ōpaheke areas have been irreversibly damaged by intensive development, urban pollutants and long-term quarrying. The extent of this damage is such that the best way to acknowledge and recognise our cultural landscapes is through new design possibilities that clearly exemplify our cultural associations.

The issue for us now is how does SAL make a valued contribution back to the whole area and uplift and enhance its cultural and environmental integrity? How do we secure real cultural, environmental and economic gains moving forward?

Within our cultural landscape, the key cultural resources of Drury and Ōpaheke that we have a traditional and historic relationship to are:

- Tupuna maunga (Kaarearea Pā, Te Maketu Pā)
- Nga Taonga i Tuku Iho (the many isolated wāhi tapu and wāhi taonga in the area that collectively exemplifies the networked pā occupation that existed)
- Te Mānukanuka o Hoturoa
- All the waterways
- Ara hīkoi (traditional walking tracks)
- Ara tapu (walking tracks of the spirits: the path that leads to Rerenga Wairua through the West Coast, or the walking tracks that leads to an urupā)

As well as their volcanic origins, the regional significance of the maunga of Tāmaki Makaurau stems from the cultural history and present-day importance of each site for iwi. With this in mind the challenge is to fully integrate the future planning and development of Drury and Ōpaheke within the wider cultural landscape. To provide the context of cultural connection one must also have regard to the physical landscape as it was when the occupation took place.

7.3. Cultural resources within our cultural landscape

Ngāti Te Ata have a long history with and a traditional relationship to the Drury and Ōpaheke areas. The following section is a generalised statement about our cultural landscapes in the Drury and Ōpaheke areas. Ngāti Te Ata recognise that each iwi will have its own specific relationship to these areas and the cultural resources within them. As such this section does not offer a complete view of our respective cultural landscapes.

While some sites are recorded in this catalogue it should be noted that this is not all sites, and that Ngāti Te Ata should be engaged for all development proposals within the proposed quarry expansion footprint.

It should also be noted that other work outside this cultural values assessment is currently being undertaken to identify and discuss our various cultural landscapes in greater detail. Previous cultural values assessments prepared for other projects also contribute to the discussion on our respective cultural landscapes.

The areas in and around Drury and Ōpaheke have always been regarded by us as having a strategic position to Tāmaki Makaurau. Numerous iwi and hapū were mobile throughout the area, whether visiting, passing through or conquering. As a result, a number of complex inter-tribal relationships developed around the harbour shoreline.

From an archaeological perspective, pre-European Maori settlement patterns in Papakura district suggest the area was intensively settled by Maori. As with elsewhere in the Auckland region, Maori settlement was generally focused along the coast and navigable waterways, on the good agricultural soils and major land route-ways. Within the Papakura district the main concentration of settlement was along the shores of the Manukau Harbour and on the higher ground on the western slopes of the Drury - Papakura Hills to the east and south. Archaeological survey of the Manukau Harbour shoreline, creeks and inlets of Papakura district have consistently identified high numbers of archaeological sites, the majority being shell middens

Ngāti Pou, Ngāti Te Ata, Ngāti Tamaoho and Te Ākitai Waiohū were all living as neighbours and are related to each other. However, there was rivalry between the iwi over ownership of land and Ngāti Te Ata had built defenses in anticipation of conflict in close vicinity to Tamaoho. Members of the Tainui waka settled around the isthmus and began to intermarry with the ancestors of Te Waiohū. It was this intermarriage and the development of other bonds between the people that settlement established. Maori had their food production organised into gardening and fishing circuits themselves dictated by soils, fish stocks and the Maori calendar (maramataka). There were many fishing stations (wāhi nohoanga) supported by gardens around the headlands of the Manukau harbour. These satellite-fishing stations supported the main Pā.

In pre-European times the landscape would have been more varied with swamps and bush. It was a well-travelled route and considered a 'gateway' into areas of settlement, resource use and occupation. Wāhi nohoanga are still known among iwi today on the many headlands and promontories around Te Mānukanuka o Hoturoa. Numerous creeks originating from deep swamps dissected Manukau making travel difficult and reducing the amount of firm and habitable land. However, the drainage and settlement of these places, the swamps and

wetlands has caused immeasurable damage to the mauri (life force) of waterways, and the cultural offence due to practices such as sewage and farm effluent discharge, sediment intrusion from poor farming practices, and industrialised impacts.

Although large parts of the Tamaki Isthmus were cleared of bush, significant areas remained within our respective mana whenua rohe, particularly in Te Hunua – the forested Hunua range to the east – but also around Te Mānukanuka o Hoturoa and its lush wetlands.

From vantage points, it was possible to observe waka movements and receive early warning of the approach of friend or foe. Signals could be sent between pā to warn of approaching hostilities.

Kaarearea Pā

Kaarearea Paa is of immense spiritual, cultural, traditional and historical significance to Ngāti Te Ata Waiohua. Traditionally, this pā was occupied by our Ngā Oho, Ngā Iwi and Waiohua ancestors and provided a strategic vantage benefit for the neighbouring Te Maketū Pā as to warn our Waiohua ancestors of invading war parties and enemies.

Karearea Paa is not far from the old Ngāti Pou and Waiohua Pā, Te Maketū Pā, and is atop a volcanic cone like Te Maketū. Along with Te Maketū this was an important Pā that controlled the overland routes (ara hīkoi) north, south and east. Both Karearea Pā and Te Maketū Pā were under the command and "mana" of our Ngāti Pou ancestor Whatutūroto, who was the great grandfather of our founding Ngāti Te Ata Waiohua ancestress Te Ata-i-Rehia.

Ngāti Te Ata have nominated Kaarearea pā for protection under proposed Auckland Council Plan Change 102. This is seeking for a greater protection extent of the pā site, under a "Sites and Places of Significance to Mana Whenua" Overlay. SAL have engaged with Ngāti Te Ata on this matter for over 18 months and both parties have agreed to a greater protection extent.

While plan change 102 is still going through the plan change process, it has already been notified and has immediate legal effect.

The SAL quarry damaged and removed a lot of the western and southwestern areas. The Paa sits on an old volcanic cone of the South Auckland Volcanic Field, known as Ballards Road Cone or simply Ballards Cone. Several streams flow around the Paa also, with some plantings and bush, some of these even have Significant Ecological Area overlays. There are sections of Significant Ecological areas over the bush, and also the nearby streams, and there is a Archaeological site of R12/278 for the Paa, which is reiterated with a Historic Heritage Extent of Place overlay on the AUP. The southern tip of this was damaged within the last few years



With regard to Kaarearea Pā (the following statements are made):

Ballard's Cone and R12/278 cover parts of three properties owned by Stevenson (the existing quarry zone, the former Sutton property and the former Thorburn property). Lawlor (Jul 1989) provides a clear summary of the site and parts of this are included here:

'... The site is very extensive. Stoneworks appear to be very old ruins and they comprise many stone alignments and heaps, some with facing remnants, stone rows and low walls which delineate terraces and embanked platforms. Stone rectangular terraces are the likely locations of whare (houses) while other stoneworks identify path-ways through the site.'

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'... The earthworks are numerous. They include terraces, a tihi-like platform and pit depressions. The depressions are located at the south-western and north-western ends of the top platform ... The pit depressions are identified as remnants of semisubterranean structures most likely used as rua kumara (storage pits). Collectively a cluster of 12 pits around a rocky knoll in the south probably represent the main food store of the site.

Together the structures and features identify an extensive habitation complex. Although no defensive ditches have been recorded, the top platform and some surrounding terraces are uniquely placed to take advantage of the steep rocky bluffs.

The topography affords natural protection to the site.'

'Ned Sutton, the landowner of the north-eastern part of the site, has informed me that he has seen many human bones among the stonework and terraces.'

'... The volcanic rock and ash soils, so obviously the focus of settlement occupation and gardening activities, have been used to define the site area. Supporting evidence includes a kanuka stand, indicating regenerating native vegetation and a possible old garden area [Thorburn property]. ... The springs [on both the Thorburn and Sutton properties] exiting from beneath the boulder outcrops and scree areas would have provided fresh water and swampy patches would have been ideal for taro cultivation. Two possible channel features were identified running down-slope from springs [Thorburn property]. Since Mr Thorburn has informed me that he has not drained this area it appears likely that these are old features. Surface disturbance presently precludes a positive identification.

I believe the site is unique because of the archaeological evidence and associated vegetation cover. Much can be learnt about Māori use and impact on this landscape. Although the stonework has suffered much from fossicking and farming, when the remains are compared with those on adjacent volcanic outcrops (e.g. Peach Hill pa site R12/67), they appear well preserved. The site and surrounding area would score high when such values as integrity and setting are considered.

The fact that there is a long association between the site and the local Māori community adds to the importance of this historic place.'

Te Maketu Pā

We must first acknowledge and make reference to one of the primary Pa of the area Te Maketu Pa. Te Maketu is a place with a long and rich human history. Its volcanic features and soils, strategic location and temperate climate have attracted human settlement for many hundreds of years. This report focuses upon historic and archaeological records of Maori and European occupation relating to Te Maketu Historic Reserve. Te Maketu was a favourable location for Maori settlement. It was situated in a highly strategic position, on one of the few tracks connecting Auckland and the Waikato. Archaeologist, Alan Clarke, described the importance of Te Maketu's position as follows:

“Te Maketu guards the Ararimu track which linked the Auckland Isthmus with the headwaters of the Mangatawhiri Creek which was one of the main canoe routes both to Waikato and the Hauraki Gulf in the prehistoric period.

One of the three overland trails into the Waikato, the Ararimu track skirted the Papakura swamp before taking a precipitous and rugged course through the densely forested hills to Mangatawhiri Stream.

Extensive views of the flat undulating country leading across to the Manukau in the northwest and to the Bombay Hills in the southwest gave it a distinct strategic advantage.

Access to these areas was possible for part of the way along two tributary streams of Karaka Creek (ie. the Hingaia and Maketu Streams) which ran in deep and easily navigated in winter allowing access from Manukau harbour to within a few hundred metres of the site of it.”

An historical explanation for the name Maketu was provided by historian, George Graham. He based his information on recorded conversations with Tamaki elders throughout the late 1800s and early 1900s. It appears, however, that Graham's explanation for Maketu combined several separate incidents. He described Maketu as follows:

“Lift or pull up with rollers”. Near Bombay. Originally tribal area of Ngariki. Te Korahura of Ngāti Paoa attacked them. Battle was called Te Rakahorahora (dried up and withered in the sun) because slain lay all day in a hot summer sun before being eaten by Ngāti Paoa. Noia, whose pa was at Maketu attacked Korahura to avenge this and defeated Ngāti Paoa at Tuahu (Wairoa district) hence the canoe Kahumauroa was skidded on rollers”.

Kaumātua (elders) continue the story, explaining that surviving Tangata Whenua later returned and buried the bones. The area was then declared Wāhi Tapu.

Te Maketu has also been linked with the place of the same name in Hawaiiki, from where the last Maori canoe departed for New Zealand. It has been suggested that Te Maketu was the first place of rest chosen by Maori on their arrival in New Zealand. Certainly, the tropical microclimate of the cones is reminiscent of a warmer, pacific climate



Maketu Pa



Te Wairere (Sacred Waterfall)

From the top of Pukekiwiriki Pa (Red Hill) there are 360 degrees views to all prominent pā on the Tāmaki landscape. The main thoroughfares are clearly visible from the top of this area, in the form of ara hīkoi; waterways including harbours, streams, awa pā; and all those things within Tāmaki Makaurau that make up an interconnected cultural landscape connecting one taonga to another. In these early times the rivers and streams were wider and had different courses than they do now, and waka were able to traverse the district with far greater ease than seems possible today. The main waka route used by all tribes traversing north and south was via the Waikato River (at Awaroa Stream and Purapura), over Te Pae o Kaiwaka (at Waiuku) and then onto Te Mānukanuka o Hoturoa.

As you cast your eyes south towards Drury you are able to see Mt Wiremu and the Hunua rising in the distance. In the times of old (I ngā waa o muaa), promontory areas were favoured for settlement and ara hīkoi connected pā up on the ridge land and hilltops; For example, pā are known to have existed at Pukekiwiriki and what is now known as Stephenson's Quarry. Other pā and features have recently been identified up in the Drury Hills by archaeologists. These are also sited near a water source.

The waterways and other awa were important water corridors for trade, travel, and communication. These included the Ngakaroa Stream, Pahurehure Inlet, Drury and Oira Creeks, Te Maketu Stream, Hunua Stream, Waihoehoe Stream, Whangapouri Stream, Waipokapū Stream, and Te Mānukanuka o Hoturoa. These continue to flow today.

Settlement was seasonal as the people stayed at main sites in winter, moved to smaller camps to plant gardens during spring, fished and collected kaimoana from fishing camps in summer and then returned to the main settlements again during autumn to harvest and store crops in preparation for winter.

These gardening and fishing circuits were dictated by soils, fish stocks and maramataka. There were many wāhi nohoanga supported by gardens around the headlands of Te Mānukanuka o Hoturoa. These satellite-fishing stations supported the main pā. An example recalled by an elderly koroua is hī tuna. This happened at the same time every year, by the same local families at the same locations. Now this is not possible because of intensification of development.

Other resources were also collected and harvested, from medicines such as bonjela for our babies, to dyes for our garments, and hanga whare. Volcanic rock was a major resource for stone tool processing and was prevalent throughout the Drury area. There are debitage areas all through the area indicating widespread use of the area by iwi. Repo areas were also used as cache areas for taonga in times of war. All this also forms an important part of our cultural landscape.

When you stand on the top of Pukekura (the Bombay Hills) and State Highway 20 you can see north back towards Pukekiwiriki, and the Manukanuka o Hoturoa and its tributaries. Directly in front is Pouka kai o Akarana and the surrounding hillslopes of Bombay. The Bombay volcanic ring can be seen from the main road and to the west is Te Awanui o Taikehu. Inland from there is Pukekohe Hill and its reserves. This area was important in the late 1800's as the events of war, raupatu and land loss to our peoples were concentrated here. For example, we had military structures that were used to store and house weapons for the land wars. Churches, European settlement, and redoubts of that era are also wayfinding tohu along the timeline of events that had the greatest impacts through time on our people. These many layers of our histories are part of our cultural landscape and are throughout not only the Drury and Ōpaheke areas but also the Pukekohe and Paerata.

When you stand on Te Awanui o Taikehu you can see the river from one side and out towards Tāmaki Makaurau from the other side. Immediately in front of you is the Pukekohe landscape and the pā site Te Maunu/ Paerata Bluff is prominent on the landscape with the reserve up behind it. The Bombay volcanic cone is visible to the east.

Ridgelines, promontories and headlands are the most likely places to find physical evidence of our cultural heritage. Areas near waterways and the harbour are also likely locations; especially puna because all pā and wāhi noho had a water source.

Our relationship to the water is evidenced by the many marae (and pā remnants) still near the harbour shores. Marae have traditionally enjoyed rights to the water, its resources and access to them. The harbours and adjacent land were used extensively, particularly during the summer months, for fishing camps and the collection of resources from the forests and coasts, including timber, birds and plant fibres. Archaeological evidence shows a clear pattern of site distribution, with settlement particularly focussed on headlands jutting out into the harbour and at the entrance to major estuaries or creeks. These locations provided easy access to the harbour and inland sites, easy waka landing sites, fresh water and land suitable for seasonal gardens. They would have been visited year after year to keep the gardens and maintain fishing rights.

European settlement and drainage of these places, especially the swamps and wetlands, has caused immeasurable damage to the mauri of waterways. And practises such as sewage and farm effluent discharge, sediment intrusion from poor farming practices, and industrialised impacts are a cultural offence to us.

In the past our key economic drivers were the trade of kai like root crops; supplemented by seafood, fish and birds; and land and other resources. The main modes of transport for trade were waka and by foot. The economic objectives in those days are the same objectives sought today albeit in a slightly different context - to provide for the movement of people, goods and services, the connectivity between iwi whanaunga, and to promote and engage in

sustainable economic trade for the social wellbeing of the people. This is no different today in a modern context.

Historically however, such intensive projects alienated us from the Drury and Ōpaheke areas, divorced from the heart of our cultural nexus. In the twentieth century, a large influx of Māori moved to urban Auckland, including many of our people. Compelled by central and local government policies and financial inducements, our people moved from their wā kāinga and fragmented uneconomic agricultural holdings into industrialised urban centres. This was the experience for many of our people who moved into urban Auckland. Generations of our people continue to reside in and contribute to the development and profile of Auckland city.

As the Māori urban migration accelerated, there was a struggle to adapt to the urban environment, and it was soon apparent that urban areas had failed to keep pace with the growing population of Tāmaki Makaurau and our cultural needs. Our communities developed a number of initiatives to overcome the experience of social, economic, spiritual and political deprivation. We strived to preserve and transpose the values of our traditional culture, to city life. Despite previous challenges our traditional relationship to the Drury and Ōpaheke areas was never forgotten and can never be extinguished.

That is why it is imperative for us that we have an active and invested role in planning for the future development of the proposed quarry expansion. In the past our traditional relationship to our wāhi taonga has suffered as a result of major development, infrastructure and intensive settlement. We have been systematically deprived of the economic gains that have come for so many others but not iwi, the people of the land. That is why it is so critical that the 'four well beings' - cultural, environmental, social and economic well-being, are provided for our people.

8. Te kaitiakitanga o te Taiao

8.1. Principles and kaitiaki approach

One must understand what is of cultural and environmental significance to our people, our underlying beliefs, values and principles, and therefore what motivates our decisions and responses – our worldview.

In tikanga o te ao Māori (Māori customs and lore), Māori share a strong belief in Ranginui and Papatūānuku. Resources belong to Papatūānuku who is the nurturer, the giver of life. Therefore, everything born of the mother is alive and has its own life force. All elements of the natural environment possess mauri and all life is related. Humankind, just like birds, fish and other beings, has only user rights with respect to these resources, not ownership.

The relationship between mana whenua and the environment is a symbiotic one of equality and mutual benefit. We are all inter-connected, and therefore have a duty to protect and enhance our natural surroundings, not only for ourselves, but our future generations. Our environment must be looked after so that it sustains our communities.

This knowledge of the workings of the environment and the perceptions of humanity as part of the natural and spiritual world is expressed in the concepts of mauri and kaitiaki. Mauri is a critical aspect of the spiritual relationship of Māori with their environment and specific features (such as maunga and waterways) within it. The condition of these reflects our ability as kaitiaki and predicts our own wellbeing.

As Kaitiaki it is our responsibility to speak for and protect those who cannot speak for themselves the earth, the trees, water, fish, birds, the crabs, every single element on this earth which man has not created, is alive. Every element has wairua and mauri.

Mauri can be described as the life force that is present in all things. Mauri generates, regenerates and upholds creation, binding physical and spiritual elements of all things together. Without mauri things cannot survive. Practices have been developed over many centuries to maintain the mauri of all parts of the world. Observing these practices involves the ethic and exercise of kaitiakitanga.

Kaitiakitanga underpins everything we as iwi do in 'our' world. Kaitiakitanga or guardianship is inextricably linked to **tino rangatiratanga** and is a diverse set of tikanga or practices which result in sustainable management of a resource. Kaitiakitanga involves a broad set of practices based on a world and environmental view and is about healing and restoring the land and water. The root word is tiaki, to guard or protect, which includes a holistic environmental management approach which provides for the following:

- restore mana of the Iwi (e.g. Protect sensitive cultural and natural features of the environment)
- restoration of damaged ecological systems
- restoration of ecological harmony
- ensuring that resources and their usefulness increases i.e. plan for the provision for and the restoration of traditional resource areas for future generations (e.g. kaimoana, fish, tuna)

- reducing risk to present and future generations (i.e. plan long term management and use of taonga)
- providing for the needs of present and future generations.

The kaitiaki principle also emanates from the kaupapa. It denotes obligations or responsibilities incumbent on the Iwi, its members and appointed kaumātua and/or kuia or tohunga to carry out functions, be custodians, protectors, and guardians of iwi interests, its taonga and the various resources it owns. Kaitiaki have prescribed methods for carrying out their functions and attempting to meet their stated objectives. Kaitiaki are directly accountable to their iwi, and only mana whenua can be kaitiaki.

The mana of our respective iwi is represented in our manaakitanga and kaitiakitanga over the environment. Each whānau or hapū are kaitiaki for the area over which they hold mana whenua, that is, their ancestral lands and seas. Thus, a whānau or a hapū who still hold mana in a particular area take their kaitiaki responsibilities very seriously. The penalties for not doing so can be particularly harsh. Apart from depriving the whānau or hapū of the life sustaining capacities of the land and sea, failure to carry out kaitiakitanga roles adequately may result in the premature death of members of that whānau or hapū. Kaitiaki is a right, but it is also a responsibility for tangata whenua.

Kaitiakitanga is about managing resources in a sustainable way to provide for future generations and, protecting and enhancing the few remaining remnants of what used to be. Natural resources of land and water are not seen as a commercial resource but a treasured taonga.

The goal is to ensure that the needs of present and future generations are provided for in a manner that goes beyond sustainability towards an approach that enhances the environment. For some iwi, the aspirational desire is to provide a pathway that will return the rōhe to the modern-day equivalent of the environmental state that it was in when Pākehā arrived.

An 'enhancement' approach requires the consideration of, not only individual resource use, activities, buildings, or elements, but also a holistic approach to the whole environment. It aims for positive ecological and social outcomes where the resource use and activities effecting the environment becomes a conduit for producing resources and energy, improving physical and psychological health, remedying past pollution, and transforming and filtering waste into new resources.

Sustainability requires the resource to be maintained at a specified level so that future generations can enjoy the same quality use of the land, air, and water resources that we do currently. The 'enhancement' approach aims not to maintain but, through our actions, to improve the quality of the environment for future generations.

This approach recognises that those that utilise an environmental resource for some type of benefit (whether economic, social, cultural, spiritual and/or environmental) have a responsibility to show a reciprocal benefit back to the environment. This reciprocal approach is not intended to undermine the benefit from using environmental resources but rather to ensure that the use or depletion of environmental resources does not create a burden for future generations. This may include measures such as having a strategic approach to land development and ensuring there is efficient urban development form.

Māori have been and continue to be part of the development of our towns and cities. Developments of the landscape are a part of Māori history now also; roading, grazing, reserves, buildings, reservoirs, construction, quarrying, wastewater/stormwater disposal. However, some developments have not always been supported by mana whenua. In many cases these developments have damaged or destroyed significant sites and failed to recognise the values held by their kaitiaki. Despite this mana whenua have never ceased visiting these places or appreciating their cultural significance and we still share an interest in the on-going sustainable management of them.

The capacity to exercise kaitiakitanga is dependent upon prudent sustainable management and the protection of natural resources which requires the careful monitoring and safeguarding of the environment. Ngāti Te Ata welcome any opportunity to fulfil its role as kaitiaki in a relationship that also provides for future progression and development.

8.1.1. Managing effects

In managing the effects of a resource use or activity, regardless of the magnitude, frequency, or duration of the effect, mana whenua considers that it is necessary to provide a net benefit when considering social, economic, environmental, spiritual and cultural impacts – to strive for environmental enhancement. Therefore, it is necessary to suitably manage any effects so that effects are avoided, remedied, minimised, mitigated, or balanced. Only mana whenua can determine the effects and the degree of those effects on themselves and their values.

This is essentially a hierarchy where the first way to manage an effect is to avoid the effect, the second way is to remedy the effect, and so on through to suitably balancing the effect, what some may call offset mitigation. In managing effects consideration needs to be given to:

- **Avoid:** is there any way to manage the effects to a point where they can be avoided (i.e. no effect occurs)?
- **Remedy:** can the effect be managed to the point that it is eliminated (e.g. cleaning discharges to water so that the water discharge is of a suitable quality)?
- **Minimise:** is there a way to minimise the effect so that the effect is no longer of sufficient frequency or magnitude to cause any concern?
- **Mitigate:** if the effects cannot be adequately avoided, remedied, or minimised, is there something that can be done to mitigate or offset the effect to create a benefit not directly linked to the proposed resource use or activity. (e.g. an effect of discharge to water being offset by additional riparian planting or wetland restoration).
- **Balance:** when taking all the effects into consideration, and considering the relative weight of the effects, do the positive effects adequately balance out the negative effects, and provide environmental enhancement?

8.1.2. The highest target or measure in planning rules and regulations

Specific targets and measures will generally be contained in the methods and rules of any amendments to the Auckland Unitary Plan (Operative in Part), once adopted.

The 'highest target or measure' could be a target or measure applied by Iwi, a community, a local authority, the resource user or activity owner, or central government. Regardless, Iwi are generally supportive of the highest target or measure being applied to best achieve the objectives outlined in **Sections 6, 7, and 8** of the Resource Management Act. Iwi encourage the ongoing use of the best practicable option being applied when considering targets or measures.

All Districts/Regions within New Zealand must have a 'Plan'. Within these plans are the visions, objectives, policies and rules for each Region/District. In the case of Auckland, this is the Auckland Unitary Plan.

Rules in a plan are a method for achieving the 'desired' outcome of the plan i.e. the objectives and policies. All rules within these plans are a 'minimum requirement'. Unfortunately, the bare minimum does not give an adequate outcome for the environment.

Mana whenua believe that the minimum requirement is a **starting point**, not an **aspiration** and promotes that more than the minimum be applied to development and outcomes. The 'minimum requirement' is just that, a very bottom line, and in order to enhance and maintain our current base line of slowly declining air, land and water quality, more than the minimum needs to be provided for.

We believe that current rules in the Auckland Unitary Plan allow for some adverse environmental impact to land and waterways, but the cumulative effects of this over many different projects in the same area results in pollution that is not sustainable in a city with an ever-increasing population. We strongly recommend that any project minimises all adverse environmental effects to land or waterways now and in the future through prudent project design. Where possible, the environment must be rehabilitated to negate the impact of historical damage or any effects the project may have had or yet have on the area.

8.2. Elements of the environment

All things in the Māori world can be traced and explained through whakapapa. The whakapapa of the natural world – animals, plants, mountains, rivers, lakes, air, and coasts - is linked to that of Māori. Mana whenua have an obligation to ensure that these taonga are protected and managed when passed on to the next generation.

A major natural indicator for Māori includes the life sustaining properties of an eco-system. Does a forest or bush area produce food and shelter that sustains bird and animal life? Does a waterway have sufficient bio-diversity and health that it can provide sustainable harvests of kaimoana of a standard fit for human consumption? Shellfish, berries, fish, medicinal herbs, flax and birdlife are all important indicators for Māori that reveal the strength and health of an eco-system.

As with certain other cultures, Māori holistically view human beings as an integral part of the eco-system and not as a separate entity. All living things share a natural balance, an 'interconnectedness and oneness' akin to a web of which humanity is only a part of. An imbalance in this complex network has a flow on effect that impacts the entire eco-system and ultimately humanity.

These values, passed from generation to generation, are a significant part of the intangible heritage of Māori and overall culture of New Zealand. Like the haka, these values help to make the country a place that is unique internationally.

Ngāti Te Ata adheres to these core principles in relation to the environment and apply the philosophies contained within when examining any issues that involve natural resources and eco-systems. We believe it is essential that spiritual and cultural concepts are recognised as key factors in the management of the environment with programmes that actively enhance and facilitate these concepts.

The following sections outline our key issues and concerns for the various elements of our environment. Our recommendations for the future development of Drury and Ōpaheke are based on our knowledge and tikanga of these areas.

8.2.1. Heritage protection and recognition

8.2.1.1. *Physical landscapes*

Physical landscapes are of particular value to mana whenua. They form part of our cultural landscape and are part of who we are and define our history. It is imperative that our landscapes are identified and preserved. This includes but is not limited to view shafts, hilltops, tuff rings, ridgelines, streams, floodplains, estuaries and coastlines.

Future urban development of Drury and Ōpaheke will potentially significantly change the physical landscape. For us, protection of the physical landscape will be essential otherwise our cultural landscape will be adversely affected.

Tuff rings are not only outstanding geological features worthy of protection but are a valuable source of groundwater recharge. Currently not all tuff rings in the southern area are formally identified and protected through planning provisions (i.e. Auckland Unitary Plan).

Flood plains and reclaimed swamps are also an integral part of our landscape. They all at one time were wetlands/swamps that not only performed great ecological benefit but were also a valuable source of food. As development 'progresses' these areas are drained, built up and modified. These areas should be retained and returned to their natural state. This not only benefits the environment by creating habitat for our declining native species, but also adds huge well-being benefits to the people living around the area. Visual amenity has been recognised as being necessary for the physical, emotional and spiritual well-being of humans.

Streams, tributaries, estuaries, coastlines and fresh water springs also form part of our cultural landscape and their preservation, protection and enhancement is paramount. A 20-metre setback is promoted for all stream, estuarine and coastal edges. As these areas usually provide for pedestrian/cycle paths a 20-metre riparian setback is necessary to provide for proper riparian enhancement. Cultural heritage is also less likely to be impacted on if there is a 20-metre riparian margin.

Another way to protect streams and coastal/estuarine environments is the use of 'park edge roads'. This leaves the amenity visually available to the public and increases safety and surveillance.

Table 1. – Issues, concerns and opportunities for Ngāti Te Ata (referred to in the tables as Mana Whenua) to be addressed, and possible mechanisms to do so in relation to physical landscapes.

Issues	Physical landscapes are an integral part of our cultural landscape and urban development may have a significant adverse effect on these physical landscapes.
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	• Identification and preservation of landscapes is required.
Mana whenua recommendations and aspirations	• Identify and protect physical landscapes including but not limited to view shafts, hilltops, tuff rings, ridgelines, streams, floodplains, estuaries and coastlines. • Protection methods supported include: - Building setbacks and height restrictions to achieve protection of sightlines to ridgelines and hilltops. - 20m setback for all stream, estuarine and coastal edges to provide for pedestrian/ cycle paths. - 'Park edge roads' should be used for residential and commercial areas that back on to streams and coastal/estuarine edges. • Wetlands/swamps should be retained and returned to their natural state.

8.2.1.2. Cultural heritage

Our cultural heritage includes archaeological sites, wāhi tapu and other sites of significance to mana whenua.

Outside of this cultural values assessment there are other studies and workstreams currently looking at Māori cultural heritage. For example, Auckland Council is working with some iwi to identify Sites and Places of Significance to Mana Whenua.⁵ Ngāti Te Ata are involved with this work.

Regardless of this the SAL need to take into account that there are large areas of land in the middle of the proposed quarry expansion that have not yet been part of a cultural heritage survey. This includes the areas from Drury to Bombay, Drury to Paerata, Drury to Tuhimata, these areas should be priority areas for survey within the proposed quarry expansion footprint.⁶

The management of our cultural heritage should be consistent with our respective tikanga and kawa. Development can have an adverse effect on our cultural heritage. This could be inappropriate activities being undertaken and/or inappropriate physical developments such as buildings/structures. The use of buffers around our cultural heritage sites is one method that can be used to protect our cultural heritage.

Table 2. – Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to cultural heritage.

Issues	• A need to protect and preserve our remaining cultural heritage from intensification of development within the Southern area. • Reliance on scheduled items (e.g. NZAA/CHI places) • Incomplete cultural heritage surveys.
Mana whenua recommendations and aspirations	• Wāhi tapu and other sites of significance are identified and protected. • Protection and management of wāhi tapu and other sites of significance (including lands that are no longer in Māori hands) should be in a manner that is consistent with the tikanga and kawa of the appropriate iwi. • Wāhi tapu and other sites of significance should be restored in partnership, where required or desired, with the community, industry, local and central government.

⁵ This work may result in additional places added to Schedule 12 Sites and Places of Significance to Mana Whenua Schedule.

⁶ This is outlined in the archaeological report Cultural heritage in the Auckland Region: priority areas for survey and assessment (2001) by Kim Tatton and Auckland Regional Council.

	• Only iwi should have the right to modify wāhi tapu. • Complete cultural heritage surveys as a priority, including the Drury to Bombay, Drury to Paerata, and Drury to Tuhimata. • Reinstate traditional Māori place names to recognise our cultural heritage. • Iwi should have the first right to name any new roads and access ways to ensure the old names are retained and that the history is relevant to the proposed quarry expansion. • Risk assessment and protection mechanisms (accidental discovery protocols). • Buffers should be used around our cultural heritage sites to protect them from inappropriate development. • A 20-metre riparian margin should be used to reduce adverse effects on our cultural heritage.
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8.2.2. Whenua

Mana whenua descend from the land. The word whenua also refers to the placenta. At birth, this is traditionally buried in the land of the hapū, strengthening relationships with the land and with whānau. Land, water, air, flora and fauna are nga taonga i tuku iho, treasures handed down to our descendants.

Without a relationship with the land, mana whenua are dispossessed and have no place to stand. The land gives identity and also tūrangawaewae, a place to stand. Mana whenua have strong spiritual bonds to the land. Papatūānuku our Earth Mother provides unity and identity to the people and sustains us. Papatūānuku is seen as a living organism, sustained by species that facilitate the processes of ingestion, digestion and excretion. Pou whenua, the prestige of the land, relies on marae and human activity for its visible expression and the environment also provides sustenance. In return, mankind as the consciousness of Papatūānuku has a duty to sustain and enhance her life support systems.

Reduction in native ecosystems and changing land use has consequently affected the natural ecosystem balance. This is particularly the case where current land use is not ideal for the area, such as farming on marginal, hilly lands. Attempts to control natural processes have further impacted on the natural ecosystem balance. For example, attempts to control flooding, which occurs naturally and contributes to ecosystem balance, has exacerbated habitat decline, particularly when waters are further contaminated from other land use activities or have a higher than natural sediment loading. Habitats for indigenous flora and fauna are in decline or have been destroyed.

The ability to access and effectively utilise land is intrinsically linked to the ability of iwi to provide for their environmental, social, spiritual, cultural, and economic health and wellbeing.

The mauri of much of the land within our respective rohe has been adversely affected by its historical and current use. Ngāti Te Ata seek to restore the mauri of the land in balance with achieving our environmental, social, cultural, spiritual, and economic aspirations. We recognise that restoring the mauri of land needs to occur in partnership with the wider community, local authorities, government, and commercial and industrial users.

Any future development within the Drury and Ōpaheke areas should demonstrate how it has considered and applied development principles that enhance the environment. Some of these principles are set out below. These principles include, but are not limited to:

- Development should restore the capacity of ecosystems and create or maintain ecosystems that function without human intervention.
- The natural hydrologic functions of a site should be preserved and preferably enhanced. In particular sensitive areas that affect the hydrology should be identified and preserved. This includes streams and their buffers, aquifers, floodplains, wetlands, steep slopes, high-permeability soils and areas of indigenous vegetation.
- Development should ensure clean groundwater recharge. The existing topography of the area should be maintained, and natural hazards should be effectively managed.
- The impacts of stormwater should be minimised to the greatest extent practicable by reducing imperviousness, conserving natural resources and ecosystems, maintaining natural drainage courses, reducing use of pipes, and minimising clearing and

grading. Impervious areas can be minimised by reducing the total area of paved surfaces. Where impervious areas are unavoidable, attempts should be made to break these up by installing infiltration devices, drainage swales, and providing retention areas.

- Mechanisms such as rainwater harvesting, rain gardens, roof gardens, and onsite storage and retention should be encouraged. Runoff storage measures should be dispersed through a site's landscape with a variety of detention, retention, and runoff practices.
- The use of stormwater treatment devices should be encouraged including on-site treatment systems, allowing for emergency storage and retention structures.
- Development should minimise pollution and waste and promote efficient and effective energy conservation and use. Water conservation should also be considered, including beneficial re-use on-site of stormwater and wastewater.
- Development should avoid the risk of cumulative adverse effects across the whole area.
- The diversity and uniqueness of a place should be fully understood and acknowledged (socially, culturally, spiritually, economically, and environmentally). The design of any development should incorporate this diversity and uniqueness, such as culturally appropriate design, interpretive panels, and commemorative pouwhenua.
- The visual amenity of a development should be consistent with the surrounding environment.

8.2.2.1. Soil and earthworks

Soil is an important cultural resource and was used for various activities, such as plant cultivation and dye for garments. In the past iwi modified large areas of land for food production, such as kumara gardens. Kumara were an important source of food and our tupuna would add stone chippings and sand to the soil used for growing kumara. Many of these borrow/excavation pits are still visible today.

Taonga such as carvings and whāriki were stored in peat soils in wetlands to both hide and preserve them during times of trouble. Soil also has an important cleansing role. Only by passing treated waste through Papatūānuku can the mauri of water be restored.

Earthworks/land modification can significantly affect our cultural heritage, especially wāhi tapu or sites of significance. Earthworks can also affect land stability and water sources and result in the release of sediment. Ngāti Te Ata have concerns with the large-scale number of earthworks expected as Drury and Ōpaheke are developed, and the implications that this may have. It is therefore imperative that cultural monitoring is undertaken by our kaitiaki (alongside the project archaeologist) and monitoring agreements with Ngāti Te Ata are in place as cultural remnants and taonga will undoubtedly be exposed during future development.

We are also concerned about the source of the large amounts of fill that will be needed for future development. Will it be locally sourced or brought in from outside the areas? If outside the areas, where from and will it be assessed for contaminants? Contaminants, while they can become inert over time, are activated when disturbed. It is our assumption that most of the fill will be overburden from other development and infrastructure projects in Tāmaki Makaurau currently underway.

Table 3. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to soil and earthworks.

Issues	• Future development of these areas is expected to result in a significant number of large-scale earthworks. This includes 'cut and fill' used to create roads and various subdivisions to accommodate building platforms. The thresholds for earthworks are problematic i.e. too high. • Earthworks may have an adverse effect on cultural heritage, land stability, and the mauri of water. • Sediment may be released into the environment, including that from contaminated soils. Potentially contaminated soil may be used as fill. • Loss of productive capacity/value of land in the south.
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	• Degradation of soil from intensification of agricultural practices. • Removal of indigenous vegetation can cause erosion. • Soil erosion can cause sedimentation. • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Cultural monitoring agreements should be established, and must be undertaken by iwi kaitiaki (alongside the project archaeologist) during any development • Review the Auckland Unitary Plan for provisions on volume of earthworks triggers for mana whenua oversight. • Minimise earthworks and make maximum use of natural ground levels. • The rural productive value of the area, as 'the food bowl of the south' must be recognised. • Ensure sufficient erosion and sediment control measures are in place for earthworks. Earthworks that have the potential to impact on waterways must have sufficient measures in place to ensure that adverse effects on water bodies are managed. • Riparian planting of appropriate, preferably indigenous, species must be promoted and increased to stabilise riverbanks and reduce erosion in the region. Plants should be 'eco-sourced / whakapapa plants' and consistent with local biodiversity. • Riparian vegetation must only be removed from river, lake and coastal/estuarine margins using methods that do not result in increased soil erosion in the long term. Any short-term effects must be managed to minimise any adverse effects. • When making decisions on future development projects, cumulative effects must be considered.

8.2.2.2. Erosion and sediment control

Soil erosion and inappropriate or a lack of sediment control can compromise the mauri of the land, rivers, lakes, and marine environments. It can be caused by activities such as intensive farming and forestry, vegetation clearance, and the development of urban areas (e.g. earthworks). It can also result in the contamination of land and waterways and the loss of important soil nutrients. Activities that accelerate soil erosion must be managed effectively.

It is vital that the significant urban development expected in Drury and Ōpaheke follows best practice erosion and sediment controls. Current best practise is set out in Auckland Council's Earthworks Erosion and Sediment Control guidance (GD05). This will replace the legacy technical publication TP90.

While the effects of contaminants are most noticeable on water bodies, the sources and causes lie on the land and with how the land is managed. For example, the intensification of agricultural practices throughout our respective rohe increases the nitrogen and phosphorus loads and levels of faecal pathogens entering rivers, lakes, wetlands and estuaries. It also increases the risk of soil degradation, soil compaction, surface water runoff, and sediment loss from hill and flat land areas. The use of flocculants as part of sediment control can also be a contaminant. Flocculants are used when it rains and are generally a chemical poly aluminium chloride (PAC). They can have a devastating effect on the receiving environment if accidental over-dosing occurs.

The removal of indigenous vegetation in favour of pastoral farming, production forestry and roading has caused, and continues to cause, accelerated soil erosion, particularly on hill country. This is delivering inflated loads of sediment to rivers, lakes, estuaries and coastal marine areas and causing significant negative impact on water quality and aquatic biodiversity. The removal of vegetation for urban development, such as roads, subdivision and building platforms, will also have a similar effect.

Clear-felling harvesting practices create the potential for soil erosion which causes sedimentation of receiving waterways and the coastal environment and smothers in-stream habitat and ecological values. This applies both within the context of forestry but can also apply to riparian management particularly invasive/pest plant removal along waterbodies.

Fluctuations in water levels (volume/quantity), accretion (gradual build-up of sediment or other natural material), wave action and water flow can all influence erosion potential, particularly along river and lake banks, around river islands and along the coast.

Iwi kaitiaki must be involved in the monitoring of sediment and silt control management, fencing and mitigation plans during any future development.

Table 4. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to erosion and sediment control.

Issues	• Amount of sediment being released into the receiving
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	environment. • Use of flocculants and potential for accidental overdosing. • Intensification of agricultural practices and levels of contaminants entering waterways or put onto/into land. • Activities that accelerate erosion (e.g. clearance of indigenous vegetation). • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Effectively manage activities that accelerate soil erosion e.g. vegetation removal and intensive agricultural practises. • Effectively manage the impact of contaminated land on the surrounding environment. Ensure contaminated land is not used as fill. • When making decisions on future development projects, cumulative effects must be considered. • Restore and protect highly erodible lands e.g. retire highly erodible land from farming, prohibit the clearance of indigenous vegetation and soil disturbance on highly erodible land that could cause further erosion and use locally sourced indigenous vegetation during restoration. • Promote the direction of funds to support local reforestation initiatives on marginal lands. • Promote the adoption of best practice land and soil management that minimises soil erosion, nutrient leaching, and sediment and nutrient runoff. • Encourage research directed at developing technology and management practices that will minimise nutrient leaching and runoff. • When undertaking earthworks 'applicants' must strive to achieve a much higher percentage of sediment retention onsite i.e. strive to meet best practice such as GD05, rather than just meeting 'bottom line' minimum requirements such as TP90. There are proven ways to reduce the amount of sediment entering the ecosystem and those which are supported are: - create a series of sediment pools instead of just one fore bay silt pond - use of filter/compost socks around cesspits and drains

	- use of an organic flocculent rather than chemical, when a flocculent is necessary. There are a variety of organic flocculent available currently on the market e.g. HaloKlear. - use of super silt fences in conjunction with silt ponds as a 'treatment train approach' - in the absence of silt fences use silt ponds, hay bales
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8.2.3. Wai (Water)

Ko te wai te ora o nga mea katoa

Water is the life giver of all things

Ngāti Te Ata have strong cultural, traditional and historic links with wai. Water is the life giver; it represents the blood of Papatūānuku, the Earth Mother, and the tears of Ranginui, the Sky Father. Streams, rivers, lakes, puna, wetlands and coastal waters are our taonga. These taonga are spiritually significant and closely linked to our identity, and it is the responsibility of our kaitiaki that they protect and manage these taonga for present and future generations. We continue to advocate the importance of healthy uncontaminated water throughout Tāmaki Makaurau.

Waterways are home to our many taniwha that look after our people and ensure their physical and spiritual protection. The wider Drury and Ōpaheke areas have many significant waterways such as Te Mānukanuka o Hoturoa, Drury Creek, Waihoehoe, Whangapouri Creek, Oira Creek, Ngakaroa Stream, Whangamaire Stream, Hingaia Stream, Te Maketu Stream. These continue to be under threat and our traditional activities, fisheries and access to them are compromised. They are not managed in accordance with our tikanga preferences.

Natural waterways should not be altered (e.g. moved or piped). Nor should a degraded state of a waterway become the 'baseline' when considering future development.

Ngāti Te Ata aspire to have waters that are drinkable, swimmable, and fishable. However this is limited by a number of factors such as the concentrations of E.coli, eutrophication, suspended sediments, arsenic and mercury and stormwater runoff contaminants. Iwi have the right to drink clean water at any of our marae throughout Tāmaki Makaurau. It is also our right to eat the kai from our land and waterways without fear of being poisoned or suffering some other aspect of ill health.

Water is highly valued for its spiritual qualities as well as for drinking, transport, irrigation and as a source of kai. Bodies of water that our iwi include in our different whakapapa have mana as ancestors, the Waikato River as an example. Their physical and spiritual qualities are key elements in the mana and identity of iwi, hapū and whānau.

Water is defined in terms of its spiritual or physical state as shown in the table below.

Table 1: Categories of Water

Waiora	Purest form of water, with potential to give and sustain life and to counteract evil.
Waimāori	Water that has come into unprotected contact with humans, and so is ordinary and no longer sacred. Has mauri.

Waikino	Water that has been debased or corrupted. Its mauri has been altered so that the supernatural forces are non-selective and can cause harm.
Waipiro	Slow moving, typical of swamps, providing a range of resources such as rongoa for medicinal purposes, dyes for weaving, eels and birds.
Waimate	Water which has lost its mauri. It is dead, damaged or polluted, with no regenerative power. It can cause ill-fortune and can contaminate the mauri of other living or spiritual things.
Waitai	The sea, surf or tide. Also used to distinguish seawater from fresh water.
Waitapu	When an incident has occurred in association with water, for example a drowning, an area of that waterway is deemed tapu and no resources can be gathered or activities take place there until the tapu is lifted.

Source: E M K Douglas, 1984⁷

Mauri is the binding force between spiritual and physical; when mauri is extinguished, death results. Mauri is the life force, passed down in the genealogy through the atua to provide life. It is also strongly present in water; the mauri of a water body or other ecosystem is a measure of its life-giving ability (or its spiritual and physical health). Where mauri is strong, flora and fauna will flourish. Where it is weak, there will be sickness and decay.

It is therefore imperative that nothing adversely impacts upon its integrity. Such an action detrimentally affects the mauri of the resource and consequently the mana, wellbeing and health of the people. The key here is the importance of not altering the mauri to the extent that it is no longer recognisable as a healthy component, waiora.

Mixing water of different types is a serious concern because the mauri of a water body can be destroyed by an inappropriate discharge, with serious consequences for the ecosystem concerned. For example, the discharge of wastewater or stormwater into natural water (fresh or salt water). Our reliance on the spiritual and physical well-being of the water body will also be affected. The diversion or combining of waters from different sources or catchments is considered inappropriate.

The quality of water determines the relationship that the tribe has with its waters. Environmental degradation, at a national level, has occurred at a large cost and the physical, chemical, and biological quality of water has deteriorated because of both point source pollution (discharges into a body of water at a single location), and non- point source pollution (contamination from diffuse sources).

⁷ E M K Douglas; New Zealand. Commission for the Environment.; University of Waikato. Centre for Māori Studies and Research. 'Waiora, waimaori, waikino, waimate, waitai: Māori perceptions of water and the environment: proceedings of a seminar; Hamilton, NZ: The Centre, 1984

Mana whenua hold on to the belief that water is pure when it leaves the heavens, and with today's technology and in the ever-increasing pollution created by man that there should be a natural treatment train approach to retain the cleanliness of the water from the skies to the sea.

The waters of the Auckland region have been modified to support economic gains, and the impacts of previous poor management practices are increasingly being seen. As a result, human impacts from such uses as farming/agriculture, wastewater discharges, damming, horticulture, urban development, alterations to the natural hydrology (straightening/piping) of rivers and streams, and forestry conversions have modified natural water flows and increased the degree of contaminants that a water body receives resulting in a decrease in water quality of rivers and streams.

Water is a fundamental component for all dimensions of life. Water not only sustains life, but also serves an economic, social, cultural, spiritual, and political purpose. Regardless of the significance of water, the increase in water contamination by cities, industries, and agriculture/horticulture has led to the deterioration of the mauri of water.

8.2.3.1. Waterways

In the past waterways provided travel, trade and communication for the tribes, as well as a resource for food. The waterways were the life blood connecting tissue between kāinga, pā, cultivations and traditional collecting resource areas. As such they are a significant part of our cultural landscape.

It is crucial that future urban development of Drury and Ōpaheke recognises and respects the importance of our coastal and inland waterways; in particular Te Mānukanuka o Hoturoa and the waterways that flow into it.

Ngāti Te Ata does not accept the altering of a natural waterway; this alters its natural state. Nor do we accept that because a natural waterway has been previously 'straightened' by previous landowners, that it becomes a 'drain', it still has water flowing within it, water that still has mauri.

Also, we do not accept that because an area of swamp, wetland or stream has become degraded through past land use (e.g. dairy farming, horticulture etc.) that it becomes the 'base line' if the intent is to redevelop it. It is always possible to restore and enhance any degraded waterway through the development process. It is usually only a matter of willingness from the developer and Auckland Council to achieve this.

Table 5. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to waterways.

Issues	• Past land uses and practices have altered and degraded waterways. • Future urban development could adversely affect waterways e.g. loss of streams, wetlands or floodplains; reduced water quality etc. • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Future urban development should protect, rehabilitate and enhance waterways, especially where previous land use has degraded it. • Preserve the physical integrity of receiving streams. • Streams are well integrated with town centres with use of stream management plans and special policy requirements (green space, infrastructure, wider riparian margins). • Development around streams/awa is limited to maintain

	access, preserve amenity, retain views and protect water quality e.g. use of 20m setbacks, use of park edge roads, lower density housing. • Address existing use rights e.g. Industrial land discharges. • Transport network planning across the wider southern area must consider stormwater treatment infrastructure. • Involvement in stormwater management planning and kept informed of the processing of the network discharge consent for the area. • Council to provide watercourse assessment reports which provide baseline information on the existing condition of waterways. • Decisions on use of reserves or similar provision in subdivision applications shall give priority to protecting the water body health regardless of the water body or subdivision size. • When making decisions on future development projects, cumulative effects must be considered. Proposed developments shall demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to how the development: • Preserves and preferably enhances the natural hydrologic functions of the site • Identifies and preserves sensitive areas that affect the hydrology, including streams and their buffers, floodplains, wetlands, steep slopes, high-permeability soils and areas of indigenous vegetation • Maintains recharge of aquifers with clean uncontaminated water • Effectively manages natural hazards • Considers beneficial re-use on-site of stormwater and wastewater • Considers water conservation • Provides for visual amenity consistent with the surrounding environment • Minimising stormwater impacts to the greatest extent practicable by reducing imperviousness, conserving natural
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	resources and ecosystems, maintaining natural drainage courses, reducing use of pipes, and minimising clearing and grading • Providing runoff storage measures dispersed through the site's landscape with a variety of detention, retention, and runoff practices • Where they will be of benefit, encouraging the use of mechanisms such as rainwater harvesting, rain gardens, roof gardens, and onsite storage and retention • Where they will be of benefit, encouraging the use of stormwater treatment devices including on-site treatment systems, allowing for emergency storage and retention structures • Such areas that have unavoidable impervious areas, attempt to break up these impervious areas by installing infiltration devices, drainage swales, and providing retention areas • Minimise imperviousness by reducing the total area of paved surfaces • Maintain existing topography and pre-development hydrological processes.
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8.2.3.2. Water Quality

Ngāti Te Ata aspire to have waters that are drinkable, swimmable, and fishable with the water quality at least at the level it was before.

For Ngāti Te Ata the quality of water determines our relationship we have with it. The waters of the region have been modified for economic gains, and the effects of poor management practices relating to activities such as farming, horticulture, forestry, damming, wastewater, and urban development are increasingly being seen. These practices have altered the natural hydrology of rivers and streams (e.g. straightening, decreased water flow) and increased pollution. Point source and non-point source pollution has resulted in significant environment degradation, effecting the physical, chemical, and biological quality of water.

Water quality is often poor in areas where high levels of agricultural activity leach pollutants into groundwater. The nature of non-point source pollution, non-compliant discharges of urban run-off, and sewage effluent make it difficult to manage water quality, resulting in the accumulation of contaminants in sensitive environments. Point source discharges, such as those from wastewater treatment plants, can be highly organic and cause a reduction in water oxygen levels. This can stress fish life.

By-products of the previously mentioned activities contribute to the increase in nutrient levels and accumulation of key contaminants in water. Presence of metals such as iron, manganese, boron, mercury, and arsenic can have harmful effects on human health. Likewise, the use of herbicides, pesticides, insecticides, and fungicides are also recognised as potential contaminants of water. Water clarity can be altered by activities such as sand dredging/mining and soil erosion that increases the risk of sedimentation. Increased suspended sediment in waterways can have an adverse effect on ecosystems such as through smothering aquatic life in estuaries.

Contributing contaminants in water degradation are the levels of nitrogen and phosphorous. Nitrogen is found in groundwater (in the form of nitrate) and is monitored for health and environmental reasons. Elevated levels of nitrogen indicate the presence of other pollutants in freshwater and can pollute surface water. A key issue is that, with increasing nitrogen and phosphorous levels, the risk of harmful algal blooms also increases threats to human and animal health. Increasing nutrients also increases nuisance aquatic weed growth and, with increasing algae, reduces water clarity. Elevated pathogen (bacteria, such as E. coli, and viruses) levels in water are a risk to human and animal health.

Another major contributor to the quality of water is the introduction and poor management of pest species. The quality of water and its role in the natural biodiversity of waterways has been greatly altered because of transporting and holding pest fish and plant species. Pest fish (e.g. koi carp, catfish, perch, and tench) have stripped water channels of vegetation as well as excluded or out-competed native fish species. Similarly, pest plants (e.g. hornwort, yellow flag, and alligator weed) are also being transported by water and deposited on lands, where they have dominated and crowded out native flora.

Table 6. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to water quality.

Issues	• Degradation of water quality has happened at a national and local level. Adverse effects are becoming more evident. • Adverse effects caused by past land uses and practices such as farming, horticulture, urban development, point and non-point source discharges, modified waterways and decreased water flow, pest species, erosion and sedimentation, increased nutrient levels • Increased nutrient levels and contaminants in waters are a risk to human and animal health • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Ngāti Te Ata aspire to have waters that are drinkable, swimmable, and fishable with the water quality at least at the level it was before European arrival. • When making decisions on future development projects, cumulative effects must be considered.

8.2.3.3. Groundwater, recharge and water allocation

Ngāti Te Ata anticipate the future development of Drury and Ōpaheke will have a significant adverse effect on groundwater in the long-term, especially if the lowering of groundwater levels is permanent. The key issue is to ensure the aquifers do not get contaminated. That's why it is vital to identify puna and the potential impact on these resources.

Groundwater recharge is vital to retain base flows within streams, and to keep aquifers recharged. In some areas (depending on soil type) rainwater can take between 1-100 years to seep down into aquifer. Stream base recharge does not take so long. Piping of any water flow lowers the base flow of a stream and causes higher peak flows. Impervious cover also has a devastating effect on stream base flow health. Up to 10 percent impervious cover of any site reduces base flow by 50 percent. Up to 50 percent and over of impervious cover of an area totally negates the ability for stream base flow recharge.

Our maunga and tuff rings are a direct avenue for groundwater recharge because of their porous nature and it is therefore imperative that they are not built upon or modified so they can continue to function as they are intended. Our aquifers are being constantly relied upon as a source of water supply. Aquifer water can take between two and 100 years to regenerate depending on soil type. Some of our aquifer in the Auckland Region are already fully allocated. Others are over allocated and already have saline intrusion. This is not sustainable, and ground water recharge must be applied in all instances. Water allocation must be consistent with restoring and protecting the health and well-being of water bodies within our rohe, including aquifers.

Our aquifer and groundwater resources are slowly depleting and becoming polluted at a fastening rate as our population continues to grow. While not necessarily 'taking groundwater' new houses continuing to be built are taking away the earth's natural way of recharge by way of impervious surfaces. Each new dwelling, road, cycle/pedestrian way prevents rainwater from naturally permeating through the ground

The practice of using soak pits for contaminated road runoff with no prior treatment also adds to the pollution of groundwater. Ngāti Te Ata are concerned that contaminant levels measured in groundwater will exceed the permitted activity criteria and will not be consistent with water quality in the receiving environment. On-going discharge of low levels of contaminants into the groundwater, will generate levels of risk to the environment and human health.

Before any future development of Drury and Ōpaheke is carried out, further information is required to better understand the current state of groundwater and the effects future development may have. For example, what effects will the lowering of groundwater have on aquifers with possible long-term saline intrusion? What are the effects on ground settlement? Our past experiences with large scale housing and industrial development and subdivisions is that they can cause ground settlement, which is a major concern to us.

Table 7. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to groundwater, recharge and water allocation.

Issues	• Disruption to natural recharge of groundwater and stream base flow due to increased urban development. • Adverse effects of lowering groundwater e.g. ground settlement, saline intrusion. • Increased risk of cumulative adverse effects as land uses change and development intensifies. • Ongoing discharge of low levels of contaminants into groundwater which will adversely affect the environment and human health. • Protection of maunga and tuff rings as an avenue for direct groundwater recharge.
Mana whenua recommendations and aspirations	• Ensure groundwater recharge to retain base flows within streams, and to keep aquifers recharged. • Commissioned reports are undertaken to carry out an initial groundwater study based on information and results from previous studies. Ngāti Te Ata request to be updated and informed, as these reports become available. • Support the promotion of innovative green business initiatives and practices. For example, the use of low-impact building materials, packed gravel or permeable concrete instead of conventional concrete or asphalt, to enhance replenishment of ground water. • When making decisions on future development projects, cumulative effects must be considered. • The water allocation framework must be underpinned by the following principles: - Recognition that mana whenua iwi have rights and interests in water. - Unauthorised water takes are subject to immediate enforcement action to ensure a level playing field for all water users. - All water takes (excluding those required for civil or general emergency) should be accounted for within the allowable limit.

	- The framework for allocating water to users should focus primarily on ensuring the health and well-being of waterways and secondly on contributing to the long-term economic, cultural, spiritual, environmental, and social well-being. • The water allocation framework must cater for all catchments and particularly consider catchments: - that have no significant current or foreseeable demand pressure - that continue to have water available for use and a trend of increasing demand towards full allocation - that are fully allocated - Where water is over allocated and all or any of that over allocation needs to be phased out
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8.2.3.4. Stormwater

Stormwater is a term commonly used in today's climate as referring to all water run-off, both clean (i.e. from roof tops) and contaminated (from roads, access ways, silt etc.). Past stormwater practice has been to get it all into a pipe and out of the way as fast as possible, usually draining into curb and channel, a cesspit then piped into the nearest waterway. This practice results in mixing stormwater with freshwater. This not only wastes water but also degrades the mauri of the water and is a culturally provocative act in the same vein as discharging treated effluent or waste directly into water.

There has always been a strong argument within New Zealand society regarding economic gain versus environmental and cultural gain. Because money talks, the gains more often than not are weighted on behalf of the economic argument. However, Ngāti Te Ata will always advocate the highest level of treatment of stormwater before it is discharged into our waterways, and that the protection of the mauri of all-natural waterways and the food producing capacity of natural waterways is protected and enhanced, as is their life supporting capacity. Our cultural position is that we advocate water conservation and efficient use of water, oppose the direct disposal of any waste into waterways and require that waste pass through the soils, or through other innovative means, before discharge. Iwi living both on Manukau despair at the despoiling of our harbour, long treasured for their fisheries.

Ngāti Te Ata also promote the regeneration of any wetland (even if degraded) as wetlands featured prominently in the past as nature's natural filters. Natural wetlands should not be used as a stormwater filter device, or they will become a source of pollution. Natural wetlands should only be used to filter stormwater once it has passed through at least two forms of treatment.

The mixing of clean roof water runoff and contaminated road water is now considered a wasted resource, and often the cause of stormwater devices becoming 'inundated' during heavy rainfall, leading to further pollution and erosion of natural waterways. Often in the common 'stormwater pond' the sediments that have 'dropped out' during the 'settlement' phase within the ponds are 're-suspended' during heavy rain fall and inundation, and so all those contaminants become 'mobile' again and are flushed out of the pond and into the water ways, making the pond in-effective, and a source of contaminants.

New approaches to treating contaminated road runoff and stormwater in general are constantly being investigated and methods are becoming more 'natural'. Ngāti Te Ata currently promote the 'treatment train' approach as current best practice. This promotes at source retention, provides quality contaminant removal, less inundation at the final stage, ensures the cost is more evenly spread, and is easier to maintain.

The treatment train approach includes methods such as roof water detention on site via rain tanks and or soakage pits, where clean rainwater can be reused or used to recharge the underground water systems as first treatment; then road water to vegetated swale and/or rain-garden; and then to a wetland for a final 'polish'. Natural stream greenways are being designed into natural waterways instead of piping to produce a more natural look, and

further treatment. This is particularly important when creating a ‘coastal or stream outfall’, natural vegetated, semi rocked outfall/flow structures also add additional treatment and are more natural.

Rain gardens/swales for contaminated road water retention/detention, underground Stormwater 360 or Hynds Up-Flo devices can be used where a site is already developed if space is available and then a wetland or attenuation device (large vegetated dry swale system) for a final ‘polish’. This system is currently best international practice; it serves to reduce initial runoff by infiltrating the first 10mm back into source, while containing contaminants, and adding to the recharge of the ground water. This also lessens volumes to device, which improves the function of the treatment device.

It is important to note that as time goes by technologies change and monitoring has time to gather data and gain understandings of how stormwater is best treated. At the very least we expect all cesspits to be fitted with a ‘stormwater 360 litter trap’ or ‘enviro-pod’. These devices fit easily into a cesspit and have been designed to fit under the grate for easy convenient installation and cleaning. The reference to and addition of the GD01 stormwater guidelines is promoted.⁸ Mana Whenua have had input into these designs and if used in a treatment train approach they an effective guideline to encouraging better stormwater quality outcomes.

Green roofs are also becoming popular mainly in overseas countries, and where pollution is a problem. The green roof concept not only adds to more oxygen being produced but to the health and well-being of people who can grow their own vegetables, fruit trees etc.

The separation of clean roof water from contaminated road runoff must become a priority for all new development, both ‘brown fields’ and ‘greenfield’ development e.g. development of Drury and Ōpaheke. This is easy enough to do. The provision of roof tanks to capture clean water, which is then reused for outdoor, and some indoor use is important, if we (citizens and residents) are to retain enough available water for future generations. Excess water can then be directed to groundwater recharge via soakage pits, and any additional can then be slowly released into the rest of the infrastructure.

Table 8. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to stormwater.

Issues	• Mixing of waters, especially clean roof water with contaminated run off. • Treatment of contaminated stormwater – follow best practice. • Efficient use of water. • Increased risk of cumulative adverse effects as land uses
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⁸ This document was produced by Auckland Council to provide guidance on stormwater management devices. Cunningham, A., Colibaba, A., Hellberg, B., Silyn Roberts, G., Symcock, R., Vigar, N and Woortman, W (2017) *Stormwater management devices in the Auckland region*. Auckland Council guideline document, GD2017/001.

	change and development intensifies.
Mana whenua recommendations and aspirations	• When making decisions on future development projects, cumulative effects must be considered. • 'Clean' and 'contaminated' waters are not mixed i.e. no direct disposal of any waste into waterways, including wetlands. • Highest level of stormwater treatment should be used before it is discharged into waterways. This includes, but is not limited to: - use of 'treatment train' approach - use of raingardens/swales and green roofs - all cesspits to be fitted with a 'stormwater 360 litter trap' or 'enviro-pod' - use of the new GD01 stormwater management devices guideline as an appropriate means to support the mitigation of stormwater issues.

8.2.4. Biodiversity

Biodiversity is integral to Ngāti Te Ata. We are not separated from it; rather it is part of us and our conception of health and wellbeing. Biodiversity continues to be under threat despite successive plans to turn the tide. Its value cannot be over-estimated, and it is interwoven with many of our traditional values and practices. As kaitiaki Ngāti Te Ata take an ecosystem view and we have a responsibility to manage and protect healthy ecosystems and the biodiversity that they support.

Increasing biodiversity can positively affect three realms:

- **Ecosystem:** Diverse ecosystems are better able to maintain high levels of productivity during periods of environmental variation than those with fewer species.
- **Economic:** Stabilised ecosystems ensure the delivery of ecological goods (e.g. food, construction materials, and medicinal plants) and services (e.g. maintain hydrological cycles, cleanse water and air, and store and cycle nutrients).
- **Social:** Visual and environmental diversity can have positive impacts on community and psychological well-being.

Indigenous vegetation is a significant element of biodiversity. Post-1840, much of the indigenous vegetation in Tāmaki Makaurau has been removed, and most indigenous flora and fauna are threatened by a lack of adequate legal protection, incompatible adjacent land uses and human-related impacts within their catchments.

The loss of habitat and introduced pests have been a major reason for the decline and extinction of many indigenous plant and animal species. Losing an indigenous species impacts on the whakapapa of the landscape and threatens the viability of Māori culture and traditional activities. Extinction or decline of a species or habitat has an impact on mātauranga about the ecosystem and environment and the information that can usefully be passed on to future generations. To promote the return of native birds and insects back into the surrounding environment, waterways and streams such as Slippery Creek need to be cleared of all rubbish and planted out with indigenous vegetation.

The introduction of foreign species into New Zealand ecosystems has also had devastating effects on indigenous species and their habitats. Many of these introduced species are invasive pests (plants, animals, and micro-organisms) that have caused harm to the environment, economy, and/or human health. Weed species such as wattle, privet, woolly night shade, agapanthus and others should be removed, and other exotic species should be replaced with indigenous species that are 'eco-sourced / whakapapa plants'.

The loss of indigenous trees and plants from the productive and human-occupied landscape continues to compromise the health of the natural environment by lessening the area of suitable habitat for taonga species, severing the vegetation corridors that are essential for the dispersal of indigenous species, and reducing the contaminant buffering and cleansing function that indigenous vegetation can perform. Ngāti Te Ata are concerned that inefficient resource development, use, associated activities and infrastructure risks are compromising

and depleting the remnants of natural vegetation that remain in the region and serve as a reminder of the original natural character of the landscape.

Existing pockets of native planting must be protected, enhanced and actively managed. Ecological corridors can provide important links between larger areas of high value indigenous habitats. These corridors should include, but are not limited to appropriate riparian margins, gully systems, esplanade reserves, and vegetation planted alongside road corridors.

Any loss of native vegetation must be offset by the planting of other native varieties, replacing 'like for like' wherever possible. However, the indiscriminate use of indigenous plant material not sourced from local plant material (i.e. not 'eco-sourced / whakapapa plants') for restoration and development rehabilitation projects continues to alter the natural character of the region and the genetic composition of the remaining natural plant and animal populations. Such use needs to give consideration to strengthening the genetic pool of indigenous species.

Table 9. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to biodiversity.

Issues	• Biodiversity is integral to mana whenua. • Biodiversity is under continued threat, through a lack of inadequate legal protection, incompatible adjacent land uses and human-related impacts within their catchments. • Significant loss of indigenous flora and fauna is a primary risk to biodiversity.
Mana whenua recommendations and aspirations sought	• Embrace and empower kaitiakitanga and rehabilitate and heal the natural systems that support us all. • Restore iwi capacity to manage our natural and physical resources according to our own preferences. • Support iwi monitoring of the effectiveness of environmental regulation in the protection of our cultural resources, biodiversity, wāhi tapu and other taonga within our respective rohe. • Policies, planning, and best practice must ensure no further net losses of valuable ecosystems, and a measurable expansion of areas of regionally and culturally significant vegetation. • Support area specific planning provisions such as riparian planting requirements.

	• Promote the use of 'eco-sourced / whakapapa plants' that are indigenous plants and trees from within the Drury and Ōpaheke areas. • Establish new and enhance existing ecological corridors as a high priority. • Implement programmes such as riparian planting and protect sensitive receiving environments and protect and enhance water quality e.g. all permanent waterways to be fenced from livestock and planted, where appropriate, with indigenous vegetation to minimise the effects of land use practices and enhance biodiversity. • Remove or reduce pest species (plant and animal) from existing locations and prevent establishment in new locations. • Proposed developments must demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to how the development: - restores the capacity of ecosystems - creates or maintains ecosystems that function without human intervention. • Encourage landowners to take out protective covenants to protect remnant stands of indigenous vegetation.
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8.2.4.1. Indigenous vegetation

Native trees and biodiversity are what make Aotearoa unique. Prior to the arrival of Europeans, native trees were abundant, and used only following karakia and for specific purposes. To mana whenua these old trees were tupuna taonga, living entities that commanded respect. Following the arrival of Europeans, entire regions were 'clear-felled' then burnt, before being turned into farmland. Profit was made from the trees, either used for building houses within the country, or exported by the ship full. Imagine the greed of being able to destroy thousands of hectares of forest, hundreds and thousands of years old, there for 'the taking'. Unfortunately, our current Auckland Council Unitary plan does not offer blanket protection to these remaining old trees. Each tree has to be individually protected if not within a covenant. Ngāti Te Ata believe that all trees over 200 years old should be automatically protected.

There are so many exotic plants and trees within our society today, and not all of them are welcome. Some have proven to be pests, while others drop their leaves in the autumn and block stormwater infrastructure, while adding to the nitrate content within the waterways. There are also a lot of 'hybrid' trees and plants around, as people meddle with nature to achieve 'better looking' or 'better producing' trees/plants. It is distressing to see areas denuded of original flora. Some areas were specifically named because of a particular tree species that thrived there, only today to find not even one still flourishing.

Ngāti Te Ata would like to collaborate with SAL, Auckland Council and other stakeholders to initiate a 15-year planting programme for the Drury and Ōpaheke areas. We also support and promote the use of eco-sourced / whakapapa plants and trees and would like input into the selection of plant species planted. This will enable original species to be returned to the areas from locally sourced seed. This in turn promotes the return of the native bird and insect species back into the immediate and surrounding environment. Using native species in key locations that express seasonal change and variety is also encouraged. This will reinforce associations with the wider and former landscape of the areas, as well as respect the importance of these seasonal changes in life. Many native species demonstrate clear seasonal variations through their flowers, seeds and foliage.

An example of provision for the use of eco-sourced / whakapapa plants is the Drury 1 Precinct. These precinct provisions require riparian planting to be eco-sourced / whakapapa native vegetation and consistent with local biodiversity.

Table 10. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to indigenous vegetation.

Issues	• Lack of blanket tree protection to old trees. • Use of inappropriate trees/plants, especially exotics. • Loss of traditional trees/plants has affected our cultural landscape.
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	Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations sought	- Tree surveys should be undertaken to identify all native trees. - All trees over 200 years should be protected (without the need to individually identify them). - Collaboration between Ngāti Te Ata and SAL, Auckland Council and other stakeholders to undertake a 15-year planting programme. - Ngāti Te Ata to have input in the selection of appropriate indigenous trees and plants, and involvement in the design of wetland planting. A preferred planting list is included in Appendix A. - Promote the use of eco-sourced / whakapapa plants and trees from within the Drury and Ōpaheke areas. Eco-sourced / whakapapa plants must be used where adjacent to areas of high ecological and conservation value and should be encouraged for all landscape plantings elsewhere. - When making decisions on future development projects, cumulative effects must be considered.

8.2.4.2. Wetlands (Repo)

Wetlands are an integral component within the whakapapa of rivers and lakes and they provide an important habitat for fish and other taonga species. They also provide important ecosystem services such as reducing peak flood flows, increasing low flows, and trapping and removing sediments and nutrients.

The continued decline in healthy wetland state and function has resulted in losses of important hauanga kai and habitat for natural materials used for cultural purposes and practices (flora and fauna). In turn, this has diminished the ability of our iwi to maintain conservation practices of whakatupua and rāhui.

Many of the region's wetlands and floodplains are no longer in a suitable state to perform their functions, in particular as a spawning ground for indigenous fish. This is coupled by a reduction in the connectivity between freshwater systems and habitat due to infrastructure such as culverts, weirs and/or dams. In planning for the future urban development in Drury and Ōpaheke we expect Auckland Council to encourage improvements to local hydrology (where possible) to support healthy wetland function, and the restoration of locally appropriate wetland biodiversity.

Water takes from wetlands are to be restricted to promote healthy wetland function. Planning rules and policies must prevent any further reduction in wetland area or wetland condition.

Table 11. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to Wetlands.

Issues	• The health, function and extent of wetlands continues to decline. • The health, function and extent of wetlands should be restored and enhanced. • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• Support the establishment of programmes to restore and expand wetland habitat. These programmes should be developed and implemented to achieve a measurable increase in the quality of wetlands, and should ideally include, but not be limited to: - restoring existing wetlands - removing and/or controlling plant and animal pests - using technology such as constructed wetlands where this

	is feasible - expanding the size of those wetlands where this is feasible - re-establishing wetlands adjacent to lakes and rivers where land is available, and conditions remain suitable for wetlands - identifying and setting aside government and local authority owned land for the creation and enhancement of wetlands. • When making decisions on future development projects, cumulative effects must be considered. • Water levels of all significant wetlands shall be maintained and stabilised to prevent further deterioration in wetland ecological condition and, where possible, wetland water levels shall be restored to enhance habitat and expand wetland area. Where necessary, this shall be achieved by placing restrictions on the amount of surface and subsurface drainage installed adjacent to wetlands. • Ensure that all land use practices that have the potential to impact on wetlands have efficient sediment, drainage, discharge, fertiliser application, and riparian buffer control practices in place to ensure that adverse impacts on wetlands are prevented. • No discharges of point or non-point source wastewater to ecologically or culturally significant wetlands. • All stormwater discharged to ecologically or culturally significant wetlands shall be treated in such a way that ensures the ecological condition and cultural use of the wetland is not compromised. • Establish or maintain 'buffer zones' of appropriate indigenous plant species around all significant wetlands to protect them from the effects of land use and to help reduce fluctuations in wetland water levels. • Where appropriate land is available, and it is feasible, flood plains shall be restored to function as natural overflow areas along rivers and streams and to link more naturally with adjacent wetlands.
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8.2.4.3. Sustainable Development

All mana whenua of Tāmaki Makaurau are having to ‘culturally accommodate’ another million people in our respective rohe by 2040. Our challenge is to reduce and manage our ecological footprint. Ngāti Te Ata support proposals for energy efficiency and transition away from fossil fuels. We support zero waste minimisation initiatives and proposals to reduce, reuse and recycle.

Ngāti Te Ata promotes sustainable development and believe that all new development should in some form, if not in most ways, be self-reliant and sustainable. There are many options for sustainability to be built into the build design, e.g. solar panels, green roofs, and water recycling. Ideally all houses should achieve at least a 6-star level from New Zealand Green Building Council ‘Homestar’ or an equivalent standard. Achieving this would ensure new houses are typically better quality than a house built to just the building code i.e. warmer, drier, healthier and cost less to run.⁹

Solar power is a renewable energy source, and unlike many other energy sources it does not disrupt the local environment or annoy people. Solar panels are inexpensive to maintain (after initial costs of installation) and can be an efficient energy source for households and street lighting.

Green roofs can provide insulation, noise attenuation and reduce energy use. They can also sustain a variety of plants and invertebrates and provide a habitat for various bird species. By acting as a stepping stone habitat for migrating species they can link species together that would otherwise be fragmented.

Current stormwater and wastewater management practices often contravene our principles. Water recycling is a major opportunity that should be pursued, and primary stormwater retention and treatment methods should be universally applied. Rainwater can also be collected and used by households.

Developments are not sustainable if their waste products and wastewater cannot be managed consistently with our cultural values. Discharging hazardous, toxic, wastewater into our waterways and water bodies remains a cultural and spiritual offence. It is one of the greatest contributors to Māori ill health. Others may not understand that but our wairua does. The use of potentially contaminated fill during development is also an unsustainable practice that should be avoided. Any contaminated land should be remediated.

Consistent use of sustainable practices can, over time, have cumulative positive effects and help to enhance the state of the environment.

Table 12. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to sustainable development.

Issues	• Significant growth in Tāmaki Makaurau (including the southern structure planning areas) requires mana whenua to ‘culturally
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⁹ <https://www.nzgbc.org.nz/homestar> accessed 9 October 2018.

	accommodate' a significant amount of people. • Ecological footprint needs to be reduced and managed. This includes reducing greenhouse gas emissions, restricting urban sprawl, and using more sensitive urban design. • Unsustainable development is inconsistent with our cultural values, especially when does not manage wastewater and waste products appropriately. • New development should be sustainable and self-reliant. • Operational costs can be a barrier to trying new methods to achieve better environmental outcomes e.g. stormwater infrastructure.
Mana whenua recommendations and aspirations	• Support energy efficiency, transition away from fossil fuels and zero waste minimisation initiatives. • New development should incorporate sustainable options and housing should achieve at least a 6-star level from New Zealand Green Building Council 'Homestar' (or equivalent). This includes but is not limited to green roofs, solar panels and recycling of water and other resources. • New development should have positive impacts on the environment e.g. enhance water quality, increase biodiversity connections, and remediate contaminated land. • Significantly improve stormwater and wastewater management and treatment to acknowledge our cultural values. • Support the use of LID (Low impact design) principles in all new subdivisions and industrial developments.

8.2.4.4. Natural hazards

Natural hazards are environmental events that are not caused by human interference with the environment but occur because of nature's activities. However, the magnitude or the consequences of these events can be exacerbated by human activity, such as increased frequency and severity of landslips through poor land management practices. Natural hazards are a concern, as they have the potential to affect human health, property, and the environment, yet they cannot necessarily be managed in the same manner as natural resources.

Global warming and climate change are likely to result in a rise in sea levels; more extreme weather events; changes to rainfall patterns; increased erosion; changes in the population density and distribution of fish and wildlife; and changes in the viability of cultural and/or spiritual resources and activities. They could also increase droughts, which in turn effects water bodies. For example, a reduction of 'summer low flows' could create greater stress for aquatic life. Increases in storm flows can increase the potential to scour life and habitats out of water ways (particularly smaller more open streams).

The region is prone to flooding particularly as it is susceptible to tropical storms. There are steep river catchments that receive intense and localised rainfall, there are low lying areas of flood plain that are intensively farmed, and some land management practices allow or have allowed extensive land clearance resulting in increased runoff and erosion. Flooding in coastal areas may arise from tsunamis, or from high tides coupled with storm events.

Natural hazard risk management is very important to ensuring the safety of people, communities, marae, and areas of cultural and spiritual significance. Activities and resource use practices should occur in a way that does not increase the risk of a natural disaster occurring or increase the magnitude of the effects from a natural event should it.

Inappropriate industrial development and subdivision, land use, or development can increase the risk of some natural hazards occurring and the magnitude of any effects when hazardous events do occur. For example, building houses in an area prone to flood or tsunami creates a risk that residents or buildings are endangered if a flood or tsunami was to occur. There are parts of Drury and Ōpaheke that are subject to flooding, especially the Slippery Creek catchment in Drury. Consideration should be given to turning low-lying flood prone areas back into wetlands rather than using for urban development such as housing.

Coastal erosion and land instability cause environmental as well as cultural and/or spiritual impacts particularly on wāhi tapu and sites of significance (e.g. human remains being exposed through coastal erosion and land use creating landslips).

Property owners may have an expectation that properties already developed in hazard zones should be permitted to erect protection structures. The erection of these structures may enable the well-being of an individual or particular group, but may have an adverse effect on landscape, indigenous fauna and flora, and culturally and/or spiritually sensitive sites. Balance is required between utilising hazard management protection mechanisms, such as groynes, walls, and stop banks to protect property, and protecting areas of significance to Māori and avoiding adverse effects on the environment.

Table 13. Issues, concerns and opportunities for mana whenua to be addressed, and possible mechanisms to do so in relation to natural hazards.

Issues	• Natural hazards, climate change and global warming can have a negative effect on human health, property, natural environment, and areas of cultural and spiritual significance e.g. sea level rise and increase in coastal inundation and flooding, increase in erosion and droughts, reduced viability of cultural and/or spiritual resources and activities. • Natural hazards cannot necessarily be managed in the same manner as natural resources. Appropriate natural hazard risk management is required. • The effects of natural hazards can be exacerbated by inappropriate subdivision, land use or development e.g. increased frequency or severity of landslips caused by poor land management practices. • Increased risk of cumulative adverse effects as land uses change and development intensifies.
Mana whenua recommendations and aspirations	• New land use and structures shall avoid creating actual or potential adverse effects, including an increase to the risk or magnitude of a natural hazard event. • Preference is given to any new or changing land use, subdivision or development avoiding, rather than mitigating, any natural hazard. • Existing land use, activities, and structures in areas where natural hazards occur are encouraged to change land use or activities and shift, abandon or suitably modify structures to withstand the potential effect of a natural hazard event. • Encourage low-lying areas prone to flooding to be turned back into wetlands rather than using for urban development such as housing. • Risk of adverse effects on human, cultural, spiritual, or environmental well-being shall be prioritised over risks to individual properties when assessing natural hazard risks and/or the need for hazard protection structures. • Where it is practical, and environmentally, culturally, and/or spiritually preferable, a 'soft' engineering solution should be utilised over a 'hard' solution (e.g. the use of swales rather than

	concrete channels). • If an existing or proposed natural hazard protection structure adversely affects human, cultural, spiritual, or environmental well-being then alternative solutions are encouraged and expected. • Hazard management structures, activities, and schemes and their ongoing function should strive to maintain and restore ecosystem function and habitat, and cultural and/or spiritual well-being. • Where there is existing development and the effects on cultural and/or spiritual values and the environment are adverse, the concept of 'managed retreat' should be applied. This means existing structures are not replaced or maintained, and no new structures are allowed to be erected. • Where culturally and/or spiritually sensitive sites or sites of significance are subject to natural hazards, in which human intervention has played no role, then we should be advised to enable our correct protocols and procedures to be adopted to address the situation. • The cumulative adverse effect of land use and structures on natural hazards shall be avoided or managed consistent with the above recommendations, such that there is no increased risk to human life, structures, cultural, spiritual or environmental well-being.
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8.2.4.5. Air

Discharges to air from development and land-use activities can cause poor air quality. This may impact adversely on the health and well-being of our people, as well as on the environment, hauanga kai, and our cultural values and/or activities. Impacts on human health can be specific to an individual and linked to their overall holistic health profile

Discharges include but are not limited to industrial discharge, domestic discharge (e.g. home fires), the spraying of farm effluent, dust and noise, coal dust emitted during transport (this applies to other material that can emit particles or dust during transport), fertiliser application (top dressing), vehicle emissions, and volatile organic compounds that can present through vehicle emissions in urban areas.

Fine particles from industrial processes, smoke from fires and vehicle emissions are the most significant activities impacting on air quality in the region and are particularly a problem in winter. Poor air quality that can affect human health can occur inside homes due to inadequate heating and/or ventilation, and the use of some heating appliances. Human and animal health can be affected by poor air quality from individual and cumulative discharges. Increased population and urban development contribute to increased emissions.

Air pollution can cause a reduction in visibility and impede views of maunga, landmarks, the sea, the awa, etc. Noise pollution from traffic, trains, planes and industry disrupt proceedings on marae and cultural and/or spiritual practices. Light pollution from developments impact on celestial darkness and the ability to learn and give effect to mātauranga Māori around cosmology and astronomy.

Controls must ensure that any discharge to air does not compromise the life supporting capacity and quality of air within our rohe so that our health, amenity values, or property are not adversely affected.

Table 14. Issues, concerns and opportunities for Mana Whenua to be addressed, and possible mechanisms to do so in relation to air.

Issues	• Discharges to air can reduce air quality and cause noise pollution and light pollution. • Discharges to air can have a significant adverse effect on human health, the environment and cultural values and practises. Effects can be cumulative.
Mana whenua recommendations and aspirations	• Encourage industry to implement industry best practice or best practicable option for improving air quality. • Promote public transport to reduce vehicle emissions. • Manage the effects on amenity values of an area due to contaminants, dust, odour, light, or noise.

	• When making decisions on future development projects, cumulative effects must be considered.
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9. Conclusions and recommendations

Mā te whakātu, ka mohio, mā te mohio ka marama, mā te marama ka matau, mā te matau ka ora.

With discussion comes knowledge, with knowledge comes light and understanding, with light and understanding comes wisdom, with wisdom comes wellness

The ultimate goal for Ngāti Te Ata Waiohū is the protection, conservation, preservation and appropriate management of our natural and cultural resources in a manner that recognises and provides for our collective interests and values, and enables positive environmental, social and economic outcomes. We support engagement and involvement that respects and provides for our cultural and traditional relationship to Drury and Opaheke, its unique cultural identity, and input into shaping the physical, cultural, social and economic regeneration of these areas.

Of particular concern is Kaarearea Paa (Ballards Cone) which will be affected by the quarry extension proposal. Kaarearea Paa is of immense spiritual, cultural, traditional and historical significance to Ngāti Te Ata Waiohū. Traditionally, this pā was occupied by our Ngā Oho, Ngā Iwi and Waiohū ancestors and provided a strategic vantage benefit for the neighbouring Te Maketū Pā as to warn our Waiohū ancestors of invading war parties and enemies.

Kaarearea Pā is not far from the old Ngāti Pou and Waiohū Paa, Te Maketū Pā, and is atop a volcanic hill like Te Maketū. Along with Te Maketū, this was an important Paa that controlled the overland routes (ara hīkoi) north, south and east. Both Kaarearea Pā and Te Maketū Pā were under the command and "mana" of our Ngāti Pou ancestor Whatutūroto, who was the great grandfather of our founding Ngāti Te Ata Waiohū ancestress Te Ata-i-Rehia.

It is a prominent volcanic pā site located at the edge of the Drury Hills where they meet the lowlands, with much archaeology. Several streams flow around the pā also, with some plantings and bush, some of these even have Significant Ecological Area overlays. The quarry damaged and removed a lot of the western and southwestern areas. The pā sits on an old volcanic cone of the South Auckland Volcanic Field, known as Ballards Road Cone or simply Ballards Cone. A lot of the lava sits on its eastern side, and the western side is natural landform which connects to the lowlands below.

Ngāti Te Ata have nominated Kaarearea pā for protection under proposed Auckland Council Plan Change 102. This is seeking for a greater protection extent of the pā site, under a "Sites and Places of Significance to Mana Whenua" Overlay. SAL have engaged with Ngāti Te Ata on this matter for over 18 months and both parties have agreed to a greater protection extent.

While plan change 102 is still going through the plan change process, it has already been notified and has immediate legal effect". The Sutton Block pit is to be located outside the area subject to the overlay. Buffer planting along the northeastern edge of Kaarearea Paa will be undertaken, including pest control and fencing across 5ha of rock forest. This cultural values assessment provides a generalised statement about our collective cultural landscapes in the Drury and Opaheke areas. We recognise that each iwi will have its own specific relationship to these areas and the cultural resources within them. As such this cultural values assessment does not offer a complete view of our respective cultural landscapes.

Ngāti Te Ata Waiohū seeks to have meaningful relationships, 'rangatira to rangatira' with SAL. We seek to mitigate past wrongdoings which occurred through breaches of our rights under Te Tiriti o Waitangi. The provision of eventual settlement and redress will provide a foundation for mana whenua, a foundation which will allow us to support the aspirations of our people and their social and economic needs and to reoccupy our traditional rohe.

This cultural values assessment represents only a starting point for initial engagement and will require further consultation and dialogue between Ngāti Te Ata Waiohū mana whenua and SAL. Further discussion will be needed around the implications of the future development of the quarry extension (Sutton Block) to identify information gaps in our thinking, raise issues or opportunities we had not foreseen, and clarify and reach agreement of those issues as identified in this assessment. It is intended that this assessment will assist with ongoing decision making from all relevant parties involved and ensure that mana whenua issues, concerns, interests and values are provided for, including resource consent requirements.

Only iwi can identify effects on our respective iwi and cultural values and they may be actual, potential or cumulative effects. In order to identify ways to avoid, remedy, mitigate or balance these effects it is important to recognise these issues and potential effects early during the planning stages.

Recommendations

This cultural values assessment contains a wide range of recommendations set out below. These recommendations vary from broad to the very specific and will need to be implemented on an ongoing basis.

For Ngāti Te Ata Waiohū it is vital that the following key outcomes are provided for during the early planning stages

1. A consent condition which requires SAL to prepare a Cultural Management Plan which provides clarity as to how SAL and Ngāti Te Ata Waiohū will work together to ensure:
2. That the mana of our respective iwi is upheld, acknowledged and respected.
3. That our iwi can assert their rangatiratanga over their ancestral taonga.

4. That as kaitiaki, our iwi may fulfil their obligations and responsibilities to their people and future generations as custodians, protectors and guardians of the iwi interests, its taonga and the various resources it owns.
5. That tikanga Māori is observed throughout the planning processes and development of the Sutton block. This will support the wellbeing of our iwi, and the existing and future residents of these areas and acknowledges the special ancestral, cultural and spiritual association that our iwi have to these areas.
6. That the natural and cultural landscapes in and around Drury and Opaheke are **enhanced** through good management and design, and the provision and long-term operation of appropriate infrastructure. This includes remedying adverse effects cumulatively caused by past activities and development and avoiding cumulative adverse effects in the future. This may mean that achieving the rules in the Auckland Unitary Plan as a 'bare minimum' are not sufficient and a higher best practice will be needed.
7. That SAL gain a greater understanding of our history, connection to these places and our values.
8. That our iwi are able to access and undertake customary activities and resource use in these areas especially including along the margins of waterways.
9. That culturally and/or spiritually significant sites are restored in partnership, where required or desired, with the community, industry, local and central government.

We look forward to continuing our discussions.

The ultimate goal for Ngāti Te Ata Waiohū is the protection, conservation, preservation and appropriate management of our natural and cultural resources in a manner that recognises and provides for our collective interests and values, and enables positive environmental, social and economic outcomes for Ngāti Te Ata.

9.0 Appendix A: List of preferred plants

Species	Common name	Depth range
Esplanade reserve: Coastal Bank Revegetation		
<i>Astelia banksii</i>	coastal astelia	
<i>Coprosma robusta</i>	karamu	
<i>Cordyline australis</i>	cabbage tree / ti kouka	
<i>Hebe stricta</i>	koromiko	
<i>Sophora microphylla</i>	kowhai	
<i>Macropiper excelsum</i>	kawakawa	
<i>Vitex lucens</i>	puriri	
<i>Phormium tenax</i>	NZ flax/ harakeke	
<i>Myoporum laetum</i>	ngaio/ mousehole tree	
<i>Pseudopanax lessonii</i>	houpara/ coastal five finger	
<i>Metrosideros excelsa</i>	pohutukawa	
<i>Entelea arborescens</i>	whau	
<i>Cyathea dealbata</i>	silver fern	
<i>Dicksonia fibrosa</i>	wheki-ponga	
<i>Pittosporum crassifolium</i>	karo	
<i>Blechnum novae-zelandiae</i>	kiokio	
<i>Coprosma</i> sp.		
<i>Pittosporum eugenioides</i>	tarata/ lemonwood	
<i>Kunzea ericoides</i>	kānuka/ white tea-tree	
<i>Leptospermum scoparium</i>	mānuka/ tea-tree	
Wetland and stream: Bank planting		
<i>Sophora microphylla</i>	kowhai	
<i>Macropiper excelsum</i>	kawakawa	

<i>Vitex lucens</i>	puriri	
<i>Hebe stricta</i>	koromiko	
<i>Phormium tenax</i>	NZ flax	
<i>Carex lessoniana</i>	ruatahi	
<i>Phormium cookianum</i>	wharariki/ mountain flax	
<i>Cyathea dealbata</i>	silver fern	
<i>Dicksonia fibrosa</i>	wheki-ponga	
<i>Pittosporum crassifolium</i>	karo	
<i>Coprosma robusta</i>	karamu	
<i>Blechnum novae-zelandiae</i>	kiokio	
<i>Myoporum laetum</i>	ngaio	
<i>Coprosma</i> sp.		
<i>Kunzea ericoides</i>	kānuka/ white tea-tree	
<i>Leptospermum scoparium</i>	mānuka/ tea-tree	
Wetland: Margin moist soil planting		
<i>Cortaderia fulvida</i>	toetoe	
<i>Phormium tenax</i>	NZ flax/ harakeke	
<i>Cordyline australis</i>	cabbage tree / ti kouka	
<i>Blechnum novae-zelandiae</i>	swamp kiokio	
<i>Carex virgata</i>	small samp sedge	
<i>Carex secta</i>	makura/ purei	
<i>Sophora microphylla</i>	kowhai	
<i>Macropiper excelsum</i>	kawakawa	
<i>Carex flagellifera</i>		
<i>Kunzea ericoides</i>	kānuka/ white tea-tree	
<i>Leptospermum scoparium</i>	mānuka/ tea-tree	
Wetland: Shallow bench (0-0.3m)		

Apodasmia similis	oioi/ jointed wire rush	0-0.3m
Baumea arthropphylla		0-0.1m
Carex secta	makura/ purei	0-0.4m
Carex ustulatus	giant umbrella sedge	0-.1m
Eleocharis acuta	sharp spike sedge/ spike rush	0-.1m
Bolboschoenus fluviatilis	march clubrush/ river bulrush	0-.15
Wetland: Shallow pond slopes (0.3-1.1m)		
Baumea articulata	jointed twig rush	0-0.36m
Eleocharis sphacelata	kuta	0-01.5m
Schoenoplectus tabernaemontani	lake clubrush/ softstem bulrush	0-1.2m
Typha orientalis	raupo/ bulrush	0-1m
Wetland: Open water (1.1-2m)		
Myriophyllum propinquum	water milfoil	0-3.5m
Nitella hookeri	stonewort	0.3-10m
Ruppia polycarpa	horses mane weed	0.1-3m
Stream: Edge planting		
Carex dissita	purei/flat leaved sedge	
Carex secta	makura/ purei	
Carex lessoniana	spreading swamp sedge	
Carex virgata	small swamp sedge	
Dacrycarpus dacrydioides	kahikatea/ white pine	
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	

Stream: Marginal planting		
Carex lambertiana	forest sedge	
Carex virgata	small swamp sedge	
Cordyline australis	cabbage tree / ti kouka	
Kunzea ericoides	kānuka/ white tea-tree	
Leptospermum scoparium	mānuka/ tea-tree	
Carex secta	makura/ purei	
Cortaderia fulvida	toe toe	
Carex lessoniana	ruatahi	

Stevenson Aggregates Limited

Drury Quarry Expansion – Sutton Block, Drury, Auckland

Cultural Impact Assessment

Approvals Phase

Prepared by
Ngaati Whanaunga Incorporated Society
Final

29 August 2024



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This disclaimer shall apply notwithstanding 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 Executive Summary

Stevenson Aggregates Limited (SAL) commissioned Ngaati Whanaunga Incorporated Society (**Ngaati Whanaunga**) to prepare a Cultural Impact Assessment (CIA) for the proposed construction, operation, and maintenance of the Drury Quarry Expansion – Sutton Block (c.88 hectares) including stripping of overburden, mining of aggregate, and ancillary quarrying activities up to a maximum pit depth of -60m RL over approximately 50 years (the **Project**). The Drury Quarry Expansion – Sutton Block is located within current SAL landholdings across properties at 121 MacWhinney Drive, Drury, Auckland 2577; 1189 Ponga Road, Drury, Auckland 2113; and Ponga Road, Papakura, Auckland 2584. The proposed project site lies to the northeast of the existing Drury Quarry located at 41 Bill Stevenson Drive, Drury 2113.

Proposed Project Features include:

- No changes to the processing plant, weighing station and office, managers office, workshop, staff rooms and parking.
- Stripping of overburden (topsoil, clay & brown rock) to access the greywacke resource using excavators.
- Disposing overburden material by either:
 - Disposing the overburden in the consented overburden disposal area known as Thorburn Fill, or
 - Using the overburden to form the northern bund, or
 - Selling and transporting the overburden off site for disposal
- Mining of aggregate requiring:
 - Rock blasting (as required – typically two times per week, sometimes daily) between the hours of 9am to 5pm Monday to Friday
 - Extraction of rock at the quarry face using (predominantly) excavators
 - Loading material in dump trucks for transportation to the processing plant
- Processing resource through the already consented processing plant and stockpiling within the consented Drury Quarry footprint.
- Ancillary quarrying activities.

Enabling and establishment works required to ready the Sutton Block for aggregate extraction are expected to take approximately two years. Detailed assessments are included in Appendices supporting the application. Required activities include:

- Construction of access road
- Vegetation removal (9.73ha of moderate to high value) to accommodate the new pit and associated infrastructure comprising several vegetation associations including:
 - Rock forest 0.65ha
 - Broadleaf podocarp forest 4.18ha
 - Kaanuka forest 4.9ha
- Temporary and permanent stream diversions, stream and wetland reclamation (that includes the removal of 2643m of stream and 1.88ha of wetland areas)
- Dewatering to a maximum of RL-60m over approximately 88ha undertaken in four quarry dewatering stages (in accordance with the Auckland Council Unitary Plan (Operative in Part) 2016, 77ha lies within the Special Purpose Quarry Zone, and 11ha lies within the Mixed Rural Zone)
- Construction stormwater, erosion and sediment control management

- Topsoil stripping and stockpiling
 - Stripping, transporting and removal of topsoil and organic material using excavators and trucks
 - Initial topsoil will be used to form the erosion and sediment control for clean water diversion bunds
- Overburden removal (10 years to 15 years)
- Placement and contouring of overburden to form the northern bund or to an overburden specific temporary stockpile to be located on the Sutton Block
- Establishment of a conveyor system to shift material to the existing crushing and plant area within the Drury Quarry area that will be located on the edge of the road.

Once enabling works are completed, initial quarry operations will commence. The quarry pit will widen and deepen as resource is extracted, and internal pit roads will be constructed as the pit expands.

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

- 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
- E15 – Vegetation management and biodiversity
- E36 – Natural Hazards and flooding
- H19 – Rural zones
- H28 – Special Purpose – Quarry Zone

Consents will also be sought in accordance with requirements in the:

- Resource Management (National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011 (**NES-CS**)
- Resource Management (National Environmental Standards for Freshwater) Regulations 2020 (**NES-F**)
- Heritage New Zealand Pouhere Taonga Act 2014

This Cultural Impact Assessment describes Ngaati Whanaunga's history, cultural values, interests, and associations within the project area along with an assessment of how proposed project activities are likely to impact these values. We also provide recommendations on how to avoid, remedy, or mitigate identified cultural effects. To achieve these objectives, Ngaati Whanaunga undertook the assessment in two phases. Phase 1 involved a site assessment undertaken on 21 July 2022, 24 November 2022, and 12 December 2022. Phase 2 included 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 and to assess the proposal's potential positive and negative cultural effects. Ngaati Whanaunga cultural values relating to the proposed project site and environs Significant cultural values in the Project Area include Places of Cultural or Historic Interest; Natural and Physical Resources (Mana and Mauri); Sites of Historic or Cultural Interest; Rawa Tuuturu; Hiahiatanga Tuuturu (customary needs); and Whakaaronui o te Wa. These values are described in the Table (overpage).

Assessment Criteria	Description of Assessment Criteria	Cultural Values Assessment	Ngaati Whanaunga Cultural Values - Rationale
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.	Medium/High	Natural and Physical resources providing mauri and mana at the project site or in the surrounding area relate to climate, wind, topography, geology, soils, the coastal marine area, groundwater, the Hingaia Stream Catchment including associated waterbodies (namely Hingaia; Maketu Stream; Mangawheau Stream; Quarry Stream, Waihoihoi Stream; and Waiora Stream); vegetation and associated fauna (birds, insects, and reptiles). These resources sustained our people, and we are intimately connected to them via whakapapa. Anthropogenic land change and the introductions of exotic species that out compete natives degrade mauri at the project site by eroding ecosystem resilience.
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/Medium	No waahi tapu are known at the immediate project site. A wahi tapu site is known at Te Maketu, where the bones of those consumed by Ngaati Whanaunga/Ngaati Paoa were later buried by elders. Such sites speak of our history in the area and connection to the site.
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	Medium/High	The project area is important 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. Land confiscations post 1840 relate to confiscation of the Taamaki Block, Pokeno and Wairoa Blocks, all of which surround the project site. The surrounding environmental features that give the project site meaning relate to its locality including connections with Taamaki Makaurau; the Manukau Harbour; Franklin Volcanic Field; and Hunua Ranges. Water travels to the nearby Pahurehure Inlet.

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	Medium/High	Rawa tuuturu values relate to remnant vegetation at or near the project site that are valued for their: resource provisioning services (e.g., food, fibre, fuel, rongooa, 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 change means these values have been highly eroded
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/Medium	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 that have been provided relate to tui, and grey warbler.
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	High (Positive)	Stevenson’s Quarry is one of the largest and most technically advanced quarries in New Zealand. It ranks amongst the biggest producers of aggregate in the Auckland region, supplying over a quarter of Aucklands requirements (refer to Auckland Council 2018). As such, the Quarry is vital to the Auckland region’s economy and its expanding infrastructure, providing an estimated economic benefit of around \$40-50 million per annum (Stevenson Resources 2018). As such, it is highly significant to Ngaati Whanaunga.

The proposal will help enable the supply of raw materials required to meet housing, roading and infrastructure demands throughout the Auckland Region. The development will also assist with enabling economic growth. In doing so, it positively contributes to the growth of the local and regional economy. Ngaati Whanaunga congratulate SAL on this aspect of the proposal.

Key issues of concern for Ngaati Whanaunga are:

- Erosion and sediment control
- Potential effects on archaeological sites (including the likelihood for proposed works to uncover previously unrecorded sites)
- Vegetation removal
- Wetland removal
- Vegetation clearance along the edges of streams and wetlands
- Stream diversion and reclamation

Ngaati Whanaunga suggests these cultural effects can be adequately mitigated through appropriate management (refer to **Section 9** – Recommendations).

Success will be dependent on the degree to which mitigation measures manage potentially adverse effects and manage to embrace potentially positive impacts/opportunities. Hence, Ngaati Whanaunga seeks to have membership on the Project Steering Group (**PSG**) (or similar) to be updated on project progress, review monitoring and auditing data, and proactively work with SAL to find workable solutions (as appropriate) as the project progresses.

We consider there to be significant opportunities for Ngaati Whanaunga to be involved in this Project, and we have suggested several opportunities for growing our partnership.

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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
Michael Baker	Ngaati Whanaunga Incorporated Society	Environmental Manager
Pongarauhine Renata	Ngaati Whanaunga Incorporated Society	General Manager

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
Tuauiuri, 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.*

2 Background

2.1 Document Purpose

Stevenson Aggregates Limited (SAL) has commissioned Ngaati Whanaunga Incorporated Society (**Ngaati Whanaunga**) to prepare a Cultural Impact Assessment (CIA) for the proposed construction, operation, and maintenance of the Drury Quarry Expansion – Sutton Block (88 hectares) including all associated ancillary buildings, structures, and activities (**the Project**). The Drury Quarry Expansion – Sutton Block is located within current SAL landholdings across properties at 121 MacWhinney Drive, Drury, Auckland 2577, and 1189 Ponga Road, Drury, Auckland 2113. The proposed project site lies to the northeast of the existing Drury Quarry located at 41 Bill Stevenson Drive, Drury 2113.

2.2 Whakapapa

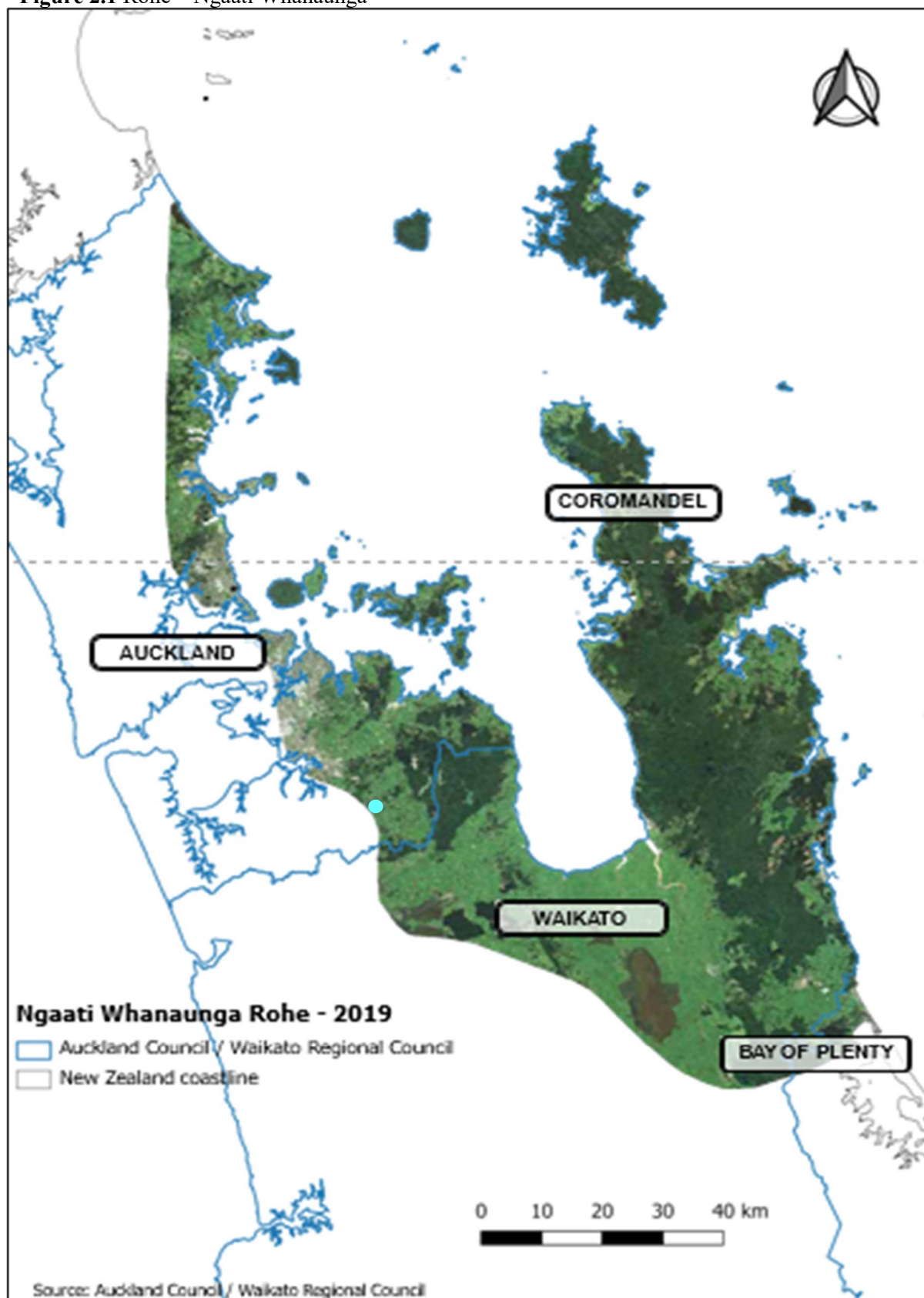
Ngaati Whanaunga is an independent iwi and is made up of several distinct hapuu and whaanau. Whanaunga father was Marutuuahu. Marutuuahu is the name of Whakaminenga (a confederation) of tribes of Pare Hauraki. It comprises iwi who are descended from Marutuuahu marriages to two sisters from Ngaati Pou (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 Paoa (of Tamateraa's granddaughter Tukutuku and her husband Paoa 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 settled New Zealand.

2.3 Rohe (Area of Interest)

The breadth and width of our tribal rohe (refer to **Figure 2.1**) 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 Taamaki 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.

Figure 2.1 Rohe – Ngaati Whanaunga



Note: The Project Site (denoted by the light blue circle) is situated within the Ngaati Whanaunga rohe (Area of Interest).

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 (ie. 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 About Stevenson Aggregates Limited

Stevenson Aggregates Limited (SAL) were incorporated on 9 October 2018. The Stevenson Drury quarry employs more than 200 people across the quarry, workshop, concrete plant, laboratory, transportation, and office. It has a culture built on loyalty, determination, and a strong community focus. These values have created a long-standing history in the Auckland Region. Stevenson Aggregates (now a division of Fulton Hogan) is still delivering high quality aggregates and concrete throughout New Zealand.

3.2 SAL Mining Operations

Drury Quarry provides greywacke hard rock quarry that supplies concrete, asphalt, and roading aggregate to the Auckland market.

Operations at Drury Quarry span:

- Aggregate – extraction, processing and distribution of a range of aggregate products for construction, infrastructure, roading, drainage and landscaping.
- Concrete – operation of a fleet of 65 concrete trucks, providing a range of concrete products and solutions for industrial, commercial and residential projects, including low-carbon concrete products.
- Lab testing services – operation of IANZ accredited labs providing a range of testing services for civil engineering applications and testing of concrete and aggregate products.

Ngaati Whanaunga understand that SAL also owns and operates several quarries across the upper North Island that include Bell Road Sand; Poplar Lane Quarry; Waingaro Quarry; Tauhei Quarry; Tuuaakau Sand; and Clevedon Quarry. SAL also has ownership and/or operational interests in five concrete plants including: Penrose; Raanui; Silverdale; East Taamaki; and Drury.

SAL is focused on reducing its carbon footprint by employing cutting edge technologies and processes. Initiatives include the development of new concrete products that reduce the requirement for cement and water when manufacturing cement products. Perlite is currently being trialled as a potential cement replacement.

3.3 Key Drivers

Based on current demand estimates, the existing Drury pit will provide 20 years of aggregate supply to Auckland. The proposed Sutton Block expansion will extend the life of the quarry by providing c. 185 million tonnes of added aggregate.

3.4 Potential Benefits of the Drury Expansion – Sutton Block Project

As described in M.E Consulting (2023):

- Aggregate enables urban development to meet the needs of residential, business, infrastructure and road construction requirements
- The location of Drury Quarry extraction from the Sutton Block would save \$29.4million to \$62.5 million per million tonnes of aggregate produced (185 million tonnes total), that represents economic benefit (in the form of avoided costs) that accrue to the Auckland economy if the consent is approved ie providing high-quality aggregate for the Auckland market at sustainable prices

3.5 Project Background

Ngaati Whanaunga understands SAL own and operate the Drury Quarry located at 41 Bill Stevenson Drive, Drury, Auckland 2113. To accommodate regional demand, Stevensons are seeking to expand mineral extraction to the northeast of the existing Drury Quarry (previously Stevenson’s Drury Quarry) located across properties at 121 MacWhinney Drive, Drury, Auckland 2577, and 1189 Ponga Road, Drury, Auckland 2113, on the eastern side of State Highway 1 (**Figure 3.1 below**). The Drury Quarry and surrounding land are all owned by Stevenson’s and extends from the foothills of the Hunua Ranges to the lower flatter areas of the Hingaia flood plain (**Figure 3.2 below**).

Drury first began to operate in 1939. It has been under the current ownership since 2018. The Drury Quarry currently produces between 2.5 and 3.5 million tonnes of processed run of pit aggregate *per annum*. The quarry is recognised to produce one of the most significant sources of aggregate material for the Auckland market and produces c.25% of the total production in the Auckland Region and 40% of concrete aggregates. It provides an estimated economic benefit of around \$40-50 million *per annum* (Stevenson Resources 2018). Current production includes a wide variety of aggregate and sealing chip which are used in civil infrastructure projects throughout the Auckland region. The greywacke resource at the Quarry is of a high quality, and the resource is relatively well exposed with comparatively low stripping and overburden ratio when compared to other quarries in New Zealand.

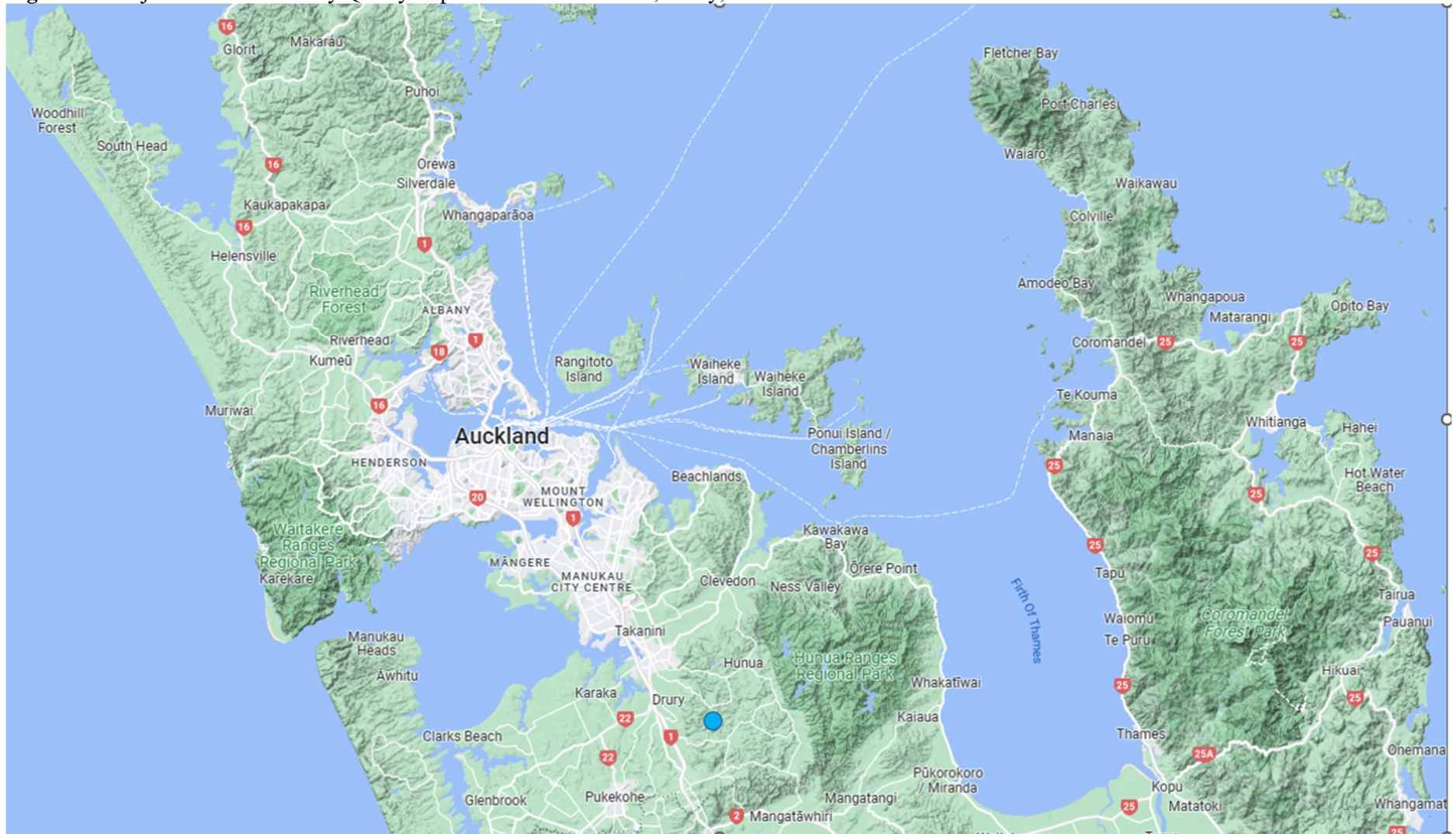
The current Drury Quarry is constrained by:

- Faults on the east and western sides
- An archaeological site to the northeast (Ballard’s Cone, now known as Karearea (New Zealand falcon))
- Peach Hill Stream to the south.

Therefore, Stevensons are proposing to extend the current greywacke extraction area progressively to an area to the north of the current pit which is referred to as the Sutton Block.

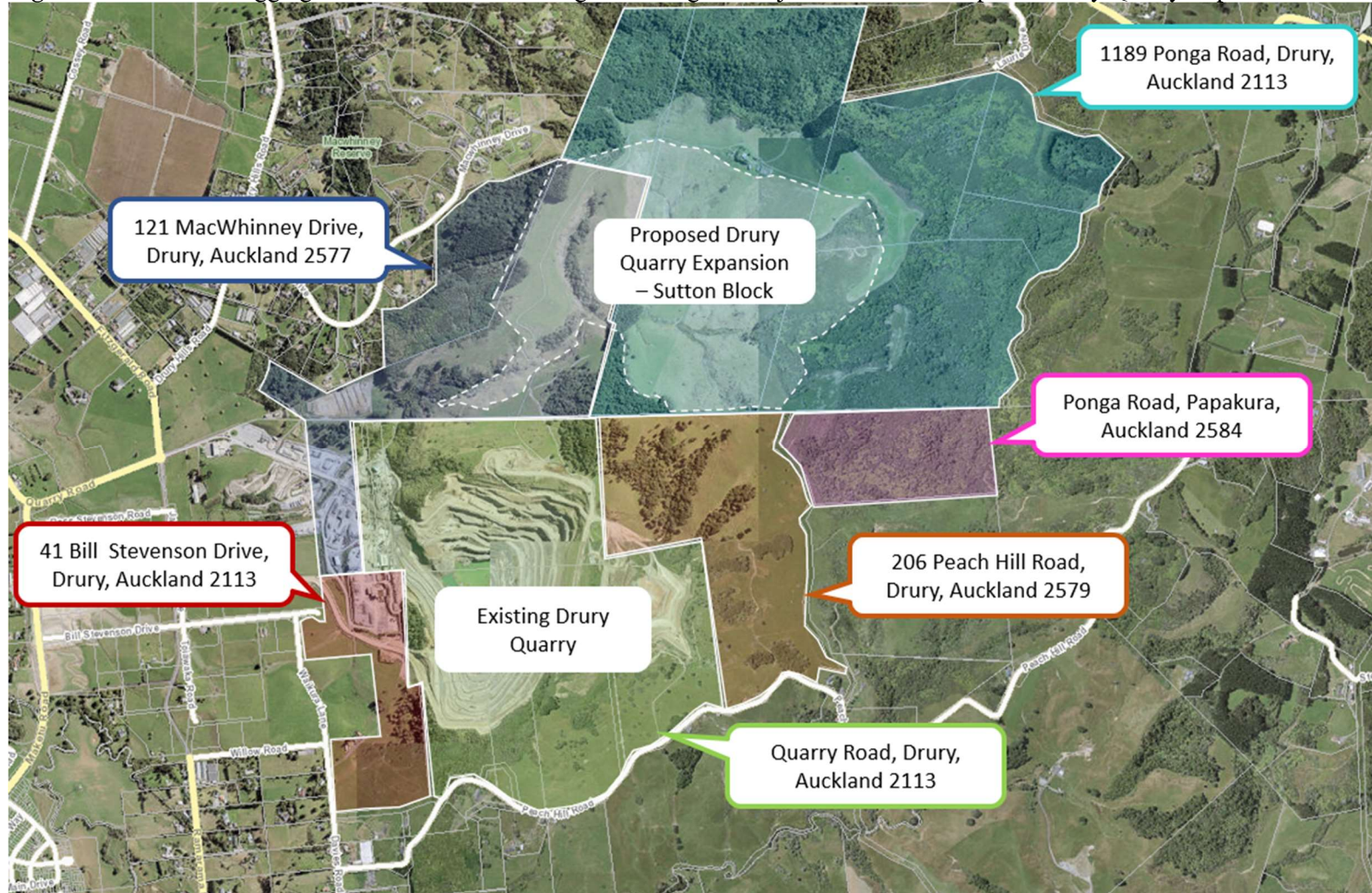
In accordance with current resource consents, the existing Drury Quarry pit will continue to operate and extend to the northeast for an estimated 15 to 20 years. The Thorburn Overburden disposal area is situated to the east of the current quarry pit (see **Figure 3.2**). Overburden has been deposited at this site for several years and will continue to be used during the establishment of the Sutton Block.

Figure 3.1 Project Location – Drury Quarry Expansion – Sutton Block, Drury, Auckland 2113



Source: Google Maps 2024. Project location is indicated by the light blue circle.

Figure 3.2 Stevenson Aggregates Limited Land Holdings including the Project Site for the Proposed Drury Quarry Expansion – Sutton Block



Source: Modified from Auckland Council GeoMaps 2024. The periphery of the proposed Drury Quarry Expansion – Sutton Block periphery is indicated by the white dashed line (above).

3.6 Summary of Proposed Work

Ngaati Whanaunga understand that SAL are proposing to construct, operate, and maintain the proposed Drury Quarry Expansion – Sutton Block (88 hectares) including stripping of overburden, mining of aggregate, and ancillary quarrying activities up to a maximum pit depth of -60m RL over approximately 50 years (**the Project**). The Drury Quarry Expansion – Sutton Block is located across properties at 121 MacWhinney Drive, Drury, Auckland 2577, and 1189 Ponga Road, Drury, Auckland 2113. The proposed project site lies to the northeast of the existing Drury Quarry located at 41 Bill Stevenson Drive, Drury 2113. The majority of the proposed pit area (77ha) is located within the Special Quarry Zone (SPQZ) within the Auckland Unitary Plan (Operative in Part) 2016 (the AUP), with the remaining areas (c.11 ha) located in the Mixed Rural Zone.

Proposed Project Features include:

- No changes to the processing plant, weighing station and office, managers office, workshop, staff rooms and parking.
- Stripping of overburden (topsoil, clay & brown rock) to access the greywacke resource using excavators.
- Disposing overburden material by either:
 - Disposing the overburden in the consented overburden disposal area known as Thorburn Fill, or
 - Using the overburden to form the northern bund, or
 - Selling and transporting the overburden off site for disposal
- Mining of aggregate requiring:
 - Rock blasting (as required – typically two times per week, sometimes daily) between the hours of 9am to 5pm Monday to Friday
 - Extraction of rock at the quarry face using (predominantly) excavators
 - Loading material in dump trucks for transportation to the processing plant
- Processing resource through the already consented processing plant and stockpiling within the consented Drury Quarry footprint.
- Ancillary quarrying activities.

Enabling and establishment works required to ready the Sutton Block for aggregate extraction are expected to take approximately two years. Detailed assessments are included in Appendices supporting the application. Required activities include:

- Construction of access road
- Vegetation removal (9.73ha of moderate to high value indigenous vegetation and 7.3ha from within the SEA overlays) to accommodate the new pit and associated infrastructure comprising several vegetation associations including:
 - Rock forest 0.65ha
 - Broadleaf podocarp forest 4.18ha
 - Kaanuka forest 4.9ha
 - Exotic vegetation 5.7ha
- Temporary and permanent stream diversions, stream and wetland reclamation (that includes the removal of 2643m of stream and 1.88ha of wetland areas)
- Dewatering to a maximum of RL-60m over approximately 88ha undertaken in four quarry dewatering stages (in accordance with the Auckland Council Unitary Plan

(Operative in Part) 2016, 77ha lies within the Special Purpose Quarry Zone, and 11ha lies within the Mixed Rural Zone)

- Construction stormwater, erosion and sediment control management
- Topsoil stripping and stockpiling
 - Stripping, transporting and removal of topsoil and organic material using excavators and trucks
 - Initial topsoil will be used to form the erosion and sediment control for clean water diversion bunds
- Overburden removal (10 years to 15 years)
- Placement and contouring of overburden to form the northern bund or to an overburden specific temporary stockpile to be located on the Sutton Block
- Establishment of a conveyor system to shift material to the existing crushing and plant area within the Drury Quarry area that will be located on the edge of the road.

Once enabling works are completed, initial quarry operations will commence. The quarry pit will widen and deepen as resource is extracted, and internal pit roads will be constructed as the pit expands.

3.7 Reason for Consent

Aspects of the work require resource consent under the Resource Management Act 1991 (**the RMA**). As described in detail in Tonkin & Taylor (2024), Stevenson's will be applying for several resource consents in accordance with the requirements of the Auckland Council Unitary Plan (Operative in Part) 2016 (**the AUP**). These include:

- 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
- E15 – Vegetation management and biodiversity
- E36 – Natural Hazards and flooding
- H19 – Rural zones
- H28 – Special Purpose – Quarry Zone

The project also requires approvals in accordance with requirements of the:

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

Specific requirements are described in **Table 3.1** (overpage).

Table 3.1 Reason for Resource Consent

Resource Management (National Environmental Standards for Freshwater) Regulations 2020 (NES-F)		
Regulation	Description	Activity Status
45A (1)	Vegetation clearance within, or within a 10 m setback from, a natural inland wetland is a discretionary activity if it is for the purpose of quarrying activities.	Discretionary
45A (2)	Earthworks or land disturbance within, or within a 10 m setback from, a natural inland wetland is a discretionary activity if it is for the purpose of quarrying activities.	Discretionary
45A (3)	Earthworks or land disturbance outside a 10 m, but within a 100 m, setback from a natural inland wetland is a discretionary activity if it: (a) Is for the purpose of quarrying activities; and (b) Results, or is likely to result in the complete or partial drainage of all or part of a wetland	Discretionary
45A (4)	The taking, use, damming, or diversion of water within, or within a 100 m setback from, a natural inland wetland is a discretionary activity if: (a) The activity is for the purpose of quarrying activities; and (b) There is a hydrological connection between the taking, use, damming or diversion of the wetland; and (c) The taking, use, damming or diversion will change, or is likely to change the water level range or hydrological function of the wetland	Discretionary
57 (1)	Reclamation of the bed of any river is a discretionary activity	Discretionary
71 (1)	The placement, use, alteration, extension or reconstruction of a culvert in, on, or over, or under the bed of a river is a discretionary activity if it does not comply with any of the conditions in regulation 70(2)	Discretionary
Resource Management (National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations (NES-CS)		
Regulation	Description	Activity Status
9 (1)	Removing or replacing fuel storage system, sampling soil or disturbing soil	Controlled
9 (3)	Subdividing or changing use	Controlled
Auckland Unitary Plan (Operative in Part) 2016		
E3 – Lakes, rivers, streams and wetlands		
Standard	Description	Activity Status
(A19)	Diversion of a river or stream to a new course and associated disturbance and sediment discharge (outside overlays)	Discretionary
(A19)	Diversion of a river or stream to a new course and associated disturbance and sediment discharge (within overlays)	Non-complying
(A20)	Diversion of a river or stream associated with mineral extraction activities within the H28 Special Purpose - Quarry Zone	Restricted discretionary

(A33)	Culverts or fords more than 30 m in length when measured parallel to the direction of water flow (within overlays)	Non-complying
(A49)	New reclamation or drainage, including filling over a piped stream	Non-complying
E7 – Taking, using, damming and diversion of water and drilling		
Standard	Description	Activity Status
(A26)	Take and use of groundwater not meeting the permitted activity or restricted discretionary activity standards or not otherwise listed	Discretionary
(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
(A35)	Dams not otherwise listed or not meeting the permitted activity standards or controlled activity standards	Discretionary
E8 – Stormwater – Discharge and Diversion		
Standard	Description	Activity Status
(A10)	All other diversion and discharge of stormwater runoff from impervious areas not otherwise provided for	Discretionary
E11 – Land disturbance - Regional		
Standard	Description	Activity Status
(A9)	Earthworks greater than 2,500 m ² within the Sediment Control Protection Area	Restricted discretionary
(A28)	Land disturbance in the SEA not otherwise listed – Greater than 5 m ²	Restricted discretionary
(A30)	Land disturbance in the SEA not otherwise listed – Greater than 5 m ³	Restricted discretionary
E15 – Vegetation management and biodiversity		
Standard	Description	Activity Status
(A10)	Vegetation alteration or removal, including cumulative removal on a site over a 10-year period of greater than 250 m ² of indigenous vegetation that: (a) is contiguous vegetation on a site or sites existing on 30 September 2013; and (b) is outside the rural urban boundary	Restricted discretionary
(A17)	Vegetation alteration or removal within 10 m of rural streams in the Rural – Rural Production Zone and Rural – Mixed Rural Zone	Restricted discretionary
(A18)	Vegetation alteration or removal within 20m of a natural wetland, in the bed of a river or stream (permanent or intermittent), or lake	Restricted discretionary
(A43)	Any vegetation alteration or removal not otherwise provided for	Discretionary
(A44)	Any vegetation alteration or removal within a Quarry Zone	Restricted discretionary
E36 – Natural Hazards and flooding		
Standard	Description	Activity Status
(A37)	All other new structures and buildings within the 1% AEP floodplain	Restricted discretionary
(A41)	Diverting the entry or exit point, piping or reducing the capacity of any part of an overland flow path	Restricted discretionary

H19 – Rural zones		
Standard	Description	Activity Status
(A60)	Mineral extraction activities within a rural zone	Discretionary
H28 – Special Purpose – Quarry Zone		
Standard	Description	Activity Status
(A7)	Mineral extraction activities within Special Purpose – Quarry Zone	Controlled
(A18)	Land disturbance Greater than 2,500 m ² within the Sediment Control Protection Area	Controlled

*Indicative only, subject to change.

The purpose of statutory documents and their implications for Ngaati Whanaunga are described in **Section 6** – Statutory Context.

Overall, the application is for a **Non-Complying Activity**. The application is for a **Non-Complying Activity** under the AUP; a **Discretionary Activity** under the NES-F; and **Controlled Activity** under the NES-CS.

3.8 Other Consents and/or Approvals Relevant to the Proposal

- Recent consents granted to enable the upgrade to the Drury Quarry Asphalt Plant (BUN60400412 – Council reference) including:
 - **LUC60400414** Land use consent (Section 9)
 - **DIS60400413** Discharge permit – air (Section 15)
 - **DIS60400961** Discharge permit – ITA (Section 15)
- Drury South Limited (trading as Drury South Crossing) holds a range of consents associated with the development of the Drury South Crossing subdivision including consents for land disturbance and stream works (**BUN 60305778**) and for the diversion of the Quarry Stream (and filling of the old stream bed) at the northern end of the FOH area.
- Several network discharge consents held by Auckland Council authorise stormwater diversion and discharges from the Drury South Industrial Precinct including Lot 109 (**DIS 60313540**)
- Stevenson’s Quarry (inclusive of Lot 6), is operated under a suite of consents, that (in summary) relate to:
 - Earthworks
 - Thorburn Overburden Disposal Site Land use and Earthworks consent overburden earthworks, stream diversion and surface water diversion
 - Thorburn Managed Fill Site Earthworks; Contaminated Site; Discharge consent; and variation to consent 37135.
 - Concrete Plant
 - Northern Pit extension
 - Damming water
 - Groundwater Take
 - Water takes.
 - Divert and discharge stormwater from storage area
 - Air discharges
 - Variation to Air Discharge
 - Variation to create overburden disposal area

- **LUC60359819** – relating to Mineral extraction Business – Heavy Industry Zone; Business – Light Industry Zone; and Special Purpose – Quarry Zone
- **DIS60359818** – the diversion and discharge of stormwater runoff from impervious areas and not otherwise provided for
- **LUC60395581** – Earthworks for the preparation of a future Asphalt Plant site
- Authority to modify archaeological sites within the Project area under Section 44(a) of the Heritage New Zealand Pouhere Taonga Act 2014 (**HNZPTA**)
- Freshwater species relocation permits
- Wildlife Act Permits

3.9 Consent Duration

Ngaati Whanaunga understand that SAL are seeking Land-use consents in perpetuity and a term of 35 years is sought for all other (ie regional) resource consents.

3.10 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. 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.

3.11 Report Structure

This report is organised into eleven sections as follows:

Table 3.2 Report Structure

Section	Section Title	Section Description
Section 1	Executive Summary	The Executive Summary provides an overview of the main points of this Cultural Impact Assessment
Section 2	Background	About Ngaati Whanaunga including a description of our whakapapa; rohe; representative organisation; strategic direction and approach to environmental management
Section 3	Introduction & Project Overview	A description of the Ngaati Whanaunga understanding of Drury Quarry operations 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).
Section 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
Section 5	Methodologies	Describes the methods employed to prepare this Cultural Impact Assessment
Section 6	Statutory Context	Provides an analysis of the legislation, National Policy Statements; National Environmental Standards; Treaty Settlements relevant to the proposal
Section 7	Existing Cultural Values	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
Section 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
Section 9	Recommendations	Suggested management strategies developed by Ngaati Whanaunga to help enhance cultural outcomes of the project
Section 10	Summary and Conclusions	This section summarises main findings and concludes with proposed next steps
Section 11	References	Lists references used to prepare this Cultural Impact Assessment

4 Description of Proposed Works

4.1 Project Site – Drury Quarry – Sutton Block

4.1.1 Project Area

Stevenson Aggregates landholdings including the entire Drury Quarry and surrounding land located at 41 Bill Stevenson Drive, Drury, Auckland 2113 covers a total area of **562ha** that is used for quarrying activities, stock management, and a buffer area (predominantly native forest remnants).

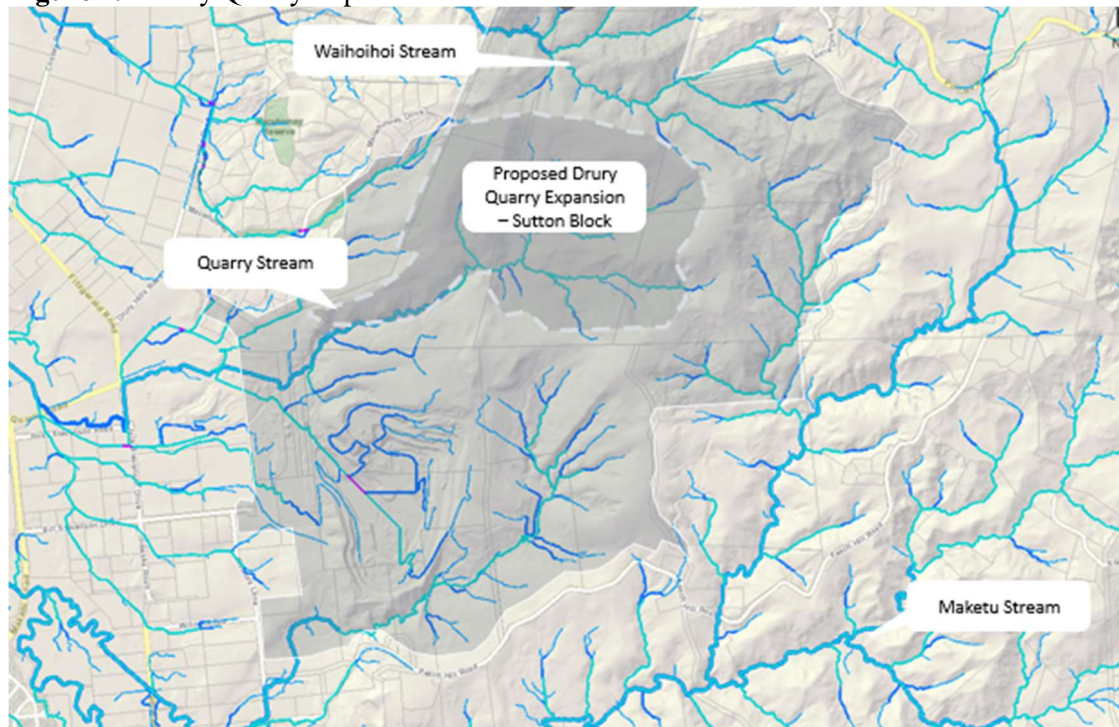
The Sutton Block (c.**88ha**) comprises property at 121 MacWhinney Drive, Drury 2577; 1189 Ponga Road, Drury 2113; and Ponga Road, Papakura, Auckland 2584. It is located to the northeast of the existing Drury Quarry pit (refer to **Figure 3.3** above). Current land cover within the Sutton Block, is pastoral *spps.* with a small block of plantation forest. Native vegetation remnants cover small areas within the site (predominantly in the gullies), and the periphery along the northern, eastern, and western boundaries.

4.1.2 Site Features

The Drury Quarry – Sutton Block has undulating topography, with a series of vegetated gullies containing streams and wetlands. The site drains to the southwest and forms part of the upper catchment area of the Quarry Stream. Peach Hill Stream is located to the north of the proposed project site. Both are permanent flowing watercourses.

Quarry stream receives runoff from the Sutton Block, Drury Quarry pit and immediate quarry area. Quarry stream drains to the west of the proposed Drury Quarry pit and further west across the lower flats Intermittent and ephemeral farm drains and watercourses also drain the Sutton Block. The Quarry Stream has an approximate catchment area of 220ha. The Sutton Block is part of the upper catchment of Drury Stream. Two water supply dams are located on Quarry Stream and referred to the Upper dam and Lower dam. The Upper Dam is located within the footprint of the proposed Drury Quarry Expansion - Sutton Block footprint; the Lower Dam is located north of the current Drury Quarry pit.

Figure 4.1 Drury Quarry Expansion – Sutton Block – Overland Flow Paths & Waterbodies



Note Light grey indicates the extent of Stevenson Aggregates Land Holdings; Darker indicates the extent of the proposed Drury Quarry Expansion – Sutton Blocks; Light blue lines indicate streams; and Dark blue lines indicate overland flow paths. The site drains to the southwest and forms part of the upper catchment of the Quarry Stream.

Figure 4.2 Drury Quarry Expansion – Sutton Block – Upper & Lower Dams

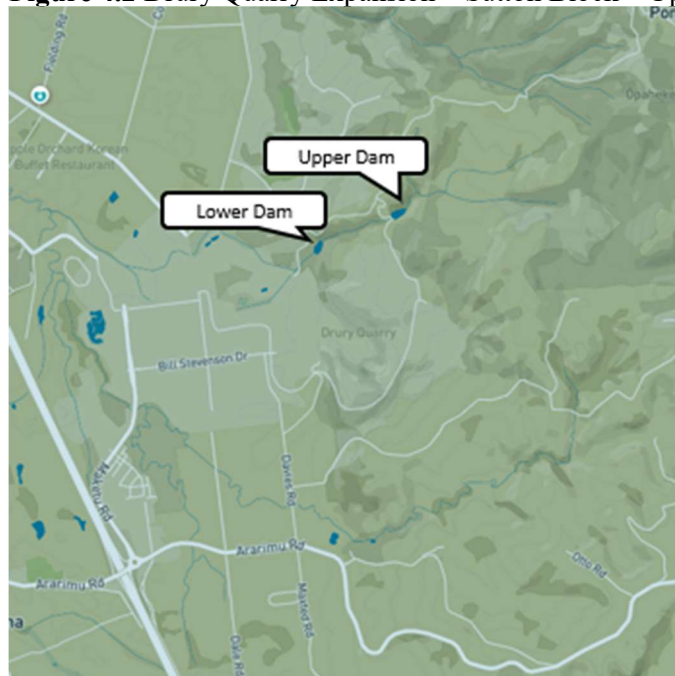
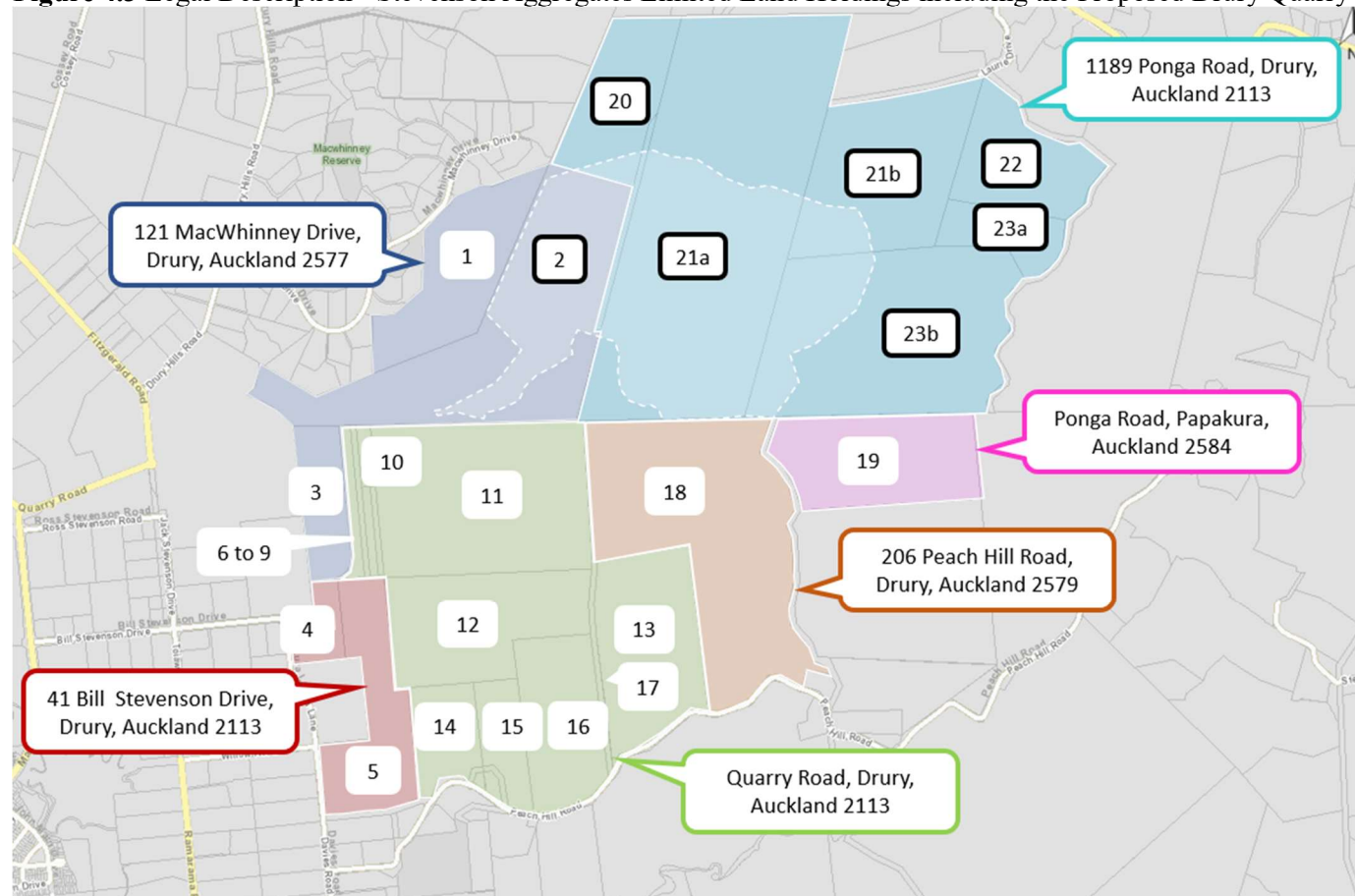


Figure 4.3 (overpage) provides a description of Stevenson Aggregates Limited Land Holdings including the proposed project site for the Drury Quarry Expansion – Sutton Block. Details of each property related to the proposal are described in further detail in **Table 4.1**. Copies of Records of Title are provided in the Appendices of the applications supporting documents.

4.1.3 Legal Description

Figure 4.3 Legal Description - Stevenson Aggregates Limited Land Holdings including the Proposed Drury Quarry Expansion – Sutton Block



Source: Modified from Auckland Council GeoMaps (2023). Stevenson Aggregates Limited Land Holdings - **Dark Blue** – 121 MacWhinney Drive, Drury, Auckland 2577; **Red** – 41 Bill Stevenson Drive, Drury, Auckland 2113; **Green** – Quarry Road, Drury, Auckland 2113; **Orange** – 206 Peach Hill Road, Drury, Auckland 2579; **Pink** - Ponga Road, Papakura, Auckland 2584; and **Light Blue** - 1189 Ponga Road, Drury, Auckland 2113. Location of the Project Site for the Drury Quarry Expansion – Sutton Block is indicated by the white dashed line (above). Refer to **Table 4.1** (overpage) for a property description of landholdings. **Landholdings relevant to the proposal are highlighted with a black border.**

Table 4.1 Legal Description - Drury Quarry Expansion – Sutton Block

121 MacWhinney Drive, Drury, Auckland 2577						
No.	Lot	DP	Record of Title	Site Area (ha)	Zoning	Land use
	Lot 1	DP 126627	779147	20.1477	Rural - Mixed Rural Zone	Multi-use in rural industry. Note Lot 1 comprises MacWhinney Reserve
2	Lot 4	DP 509893		49.7938	Special Purpose – Quarry Zone	
	Lot 5	DP 509893		8.8167	Special Purpose – Quarry Zone	
			Sub-Total	78.7582		
1189 Ponga Road, Drury, Auckland 2113						
No.	Lot	DP	Record of Title	Site Area (ha)	Zoning	
20	Allotment 197 Parish of Hunua		NA578/180	16.1874	Rural – Mixed Rural Zone Special Purpose – Quarry Zone	Store livestock
21 (a & b)	Section 37, 198 Parish of Hunua and Section 2 Survey Office Plan 467566		978840	120.1305	Rural – Mixed Rural Zone Special Purpose – Quarry Zone	
22	Section 190A Parish of Hunua		NA121/88	16.1874	Rural – Mixed Rural Zone	
23 (a & b)	Allotment 191 Parish of Hunua and Southern Portion Allotment 190 Parish of Hunua		NA573/82	48.5623	Rural – Mixed Rural Zone Special Purpose – Quarry Zone	
	Allotment 198 Parish of Hunua		NA482/210			
Ponga Road, Papakura, Auckland 2584						
No.	Lot	DP	Record of Title	Site Area (ha)	Zoning	
	Lot 1	DP 21743				

4.2 Modification

Plan Changes, Plan Change 78 – Intensification, Multiple Layers proposed on the 18 August 2022.

4.3 Zones

Most of the proposed pit area (c.77ha) is located within the Special Purpose Zone (**SPQZ**), with the remaining c.11ha within the Mixed Rural Zone. These zones are described below.

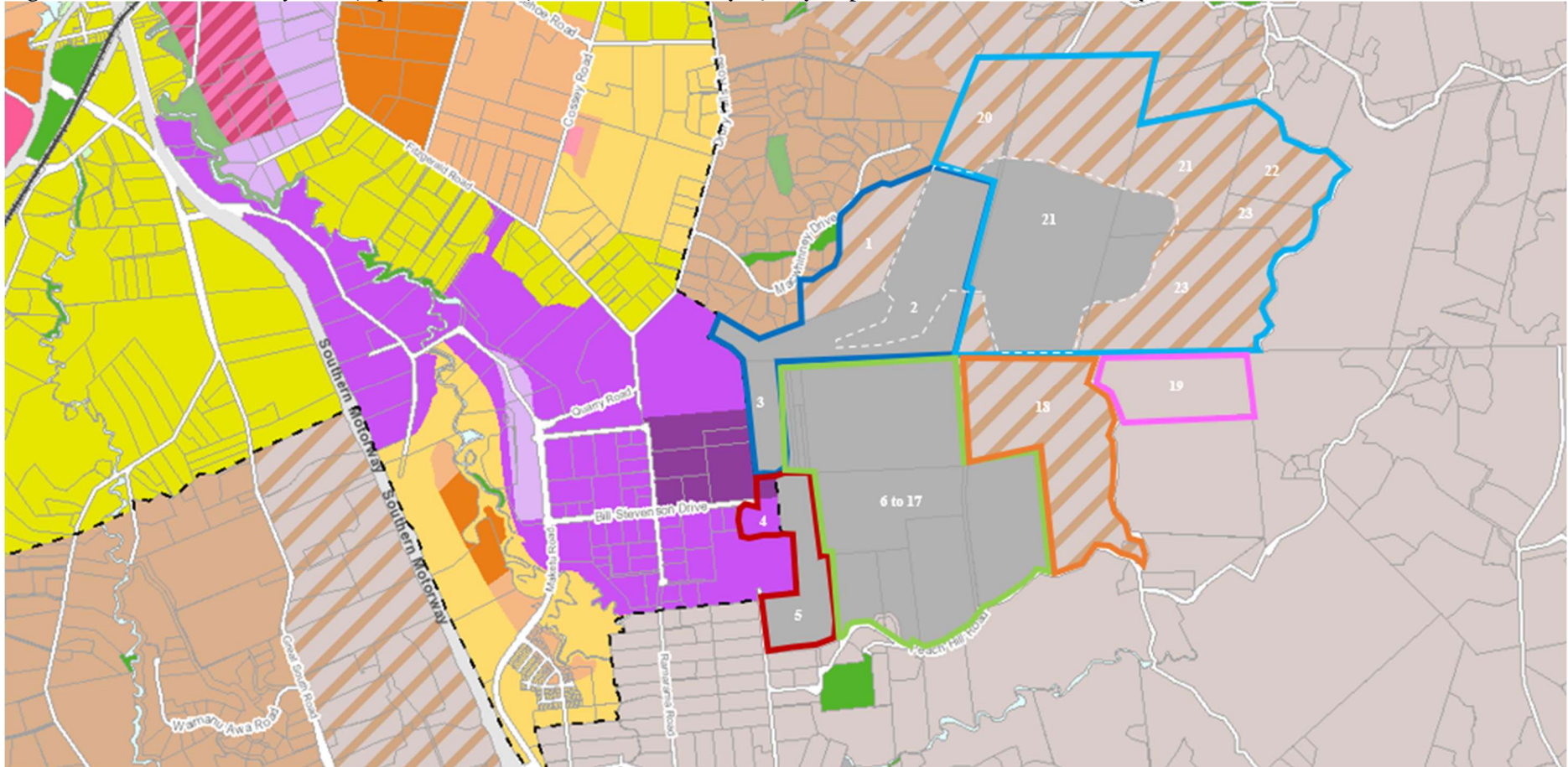
4.3.1 Rural - Mixed Rural Zone

The purpose of the Rural – Mixed Rural Zone is to provide for rural production, generally on smaller rural sites and non-residential activities of a scale compatible with smaller site sizes. These areas often have a history of horticulture, viticulture, intensive farming, and equine-related activities. These activities have in turn supported the establishment of produce sales or retail services such as cafés, restaurants, tourist, and visitor-related facilities. Sites in this zone provide flexibility to accommodate a range of rural production activities and associated non-residential activities while still ensuring good amenity levels for residents who use their land for rural lifestyle purposes.

4.3.2 Special Purpose – Quarry Zone

Mineral resources are important to Auckland’s economy and development. The Special Purpose – Quarry Zone provides for significant mineral extraction activities to ensure that mineral extraction can continue in a manner that minimises adverse effects. These provisions seek to ensure that the demand for minerals can be met, where possible, from supply sources within Auckland.

Figure 4.4 Auckland Unitary Plan (Operative in Part) 2016 Zones – Drury Quarry Expansion – Sutton Block, Drury, Auckland 2113



Source: Modified from the Auckland Council Unitary Plan 2016 (Operative in Part). The Drury Quarry Expansion – Sutton Block is indicated by the dashed white line (above). Grey – Special Purpose – Quarry Zone; Dark brown and light brown stripes – Rural – Mixed Rural Zone.

4.4 Overlays

The Project Site is subject to the:

- Natural Heritage: Outstanding Natural Landscapes Overlay - Area 60, Ponga Road
- Natural Resources: Natural Stream Management Areas Overlay
- Natural Resources: Significant Ecological Areas Overlay - SEA_T_1177, Terrestrial
- Natural Resources: Significant Ecological Areas Overlay - SEA_T_5323, Terrestrial
- Natural Resources: Significant Ecological Areas Overlay - SEA_T_5346, Terrestrial
- Natural Resources: Significant Ecological Areas Overlay - SEA_T_5349, Terrestrial
- Natural Resources: High-Use Aquifer Management Areas Overlay – Bombay Drury Kaawa Aquifer
- Natural Resources: Quality-Sensitive Aquifer Management Areas Overlay – Drury Sand Aquifer
- Historic Heritage Overlay Extent or Place – 693 Ballard’s Cone pa site R12_278.
- Infrastructure: Quarry Buffer Area Overlay

Notably, the project avoids SEA_T_5349 which extends over a locally distinctive vegetated volcanic landform found to the southwest of Sutton Block & the Historic heritage and Special Character: Historic Heritage Overlay Extent or Place – 693 Ballard’s Cone pa site R12_278.

4.5 Controls

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

- Macroinvertebrate Community Index – Exotic
- Macroinvertebrate Community Index – Native
- Macroinvertebrate Community Index – Rural

4.6 Designations

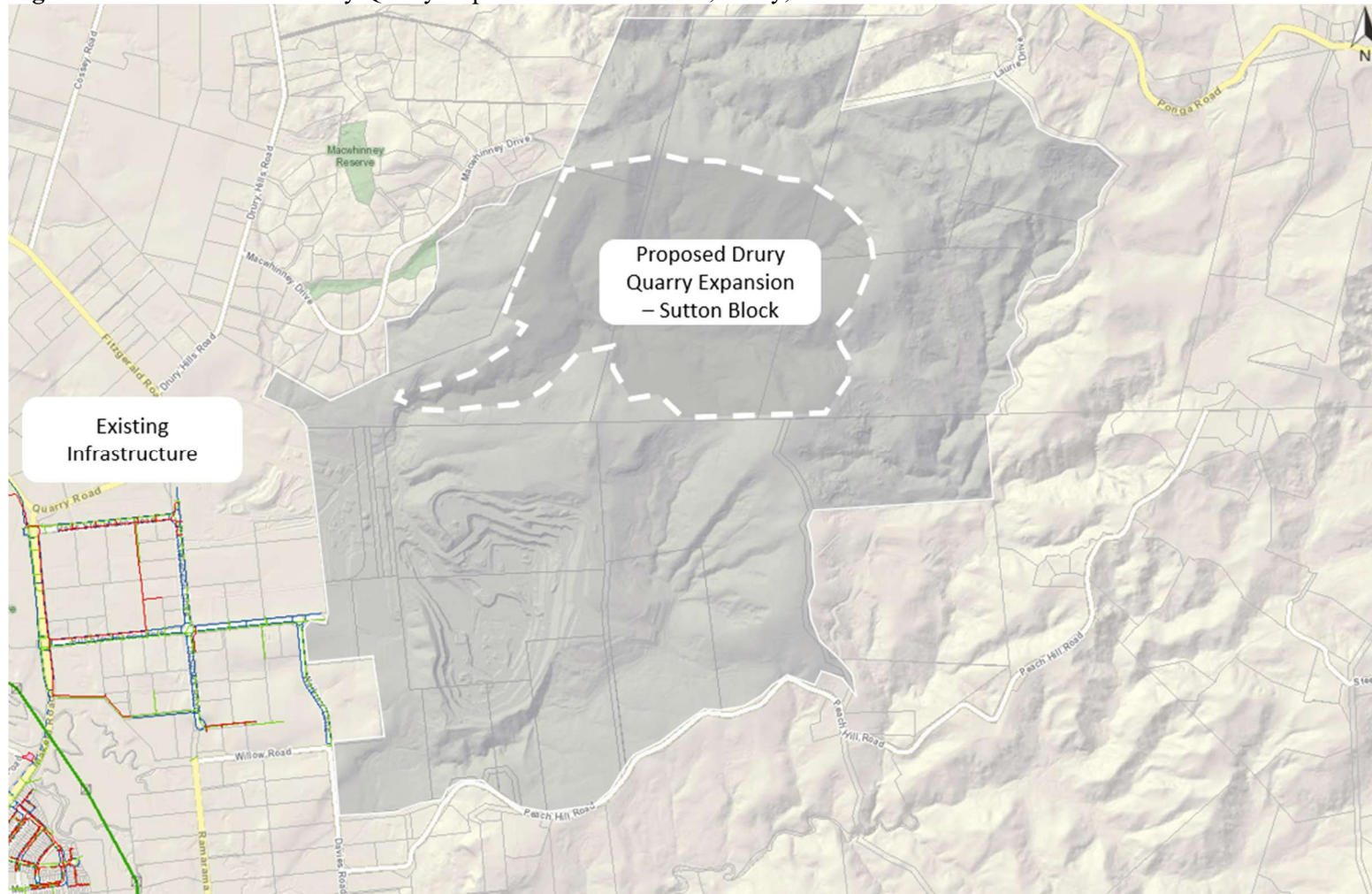
There are no designations relevant to the Project Site.

4.7 Infrastructure

As described in Mitchell-Daysh (2022):

- There are no current connections for:
 - Stormwater
 - Wastewater
 - Water
 - Electricity
 - Gas
 - Communications
- A private stormwater and wastewater network connection for Stevenson Quarry runs approximately 6m inside the southern boundary of 41 Bill Stevenson Drive, Drury, Auckland 2113 terminating at the quarry entrance on the eastern end of Bill Stevenson Drive (refer to **Figure 3.5** below)
- The same network (above) reticulates stormwater west along Bill Stevenson Drive where stormwater is discharged into the Hingaia Stream and public Hingaia wetland detention system.
- Existing public wastewater main runs eastward along Bill Stevenson Drive up to the eastern boundary of Number 8 Bill Stevenson Drive terminating c.670m from the western boundary of the site.
- An existing principal main is located within Bill Stevenson Drive terminating at the eastern end of the road.
- Five public fire hydrants within 115m of the boundary of the project site
- Farmhouse and sheds on the northwest of 1189 Ponga Road, Drury, Auckland 2113
- Upper dam and Lower dam (as described in **Section 4.1.2**)

Figure 4.5 Infrastructure – Drury Quarry Expansion– Sutton Block, Drury, Auckland 2113



Source: Modified from Auckland Council GeoMaps 2023. **Figure 4.4** (above) shows the location of the Drury Quarry Expansion – Sutton Block (white dashed line) and current infrastructure (bottom left-hand corner). **Green line** describes stormwater; **Blue line** describes water; and **red line** describes wastewater. As you will note, there is currently no stormwater, water, or wastewater reticulation at the project site. The closest infrastructure is near the access at Bill Stevenson Drive, Drury, Auckland 2113.

4.8 Surrounding Areas

The Project Site is situated within the South Auckland area, which comprises Auckland's largest future urban growth with c.5,300 hectares of land identified for development. The AUP recognises South Auckland as key to Auckland's growth, with approximately 30,000 new homes expected to be built over the next 30 years. Drury is the focus for significant growth and development over the next ten years that includes: a new town centre and commercial district; residential housing developments; large industrial park (Drury South Crossing); two new railway stations; and an electrified line through to Pukekohe.

The surrounding land use is dominated by rural residential blocks to the north and east. The existing Drury Quarry is located to the south, with rural residential properties beyond. There are several commercial, retail, and residential landuses within 500m of the project site. These are located at:

- Quarry Road, Drury 2113
- Fitzgerald Road, Drury, Auckland 2577
- Drury Hills Road, Drury, Auckland 2577
- MacWhinney Drive, Drury 2577
- Sonja Drive, Drury, Auckland 2113
- Laurie Drive, Hunua, Auckland 2584
- Ponga Road, Papakura, Auckland 2584
- Peach Hill Road, Drury, Auckland 2579
- Davies Road, Drury, Auckland 2579
- Willow Road, Drury, 2579
- Toiawaka Road, Drury 2113
- Bill Stevenson Drive, Drury 2113
- Maketu Road, Drury, Auckland, 2579
- Jack Stevenson Drive, Drury, Auckland 2579
- Ross Stevenson Road, Drury, Auckland 2579

4.9 Buildings

The proposed project site comprises farm dwellings and ancillary structures including two dwellings and two sheds at 1189 Ponga Road, Drury 2113. The nearest dwellings are located c.130m to the northwest of the proposed pit.

4.10 Site Access

Primary access to the Drury Quarry is via 41 Bill Stevenson Drive, Drury, Auckland 2113 and Maketu Road, Drury, Auckland 2113. Both roads are accessed via the Ramarama interchange off State Highway 1 (SH1) c. 2.5km from the quarry entrance. An alternative connection to SH1

Proposed access to the site will be via the public road network using the existing main entrance off Bill Stevenson Drive. There are no public transport services within 2km of the site. Foot paths are provided on both sides of Bill Stevenson Drive, and across Davis Road.

4.11 Road Hierarchy

The road hierarchy near the entrance of the site (41 Bill Stevenson Drive, Drury 2113) is described in **Table 4.2** below.

Table 4.2 Road Hierarchy

Road	AUP Classification
Bill Stevenson Drive	Non-Arterial Road
Davis Road (intersects Bill Stevenson Drive)	Non-Arterial Road
Jack Stevenson Drive	Non-Arterial Road
Maketu Road (primary route from the site towards Ramarama)	Non-Arterial Road

4.12 Encumbrances

The site which forms part of the SAL land holdings has various encumbrances including no complaints land covenants.

4.13 Construction Management

Stevenson's are proposing to construct, operate and maintain the proposed Drury Quarry Expansion – Sutton Block including stripping of overburden, mining of aggregate, and ancillary quarrying activities to help requirements relating to housing, roading and other infrastructure in Auckland. The Sutton Block expansion area is proposed to connect with the Drury Quarry via a new haul road that is yet to be established. The initial processing of material will be integrated into the existing Drury Quarry operations. As the Sutton Block pit develops, it is anticipated that the plant will be relocated into the Sutton Block pit. The Sutton Block is expected to provide aggregate for approximately 30-40 years depending on the rate of extraction and Auckland market demand.

The proposal is for the Drury Quarry Expansion - Sutton Block to be established in a staged manner (refer to **Section 4.13.1** below). In addition, the final stage of the development has contingencies to provide for all works being carried out within the quarry zone and an alternative if the works are permitted to extend outside of the site boundaries. Enabling works required to ready the Sutton Block for aggregate extraction are expected to take approximately two years and are described in **Section 3.6**. Once enabling works are completed, initial quarry operations will commence. The quarry pit will widen and deepen as resource is extracted, and internal pit roads will be constructed as the pit expands.

4.13.1 Project Staging

The Drury Quarry expansion will be incremental. The pit will deepen and widen as resource is extracted. It will be developed over four indicative stages. The Drury Quarry – Sutton Block has been designed as a separate quarry pit that will be serviced by the existing Drury Quarry ancillary infrastructure and facilities. Design features are described in detail in the application Drawing Set. For ease of reference, **Figure 4.6** to **Figure 4.9** describe project details following enabling works and staging from 0 years to 50 years.

- **Figure 4.6** – Stage 1 Infrastructure Development Timeline: 3 years
- **Figure 4.7** – Stage 2 operating Quarry Timeline: 15 years
- **Figure 4.8** – Stage 3 Operating Quarry Timeline: 30 years
- **Figure 4.9** – Stage 4 Life of Quarry Timeline: 50 years

Figure 4.6 Site Plan – Stage 1 Infrastructure Development Timeline: 3 years



Source: Stevenson Aggregates Limited, 2024

Figure 4.7 Site Plan – Stage 2 operating Quarry Timeline: 15 years



Source: Stevenson Aggregates Limited, 2024

Figure 4.8 Site Plan – Stage 3 Operating Quarry Timeline: 30 years



Source: Stevenson Aggregates Limited, 2024

Figure 4.9 Site Plan – Stage 4 Life of Quarry Timeline: 50 years



Source: Stevenson Aggregates Limited, 2024

Activities to be undertaken during each stage are summarised in **Table 4.3**

Table 4.3 Project Activities by Stage

Stage	Timeframe	Description of Activities
1	3years	• Create the road infrastructure. • Establish access. • Overburden removal • Creation of the northern bund • Begin ecological mitigation
2	15 years	Commencement of quarrying within the interim pit boundary (this could move west or east depending on Aucklands infrastructure needs – whether the market wants brown or blue rock)
3	30 years	Further expansion of the interim pit boundary. Similar to Stage 2, the direction of the expansion will depend on market demand – whether the market wants brown or blue rock)
4	50 years	Based on current demand estimates, this pit will provide 50 years of aggregate to supply Auckland.

*These Stages are described in detail in the Project AEE

4.13.2 Authorities, Licenses, Models, Permits and Guidelines

- Auckland Council Guideline Document 2016/005 (GD05): Erosion and Sediment Control Guide for Land Disturbing Activities in the Auckland Region
- Australian and New Zealand Environment and Conservation Council
- Biodiversity Compensation Model
- Biodiversity Offset and Accounting Model
- Hazardous Activities and Industries List
- Stream Ecological Valuation

4.13.3 Assessments

- Assessment of Environmental Effects
- Cultural Impact Assessment
- Cultural Values Assessment
- Detailed Site Investigation
- Economic Impact Assessment
- Erosion and Sediment Control Assessment Report
- Integrated Transport Assessment
- Preliminary Site Investigation

4.13.4 Management Plans

- Avifauna Management Plan
- Bat Management Plan
- Construction Management Plan
- Closure and Rehabilitation Management Plan
- Contaminated Site Management Plan
- Dust Management Plan
- Ecological Management Plan
- Erosion and Sediment Control Management Plan
- Native Freshwater Fish Management Plan
- Native Lizard Management Plan

- Residual Effects Planting and Pest Management Plan
- Slope Stability Management Plan

4.13.5 Environmental Monitoring

- Accidental Discovery Protocols (ADPs) as well as monitoring of:
- Surface water
- Groundwater
- Sediment
- Geotechnical – slope stability
- Ecology
- Noise and vibration
- Air quality

4.13.6 Mitigation

- Visual mitigation including:
 - 15m wide planting buffer along the western edge of the pit
 - Northern bund
 - Screening to the northeast of the bund
 - Screening vegetation to the east of Ballard's cone
 - Riparian planting
- Relocation of identified fauna
- Ecological enhancement
 - Revegetation planting 41ha
 - Enhancement planting 70ha
 - Creation of a new rock forest
 - Pest management within restoration planting
 - Flora & fauna pest management and control
 - Re-naturalisation of existing constructed pond and stream diversions
 - Salvaging forest resources
- Offsite Ecological Enhancement
 - Ecological restoration of the Tuakau site approximately 16km southeast of Drury
 - Stream enhancement via riparian planting, fencing and restoration of native fish passage
 - Wetland enhancement

5 Methodologies

During the initial scoping phase of this project, we undertook a preliminary desktop literature review, database searches, and visual site assessments. These identified high-level constraints and potential opportunities within the Project Site and Project Area. During the planning phase, we undertook a site visit and undertook a more detailed research literature review. We engaged with SAL throughout the consent approval phase.

5.1 Site Visit

Ngaati Whanaunga have attended several site visits with Jo Young, Stevenson Aggregates Ltd. Michael Baker attended on **21 July 2022**; and Stuart Renata attended site visits on **24 November 2022** and **12 December 2022**. These site visits were used to understand the Project proposal and assess cultural features in relation to planned Project activities.

5.2 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:

5.2.1 Oral History

- Michael Baker
- Hoani Naahe (deceased c.1870)
- Toko Renata (now deceased)
- Betty Williams (now deceased)

5.2.2 National Environmental Standards

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

5.2.3 National Policy Statements

- National Policy Statement for Freshwater Management 2020 (**NPS-FM**)
- National Policy Statement for Highly Productive Land 2022 (**NPS-HPL**)
- National Policy Statement for Indigenous Biodiversity 2023 (**NPS-IB**)

5.2.4 Legislation

- Heritage New Zealand Pouhere Taonga Act 2014
- Local Government Act 2002
- Protected Objects Act 1975
- Resource Management Act 1991
- Resource Management Amendment Act 2020
- Te Ture Whenua Maaori Act 1993
- The Treaty of Waitangi 1840

5.2.5 *Auckland Council Planning Documents*

- Auckland Plan 2050
- Auckland Unitary Plan (Operative in Part) 2016
- Franklin Local Board Plan 2020

5.2.6 *Ngaati Whanaunga Treaty Settlement Documents*

- Ngaa Mana Whenua o Taamaki Makaurau Collective Redress Act 2014
- Marutuuahu Treaty Settlement

5.2.7 *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*)

5.2.8 *Supporting Technical Reports & Appendices*

Table 5.1 Supporting Technical Reports & Appendices

Technical Reports – Supplied 15 December 2022	
(a)	Sutton Block – Air Quality Assessment prepared for Stevenson Aggregates Limited, prepared by PDP, August 2022
(b)	Drury Quarry Extension, Sutton Project, Drury, Auckland – Archaeological Assessment prepared for Stevenson Aggregates Ltd, May 2022
(c)	Sutton Block Extension to Drury Quarry – Detailed Site Investigation prepared for Stevenson Aggregates Limited, prepared by PDP, 28 July 2022
(d)	Assessment of Ecological Effects: Proposed Sutton Block, Drury Quarry prepared for Stevenson Aggregates Limited, 2 September 2022
(e)	Stevenson Drury Quarry Expansion Biodiversity Offset Mapping prepared for Stevenson Aggregates Ltd, prepared by Bioresearches, September 2022
(f)	Assessment of Ecological Effects: Proposed Sutton Block, Drury Quarry, prepared for Stevenson Aggregates Limited, prepared by Bioresearches and JS Ecology, 2 September 2022.
(g)	Drury Quarry Extension: Economic Impact Assessment, prepared for Stevenson Aggregates Ltd, prepared by M.E Consulting, 9 September 2022
(h)	Stevenson, Fulton Hogan. Appendix A – Erosion and Sediment Control Details
(i)	Erosion and Sediment Control Plan: Drury Quarry – Sutton Block, prepared for Stevenson Aggregates Ltd, prepared by Southern Skies Environmental Ltd, 2 September 2022
(j)	Drury Quarry – Sutton Block: Erosion and Sediment Control Plan, Drawing Sheets ESCP-DQSB-01 to 14, prepared by Fulton Hogan, Stevenson, 2022
(k)	Drury Quarry – Sutton Block: Erosion and Sediment Control Plan, Haul Roads, Drawing Sheets ESCP-DQSB-HR-01 to 03, prepared by Fulton Hogan, Stevenson, 2022

(l)	Drury Quarry – Sutton Block: Erosion and Sediment Control Plan, Pit Plan, Drawing Sheets ESCP-DQSB-P-01 to 04, prepared by Fulton Hogan, Stevenson, 2022
(m)	Sutton Quarry – Groundwater & Surface Water Effects Assessment, prepared for Stevenson Aggregates Ltd, prepared by PDP 2022
(n)	Drury Quarry Expansion: Landscape and Visual Amenity Effect Assessment, prepared for Stevenson Aggregates Limited, prepared by Boffa Miskell, 29 April 2022
(o)	Drury Quarry Viewpoint Photographs, prepared for Stevenson Aggregates Ltd, prepared by Boffa Miskell, 29 April 2022
(p)	Drury Quarry – Sutton Block Assessment of Effects: Acoustics, prepared for Stevenson Aggregates Ltd, prepared by Marshall Day, 13 October 2022
(q)	Proposed Quarry Expansion: Drury Quarry Sutton Block, Drury, Auckland: Traffic Impact Assessment, prepared for Stevenson Aggregates Ltd, prepared by Team, 2022
(r)	Stevenson Aggregates Drury: Site Law Vibration Study, prepared for Stevenson Aggregates Drury, prepared by Orica, 23 August 2022
Updated Plans & Documents – Supplied 8 December 2023	
(a)	Site Plan – Stage 1 Infrastructure Development Timeline: 3 years
(b)	Site Plan – Stage 2 operating Quarry Timeline: 15 years
(c)	Site Plan – Stage 3 Operating Quarry Timeline: 30 years
(d)	Site Plan – Stage 4 Life of Quarry Timeline: 50 years
(e)	Drury Quarry Expansion – Sutton Block, presentation prepared for Mana Whenua, prepared by Stevensons, 28 November 2023
(f)	Drury Quarry Expansion Sutton Block – All Iwi Engagement Workshop Meeting Minutes and Actions, 28 November 2023, 10am to 1pm (3 hours)
Final Consent Package – Supplied 16 July 2024	
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Appendix A	Resource Consent Application Forms
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Appendix E	Consultation Documentation
Appendix F	Drury Quarry Dust Management Plan
Appendix G	Assessment of Objectives and Policies
Appendix H	Proposed Conditions of Consent
Volume 2	Technical Reports
Technical Report A	Assessment of Ecological Effects prepared by Bioresearches, May 2024
Technical Report B	Drury Quarry – Sutton Block Stream and Wetland Offset, prepared by Bioresearches, May 2024
Technical Report C	Biodiversity Offset and Compensation Plan for Significant Residual Effects, prepared by JS Ecology, 14 December 2023
Technical Report D	Ecological Offset and Compensation Planting and Enhancement Plan, prepared by Bioresearches, 21 March 2024
Technical Report E	Drury Quarry – Sutton Block Noise Effects
Technical Report F	Landscape and Visual Amenity Effect Assessment, prepared by Boffa Miskell, 13 May 2024
Technical Report G	Air Quality Assessment, prepared by PdP. 5 February 2024
Technical Report H	Groundwater & Surface Water Effects Assessment
Technical Report I	Preliminary Site Investigation

Technical Report J	Detailed Site Investigation
Technical Report K	Soil Characterisation Investigation
Technical Report L	Contaminated Site Management Plan and Remedial Action Plan
Technical Report M	Geotechnical Assessment
Technical Report N	Erosion and Sediment Control Assessment Report
Technical Report O	Economic Impact Assessment
Technical Report P	Archaeological Assessment
Technical Report Q	Integrated Transport Assessment
Technical Report R	Stevenson Aggregates Drury Blast Vibration and Noise Study
Engagement Overview, Log & Minutes – Supplied 27 August 2024	
	Overview of Iwi Engagement
Appendix 1	Engagement Log
Appendix 2	Hui Minutes (Multiple - 5 November 2021 – 14 November 2023)
Appendix 3	Letter from Auckland Council and maps dated October 2022
Appendix 4	Maps from Auckland Council from November 2022
Appendix 5	Initial Quarry Pit Plan (March 2022)
Appendix 6	Final Life of Quarry Pit Plan (December 2023)
Appendix 7	Overview of Offsite Mitigation Investigations

5.2.9 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 waahi 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)

5.3 Hui, Workshops & Communications

Stevensons have hosted several workshops that were attended by Stuart Renata, Kaitiaki, Ngaati Whanaunga and/or Michael Baker, Environmental Manager, Ngaati Whanaunga. These workshops provided Ngaati Whanaunga with project updates and details relating to various aspects of the proposal including sessions to get feedback on the location of the Sutton Block in relation to Ballard's Cone pa site and proposed biodiversity offsets. **Table 5.2** provides a brief summary of hui/workshops held with SAL and correspondence received.

Table 5.2 Hui/Workshops held with Stevensons Aggregates Limited

Date	Topic	Communication Type	Recipient(s)/Participant(s)
11 Mar 22	Invite – Drury Quarry Information Sessions	Email	Michael Baker Honey Renata
20 Apr 22	Seeking to confirm Ngaati Whanaunga wish to be consulted regarding the future resource consent application	Email	
23 May 22	Confirmation stating Ngaati Whanaunga seek to engage	Email	Michael Baker
21 July 22	Mana whenua forum and site walkover regarding the managed fill expansion for those that had expressed an interest	Hui & Site Visit	Michael Baker Other iwi in attendance: Ngaati Te Ata Ngaati Tamaoho Ngai Tai ki Taamaki Te Aakitai Waiohua
22 July 22	Presentation sent to all those that expressed as interest in the hui & site visit	Email	Refer above
24 Nov 22	Drury Expansion onsite hui and site walkover	Hui & Site Visit	Stuart Renata Other iwi in attendance: Ngai Tai ki Taamaki Te Aakitai Waiohua
24 Nov 22	Minutes – Drury Expansion onsite hui and site walkover In summary included: Overview of ecological works across the Drury Quarry over the last two years; overview of the proposed Sutton Block expansion plans including the proposed northern bund; overview of the current Sutton Block access road plans including overlay of proposed Kaarearea paa and alternative access; background and discussion in relation to Kaarearea paa / Te Pou Hootiki nomination process with Auckland Council; onsite and offsite vegetation, stream and wetland loss and mitigation proposal; and overview of feedback received from iwi to date	Minutes of meeting (above)	Michael Baker Stuart Renata Addressed to additional iwi: Ngai Tai ki Taamaki Te Aakitai Waiohua

12 Dec 22	Drury expansion hui and walkover of alternative haul route	Hui & Site Visit	Stuart Renata
12 Dec 22	Minutes - Drury expansion hui and walkover of alternative haul route	Minutes of meeting (above)	Stuart Renata (note other iwi cancelled at shore notice)
15 Dec 22	Draft Technical Reports shared	Email & associated link to documents	Michael Baker
21 Dec 22	Iwi feedback regarding the new haul road. Note based on iwi feedback, SAL proposed to continue with the original (existing) route up to the western side of Kaarearea paa)	Email from Jo Young	Michael Baker Stuart Renata Other iwi addressed: Ngaati Te Ata Ngaati Tamaoho Ngai Tai ki Taamaki Te Aakitai Waiohua
14 Feb 23	Drury expansion regular hui	Onsite hui	Ngaati Whanaunga Other iwi in attendance Ngai Tai ki Taamaki Te Aakitai Waiohua
14 Feb 23	Minutes – Drury expansion regular hui	Meeting minutes (above)	Refer above (note Stuart Renata provided apologies)
29 Mar 23	Drury expansion regular hui	Onsite hui	Ngaati Whanaunga Other iwi in attendance Ngai Tai ki Taamaki Te Aakitai Waiohua
29 Mar 23	Minutes – Drury expansion regular hui. Hui provided general updates regarding haul road; progress on offsite mitigation and updates regarding Cultural Values Assessments (being prepared)	Meeting minutes (above)	Stuart Renata Other iwi in attendance Ngai Tai ki Taamaki Te Aakitai Waiohua
17 May 23	Drury expansion regular hui	Onsite hui	Ngaati Whanaunga Other iwi in attendance Ngai Tai ki Taamaki Te Aakitai Waiohua
17 May 23	Minutes – Drury expansion regular hui. Provided an update on the Sutton Block consent; updates on other projects at Drury; and updates on the Auckland Council management in relation to Kaarearea pa	Meeting minutes (above)	Stuart Renata (apologies). Refer above
13 Oct 23	Drury expansion regular hui	Onsite hui	Ngaati Whanaunga Other iwi in attendance Ngai Tai ki Taamaki

			Te Aakitai Waiohū
13 Oct 23	Minutes – Drury expansion regular hui. Provides updates on the Sutton Block Consent; details site visit; advises that proposing to have a workshop with all iwi in late November 23	Meeting minutes - above	Stuart Renata Other iwi - Refer above
28 Nov 23	All Iwi Engagement. Provides an overview of the project; potential effects and proposed mitigation including offsets at Tuakau Drury	Presentation – Drury Quarry – Sutton Block Expansion	Michael Baker Stuart Renata
28 Nov 23	Minutes – All Iwi Engagement & SAL Workshop. Covered project overview; overview of the resource consent; archaeology; erosion and sediment control; landscape and visual considerations; terrestrial ecology; freshwater ecology; groundwater; vibration; dust, noise and transport; post workshop discussion regarding taonga freshwater species	Meeting minutes	Michael Baker Stuart Renata Other iwi addressed: Ngaati Te Ata Ngaati Tamaoho Ngai Tai ki Taamaki Te Aakitai Waiohū
8 Dec 23	Updated Technical Reports and plans shared	Email & associated link to documents	Michael Baker
16 Jul 24	Final consent package shared (to enable completion of the Ngaati Whanaunga Cultural Impact Assessment – this document)	Email & associated link to documents	Michael Baker
27 Aug 24	Engagement Overview, Log & Minutes shared to help facilitate the completion of the Ngaati Whanaunga Cultural Impact Assessment – Methods Section ie Table 5.2	Email & associated link to documents	Ngaati Whanaunga

5.4 Report Preparation

Ngaati Whanaunga submitted their draft Cultural Values Assessment on the **2nd March 2023**. Stevensons had advised that they were finalising their proposal and associated technical reports with the intention of lodging the resource consent application to Auckland at the end of **February 2023**.

Stevensons provided updated plans and documents to Ngaati Whanaunga on **28 November 2023**, and again on **16 July 2024**. An overview of engagement and associated documents were provided on **27 August 2024**. These provided sufficient information for Ngaati Whanaunga to prepare their Cultural Impact Assessment (ie this document).

5.5 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)).

5.5.1 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

5.5.2 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, craftsmanship, 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

5.5.3 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 were ranked from Very High (5) to Very Low (1).

Table 5.4: Criteria for Describing the Magnitude of Effects

Ranking	Magnitude	Description
5	Very High	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 changed and may be lost from the site altogether ; and/or loss of a very high proportion of known cultural features
4	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
3	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
2	Low	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 patterns; and/or having a minor effect on known cultural features
1	Very Low	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

Source: Modified from the evaluation criteria described in the Environmental Institute of Australia and New Zealand (EIANZ) Ecological Impact Assessment (EcIA): EIANZ Guidelines for Use in New Zealand: terrestrial and freshwater ecosystems, 2nd Edition, May 2018

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

5.5.4 Describing the Overall Effect of the Proposal on Cultural Values

The overall level of cultural effects was then derived by multiplying the value of the cultural feature/attribute by the ranking of magnitude of effect.

Table 5.5: Describing the Overall Effect of the Proposal on Cultural Values

Cultural Value	Very High (5)	High (4)	Medium (3)	Low (2)	Very Low (1)
Very High (5)	Very High	Very High	High	Medium	Low
High (4)	Very High	Very High	Medium	Low	Very Low
Medium (3)	Very High	High	Low	Very Low	Very Low
Low (2)	Medium	Low	Low	Very Low	Very Low
Very Low (1)	Low	Very Low	Very Low	Very Low	Very Low

Source: Modified from the evaluation criteria described in the Environmental Institute of Australia and New Zealand (EIANZ) Ecological Impact Assessment (EcIA): EIANZ Guidelines for Use in New Zealand: terrestrial and freshwater ecosystems, 2nd Edition, May 2018.

The cells highlighted in grey (“*Very High*” and “*High*”) in **Table 5.5** would represent a “*Very High*” effect. Cells with “*Low*” or “*Very Low*” levels of effect represent low risk to cultural values rather than low cultural values *per se*. “*Medium*” 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.

5.6 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.

6 Statutory Context

This Cultural Impact Assessment has been prepared in accordance with the requirements described in relevant legislation, National Environmental Standards, National Policy Statements, Legislation, Auckland Council Planning documents; Ngaati Whanaunga Treaty Settlements; and Ngaati Whanaunga Incorporated Society Management Plans. For ease of reference, these documents are described briefly below.

6.1 National Environmental Standards

6.1.1 Resource Management (National Environmental Standard for Assessing and Managing contaminants in Soil to Protect Human Health) Regulations 2011

The Resource Management (National Environmental Standard for Assessing and Managing contaminants in Soil to Protect Human Health) Regulations 2011 (NES-CS) applies to certain activities undertaken on “pieces of land” on which any activity in the HAIL is more likely than not to have occurred. It should be noted that a “piece of land” is not a legal boundary of the site but rather the area impacted by the HAIL activity, and the certain activities also include non-land development activities.

The NES-CS provides a nationally consistent set of planning controls for contaminated land and ensures that contaminated land is identified, assessed, and (if necessary) made safe for human activity. The NES-CS was created in response to the inconsistent or inadequate management of historical soil contamination that posed a risk to human health. The NES only applies to human health and does not include criteria for environmental protection.

The NES-CS does not affect existing land uses, and only applies when certain activities are proposed to take place on land where there is reason to suspect that the land has been contaminated. Specifically, land described in one of the following:

- (a) An activity or industry described in the HAIL is being undertaken on it
- (b) An activity or industry described in the HAIL has been undertaken on it
- (c) It is more likely than not that an activity or industry described in the HAIL is being or has been undertaken on it

The regulations stipulate that only two methods may be used for establishing whether or not a piece of land is described above. The first is by using information that is the most up to date information about the area where the piece of land is located held by a territorial authority. The second methods are by relying on the report of a preliminary site investigation. If a HAIL activity has occurred on the site or there is evidence of contamination, a detailed site investigation may be required. These reports should be prepared by a suitably qualified and experienced practitioner with expertise in contaminated land.

The NES applies to the following activities (unless a detailed site investigation exists that demonstrates that any contaminants in or on the piece of land are at, or below, background concentrations):

- Removing or replacing a fuel storage system
- Sampling soil to determine whether it is contaminated.
- Disturbing the soil
- Subdividing land

- Changing the use of a piece of land, that because the land is as described below, is reasonably likely to harm human health.

The NES does not apply to production land unless the sampling or disturbance of land will have an impact on residential buildings (there are four situations listed in the regulations) or the removing or replacing a fuel storage system. However, all production land is covered where the proposed change in use will cause the land to stop being used as production land (such as rural-residential subdivision).

Land about which a detailed site investigation has demonstrated that any contaminants in or on the land are at, or below, background concentrations are not subject to the regulations in the NES. Background concentrations are naturally occurring ambient concentrations in the area local of the land.

The NES addresses territorial authority (district and city council) functions. The NES stipulates the requirements for when soil consents will be required as a tool for councils to manage the potential adverse effects of activities on human health and the environment that can arise from contaminated soil. Authorities may impose the obligation on consent applicants to remediate or manage the land to a suitable standard. The NES states when the above activities fall into either; permitted, controlled, restricted discretionary, or discretionary activities.

6.1.2 Resource Management (National Environmental Standard for Freshwater) Regulations 2020

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 natural inland 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.
- In many cases, people will need to apply for a resource consent from their regional council to continue carrying out regulated activities.

6.2 National Policy Statements

6.2.1 National Policy Statement for Freshwater Management 2020 (as amended in February 2023)

The National Policy Statement for Freshwater Management 2020 (**NPS-FM**) came into effect on 3 September 2020 and replaced the National Policy Statement for Freshwater Management 2014 (amended 2017). It provides local authorities with updated direction on how they should manage freshwater under the RMA.

Requirements include (amongst others):

- Managing freshwater in a way that gives effect to Te Mana o te Wai
 - Through involving tangata whenua
 - Working with tangata whenua and communities to set out long-term visions in the regional policy statement.
 - Prioritising the health and wellbeing of water bodies, then the essential needs of people followed by other uses.
- Improving degraded water bodies and maintaining or improving all others using bottom lines defined in the Freshwater NPS
- An expanded national objectives framework
 - Including two additional values – threatened species and mahinga kai that join ecosystem health and human health for recreation, as compulsory values
 - Councils must develop plan objectives that describe the environmental outcome sought for all values (including an objective for each of the five individual components of ecosystem health)
 - New attributes, aimed specifically at providing for ecosystem health, include fish index of biotic integrity (IBI), sediment, macroinvertebrates (MCI and QMCI), dissolved oxygen, ecosystem metabolism and submerged plants in lakes, councils will have to develop action plans and/or set limited on resource use to achieve these attributes.
 - Tougher national bottom lines for the ammonia and nitrate toxicity attributes to protect 95% of species from toxic effects (up from 80%)
- Avoiding any further loss or degradation of wetlands and streams, map existing wetlands and encourage their restoration.
- Identify and work towards target outcomes for fish abundance, diversity and passage and address in stream barriers to fish passage over time
- 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.

Te Mana o Te Wai encompasses six principles relating to the roles of tangata whenua and other New Zealanders, these are:

Mana whakahaere	the power, authority, and obligations of tangata whenua to make decisions that maintain, protect, and sustain the health and wellbeing of, and their relationship with, freshwater
Kaitiakitanga	the obligation of tangata whenua to preserve, restore, enhance, and sustainably use freshwater for the benefit of present and future generations.
Manaakitanga	the process by which tangata whenua show respect, generosity, and care for freshwater and for others.
Governance	the responsibility of those with authority for making decisions about freshwater to do so in a way that prioritises the health and wellbeing of freshwater now and into the future.
Stewardship	the obligation of all New Zealanders to manage freshwater in a way that ensures it sustains present and future generations.
Care and respect	the responsibility of all New Zealanders to care for freshwater in providing for the health of the nation.

The NPS-FM is one of four pieces of national direction for managing New Zealand's freshwater. Local authorities are also required to give effect to:

- National Environmental Standards for Freshwater
- Stock exclusion regulations
- Water measurement and reporting regulations

6.2.2 National Policy Statement for Highly Productive Land 2022

The National Policy Statement for Highly Productive Land 2022 (NPS-HPL) is about ensuring the availability of Aotearoa New Zealand's most favourable soils for food and fibre production. The policy was gazetted on Monday 19 September 2022 and in effect from Monday 17 October 2022.

The policy provides direction to improve the way highly productive land is managed under the Resource Management Act 1991 (RMA). This is achieved through clear and consistent guidance to councils on how to:

- map and zone highly productive land\
- manage the subdivision, use and development of this non-renewable resource.

6.2.3 National Policy Statement for Indigenous Biodiversity

On the 9 June 2022, the MfE released an exposure draft of the National Policy Statement for Indigenous Biodiversity (NPS-IB). While the exposure draft has no legal status, it provides a useful indication of the future policy direction regarding the management of indigenous biodiversity.

Similar to the approach taken for the proposed changes to the NES Freshwater and NPSFM, the exposure draft provides a pathway through the policy framework for mining activities. That is, where mineral extraction provides for significant national benefit (such as the WNP), any adverse effects on SNAs must be managed in accordance with the effects management hierarchy. This is in contrast to the requirement to avoid adverse effects on SNAs, which applies to mineral extraction that does not provide significant national benefits.

6.3 Legislation

6.3.1 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

6.3.2 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 Crown's obligations in relation to guaranteeing Maaori representation and involvement in decision-making.

6.3.3 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 tuturu, 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.

6.3.4 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.

6.3.4.1 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.

6.3.4.2 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 them 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 Māori and their culture and traditions with their ancestral lands, water, sites, wāhi 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.

6.3.4.3 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 and 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.

6.3.4.4 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).

6.3.5 Te Ture Whenua Maori Act 1993

Te Ture Whenua Maori Act 1993 defines Maaori Land as follows:

- Maaori customary land – land held by Maaori in accordance with tikanga Maaori. It has not been transferred into freehold title by the Maaori Land Court, nor ceded to the Crown
- Maaori freehold land – land where the ownership has been determined by the Maaori Land Court by freehold order
- General land owned by Maaori (other than freehold) – land owned by five or more people and where the majority of owners are Maaori
- Crown land reserved for Maaori – land set aside by the Crown for the use and benefit of Maaori

The ownership of Maori freehold land is confirmed by the Maori Land Court and granted title by the Crown. Section 123(1) of Te Ture Whenua Maori Act 1993 states that orders affecting title to Maori freehold land must be registered against the title to that land under the Land Transfer Act 1952 or the Deeds Registration Act 1908. In other words, the Registrar of the Maori Land Court can present orders for the purpose of registration in the Land Title System, which is the process by which a title is issued for land. Before Te Ture Whenua Maori Act, it was not compulsory for orders made by the Maori Land Court to be registered with LINZ and therefore the LINZ record may not be complete.

6.3.6 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. The Waikato Regional Council is a delegate of the Crown exercising powers of local government in the Waikato (and elsewhere). It has statutory obligations to

Maaori 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 the Waikato Regional Council fosters more positive and productive relationships with Maaori in the Waikato Region. It also implies that Maaori perspectives must be recognised as authoritative and given the weight necessary to shape outcomes for the region.

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 Franklin Local Board Plan 2023

The Franklin Local Board Plan 2023 articulates five key outcomes to guide its work and enhance the Franklin community. These are described in **Table 6.2** below.

Table 6.2 Franklin Local Board Plan 2023– Desired Outcomes

Outcome	Outcome Description
Our community	Support the community to plan and deliver activities celebrating local history, engaging new residents in community life, promoting healthy active lifestyles, environmental sustainability and local resilience. Improving access to Auckland Council services and facilities
Our people	We are focusing on empowering and enabling all people in our community, with a focus on key groups – Māori, young people, and the aged and disabled communities.
Our environment	To support both urban and rural Franklin communities in their efforts to reduce greenhouse gas emissions, improve the health and function of waterways, increase canopy cover and eradicate pest species.
Our places	Make changes to our current facilities network so that our parks, libraries, community halls and recreational facilities are fit for purpose, and deliver to future need and budget constraints
Our economy	Facilitate Franklin-centric economic development initiatives that leverage local opportunity from growth, leverage local opportunity from our unique attributes and that are a platform for future prosperity

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:

- **Marutuuahu 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: Matukutururu (Wiri Mountain); Maungakiekie (One Tree Hill); Maungarei (Mount Wellington); Maungauika (North Head); Maungawhau (Mount Eden); Oohinerai (Mount Hobson); Oohuarangi (Pigeon Mountain); Otahuhu (Mount Richmond); Oowairaka / Te Ahikaa-a-Rakataura (Mount Albert); Pukewiiwi / 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 Marutuuahu Collective is comprised of Ngaati Maru, Ngaati Paoa, Ngaati Tamateraa, Ngaati Whanaunga and Te Patukirikiri (Marutuuahu Iwi) with interests extending from Mahurangi in the North to the Bay of Plenty in the south. The Marutuuahu Iwi Collective Redress Deed (**Deed**) will provide the Marutuuahu 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 Marutuuahu 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 Marutuuahu Iwi and the Crown entered into a Record of Agreement. On 27 July 2018, the Crown and Marutuuahu Iwi initialled the Deed. The Deed is subject to ratification by the members of the Marutuuahu 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 Tikapa 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 SAL) 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 Cultural Values

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 Site Location

The Project Site is located at 121 MacWhinney Drive, Drury, Auckland 2577, 1189 Ponga Road, Drury, Auckland 2113, and Ponga Road, Papakura, Auckland 2584 to the east of State Highway 1, c.40km from urban Auckland (**Figure 3.1**); 11.2km west of the Hunua Ranges; and c.3.5km southeast of the Drury township. The project sites is located within the boundaries of the **Franklin Local Board** and sits within the **Hunua Ecological District**. The perimeter of the proposed project site is broadly defined by MacWhinney Road, Sonja Drive (north), Peach Hill Road (south) and Fitzgerald Road (west).

7.2 Places of Historic and 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.

7.2.1 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.

7.2.2 Manukau Harbour

The Manukau Harbour is central to Ngaati Whanaunga’s historical, spiritual, and cultural identity. Wai (water) is an integral part of our wellbeing and identity. The widely held belief is that wai, in its various forms, originated from the separation of Ranginui and Papatuanuku

through their grief and yearning for one another. The atua was so heartbroken by their separation that they shed an immense quantity of tears, creating the vast waterways and oceans of the Te Whai Ao (the world of light – the world as known today). The Manukau Harbour (and other coastal areas) are the domain of Tangaroa and is of particular significance because their condition is seen as a reflection of the health and wellbeing of Papatuanuku, which carry the vital forces to replenish life, Associated Mauri is the binding force that links the physical and spiritual worlds.

Oral traditions describe the Tainui waka sailing along the coast to Torere, Tauranga, the Coromandel and Taamaki. Different crew members settled where they landed. The crew landed at Te Haukapua (Torpedo Bay) near North Head before going up the Taamaki River to Ootaahuhu where they carried the canoe across Te To Waka into the Manukau Harbour. The narrative of the journey records many ceremonial practices, customary rights and events that occurred in this area in connection with the Tainui waka. It also recounts portages (land-based connections over which waka were dragged).

The banks for the Manukau are an ancestral landscape and environment. We have tawhito (ancient histories) and whakapapa woven into the landscape with generations of uri (descendants) engaging in these places and practices. These histories provide a link between the past, present and future ancestors of the place, and give voice to the significance of the areas to promote the safeguarding of the places for their sustained wellbeing. Whakatauki, oral traditions and place names remind us of our interrelationships with all elements of the natural and physical environment. This is captured (for example) in the following whakatauki *‘He hanga naa te waha o te ngutu naa mua iho ano - Although seeming to be only from the lips, it is actually of ancient origin.’* Mahinga kai, flora, fauna, urupa on the banks of the Manukau provides us with a constant connection and reminder of our past and (these) are central to Ngaati Whanaunga sense of place and belonging.

Marutuuahu tradition is that their settlement in Taamaki followed widespread battles across the region following the murder of two Ngaati Maru rangatira, Kahurautao (son of Te Ngaako), and grandson of Marutuuahu, and Kiwi (son of Kahurautao) at Patutahi in modern day St Johns. Kiwi had married Ngawhakawanga, daughter of Hape (son of Koroki), and soon after their marriage Kiwi and Kahurautao travelled with their people from Hauraki to the Waikato to stay with the people of Ngawhakawanga and collect Te Hunga o te Toroa, a pataka of Hape.

Kahurautao and Kiwi returned from Hauraki by way of Awaroa and Manukau. This route was taken to visit relatives at Waiuku. They then crossed the Manukau to Pukaki to receive taonga as muru (payment) for the murder by Taamaki iwi of the Marutuuahu taniwha Ureia. The highly prized taonga were the mere pounamu named Whakarewa (or Whakarewatahuna) and the hei tiki named Taiparoro. Kahurautao and Kiwi then travelled to Maungawhau Pa and stayed for a time. Their hosts were related to a former people of Hauraki who had been defeated by the Marutuuahu and decided to take the opportunity to kill Kahurautao and Kiwi. Warriors were secretly posted to a track leading to the Taamaki River which the Marutuuahu party would pass on their return to Hauraki.

7.2.3 Franklin Volcanic Field

The project site is surrounded by volcanic cones, though less conspicuous than those that occur in the Auckland isthmus, they are just as significant to Ngaati Whanaunga (and other Maaori in Auckland). Volcanoes are the domain of Ruuaumoko, son of the sky father

Ranginui (Rangi) and earth mother, Papatuaanuku (Papa), is thought to be responsible for all the violent stirrings beneath the earth.

“The legend of Ruuaumoko and Mahuika begins with Rangi and Papa. Their sons yearned for light and space in the dark, cramped world living between the loving embrace of their parents. Their combined strength forced apart their clasp allowing sunshine to bathe the earth, but the separation caused Rangi painful sorrow.

Rangi shed great tears of rain to flood the earth. The sons turned to Papa face down so neither had to look at each other ever again and see the sadness in their eyes. At the time that Papa was turned, Ruuaumoko was at his mother’s breast, so he was carried to the underworld, his movements below the earth causing the tremor of earthquakes and volcanic eruptions.”

In a traditional Maaori account, Aucklands volcanoes surfaced “during a battle between the people of the Hunua Ranges (northeast of the project site) and Waitakere Ranges. The Hunua tohunga (priest) invoked the sun to rise early and blind the Waitakere warriors and as a result, many were killed. But when the Hunua people advanced against the remaining Waitakere forces, a shield of volcanic explosions across the isthmus stopped them in their tracks. Auckland volcanoes stand as remnants to the many battle sites.”

These volcanic cones (amongst others) were important sites of Maaori occupation. Volcanoes were ideal sites to create palisaded fortresses and were usually ringed with terraces of housing, storage pits, and large gardens on the fertile soil. Most volcanoes have been modified by Maaori and European occupation, at least half have been decimated by quarrying.

7.2.4 Hunua Ranges

Murdoch (1993) described the Hunua Ranges as a tribal buffer zone with the bulk of the ranges being ancestral lands of Ngaati Paoa-Ngaati Whanaunga. There were three successive migrations into the district from the southwest that led to the formation of the Marutuuahu confederation of tribes who still occupy the shores of Tiikapa Moana and the Hauraki Gulf. In the late 16th century, Hotunui, a renowned rangatira from Kawhia migrated to the Hauraki area having been wrongly accused of theft by his father-in-law. Hotunui and a large group of followers eventually settled with Uri o Pou chieftain Ruahiore at Tikiore, a paa adjacent to Whakatiwai. Both groups were linked by their Tainui descent, from Hotunui, the commander of the Tainui canoe, and this initially lived in harmony. Their friendship was cemented when Hotunui married Waitapu, the daughter of Ruahiore.

When Hotunui left Kawhia, his wife Mihirawhiti remained behind and subsequently gave birth to their famous child Marutuuahu. On reaching adulthood, Marutuuahu decided to visit his father who was living “at the rising place of the sub, at Hauraki” (refer to Tukumana Te Taniwha in Kelly 1949). Marutuuahu and a manservant then set off on an overland journey from Kawhia to search for his father in the east. This famous journey is of central importance, because it relates to the history of the entire Hauraki District. It marked the arrival of the Marutuuahu confederation of tribes in the area, and it also imbued several places at the head of the Hunua Ranges with extreme tapuu and sacredness.

Marutuuahu and his companion travelled north from Kawhia to the Waikato River which they crossed at Tuakau. They then travelled northward through the tribal domain of Uri o Pou via Tirikohua (near Pukekohe) and Te Kirikiri (Papakura). Ultimately, they reached the Wairoa River at the head of the alluvial floodplain. Marutuuahu and his companion were unable to

wade across the Wairoa, which is normally shallow, as it was swollen after heavy rain. Thus, the two men had to float themselves and their possessions across the stream. It is from this incident that the locality and the adjoining area became known as Otau, “*the place of floating across*.”

By the end of the nineteenth century, Ngaati Whanaunga retained land mostly on the western Firth of Thames in blocks shared with other iwi. Over the twentieth century almost all these lands, including 98% of Wharekawa, were alienated, to private purchasers and the Crown. The Crown and councils took some land under the Public Works Act 1981. Between 1968 and 1973 the Auckland Regional Authority acquired 1200 acres in the Hunua Ranges and coast between the ranges and the sea for the Auckland catchment area and the Waharau and Tapapakanga Regional Parks in a combination of public works takings and purchasing. Ngaati Whanaunga had interests in these lands, which are adjacent to the East Wairoa confiscation district.

The Crown has acknowledged that Ngaati Whanaunga are aggrieved that much of their remaining land in Taamaki was alienated in the twentieth century, including through Crown purchasing and through the Public Works Act 1981, under which land was taken in the Hunua Ranges (and for the Auckland water catchment and the Waharau Regional Park).

7.2.5 Taamaki Confiscation Block

In 1840 the Crown established a Land Claims Commission to investigate pre-Treaty land transactions between private parties and Maaori. If the land the Crown considered to have been validly sold was greater than the area the Crown granted to settlers the Crown’s policy was to retain the balance of the land itself, as “*surplus land*”, on the basis the original transaction had extinguished Maaori customary title.

The missionary who negotiated the Taamaki purchase (north of the proposed project site, refer to **Figure 7.1**) recorded that one third of the land in the Taamaki block should be permanently set aside for Maaori occupation. In 1842 the Land Claims Commissioners recommended that the Crown leave one third of the purchase in the “*undisturbed possession*” of Maaori. The Crown had the case reviewed by another commissioner who recommended that the grant to the missionary be enlarged but made no recommendation about whether any of the purchased land be returned to Maaori.

In 1851, following Maaori protest, some of this was returned to Maaori, and compensation was paid to three iwi, but Ngaati Whanaunga did not receive any of the returned land or monetary compensation. After the Crown acquired the Taamaki block at the end of the Land Claims process, it failed to either return one-third of the land to the vendors or to create reserves for the former Ngaati Whanaunga owners. The Crown did not make any investigation as to whether Ngaati Whanaunga retained adequate lands for their needs.

7.2.6 Pokeno and East Wairoa Confiscation Blocks

In the late 1850s rising tensions between the Crown and some North Island Maaori led to the rise of the King Movement, which drew its main support from the Waikato region. In the early 1860s Ngaati Whanaunga were well disposed towards the Crown, but also supported the Kiingitanga. Tuture Whaanui and Ngaakapa Whanaunga dedicated the tuupuna maunga Kohukohunui as a pou tuuaahu in support of the kaupapa of the Kiingitanga. Ngaakapa reconfirmed Ngaati Whanaunga’s support for the Kiingitanga at a hui at Kerepehi in May 1862.

On 12 July 1863, the Crown invaded the Waikato region when its forces crossed the Mangataawhiri Stream. The Crown considered southern Auckland and Hauraki lands strategically important because of the need to protect supply lines and settlements in and around Auckland. The Crown occupied lands of Ngaati Whanaunga and other Hauraki iwi. Ngaati Whanaunga resisted the occupation of their lands and, with members of other iwi, engaged in guerrilla warfare against the Crown, disrupting supply lines and attacking a convoy and its escort at Martin's Farm. According to their oral tradition, Ngaati Whanaunga also participated in the battles of Rangiriri and Orakau.

In October 1863 the Crown sent HMS Miranda and HMS Sandfly to blockade the Firth of Thames, to prevent military supplies reaching the Kiingitanga and patrol for 'rebel' Maaori. In November 1863 Crown forces confronted Maaori at Puukorokoro. Troops from the Miranda shelled and burnt whare and destroyed canoes. The Crown subsequently built a redoubt at Puukorokoro and named the site Miranda.

In 1863, the New Zealand Settlements Act was passed by the General Assembly. This enabled the Crown to confiscate the lands of those Maaori iwi that were deemed to have been "*in rebellion against Her Majesty's authority*" and take specific sites within a confiscation district for military or other settlements. The legislation provided for the creation of a Compensation Court which would ascertain the compensation due to Maaori who had not taken up arms against the Crown or assisted or supported those who had. The Act did not provide for the return of land as part of the compensation.

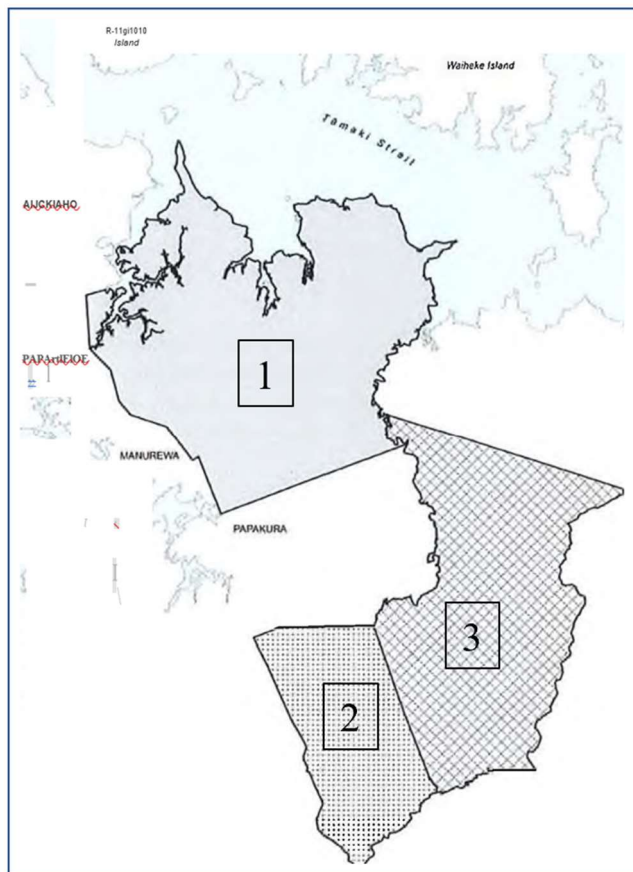
On 17 December 1864 Governor Grey proclaimed his intention to confiscate lands within the Waikato, Pokeno, and east Wairoa regions. In this proclamation the governor stated that the Crown would not take land from Maaori who had not supported the 'rebels'. On 29 December 1864 the Crown proclaimed confiscation blocks in Waikato and Pokeno, and in east Wairoa regions on 31 January 1865. Ngaati Whanaunga had interests in the 51,000-acre East Wairoa confiscation block, as well as central Waikato and Pokeno. The East Wairoa confiscated lands included Kohukohunui.

In February 1865 Ngaakapa Whanaunga presented a dogskin cloak to a senior Crown official and agreed to cease fighting on the condition that Crown forces did not enter Hauraki past Puukorokoro. The Crown did not include Ngaati Whanaunga in a list of iwi and hapuu it considered to be in rebellion it published on 7 April 1865.

In May 1865 the Compensation Court awarded rangatira of Ngaati Whanaunga £350 in compensation for their interests in East Wairoa confiscation block (south of the proposed project site, refer to **Figure 7.1**) and £100 for their interests in Pokeno (east of the proposed project site, refer to **Figure 7.1**). This represented 13.5% of the total cash compensation for Maaori in East Wairoa confiscation block and 30% in Pokeno. In October 1865, the Crown amended the New Zealand Settlements Act to allow the return of land through the Compensation Court and made provision for Maaori to negotiate for the return of land that had already been the subject of Compensation Court hearings under the previous system. Over the following decades Ngaati Whanaunga sought the return of land. In 1866 the Crown negotiated out-of-court settlements with Ngaati Whanaunga overcompensation for the Waikato confiscation district. Ngaati Whanaunga received £140 for their interests. During these negotiations the Crown promised Ngaati Whanaunga 500 acres for their interests near Waikare, but no location was specified. In 1879 three Ngaati Whanaunga individuals received

land near Te Rau o Te Huia Stream in three blocks totalling 115 acres in the East Waikato confiscation district. In 1894 Hori Ngaakapa Whanaunga was awarded 300 acres at Rataroa. Ngaati Whanaunga did not receive any land in the East Wairoa confiscation block.

Figure 7.1 Taamaki Purchase, Pokeno, and East Wairoa Confiscations, Auckland



Source: Ngaati Whanaunga Deed of Settlement of Historical Claims. 1 – Taamaki Purchase; 2 Pokeno Confiscation; 3 East Wairoa Confiscation

7.2.7 Te Maketu

Te Maketu, near Bombay (3km southeast to the proposed project site), has been inhabited for hundreds of years (Auckland Council 2003). Volcanoes provided highly defensible places to live and clear views over the west (Awhitu) and north (Waitemata). Its rich volcanic soils and warm, temperate climate was well suited for growing introduced tropical crops like kumara. Its fast-flowing streams provided fresh water. Te Maketu was beside the main trade routes in the region. It overlooked the tracks and roads that ran north to south, from Auckland to Waikato, and east to the Hauraki Gulf. It was also at the head of waterways linked to the Manukau Harbour, which could be reached by canoe in winter.

Clarke (year) described the importance of the position of Te Maketu as follows: “*Te Maketu guards the Ararimu track which linked the Auckland Isthmus with the headwaters of the Mangatawhiri Creek which was one of the main canoe routes both to Waikato and the Hauraki Gulf in the prehistoric period. One of the three overland trails into the Waikato, the Ararimu track (9km east of the proposed project site) skirted the Papakura swamp before taking a precipitous and rugged course through the densely forested hills to Mangatawhiri Stream. Extensive views of the flat undulating country leading across to the Manukau in the northwest and to the Bombay Hills in the southwest gave it a distinct strategic advantage. Access to*

these areas was possible for part of the way along two tributary streams of Karaka Creek (ie. the Hingaia and Maketu Streams) which ran in deep and easily navigated in winter allowing access from Manukau harbour to within a few hundred metres of the site of it.”

Te Maketu was the original tribal area of Ngariki. Te Korahura of Ngaati Whanaunga/Ngaati Paoa attacked them in a battle called Te Rakahorahora (dried up and withered in the sun) because the slain lay all day in a hot summer sun before being eaten by Ngaati Whanaunga/Ngaati Paoa. Noia, whose paa was at Maketu attacked Korahura to avenge this and defeated Ngaati Paoa at Tuahu (Wairoa District), hence the canoe Kahumauroa was skidded on rollers giving Te Maketu its name “*Lift or pull up with rollers*” (refer to Simmons 1979).

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. Ngaati Whanaunga made decisions and imposed controls 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 Marutuahu kuia 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)

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

7.3.1 Climate

Climate at the project site is characterised by warm, humid summers, mild winters, and average rainfall of between 55mm and 145mm. The driest months of the year are typically between October to March. Climate helped govern land use activities, what plants could be planted on site, where, and how well they grew.

7.3.2 Wind

Wind is the domain of Taawhirimaatea who the god of weather is, including thunder and lightning, wind, clouds, and storms. South westerly winds are common across the region. The site is sheltered from easterly winds emanating from the Hunua Ranges. Winds can be channelled parallel to the Drury fault and associated ridge line, leading to increased wind speeds. The same ridge line is anticipated to lead to the diversion of westerly winds to the north or south.

7.3.3 Topography

Topography of the SAL landholdings is variable. Site elevation ranges from 30mRL (along Quarry Road to the west) to 329mRL (northeastern periphery). The Sutton Block is generally characterised by relatively steep pastoral land that slopes towards the southwest of the site. Sutton Block ranges in elevation from 200 mRL to the west, 280 mRL to the east with a low of 160 mRL. Oral traditions suggest that the higher reaches formed paa sites and the flatter areas towards the base of the paa 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). Some paa were small, only accommodating a whanau group, while others were substantial accommodating and protecting large numbers of people.

7.3.4 Geology

The published 1:250,000 geological map (QMAP) of the Auckland Area (Edbrooke, 2001) indicates that the site is underlain by Waipapa Group greywacke; Waikato Coal Measures comprising fine-grained and course-grained porphyritic, olivine basalt, basanite and hawaite lava flows and carbonaceous mudstone and claystone with coal seams; and minor sandstone and rare conglomerate. Basalt (referred to as karaa), was used to make tools, ornaments, and weapons, with applications for fishing and gardening. Basalt was considered a valuable commodity and traded throughout New Zealand.

7.3.5 Soils

Soils vary from stiff to very stiff silty clay to clay, some silt (surface); to extremely weak to strong basalt (11.5m to 26m below ground). 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 (2018), Ngaati Whanaunga value soil for its role in storing and recycling nutrients; nourishing plants (traditionally kumara and taro); and its role in customary practices, such as art and ceremonies.

Pattle Delamore Partners (**PDP**) (2024) undertook a Detailed Site Investigation (**DSI**) of the area surrounding the farm buildings located on 1189 Ponga Road, Drury, Auckland 2113. This built upon the Preliminary Site Investigation (**PSI**) that identified several Hazardous Activity and Industry List (**HAIL**) including:

- Potential impacts of various contaminants (eg arsenic, DDT, lindane, dieldrin etc) from possible former sheep dip/spray race activities located in the area of the farm buildings.
- Localised lead in soil impacts from painted surfaces on current/historical houses/structures constructed prior to 1980’s
- Localised asbestos/asbestos containing material (**ACM**) impacts to soils from current/historical building materials that are observed to be in deteriorated condition on houses/structures constructed prior to 2000s.

In the same study, PDP concluded that the Resource Management (National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011 (**NES-CS**) applies to discrete, localised pieces of land at the site where these potential contamination sources are more likely. Furthermore, that controls in the NES-CS are likely to be triggered by the proposed activities anticipated to be undertaken in the future, including change of land use (from rural to commercial/industrial), and soil disturbance

activities. However, all measures of concentration met the Permitted Activity criteria in accordance with the Auckland Unitary Plan (Operative in Part) 2016. Also refer to **Section 6.1.1** for commentary on the purpose and application of the standard.

7.3.6 Coastal Marine Area

While coastal areas are not located immediately within the project site, the project site is located c.5km from the Pahurehure Inlet, a tributary of the Manukau Harbour. In the Auckland Council Regional Plan: Coastal 2004, the Pahurehure Inlet is described as comprising a variety of intertidal habitats ranging from sandy mud, intertidal flats, to current-exposed rocky reefs and a variety of saline vegetation. Within the upper tidal reaches of Drury Creek, there are a variety of marshes grading from mangroves through to extensive areas of jointed rush-dominated saltmarsh, to freshwater vegetation in response to salinity changes. This area is recognised as a migration pathway between marine and freshwater (i.e., Drury Creek) habitats for several different species of native freshwater fish. It would have also provided a plentiful supply of kaimoana for Maaori and (thus), Ngaati Whanaunga are keen to ensure there are no effects within the coastal marine area.

7.3.7 Groundwater

Groundwater is described in detail in the Groundwater Assessment prepared by Pattle Delamore Partners Ltd (2024). Groundwater is sourced from greywacke east and west of the Hunua Fault. Groundwater flow barriers (Drury and Hunua faults and their branches) have divided the regional groundwater into several blocks referred to as the Hunua Greywacke Block, Drury Greywacke Block, and the greywacke block east of the Hunua fault.

Above this layer are pockets of groundwater that generally discharge into local streams. PDP (2024) analysis indicates that there is minimum hydraulic connectivity between the shallow groundwater and the regional groundwater. For a commentary of Ngaati Whanaunga values associated with water please refer to **Section 7.3.9** below.

7.3.8 Hingaia Stream Catchment

The Hingaia Stream Catchment is described in detail in Auckland Council (2018), Hingaia Stream Catchment Watercourse Assessment. It is described as a largely rural catchment that spans from the Bombay Hills in the south to the Drury township in the north. Streams comprising the Hingaia Stream Catchment are described in **Section 7.3.9** below. The Hingaia Stream catchment was densely populated by Maaori. Hingaia was a chieftainess who is buried at Maketu (near Stevenson's quarry) – also see above.

7.3.9 Surface Water Bodies

There are seven watercourses within the site (**Figure 7.2**). None are formerly named. Of the watercourses, three are permanent streams (1723m) and four are intermittent (1541m), cumulatively 2728m² of aquatic bed. One artificial pond is also present. All are described in detail in Bioresarches (2024). The Sutton Block drains to the southwest. All streams converge to one outflow from the site that eventually joins the Hingaia Stream, which discharges into the Pahurehure Inlet of the Maanukau Harbour.

- **Hingaia Stream** – located 1.2km to the west of the Maketu and Quarry Stream that flow into the Hingaia. The Hingaia Stream forms to the south, on the northern slopes of the Bombay Hills which flows north towards the Drury township. North of the township, it converges with slippery Creek and enters the estuarine Drury Creek

branch of the Pahurehure Inlet and the Manukau Harbour (c.4km from the project site) (refer to Spyksma 2018). The area near the Hingaia stream mouth (upper reaches of Drury Creek) is classified as a marine Significant Ecological Area (SEA-M1), a high value area that will be the most vulnerable to any adverse effects of inappropriate subdivision, use and development (Auckland Council 2016).

- **Maketu Stream** – located c. 1.5km to the south of the project site. The Maketu Stream Catchment mainly comprises rural land immediately south and southeast of the site. It flows generally westward before joining the Hingaia Stream a short distance east of Maketu Road. It drains steep hill country associated with the foothills of the Hunua Ranges to the east. The downstream limit is marked more or less by the Maketu Falls
- **Mangawheau Stream**
- **NT1 Stream**
- **Peach Hill Stream**
- **Quarry Stream** – located to the north of the site. The stream has been diverted as part of the Drury South Crossing Subdivision development.
- Symonds and Hays Stream
- **Waihoihoi Stream** – located to the north of the site.
- **Waiora Stream located** >5km from the proposed project site.

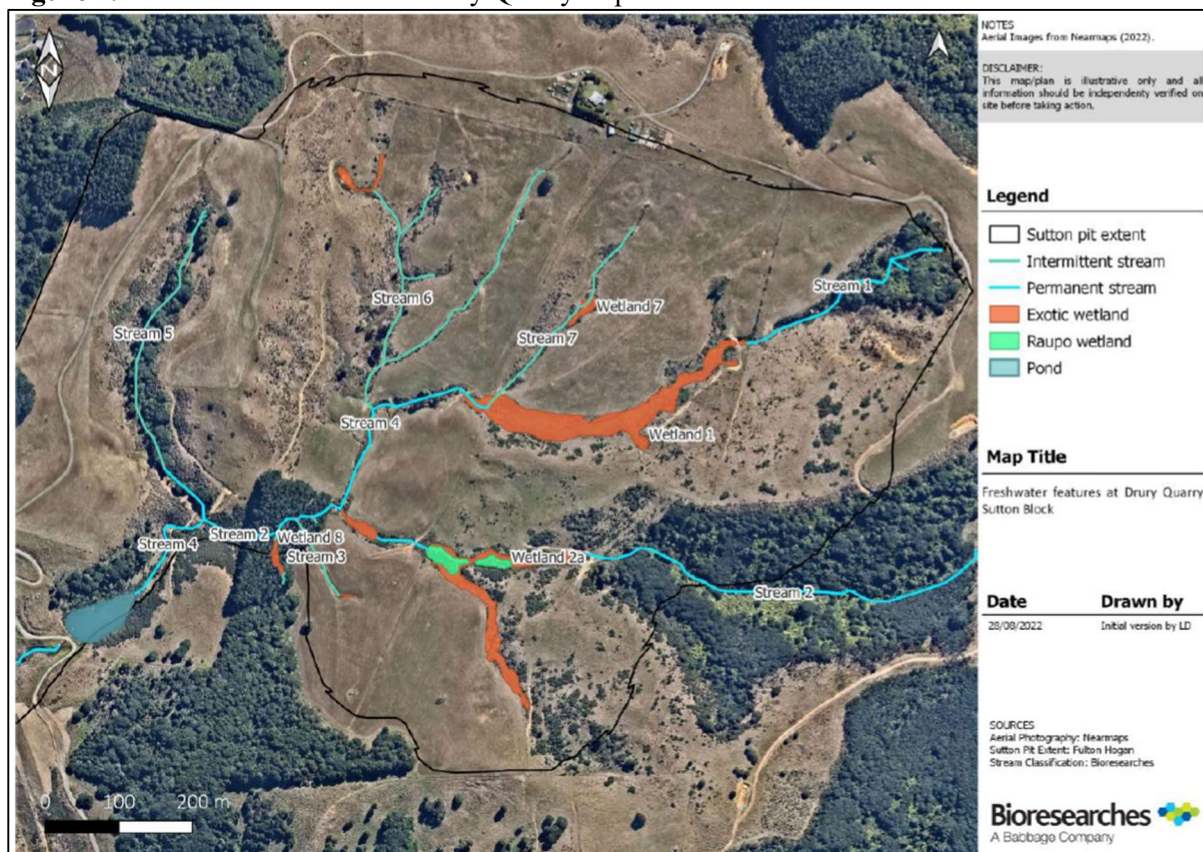
Water has several key roles that are integral of our cultural values. Water is considered the essence of all life, akin to the blood of Papatuanuku who supports all living things. Water has its own mauri and is linked to who we are. This is reflected in our oral traditions which speak to te taha wairua (the spiritual plane). Without water, life is not possible. No living thing, plant, fish, animal can survive, Water is a taonga. Traditionally, freshwater bodies provided food resources from kooura (freshwater crayfish); tuna (eel), freshwater mussels; and native fish species such as galaxids (kokopu and kaoro), as well as eel. We value initiatives that enhance water values and create habitat for instream native fauna and flora.

7.3.10 Wetlands

Several exotic and native wetlands occur within the proposed project site (**Figure 7.2**), Bioresarches classified these of Moderate to Low ecological value. Ngaati Whanaunga traditional associations with wetlands, are that they are of great cultural and spiritual importance to Ngaati Whanaunga and considered a taonga. Wetlands have historical, cultural, economic and spiritual significance as reservoirs for knowledge, wellbeing, and utilisation, they are mahinga kai (food gathering sites) and provide significant habitat for a range of culturally important (taonga) plants (e.g., flax, raupo, sedges and carex), animals, fish, birds, reptiles, and insects. Ngaati Whanaunga also value wetlands as a breeding ground for native fish and tuna and a range of culturally significant plants for weaving e.g., harakeke.

While wetlands areas were unlikely to have attracted settlement, the resources abundant in these areas would have been utilised. Wetland areas may have also been used to hide tools and artefacts in times of threat. Various degrees of anthropogenic land change (including frequent stock access) mean that wetlands within the project site have been heavily modified with an associated loss in the cultural values (described above).

Figure 7.2 Surface Waterbodies – Drury Quarry Expansion – Sutton Block



Source: Bioresearches A Babbage Company May 2024

7.3.11 Aquatic Fauna

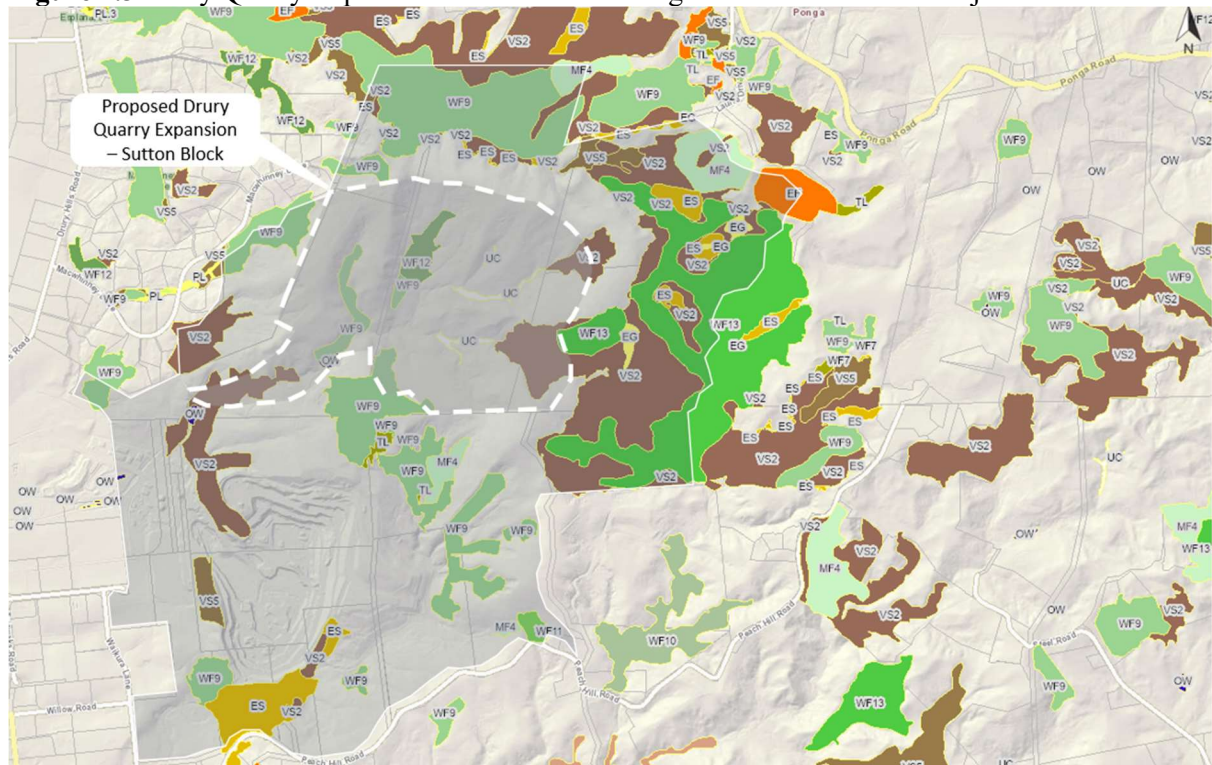
Spyksma (2018) recorded five species of fish (four native and one exotic) in the Hingaia Catchment. These included Longfin eel (*Anguilla dieffenbachii*), shortfin eel (*Anguilla australis*), banded kokopu (*Galaxias fasciatus*), inanga (*Galaxias maculatus*), and Gambusia (*Gambusia affinis*). Kahawai (*Arripis trutta*) was recorded by the stream mouth. Koura (*Paranephrops planifrons*, freshwater crayfish), while not a fish species in the southern and eastern part of the catchment.

Tuna and inanga are connected to Ngaati Whanaunga through whakapapa and were highly valued as demonstrated in their usage for place names, whakatauki (proverbs), puurakau (legends), waiata (songs), and mahi toi (artwork). Due to their abundance, the relative ease with which they could be caught, and their high nutrient value (i.e., protein and fat), tuna formed a large part of our survival.

7.3.12 Vegetation

Research of pre-human settlement suggests the area was most likely covered in broadleaf coastal forest. Current vegetation is fragmented across the landscape reflecting anthropogenic modification to the landscape. Current vegetation (refer to **Figure 7.3**) comprises (amongst others) various vegetation assemblages including puuriri forest (**WF7**); taraire, tawa, podocarp forest (**WF9**); Tawa, kohekohe, rewarewa, hinau, podocarp forest (**WF13**); swamp and flood-plain kahikatea forests (**MF4**); and kaanuka scrub/forest (**VS2**). Pre-European Maaori are known to have cleared vegetation for cultivation and living space. Hence, regenerating kaanuka scrub (**VS2**) (characteristic of disturbance environments) typically dominated the easy to access mid-slopes.

Figure 7.3 Drury Quarry Expansion – Sutton Block: Vegetation at or near the Project Site



Source: Auckland Council 2024

7.3.13 Pre-Human Terrestrial Fauna

Native fauna during pre-European settlement was governed by the vegetation associations described (above). Broadleaf coastal forests would have supported a diverse range of invertebrates, amphibians, reptiles, birds, and bats (Atkinson & Millener 1991; Worthy & Holdaway 2002). Several species of moa, adzebill, brown and little spotted kiwi were probably present, along with forest-inhabiting ducks, raptors, snipe, and flightless rails (Atkinson & Millener 1991; Worthy & Holdaway 2002; Holdaway *et al.*, 2013. In addition, abundant fruit and nectar would have favoured species such as kaakaapo, kaakaa, kereruu, huia, saddleback, kookako, and piopio (Clout and Hay 1989; Atkinson & Millener 1991), while nectivorous reptiles and birds would have benefited from an almost year-around nectar supply (Whitaker 1987; Kelly *et al.*, 2010). Insectivores would have included tuatara, skinks, geckos, small rails, snipe, morepork, owl nightjar, wrens, robin, tomtit, whitehead, fantail, grey warbler, saddleback, huia, piopio, and bats (Atkinson & Millener 1991; Worthy & Holdaway 2002).

7.3.14 Bats

Long-tailed bats have been recorded at the Hunua Ranges; Ponga Road; and immediately south of the current pit (refer to Bioresarches 2024). Maaori folklore refer to bats as pekapeka and associate them the mythical night-flying birds hokioi, which foretells death or disaster. The saying “He hokioi rere po, he pekapeka rere ahiahi, a night flying hokioi, an evening flying bat that was used in connection with persons travelling at night.

7.3.15 Avifauna

Anthropogenic modification to the landscape including the introduction of mammalian predators and competitors mean that there is a depauperate native fauna. Broadleaf coastal forest (such as that described in **Section 7.3.12** above) provide fruit and nectar for kereruu and tuuii (Clout and Hay 1989; Anderson 2003; Kelly *et al.*, 2010), and habitat for more common bush birds such as morepork, kingfisher, shing cuckoo, fantail, grey warbler, and silvereye. Introduced birds include rosella, blackbirds, chaffinch, starling, and myna.

7.3.16 Herpetofauna

Bioresarches (2024) identified the potential for six native lizard species to inhabit the site including Copper skink *Oligosoma aeneum*; Ornate skink *Oligosoma ornatum*; Striped skink *Oligosoma striatum*; forest gecko *Mokopirirakau granulatus*; Pacific gecko *Dactylocnemis pacificus*; and Elegant (green) gecko *Naultinus elegans*. However, only one of the six species (Copper skink) was detected at the site. Graham (1924) noted a story told to him by Hapi Te Pataka in the Moehau Ranges, Coromandel in 1889 “...on these ranges we saw several the small native frogs (referred to as kuri-peke), and said they were the “mokai” or pets of the Patu-pai-arehe and acted as “sentries for their masters.” To Maaori, reptiles were descendants of Punga, a son of Tangaroa, the sea god. Punga had two offspring; Ikatere (fast fish) and Tuu-te-wehiwehi, also called Tuu-te-wanawana (reptiles). After the separation of Ranginui (sky) and Papatuuuanuku (earth), Tangaroa was forced to flee into the sea. His offspring argued overstaying in the sea or going onto the land.

Ikatere and his descendants, some species of fish, decided to stay in the sea. Tuu-te-wehiwehi chose the land. The saying “taua ki utu, taua ki te wai” (we of the land, we of the sea) refers to the choices they made for their descendants. Ikatere told Tuu-te-wehiwehi “fly inland, the fate of your race will be a frightful one. You will be caught by men. When you are cooked they will burn your scales over a wisp of a lightened fern,” Tuu-te-wehiwehi shouted back, “Go to the sea. Do you know what will happen to you? When they put the baskets of cooked vegetables in front of the people, you will be placed on top as a relish.” All descendants of Punga – including other creatures such as sharks and insects – are said to be repulsive. Punga’s son Tuu-te-wanawana, along with Tuupara, produced the Mokomoko skink (amongst others). Maaori feared lizards, linking them with Whiro, the god of darkness, evil and death. Because people feared lizards, they were also seen as kaitiaki (guardians). As such, they were put near burial caves to watch over the dead. In addition, lizards were used as kaitiaki for mauri – a talisman, usually a stone, which was thought to protect the health and vitality of a forest or tree. Lizards – often moko skink were released near mauri and were believed to stay there forever. Lizards were also sometimes buried under a post in a whare waananga (house of learning), or other important buildings.

7.3.17 Insectivores

Bioresearches (2024) also identified snail *Rhytida greenwoodi* south of the existing pit at SEA_T_5346 and SEA_T_5349.

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 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 (and inland). 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), and provide an opportunity to gain a greater understanding of traditional Maaori society (Furey 2000; Phillips 2000).

7.4.2 Ararimu Track

Refer to **Section 7.2.7** (above).

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. Some examples relating to the project site have been provided (above).

Table 7.1 Maaori Place Names

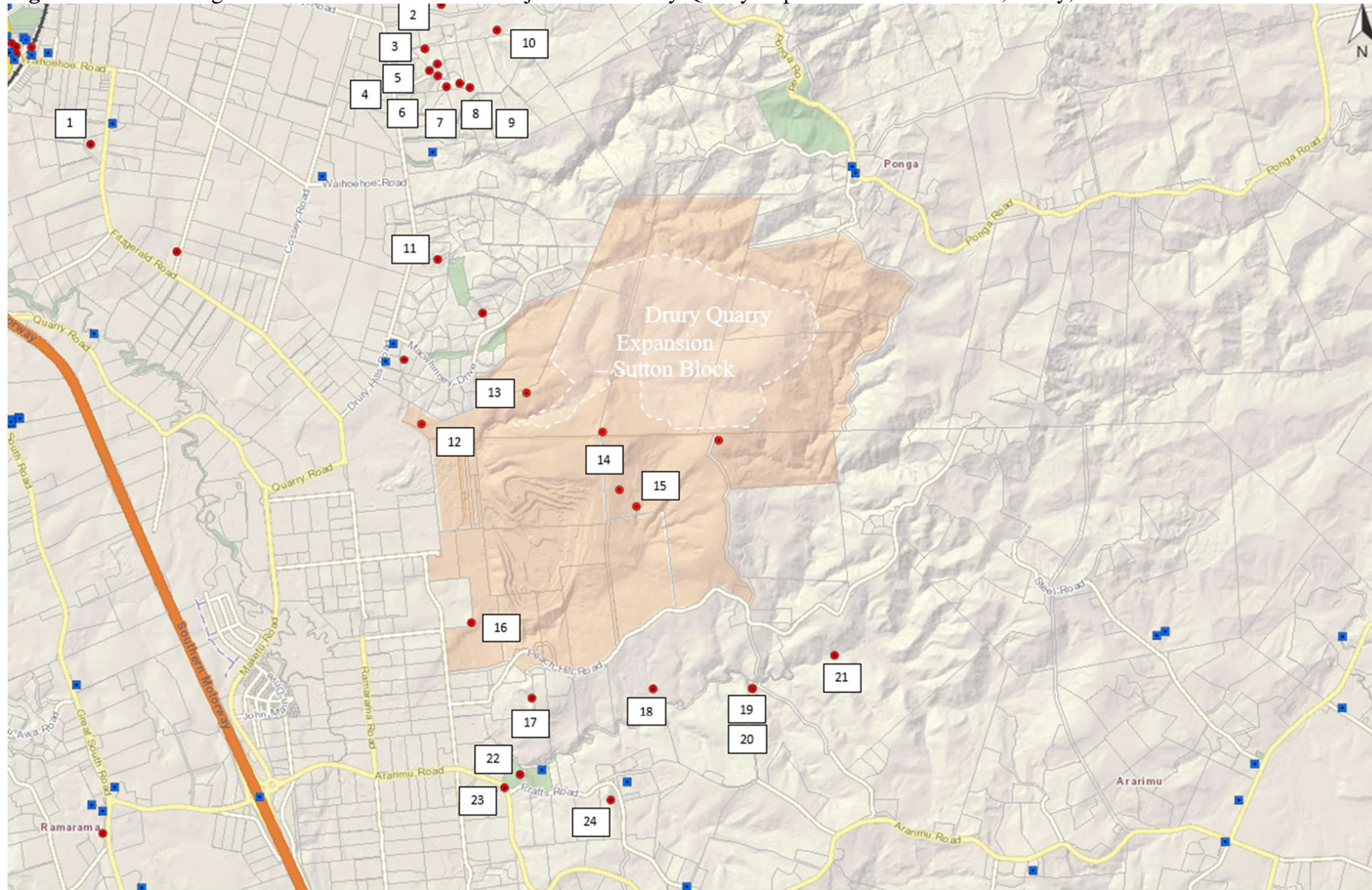
Maaori Place Name	Meaning
Hingaia (Hingahia)	Name of a creek that passes through Drury
Mangawheau	Stream that traverses the Hunua
Manukau (Manuku)	The anxious mind. Probably because of its difficulty of navigation. Ancient name of the Manukau Harbour. The name applies to the bar at the mouth of the harbour and was so named by a chief of Tainui (Ngaati Whanaunga descendant) named Hotunui,
Manukau	“Only Birds” The people of Mangere paa noticed what appeared to be a war party on the sand banks near the middle of the harbour. A war party set out from the paa intending to engage the invaders on the sandbanks. However, on nearing their objective, it was discovered that the dark specks noticed from the shore were only birds, hence “e manukau”. The name Manukau is said to apply only to that part of the harbour in the vicinity of Mangere. Another story states that a certain chief and his followers were invading these parts and sailed up the harbour. However, no sign of habitation could be seen. No people, only birds, hence the name Manukau. Vide Manuka
Ramarama	A gleam, near Drury
Taamaki Makaurau	Taamaki of the many lovers, the general name for the Auckland isthmus. So named because tribes were continually at war for its possession
Te Maketu	Lift or pull up with rollers (also refer to Section 7.3.7)

Source: Simmons, 1979.

7.4.4 Archaeological Sites

Archaeological material provides tangible connections to our tuupuna. It 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. Accordingly, we want to ensure that if any archaeological material is found during proposed works, that it is managed sensitively and effectively. Archaeological Sites at the Project Site are surrounding area are shown in **Figure 7.4**. **Table 7.4** (below) provides a description of archaeological sites within the project area. Notably, no archaeological sites have been located within the boundaries of the proposed project site.

Figure 7.4 Archaeological Sites Within or Near the Project Site – Drury Quarry Expansion – Sutton Block, Drury, Auckland



Source: Cultural Heritage Inventory, Auckland Council 2024

Table 7.2 Archaeological Sites Within or Near the Project Site – Drury Quarry – Sutton Block Expansion, Drury, Auckland

Ref	CHI	NZAA Site No.	Site Type	Name
1	14071	R12-755	Military Head Quarters – Military Camp	General Camerons HQ – 65 th Regiment Camp
2	12260	R12-673	Stoneworking/Quarry	
3	14079	R12-1100	Stoneworking Area	
4	9710	R12-335	Pit-Terrace-Midden (Shell)	
5	8093	R12-336	Terrace-Midden (Shell) – Pits Stonework	
6	8094	R12-337	Pit-Terrace	
7	12430	R12-675	Basalt Quarries	
8	9382	R12-338	Pits-Terraces-Midden	
9	9381	R12-332	Pits-Terraces-Midden-Stonework	
10	9284	R12-331	Pits-Midden (Shell) (Reported)-?Terraces	
11	6162	R12-88	Midden (Shell)	
12	6266	R12-330	Midden	
13	8129	R12-723	Pits-Terraces-Stonework	
14	10206	R12-278	Burials-Stonework-Earthworks-Pa	
15	8634	R12-725	Terraces	
16	7090	R12-721	Findspot (Adze) Reported	
17	6873	R12-67	Pa-Reserve-Historic	Maketu – Peach Hill Pa
18	7091	R12-726	Findspot (Adzes) – Midden (Shell)	
19	9380	R12-329	Pit	
20	9378	R12-327	Pit	
21	9379	R12-328	Pit	
22	6858	R12-5	Pa-Urupa-Wahi Tapu-Mission Station	Te Maketu Cemetery Reserve and Pratts Road Recreation Reserve-Te Maketu Historic Cemetery Reserve
23	11516	R12-6	Burial Cave	
24	6872	R12-66	Pa	Pratts Road Ridge Pa
Sites highlighted in orange – comprise archaeological sites within the Drury Quarry footprint. Sites highlighted in orange/bold – archaeological sites near the Sutton Block, Drury Quarry				

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).

A wahi tapu site is known at Te Maketu, where the bones of those consumed by Ngaati Whanaunga/Ngaati Paoa were later buried by elders (also refer to **Section 7.2.7**).

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 Ngaati Whanaunga 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. There are several species in the surrounds of the project site that were important customary resources. 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). A full list of plant species at the project site and environs is described in Appendix C of the Ecological Assessment supporting the application for consent. Refer to **Table 7.3** for some examples of our cultural values.

Table 7.3 Rawa tuuturu (Customary Resources) at the Project Site – Drury Quarry Expansion – Sutton Block, Drury, Auckland															
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. As mentioned (refer to Section 7.3.3, argillite was valued for making implements such as toki (adzes)
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.
Vegetation	Native Species														
Puahou or whauwhaupaku	Five Finger					Yes									Five Finger has several traditional uses. It produces a khaki dye and a gum known as pia houhou, which is used to make watercraft watertight. The bark and wood are also used for several types of traditional crafts.
Hangehange					Yes										Hangehange leaves were used as a flavouring in Maori cuisine. The roots of kumara and cabbage tree were wrapped in Hangehange leaves and cooked in a haangii; the leaves imparted a distinctive flavour to the meal. The bark also had several uses. It could be beaten to a pulp to produce a black dye, and a lotion made from the sap was used to treat children’s sores and itchy skin.
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.
Hinau															Maori used the wood of hinau to make various small implements like canoe bailers, spears and wedges. Of greater importance was the fruit which was crushed, mixed with a little water and made into cakes which were cooked in a hangi. The bark was used to make a black dye and would also fix dyes and for this purpose may have been exported in the early years of European settlement. A decoction of bark in hot water was also used to cure skin diseases.

Horopito															Leaves of the Horopito tree were traditionally used by the Maori people of New Zealand to treat stomach pain and diarrhoea, this was probably due to its astringent (tissue tightening) and antiseptic properties. Skin complaints were treated using bruised leaves that had been steeped in water or chewed before application. The peppery constituents of Horopito stimulate the circulation when it is applied topically, and also when taken internally. Topical uses include fungal infections such as <i>Candida albicans</i> and ringworm, wounds, cuts, burns and painful bruises. Fresh leaves were also chewed for toothache. Internally, Horopito was used for treating diarrhoea and stomach ache and poor circulation.
Kahikatea															New Zealand’s tallest tree, kahikatea, grows up to 60 metres. It bears edible berries, known as koroi.
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 eg 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.
Karapara															Red berries are edible by Maori and were desired, as were the leaves and flowers. High ranking Maori wahine wore scented taniko pouches filled with kopuru, raukaua and karapara, also bruised leaves to rub on chief’s whare woodwork and framing. Maori walked, for days to visit other marae, the people arrived a bit smelly and so the chiefs whare was rubbed down using the oils on all woodwork and entrances. The scents of these ataahua rakau produced minimum oils, which were obtained by heating the leaf with simmering coals until the leaf sweated and released a minimal amount of oil. The entrances of high ranking wahine houses were rubbed with these perfumes, the Chiefs whare was scented on all woods, as the Chief greeted most all visitors, Chief to Chief often gave pouches of aroma scents to other Chiefs to gift to their wife or daughters, the swapping of perfume scented pouches were a normal practice, Your husband returns with a gift from a Chief for his wife who also is high ranked, the swapping of scented leaves or puti puti to even seeds were gifted to wives, as a standard rule and practice. Doesn’t mind cuttings being made from it, quite easily regrows roots. Brief E1 first Post. Tohunga Maori Rongoa Rakau kaumatua- elders
Kareao	Supplejack														Kareao was used for making hinaki (eel and crayfish pots). Young, tender shoots were eaten and tasted like beans. Watery sap could be blown out of short sections of the vine to quench thirst
Kauri															Maori used kauri timber for boat building, carving and building houses. The gum was used as a fire starter and for chewing (after it had been soaked in water and mixed with the milk of the puha plant).

Kawakawa		Yes			Yes		Yes	Yes	Yes	Yes	Yes			Yes	Kawakawa fruit were described as hot and spicy 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).
Kohekohe															Maaori boiled the bark in water and drank it as a tonic. The wood was used for building canoes but is soft and not as durable as other woods and tends to rot quickly. It is valued for carving.
Kohuhu															There are several recorded uses of koohuuhuu by Maaori. The resin and oils extracted from the leaves were used for their scent and were often mixed with ingredients sourced from other native trees in order to produce an oil of variable composition. The resin was obtained by making cuts in the bark of the tree and the leaves were crushed and mixed with other oils. The oil was used to scent little pouches or a dead bird skin, and was often worn around the neck. The oil was also used to scent houses and mats of people of high rank. In addition, koohuuhuu was also used for medicinal purposes by Maaori. The resin was mixed with other gums and chewed as a cure for bad breath and sores in the mouth. Parts of the plants were used as topical treatment for relief of the symptoms of skin diseases. Crushed leaves were also used as a poultice for ulcers. The crushed bark was soaked in water and the resulting mixture used to treat breast or chest ailments, and the remaining liquid could be taken orally. It was used, together with flax root, to make a brew used to treat fever, bleeding, and bruising. Validating its traditional uses as a medicine, a 2010 study indicated that koohuuhuu does indeed possess some antimicrobial properties. Lastly, the branches of koohuuhuu were used in important Maaori life ceremonies, such as baptisms, and are still used for welcoming visitors to a marae. Two of its common names, taawhiri (“to wave to”) and rautaawhiri (“to wave a leaf”) reflect this.
Kowhai															The bark of the koowhai tree was heated in a calabash with hot stones and made into a poultice for wounds or to rub on a sore back. A person bitten in the face by a seal had wai koowhai (koowhai juice) applied to their wounds and was well within days.
Kumeraho															Kuumarahou is still used as a herbal treatment today. One medicine was made by boiling the leaves in water for drinking, which was said to ease rheumatism and asthma.
Mahoe															Maahoe wood was used by Maaori for fire-making. By rubbing a pointed stick of kaikoomako rapidly in a grooved piece of soft maahoe wood, they could heat the maahoe to ignition point. A fine fluff of dry moss, wood dust or beaten flax was placed in the groove and when that was alight, larger dry material such as raupoo (shown bound up in a pile) was placed over the flame.
Maire															The Maori apparently had no medicinal use for black maire, but its timber was highly regarded; mainly being used for weapon and tool construction. For example, wedges for splitting wood, koo (digging sticks), canoe paddles and bailers, beaters, mallets and, while too heavy for some weapons, was used for thin, double pointed spears.

Manuka														Maanuka and kaanuka were versatile. Their bark provided a waterproof layer for rooves. Poles were used as battens and rafters, and for spears or paddle shafts. The leaves were used to scent hair oil, and flexible saplings and new branches were made into snares and traps. Ashes of maanuka were rubbed on the scalp to cure dandruff. Maanuka branches were used to splint broken limbs. Leaves were put in a calabash with water and hot stones, and the liquid was drunk to ease a fever. The bark was boiled in water, which was drunk to cure dysentery and diarrhoea.	
Mapou														The plant had a range of uses in Maaori culture. Maapou tea was drunk as a general health tonic and to ease toothache and clean teeth. A chemical analysis of the leaves show they contain glucuronic acid which is used in modern arthritis treatments. Maapou produces a stringy wood than tends to bend rather than break. Maaori used it to make keels for waka, handles for adzes and digging sticks for planting Kumara. Maapou branches also served an important ritual and symbolic role, and were used by the tohunga during baptisms, funerals and Kumara planting rituals. The tree was sometimes known as the ‘loin cloth of Whaanui’, the Maori name for the star Vega. Maori tradition holds that the Kumara originated with Whaanui but was stolen and brought to earth by Rongo – the god of cultivated food.	
Matai														Matai was used in decoctions prepared for surgical procedures involving fractures and other related external ailments. This was due to the astringent properties that comes from the tannins found within the wood. The matai has been used as an antiseptic for wounds. The bark of the matai was boiled with hot stones and taken for stomach pain. The trunk was tapped and the juice taken by mouth as a disinfectant in the treatment of consumption. The matai was consumed for the swelling of the lymphatic glands	
Miro														Miro produce fruit all year round and were a favourite of kuukupa or kereruu (New Zealand pigeons) and kaakaa in autumn and winter. Snares were set to catch the birds. Oil was squeezed from the red miro berries and taken by mouth to treat fever. Miro gum was also warmed and inhaled for relief of bronchitis and sore throats. The leaves and bark of the miro tree were boiled and the infusion taken by mouth to treat gonorrhoea. Gum obtained from the bark has antiseptic properties and was used to heal ulcers and stop bleeding, Gum from the miro tree was used as a treatment for eczema and was particularly useful as it stuck to the skin. The juicy red miro berries could be eaten in times when food was scarce, and the oil from these berries was also used as a perfume or an insecticide.	
Neinei	Spiderwood													Maori sometimes used the stiff leaves of neinei (spider wood, <i>Dracophyllum spp</i>) to form decorative strips for attaching to the woven base of cloaks. Sometimes the strips had a more practical purpose - to channel rain away.	
Nikau		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.
Pohutukawa															The bark of the pohutukawa tree can be boiled to extract the ellagic acid and given by mouth to treat the symptoms of dysentery and diarrhoea. The juice of the inner bark is used externally to relieve.inflammation and promote healing of wounds. The bark of the pohutukawa tree contains essential oils that can be used in aromatherapy and as a perfume.
Ponga	Silver fern	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

Porokaiwhiri	Pigeonwood														In summer, pigeonwood bears bright orange-red berries. These are readily eaten by native birds, especially the kereruu (New Zealand pigeon).
Puawhananga															Puawaananga was said to be the child of the stars Puanga (Rigel in Orion) and Rehua (Antares in Scorpio). In some traditions, the appearance of Puanga signalled winter and Rehua summer – puawaananga trees flowered in the months between them.
Pukatea															The outer bark was removed, and the inner bark was steeped in hot water. The resulting extracted liquid was used to heal sores and ulcer To treat venereal infection a decoction of the bark was made with water and hot stones in a drinking vessel, and it was then taken by mouth The inner most layer of the bark was crushed, shred and left to lie in cold water. The mixture was then given by mouth A strong decoction of the pulped inner bark was held in the mouth to treat pain associated with toothache. To treat neuralgia, fresh bark was steeped in hot water and the pulp was placed over the area of pain The elaborate figureheads of the Maori canoes are often carved from the buttresses of the pukatea trunks, but the totara is still the preferred wood for the canoe’s hull The bark of the pukatea contains the alkaloid pukateine, which has strong analgesic properties similar to those of morphine, but has no after effects.
Puriri			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. 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 (eg 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.
Rahurahu	Bracken														A cure for headache was to have the Maori priest beat together stalks of rahurahu over the patient’s head whilst singing a chant. The fern was also used as an indicator of the patients’ health. The priest would pluck a piece of fern from the ground and if the root appeared clean with little dirt, the patient was likely to recover. If the root appeared covered with dirt, evil was predicted. Rahurahu was also used as a spiritually cleansing plant. To cleanse a person a fern stalk was attached to the person and the priest would repeat incantations over them before they were thrown in a river. The individual would then free themselves from the fern while the fern floated away carrying the individual’s sins with it. The tender shoot and root were eaten or chewed to treat dysentery. Koromiko, ngaio, mahoe, and rahurahu root were combined and given by mouth to facilitate blood flow during menstruation or alternatively to cause abortion. During the influenza epidemic in 1918-1919 a fern root concoction prepared by the Maori was reported to be effective. The root was cooked in the embers of a fire then the skin was removed and eaten to treat disorders of the blood. The fronds were burned and the ashes and charcoal dust applied to the affected area to treat severe burns. The bark of the fern root was also made into a lotion to treat minor wounds. Rahurahu fronds were bruised until moisture was obtained and then rubbed on the affected area as a treatment for insect bites. Another interesting use involved mixing rahurahu roots with the juice of the tutu berry to use as a treatment for sea-sickness. Bracken has been shown to contain prunasin, which is a cyanogenic glycoside, shikimic acid and thiaminase. The carcinogenic and mutagenic properties of bracken have been attributed to shikimic acid but bracken may also contain a stronger carcinogen that can induce acute bracken poisoning syndrome. Thiaminase is an enzyme that breaks down thiamine causing vitamin B deficiency. The young shoots of bracken were regularly eaten by Maori. Bracken has been shown to have carcinogenic properties and the method of preparation by

															Maori only decreased the degree of carcinogenic activity. The consumption of bracken was suspected as a factor that accounted for the short life expectancy of Maori.
Ramarama															The berries are edible and were added as flavouring to fern roots etc The Maori used a decoction which was of benefit in treating bruises.
Rangiora	Bushman's Friend														Maaori used the plant for a number of medicinal uses. Rangiora leaves were used for wounds and old ulcerated sores, and the gum was chewed for foul breath but was poisonous if swallowed. The ethnographer Richard Taylor recorded that the leaves were used to wrap cakes made from hiinau berry meal while they cooked in a haangi They were also used, he claimed, to line the baskets which held the siftings of raupoo pollen in the process of making bread (from the pollen), the siftings then being thrown out.
Rata															Rata bark was seeped in water to make a lotion which was applied to the affected area to treat ringworm. A poultice was also made from the bark and this was applied to the affected area to treat boils, sores and abscesses. The bark lotion used to treat ringworm was taken orally and also applied topically to treat venereal diseases such as gonorrhoea. Rata bark was beaten into a poultice and left in water. The patient could then use this lotion as a bath or massage it into the skin to treat sore muscles, rheumatic joints or broken bones . The shoots were cut and the sap applied to a wound to stop the bleeding before it was covered with a leaf bandage. The bark could also be boiled and the remaining liquid applied to the bleeding area Nectar from the flowers was taken to treat sore throats. To treat toothache, rata leaves were chewed and applied to a hollow in the tooth . The sap from the young shoots was also taken orally. It was said to have antiseptic and anaesthetic properties
Red matipo	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. 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.
Rengarenga	New Zealand rock lily														The base of the rengarenga leaves were made into a poultice and applied to ulcers. Rengarenga roots were also used for other skin complaints such as abscesses and tumours. The roots were scraped, roasted, beaten to a pulp and then applied to the affected area. Rengarenga roots were roasted or cooked in a steam earth oven and eaten by the Maori.
Rewarewa															The nectar of rewarewa used to be collected and eaten by Maori who picked the flowers in late spring and tapped them onto the inside of a gourd vessel. The inner bark was bandaged over a wound to stop bleeding and speed its healing (Crowe 1999). The timber of rewarewa was not used to any extent by the Maori.
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.

Tanekaha															The Maori made extensive use of tanekaha. The double pointed spear, koi koi which was about two metres long was made of tanekaha, doubtless because it is one of the strongest and most flexible native softwoods. Other Maori uses were in canoe and house structure and the bark was used as a source of red dye. Tanekaha was also used medicinally by the Maori, as a liver tonic and treatment of dysentery and vomiting. Early European use was as sleepers, marine piles and pit props. Its strength meant it was also useful for bridge decking and heavy roof timbers. Its properties also made it a useful wood for agricultural machinery like hay sweeps. Occasionally joinery was also made from tanekaha.
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.
Tawa															The spear-points were often made with the sharpened thigh bone of slain enemies, or – for the privileged few – delicately carved out of pounamu. As well as providing hunting tools to catch kereruu, Tawa was an incredibly important source of food in its own right. Tawa is in the same family as Avocado – and has a familiar large berry with green flesh and a hard kernel. The soft flesh of the berry can be eaten, but perhaps more important was the kernel which could be boiled, roasted, or steamed in hangi. The cooked kernels kept well and could store for years, making them an incredibly valuable standby food in case of difficult times.
Tawapou															The red berries of the tawapou tree were boiled for three hours to extract an oily residue which was then given by mouth to relieve pain associated with bruising and strains. The same oil can rubbed into the affected area to relieve itching. The brown, banana shaped seeds were made into necklaces which were worn by unmarried Maori women
Tii koouka	Cabbage tree	Yes	Yes		Yes			Yes	Yes	Yes	Yes			Yes	Tii 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.
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 for water containers. It provided a major construction material for housing, bridges, fencing; and creating ornaments
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.

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 relayed via myths and legends, whakatauki, and waiata. These oral traditions help educate our people and enhance their understanding of our connections to the environment. Insert

For example, birds known to occur at the site have meaning for Ngaati Whanaunga. For example, Tui 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 riroriro, ka mahi kai maau?"* Where were you when the riroriro was singing, that you didn't work to get yourself food?" Kereru were eaten on ceremonial occasions. Plumage was used for decoration, used to make cloaks, and used to preserve food. All serve as reminders of who we are and our connections with the environment.

7.6.3 Whakaaronui o te Wa

As mentioned in **Section 3.2** (above), the Stevenson's Quarry is one of the largest and most technically advanced quarries in New Zealand. It ranks amongst the biggest producers of aggregate in the Auckland region, supplying over a quarter of Auckland's requirements (refer to Auckland Council 2018). As such, the Quarry is vital to the Auckland region's economy and its expanding infrastructure, providing an estimated economic benefit of around \$40-50 million per annum (Stevenson Resources 2018). As such, it is highly significant.

7.7 Summary of Cultural Values Relating to the Project

Table 7.4 Summarises Ngaati Whanaunga cultural and historic values identified at the 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 Project Site

Assessment Criteria	Cultural Values Assessment	Ngaati Whanaunga Cultural Values - Rationale
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.	Medium/High	Natural and Physical resources providing mauri and mana at the project site or in the surrounding area relate to climate, wind, topography, geology, soils, the coastal marine area, groundwater, the Hingaia Stream Catchment including associated waterbodies (namely Hingaia; Maketu Stream; Mangawheau Stream; Quarry Stream, Waihoihoi Stream; and Waiora Stream); vegetation and associated fauna (birds, insects, and reptiles). These resources sustained our people, and we are intimately connected to them via whakapapa. Anthropogenic land change and the introductions of exotic species that out compete natives degrade mauri at the project site by eroding ecosystem resilience.
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/Medium	No waahi tapu are known at the immediate project site. A wahi tapu site is known at Te Maketu, where the bones of those consumed by Ngaati Whanaunga/Ngaati Paoa were later buried by elders. Such sites speak of our history in the area and connection to the site.
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	Medium/High	The project area is important 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. Land confiscations post 1840 relate to confiscation of the Taamaki Block, Pokeno and Wairoa Blocks, all of which surround the project site. The surrounding environmental features that give the project site meaning relate to its locality including connections with Taamaki Makaurau; the Manukau Harbour;

		Franklin Volcanic Field; and Hunua Ranges. Water travels to the nearby Pahurehure Inlet.
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	Medium/High	Rawa tuuturu values relate to remnant vegetation at or near the project site that are valued for their: resource provisioning services (e.g., food, fibre, fuel, rongooa, 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 change means these values have been highly eroded
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/Medium	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 that have been provided relate to tui, and grey warbler.
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	High (Positive)	Stevenson's Quarry is one of the largest and most technically advanced quarries in New Zealand. It ranks amongst the biggest producers of aggregate in the Auckland region, supplying over a quarter of Aucklands requirements (refer to Auckland Council 2018). As such, the Quarry is vital to the Auckland region's economy and its expanding infrastructure, providing an estimated economic benefit of around \$40-50 million per annum (Stevenson Resources 2018). As such, it is highly significant to Ngaati Whanaunga.

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 is described in accordance with **Table 5.4** – Criteria Used to Describe Magnitude of Effects. Our assessment of potential cultural effects is following proposed mitigation and assumes adoption of Ngaati Whanaunga Recommendations (**Section 9**).

Table 8.1 Assessment of Cultural Effects

Resource Management (National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011				
Standard	General Proposal	Activity Type	Assessment of Potential Cultural Effects	Rationale
NES-CS Regulation 9(1) & 9(3)	The proposed construction, operation, and maintenance of the Drury Quarry Expansion – Sutton Block (88 hectares) including all associated ancillary buildings, structures, and activities located at 121 MacWhinney Drive, Drury, Auckland 2577, 1189 Ponga Road, Drury, Auckland 2113, and Ponga Road, Papakura, Auckland 2584.	Contaminated Land	Low	PDP (2024) undertook a robust assessment of the project site during the: • Preliminary Site Investigation • Detailed Site Investigation Conclusions: • PSI concluded that the NES-CS applies to discrete, localised pieces of land at the site where potential contamination sources are considered to be more likely than not. Controls of the NES-CS are expected to be triggered by proposed future activities including the change of land use (from rural to commercial/industrial) and soil disturbance activities • PSI also concluded that large areas of the Sutton Block are confirmed as representing non-HAIL areas and thus will be exempt from requirements of the NES-CS • A DSI was undertaken to determine the nature and extent of impacts of contaminants of concern in the soils within

				the site as a result of current and historic activities that have potentially undertaken at the site Mitigation (under the NES-CS): • In accordance with regulations HAIL activities will require a Site Management Plan/Remedial Action Plan (SMP/RAP) to be prepared prior to undertaking earthworks within the discrete area around farm structures (as described above)
National Policy Statement for Freshwater Management 2020				
Standard	General Proposal	Activity Type	Assessment of Potential Cultural Effects with Mitigation	Rationale
	The proposed construction, operation, and maintenance of the Drury Quarry Expansion – Sutton Block (88 hectares) including all associated ancillary buildings, structures, and activities located at 121 MacWhinney Drive, Drury, Auckland 2577, 1189 Ponga Road, Drury, Auckland 2113, and Ponga Road, Papakura, Auckland 2584 that: • Includes several wetlands within the Sutton Block. • Vegetation clearance and earthworks are proposed within the natural wetlands to establish quarrying activities within the Sutton Block	See below	See below	See below

	- The take and diversion of groundwater and diversion of streams are proposed throughout the stages of the LOQ resulting in changes to hydrological function of the wetlands - Requires reclamation of the beds of several rivers			
Auckland Unitary Plan (Operative in Part) 2016				
	Overall			
Standard	General Proposal	Activity Type	Assessment of Potential Cultural Effects with Mitigation	Rationale
	The proposed construction, operation, and maintenance of the Drury Quarry Expansion – Sutton Block (88 hectares) including all associated ancillary buildings, structures, and activities located at 121 MacWhinney Drive, Drury, Auckland 2577, 1189 Ponga Road, Drury, Auckland 2113, and Ponga Road, Papakura, Auckland 2584.	Overall Proposal	Positive	The proposal will help enable the supply of much raw materials required to meet housing, roading and infrastructure demands throughout the Auckland Region. The development will also assist with enabling economic growth. In doing so, it positively contributes to the growth of the local and regional economy. As also described in the Economic Impact Assessment (Technical Report O) there will be cost savings from lower transport requirements of sourcing aggregate from an accessible Auckland quarry. The later will have benefits for all Aucklanders.
E3	Lakes, rivers, streams and wetlands			
Standard	Description	Activity Type	Assessment of Potential Cultural Effects	Rationale
	Several streams both outside and within the SEA overlays and within the SPQZ are proposed to	Stream diversion; culvert installation;	High/Medium	Ngaati Whanaunga understands that the nature and scale of the project means that it is not possible to avoid streams and wetlands. Hence, the proposal makes provision for:

	be reclaimed and their flows diverted as described in Technical Report N • Three culverts are proposed across the various stages of the LOQ, two of which will be located within the SEA • The project proposes reclaiming 2643 linear metres of stream that are classified as either intermittent or permanent in accordance with requirements of the AUP	and stream reclamation		• Proposed re-establishment of c.2643 lineal metres of permanent and intermittent stream reaches and wetlands totalling 1.9ha • Incorporation of erosion and sediment control measures; provision for fish passage and stream diversions • Additional offsite restoration
E7	Taking, using, damming and diversion of water and drilling			
Standard	Description	Activity Type	Assessment of Potential Cultural Effects	Rationale
	• Dewatering to a maximum of RL-60m over approximately 88ha over the lifetime of the project done in four quarry dewatering stages • Lowering the regional groundwater to the east of the Hunua Fault as part of initial quarry stages (Stage 2 and 3) before intercepting the regional groundwater to the west of the fault (about RL64m) • Maintaining groundwater dewatering at the sump	Dewatering	Low	PDP (2024) modelling suggests: • Any reduction in throughflow caused by the proposed quarry dewatering will have only minor effects on the groundwater resource within the greywacke aquifer west of the Drury Fault. • Up to 50 farm wells with permitted activity status to the east of the Hunua Fault can be affected by the proposed quarry deepening. However, these bores are significantly deeper than the predicted drawdowns and are likely to accommodate these drawdowns with no adverse effects on yield.

	while excavating the Hunua Fault Intercepting the regional groundwater to the west of the Hunua Fault and potentially the Drury Greywacke Block at c.20-years to receive additional groundwater to the east of the Hunua Fault			- Stream catchments that may be affected by the proposed groundwater dewatering include: - Hays - Symonds - MT1 (site catchment) - Peach Hill Stream - Mangawheau Stream - No more than minor effects on the groundwater and surface water environments Proposed Mitigation - Monitoring conditions (requiring either deepening the bores or lowering the pumps)
E8	Stormwater – Discharge and Diversion			
Standard	Description	Activity Type	Assessment of Potential Cultural Effects	Rationale
	- All stormwater within the Sutton Block catchment will be diverted and discharged into the Sutton Block pit - Includes the diversion and discharge of stormwater across the proposed haul roads	Stormwater discharge and diversion	Low	Ngaati Whanaunga understand: - The approach to stormwater detention, retention and treatment is consistent with best practice and will appropriately protect water quality and flows in receiving streams - The site will be managed to ensure that stormwater in contact with development areas will be passed via sedimentation ponds and then onto an on-site water treatment system
E11	Land Disturbance – Regional			
Standard	Description	Activity Type	Assessment of Potential Cultural Effects with Mitigation	Rationale
	Clough & Associates Ltd (2022) concluded that there are three archaeological sites near the Sutton Block.	Archaeology	Medium/Low	Ngaati Whanaunga understand:

	These include: • R12/278 (Ballard’s Cone Kaarearea Te Maketu – burials, stoneworks, earthworks, and paa • R12/723 (Pits, terraces, stonework, cultivations • R12/724 (plants, fence, stonework, earthworks - farmstead			• The proposed Drury Quarry Expansion – Sutton Block will have no direct effect on any known archaeological sites. • The proposed pit has been designed to avoid the extents of all recorded archaeological sites. • It is possible that unrecorded subsurface remains may be exposed during development. Hence, Stevensons are seeking an Authority to modify archaeological sites; and the proposal will also be subject to Accidental Discovery Protocols. • SAL have already committed to employing Accidental Discovery Protocols (ADPs) during construction works which will be worked through with Ngaati Whanaunga (and other iwi partners)
E11	Land Disturbance – Regional (continued)			
Standard	Description	Activity Type	Assessment of Potential Cultural Effects with Mitigation	Rationale
	Earthworks relate to all four stages of the proposal (see Section 4.13.1)	Earthworks	Medium/Low	Erosion and sediment control will be managed in accordance with requirements in the projects Erosion and Sediment Control Plan (ESCP) and includes measures to manage site runoff associated with earthworks and Streamworks required for the establishment of quarrying and associated activities within the project site. We note: • All erosion and sediment controls will be installed and maintained in accordance with Auckland Council Guideline Document

				2016/005 “Erosion and Sediment Control Guide for Land Disturbing Activities” (GD05) • Earthworks are to be programmed to ensure rapid stabilisation. • All erosion and sediment control measures will be inspected daily by the site foreman. • Site monitoring will be undertaken after rain as well as during heavy rainfall events. Any required maintenance or improvement control measures will be undertaken immediately • Dust will be managed via a Dust Management Plan with provision during the construction and operational phases of this project
E15	Vegetation Management and Biodiversity			
Standard	Description	Activity Type	Assessment of Potential Cultural Effects with Mitigation	Rationale
	Vegetation removal (9.7ha of moderate to high value), 7.3ha of which is situated within a Significant Ecological Area (SEA) overlay in accordance with classification criteria in the Auckland Unitary Plan (Operative in Part 2016), including: • Rock forest 0.65ha • Broadleaf podocarp forest 4.18ha • Kaanuka forest 4.9ha • Exotic forest 5.7ha	Vegetation removal	Initial loss is anticipated to be Very High Proposed mitigations – following proposed mitigations potential cultural effects are anticipated to be High/Medium	Ngaati Whanaunga understand from the Ecological Impact Assessment that vegetation removal will result in: • Loss of provision of food resources for native fauna and ecological connectivity ○ Rock forest clearance – magnitude of effect high given rarity ○ Broadleaved podocarp – magnitude of effect – moderate ○ Kaanuka forest – moderate • Physiological changes attributed to dust, vibration, and hydrological changes, especially to the sensitive Rock Forest ecosystem at Ballard’s cone

	Vegetation clearance is required along the edges of streams and wetlands across the project footprint, with most proposed in the SPQZ			While we anticipate temporary adverse effects resulting from habitat loss (refer above), proposed mitigation measures are anticipated to result in positive effects to ecological (and cultural) values. We support proposed mitigation strategies that include: • Pest and weed control. • Biodiversity offsets • Revegetation planting (41ha) • Enhancement planting (c.70ha) • Dust suppression • Clearance scheduled outside native bird breeding seasons or prenesting surveys) • Bat tree felling protocol. • Implementation of the Lizard Management Plan including lizard translocations • Creation of a new rock forest (as part of the revegetation and enhancement planting) • Salvaging forest resources • Any residual effects to be managed via offsite ecological restoration site at Tuakau that includes 740m at the Western Stream and 1903m at Tutaenui Stream. Additionally 4.04ha of wetland will be restored Approximately 40.48ha of revegetation planting and 69.42ha of enhancement planting is proposed to mitigate and offset vegetation removal. The latter will provide benefits relating
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				to habitat creation, enhancing ecological connectivity and biodiversity gains The management strategies will be managed via the Ecological Management Plan
E36	Natural Hazards and flooding			
Standard	Description	Activity Type	Assessment of Potential Cultural Effects with Mitigation	Rationale
	Several floodplains and overland flow paths are located within the Sutton Block and structures (such as temporary dams and culverts) will be constructed within the 1% AEP floodplains as the quarry footprint expands to the final LOQ footprint. In addition, haul roads and access roads will traverse flood plains and overland flow paths	Managing flood plains & overland flow paths	Low	- The quarry will be developed and quarried in stages, minimising the area exposed at any one time - Overland flows on the site will be directed into sedimentation ponds prior to discharge

9 Recommendations

Should consent be granted, Ngaati Whanaunga recommend the following conditions to appropriately manage cultural features in the context of **Section 5.4 – 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
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
		Pre-Commencement
		Please provide Ngaati Whanaunga with the opportunity to review/input into the following Management plans :
	(a)	Avifauna Management Plan
	(b)	Bat Management Plan
	(c)	Construction Management Plan
	(d)	Closure and Rehabilitation Management Plan
	(e)	Contaminated Site Management Plan
	(f)	Dust Management Plan
	(g)	Ecological Management Plan
	(h)	Erosion and Sediment Control Management Plan
	(i)	Native Freshwater Fauna Management Plan
	(j)	Native Lizard Management Plan
	(k)	Residual Effects Planting and Pest Management Plan
	(l)	Slope Stability Management Plan
5	(a)	Please provide Ngaati Whanaunga with final copies of all management plans (electronic versions are fine)
		<i>Please note: Ngaati Whanaunga understand that these management plans may be updated during the life of the project. Please send finalised versions to Ngaati Whanaunga for our records (as appropriate).</i>
		Pre-Construction Meeting
6	(a)	Provision to enable Ngaati Whanaunga to perform a karakia (blessing) at the pre-construction meeting
		Cultural Induction
	(a)	Ngaati Whanaunga should be notified at least 15 working days prior to the commencement of the construction and/or earthworks activity on the site
7		<i>Please note: Ngaati Whanaunga may have differing cultural requirements relating to this blessing, and it may be necessary to have separate inductions. The consent holder is advised to liaise directly with us in relation to this aspect.</i>
		Pre-construction Notification of Works Beginning
		At least 15 working days prior to the commencement of any works authorised by the consent, the consent holder must notify Ngaati Whanaunga by email mbaker@ngaatiwhanaunga.maori.nz . The following details must be provided:
8	(a)	Name and telephone number of the project manager and the site owner
	(b)	Site address to which the consents relate
	(c)	Activity to which the consent relates
	(d)	Expected duration of works

	(e)	Notification of expected pre-commencement meeting.
		Construction Management Plan
9		Please use the following contact details in the instance that an Accidental Discovery is made: Michael Baker Environmental Manager Ngaati Whanaunga Incorporated Society PO Box 160, Coromandel 3581 24 Wharf Road, Coromandel Phone: 07 866 1011 Mobile: 021 106 7117 Email: mbaker@ngaatiwhanaunga.maori.nz Website: http://www.ngaatiwhanaunga.maori.nz/
		Earthworks Construction Management Plan
10	(a)	Provision for Ngaati Whanaunga to monitor earthworks
	(b)	Inclusion of Accidental Discovery Protocols (cultural, archaeological etc)
		Finalised Landscape Design Plans, Specifications and Maintenance
		Provision for Ngaati Whanaunga input into:
	(a)	Ecological Management Strategies
	(b)	Pest and weed control
	(c)	Biodiversity offsets
	(d)	Revegetation planting (41ha) (including plant selection)
	(e)	Enhancement planting (70ha) (including plant selection)
	(f)	Lizard translocations
	(g)	Creation of the new rock forest
11	(h)	Ko Ngaa Waihotanga Iho toolkit (toolkit measuring the quality of the upper estuarine area) to be supported by Ngaati Whanaunga Iwi/Hapuu/Whaanau/Community Groups & Schools
	(i)	Cultural opportunities for use of felled native species, for example, for carving and ensuring that it is harvested in a way that can be readily used
	(j)	Opportunities for education outreach
	(k)	Translocation of native fish species
		Please note: Ngaati Whanaunga seek to be onsite during felling and harvesting of native species to ensure resources are usable and have the ability to select resources
		During Construction
	(a)	If at any time during the site works, sensitive materials (koiwi / human remains, an archaeological site, a Māori cultural artefact, a protected New Zealand object, or a lava cave greater than 1m in diameter) are discovered, then the protocol set out in standards E11.6.1 and E12.6.1 of the AUP (OP) must be followed. In summary, these are:
12	i	All works must cease in the immediate vicinity (at least 20m from the site of the discovery) and the area of the discovery must be secured including a buffer to ensure all sensitive material remains undisturbed.
	ii	The consent holder must immediately advise Council in all cases, the New Zealand Police (if human remains are found), and Heritage New Zealand (if the discovery is an archaeological site, Māori cultural artefact or koiwi), and arrange a site inspection with the relevant parties.
	iii	If the discovery contains koiwi, archaeology, or artefacts of Māori origin, please provide Michael Baker, Ngaati Whanaunga (see contacts above) with information regarding the nature and location of the discovery.

		<i>Please Note:</i> Ngaati Whanaunga understand that an Archaeological Authority has been issued by Heritage New Zealand under Section 44(a) of the HNZPTA and the Conditions of that Authority must be adhered to.
13		<i>Ngaati Whanaunga request that Stevensons work proactively with us to manage potentially adverse cultural effects</i>
	(a)	On-going hui engagement via a Project Steering Group (or similar)
	(b)	Contact as required
14	(a)	Advise Ngaati Whanaunga of any employment opportunities
	(b)	Advise Ngaati Whanaunga of opportunities to help our people grow and learn

10 Summary and Conclusions

Stevenson Aggregates Limited (SAL) commissioned Ngaati Whanaunga Incorporated Society (**Ngaati Whanaunga**) to prepare a Cultural Impact Assessment (CIA) for the proposed construction, operation, and maintenance of the Drury Quarry Expansion – Sutton Block (88 hectares) including stripping of overburden, mining of aggregate, and ancillary quarrying activities up to a maximum pit depth of -60m RL over approximately 50 years (the **Project**). The Drury Quarry Expansion – Sutton Block is located within current SAL landholdings across properties at 121 MacWhinney Drive, Drury, Auckland 2577; 1189 Ponga Road, Drury, Auckland 2113; and Ponga Road, Papakura, Auckland 2584. The proposed project site lies to the northeast of the existing Drury Quarry located at 41 Bill Stevenson Drive, Drury 2113.

Findings suggest that Ngaati Whanaunga cultural values associated with the **project site** relating to: Mauri; Waahi tapu; Koorero Tuuturu; Rawa Tuuturu; and Hiahiatanga Tuuturu range from **Low/Medium to Medium/High**. Whakaaronui o te Wa was is assessed as **High (Positive)**.

Key issues of concern for Ngaati Whanaunga are:

- Erosion and sediment control
- Potential effects on archaeological sites (including the likelihood for proposed works to uncover previously unrecorded sites)
- Vegetation removal
- Wetland removal
- Vegetation clearance along the edges of streams and wetlands
- Stream diversion and reclamation

Ngaati Whanaunga suggests these cultural effects can be adequately mitigated through appropriate management (refer to **Section 9** – Recommendations).

Thank you very much for the opportunity to work with you, and to share our story. Please feel very welcome to contact me if you have any queries. The best way to contact me is via mobile +64 21 106 7117 or email mbaker@ngaatiwhanaunga.maori.nz.

Ngaa mihi,

Michael Baker

Environmental Manager

Ngaati Whanaunga Incorporated Society

11 References

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Cultural Values Assessment

Drury Quarry Expansion – Sutton Block

Important Note: Stevenson Aggregates Limited are currently finalising their proposal and associated technical reports. Hence this document covers the Cultural Values Assessment and *preliminary* Cultural Impact Assessment. This document will need to be reviewed and updated when project details are finalised and provided by Stevenson Aggregates Limited. For your information, we understand that Stevenson's are now planning to lodge their resource consent application to Auckland Council on the **20 March 2023** (formerly the end of February 2023).

Prepared for

Stevenson Aggregates Limited
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Mount Wellington
Private Bag 11 900
Ellerslie, Auckland 1061

Prepared by

Pou Tānga Ngāi Tai Ki Tāmaki Community Development Trust

Date

07 March 2023

Version

Draft

Disclaimer

This report has been prepared by Pou Tāngata Ngāi Tai ki Tāmaki Community Development Trust for the benefit of Stevenson Aggregates Limited. No liability is accepted by this company or any employee or sub-consultant of this company with respect to its use by any other person (including other iwi/hapū). This disclaimer shall apply notwithstanding that the report may be made available to other persons for an application for permission or approval, or to fulfil a legal requirement.

In addition, no part of this document should be regarded as speaking for or otherwise representing the cultural values and associations of other iwi groups and should not be regarded as an attempt to understate their cultural heritage or values associated with this area. In proper custom and tradition, cultural significance can only be considered of, and by those who can evidence and successfully debate among iwi, hapū their respective whakapapa, genealogy and ahikā or occupation to sites of each iwi, hapū respective interest.

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

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1 Executive Summary

Ngāi Tai ki Tamaki have been engaged by Stevenson Aggregates Limited (**Stevenson's**) to prepare a Cultural Values Assessment (**CVA**) & Preliminary Cultural Impact Assessment relating to their proposal to construct, operate, and maintain the Drury Quarry Expansion – Sutton Block. The proposed project site lies to the northeast of the existing Drury Quarry located at 41 Bill Stevenson Drive. It extends across two properties at 121 MacWhinney Drive, Drury, Auckland 2577, and 1189 Ponga Road, Drury, Auckland 2113.

The proposal includes:

- No changes to the existing processing plant, weighing station or office, managers office, workshop, staff rooms and parking.
- Stripping of overburden (topsoil, clay & brown rock) to access the greywacke resource using excavators.
- Disposing overburden material by either:
 - Placing it in an area referred to as Thorburn Fill, or
 - Using the overburden to form the northern bund, or
 - Selling and transporting the overburden off site for disposal
- Mining of aggregate requiring:
 - Rock blasting (as required – typically two times per week, sometimes daily) between the hours of 9am to 5pm, Monday to Friday
 - Extraction of rock at the quarry face using (predominantly) excavators
 - Loading material in dump trucks for transportation to the processing plant
- Processing resource through the already consented processing plant and stockpiling it within the consented Drury Quarry footprint.
- Ancillary quarrying activities.

The proposed new quarry (Sutton Block) will be established in a staged manner and will have a two-year, ten-year, twenty-year, and thirty-year lifetime plan. In addition, the final stage of the development has contingencies to provide for all works being carried out within the quarry zone and an alternative if the works are permitted to extend outside of the site boundaries. Enabling works required to ready the Sutton Block for aggregate extraction are expected to take approximately two years. Detailed assessments are included in Appendices supporting the application.

There are several activities required to construct the Drury Quarry Expansion – Sutton Block. These include:

- Installation of haul roads
- Vegetation removal including 7.32ha of native forest of which is situated within a Significant Ecological Area (**SEA**) Overlay in accordance with classification criteria in the Auckland Unitary Plan (Operative in Part 2016). Vegetation requiring removal is comprises of several vegetation associations including:
 - Rock forest (0.67ha)
 - Broadleaf podocarp forest (3.69ha)
 - Kānuka forest (5.36ha)
 - Exotic forest (5.72ha)

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- Stream and clean water diversions
 - Stream loss (3036m²) ranging from High (1196m²); Moderate (1597m²); and Low (243m²) ecological value
 - Stream diversion (685m)
- Removal of 17,572m² of wetland habitat over 10 years
- Dewatering to a maximum of RL-90m over approximately 93ha undertaken in five quarry dewatering stages that includes:
 - Lowering the regional groundwater to the east of the Hunua Fault as part of initial quarry stages (Stage 2 and 3) before intercepting the regional groundwater to the west of the fault (about RL64m)
 - Maintaining groundwater dewatering at the sump while excavating the Hunua Fault
 - Intercepting the regional groundwater to the west of the Hunua Fault and potentially the Drury Greywacke Block at c.20- years to receive additional groundwater to the east of the Hunua Fault
- Overburden removal
- Placement and contouring of overburden to form the northern bund **[To be Confirmed]**
- Establishment of a conveyor system to shift material to the existing crushing and plant area within the Drury Quarry area that will be located on the edge of the road.

Once enabling works are completed, initial quarry operations will commence. The quarry pit will widen and deepen as resource is extracted, and internal pit roads will be constructed as the pit expands.

Project activities will require several statutory approvals under the:

- Auckland Unitary Plan (Operative in Part) 2016
- Resource Management (National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011
- National Policy Statement for Freshwater Management 2020
- Heritage New Zealand Pouhere Taonga Act 2014

Methodologies employed to identify and evaluate Ngāi Tai ki Tamaki cultural values included:

- Site visit on 24 November 2022 by our kaitiaki Vern Makowharemahihi and Lynette Penrose.
- Oral histories
- Desktop literature review
 - Legislative and planning documents
 - Supporting Technical Assessments
 - Review of historic and aerial photos
 - Review of publicly available databases

Places of historic and cultural interest within or near the project site include Tāmaki Makaurau; Te Waitai / Te Moana; and Ōkareroa Pā and Te Maketu. Natural and physical resources relate to: climate; groundwater; Te Whenua – The Land; Ngā Maunga – Mountains; Te Wai Māori – Fresh water and waterways; Ngā Kukuwai – Wetlands; Te Wao nui ā Tāne – Forests and Bush; Ngā Kararehe / Manu – Animals and Birdlife; and Te Ara Rangi – Air. Sites of historic or cultural interest relate to archaeological sites; wāhi tapū; and mahinga kai.

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The proposal will enable the supply of raw materials required to meet housing, roading and infrastructure demands throughout the Auckland Region. The development will also help with enabling economic growth. In doing so, it will positively contribute to the growth of the local and regional economy.

Cultural effects during the construction phase include [To be confirmed following receipt of client's final proposal]:

- Vegetation removal
- Loss and diversion of surface waterbodies
- Erosion and sediment control
- Dust generation and associated effects on surface waterbodies
- Potential effects on archaeological sites (including the likelihood for proposed works to uncover previously unrecorded sites)
- Loss and provision of food resources for native fauna
- Loss of ecological connectivity
- Changes attributed to dust, vibration, and hydrological changes, especially to the sensitive Rock Forest ecosystem at Kārearea (Ballard's cone)

Potential cultural effects during the operational phase (if not adequately managed) include:

- The potential discovery of kōiwi (human remains), taonga māori, or archaeological features remain the largest concerns for Ngāi Tai.

We have provided robust recommendations to help guide the decision-making process. Key to our recommendations is a strong desire to have a long-term working relationship with the project team – from project inception to successful completion.

Mihi

Ka tau ai te Kokoeā
Ka whaiwhai ake te Mātuku Moana
Kakai te Kererū
Ka tiaki tūtei te Ruru
Ka korihi, ka tangi
Ka tangi, ka korihi
Ka korokī ko Ngāti Tai
Ko Ngāi Tai ka korokī.
Tihei Mauri Ora

Ko Kohukohunui ko Ngā Pona Toru
ā Peretū ko Moehau ngā maunga
Ko Wairoa te awa
Ko Te Marae o Tai ko Te Waitematā
Ko Tīkapa ko Te Manukanuka ngā moana
Ko Tāmaki Makaurau te whenua

Ko ngā whetū ki te rangi,
ko ngā kirikiri ki te one taitapa,
ko ngā Mana whakaheke o Ngāi Tai

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2 Background

2.1 Purpose

Pou Tāngata Ngāi Tai ki Tāmaki Community Development Trust (**Ngāi Tai**) have been engaged by Stevenson Aggregates Limited (**Stevenson's**) to prepare a Cultural Impact Assessment (**CIA**) relating to their proposal to construct, operate, and maintain the Drury Quarry Expansion – Sutton Block. The proposed project site lies to the northeast of the existing Drury Quarry located at 41 Bill Stevenson Drive. It extends across two properties at 121 MacWhinney Drive, Drury, Auckland 2577, and 1189 Ponga Road, Drury, Auckland 2113.

2.2 Whakapapa

We of the sacred footprint in the earth
The footprints of the high-born
The footprints on our foreshores.

Tapuwae O Nuku - Ngāi Tai have a long unbroken genealogy and occupation of their lands, waters and seas extending from the aboriginal inhabitants, pre-dating Kupe, Toi Te Huatahi, and the great migration. Although our whakapapa best describes our hononga to the whenua, we have a tino taonga of Ngāi Tai which is a tahu (symbol) currently residing in the Auckland Museum - being a fossil human footprint dating from the founding eruption of Te Rangi-i-totongia-ai-te-lhu-o-Tamatekapua (Rangitoto) over 600 years ago (**Plate 1**). This footprint was discovered on Te Motutapu-o-Taiehu, a place long held sacred to Ngāi Tai for their many wāhi tapu and association with Tupua of the motu (islands).

Plate 1 Footprint preserved in ash following the eruption of Rangitoto circa 1400AD, Sunde site, Motutapu, Auckland



Source: Private Collection, Photograph by Reg Nichol.

Tapuwae Ariki - Smaller footprints remind us of the many descendants and mokopuna, who have crossed this region over that long period of time. Larger footprints remind us of our high-born chiefly lines (Ariki) and ancestors. These remind us of how important those leaders were and their value as navigators through our history.

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Tapuwae O Tai - Our tribal name, Ngāi Tai, resounds as the story of a maritime people unencumbered by any normal sense of boundaries. Where our vision was only limited by our imagination, it was the same vision, honed by thousands of years of exploration, facing the challenge of navigating the world's greatest ocean for survival. These descendants of Māui today carry his DNA and values into the new world of Ngāi Tai, true inheritors and worthy recipients of a boundless legacy left by the ancients and their numerous descendants.

Ka hoki ngā mahara ki a rātou mā, ngā uri a Māui-pōtiki i tapaina nei ki te motu. Tēnā ko ngā tūpuna o Ngāi Tai i waiho toitū te mauri o neherā.

Ko ngā whetū ki te rangi, ko ngā kirikiri ki te one taitapa, ko ngā mana whakaheke o Ngāi Tai.

As the stars in the sky and the grains of sand on our many foreshores, so are the myriad chiefs in the Pantheon of Ngāi Tai forebears.

Plate 2 Sunde Site, Te Motutapu ā Taiehu - Reconstruction of Ngāi Tai Tūpuna settlement on Te Motutapu Island based on archaeological evidence from the Sunde Site, Motutapu, Auckland.



Source: https://www.aucklandmuseum.com/collection/object/am_library-paintinganddrawings-1206

Plate 2 (above) depicts social and economic activities including fish-drying, animal skinning, basket making as well as structures including living quarters, shelters, and an elevated food storage stand.

Plate 3 Reconstruction based on archaeological evidence from the Sunde Site excavations, Motutapu, Auckland



Source: https://www.aucklandmuseum.com/collection/object/am_library-

Plate 3 (above) shows the effects of the volcanic eruption on the adjacent island of Motutapu with fire denuding the vegetation and the ash showers destroying the settlement.

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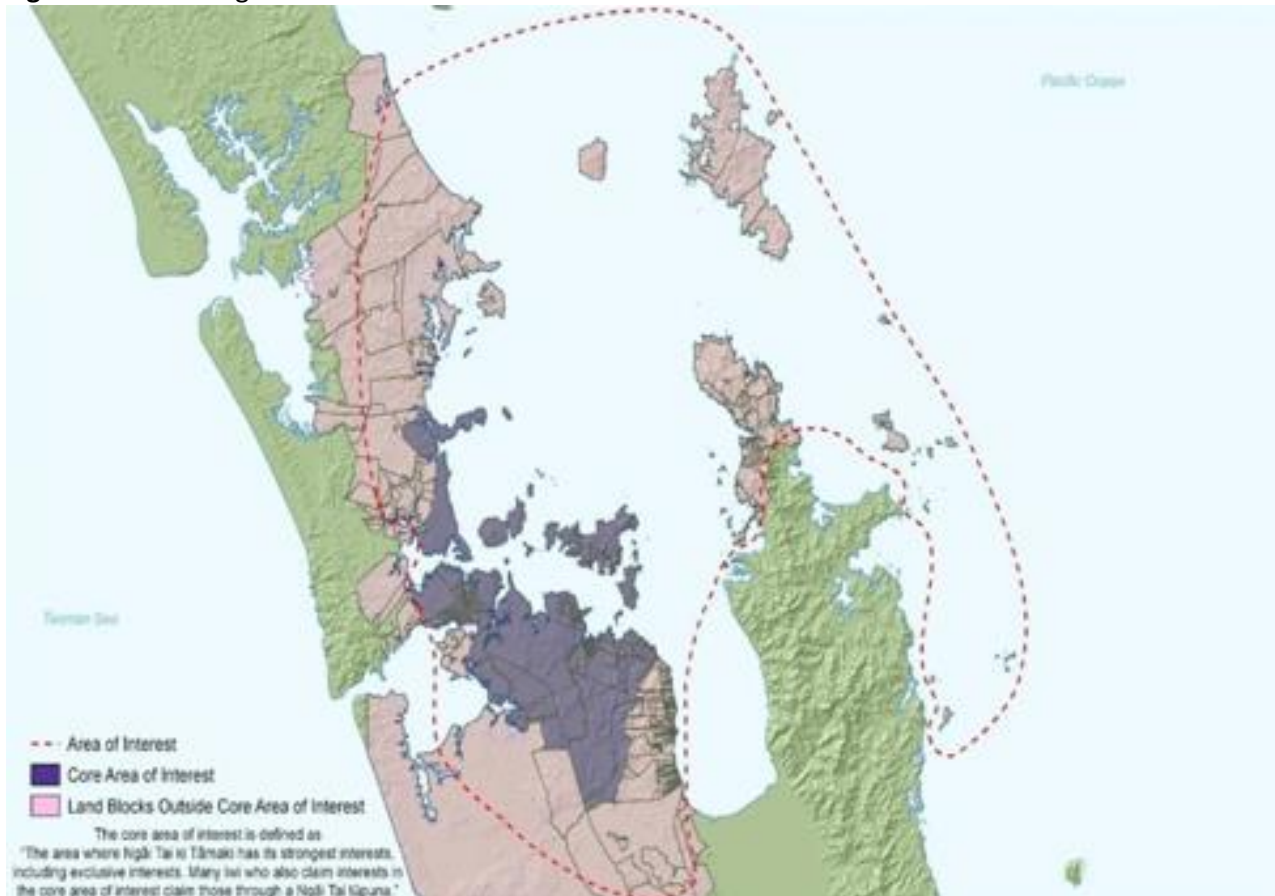
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2.3 Rohe

Ngāi Tai are the original inhabitants and Iwi of Tāmaki Makaurau. The Iwi is based in Maraetai, Te Waitematā and Tikapa Moana, and exercises mana whenua and mana moana interests across Auckland and the Hauraki Gulf. Our main marae is Umupuia at Maraetai, and we have various marae connections across Mātaitai, Whatāpaka, and beyond. The Iwi has whakapapa and other relationships with Iwi in the Tāmaki Makaurau and Hauraki regions.

Figure 2.1 Rohe - Ngāi Tai ki Tāmaki



2.4 Ngāi Tai ki Tāmaki Trust

Our iwi entities have governance responsibilities for approximately \$20 million of assets including the Maraetai Beach School and Clevedon Primary School, and various property developments. The Iwi entities are undertaking several environmental, cultural, social, and commercial projects to revitalise the manawa of Ngāi Tai and increase the net monetary worth of tribal members – by Ngāi Tai, for Ngāi Tai.

Our activities include building communities through property development and management, facilitating genuine tourism experiences, maintaining environmental and resource management standards, investing in marine and water opportunities, and food production.

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2.5 Approach

Ngāi Tai has numerous histories/herstories around locations – water and land based – that no other party knows about and will generally not be found on web-based searches or literature reviews.

A Ngāi Tai CIA will focus on relevant cultural, environmental, and social observations that can often provoke more holistic consideration for proposed works. It identifies and evaluates cultural values that help reinforce tribal connections with:

- Te Waitai / Te Moana – Sea water / The Ocean
- Te Takutai Moana – The Coastline
- Te Whenua – Land and wāhi tapu
- Ngā Maunga – Mountains
- Te Wai Māori – Freshwater and waterways
- Ngā Kukuwai – Wetlands
- Te Wao nui ā Tāne – Forests and Bush
- Ngā Kararehe / Manu – Animals and Birdlife
- Te Ara Rangi – Air space
- Mahingā Kai – Traditional areas we collect kai
- Mahinga Ika – Traditional fishing grounds

A more detailed account of our background and cultural values is available in our the Ngāi Tai ki Tāmaki Taiaomaaurikura (Environmental Management Plan) 2022.

Website: <https://www.ngaitaitamaki.iwi.nz/>

2.6 Report Structure

This report is presented in eleven sections including:

Section 1 – Executive Summary

Section 2 – Background

Section 3 – Kupu Whakataki – Introduction and Project Overview

Section 4 – Project Site Location

Section 5 – Approach and Methods

Section 6 – Cultural Values

Section 7 – Cultural Impacts

Section 8 – Summary and Conclusions

Section 9 – Recommendations

Section 10 – References

Section 11 - Appendices

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3 Kupu Whakataki – Introduction and Project Overview

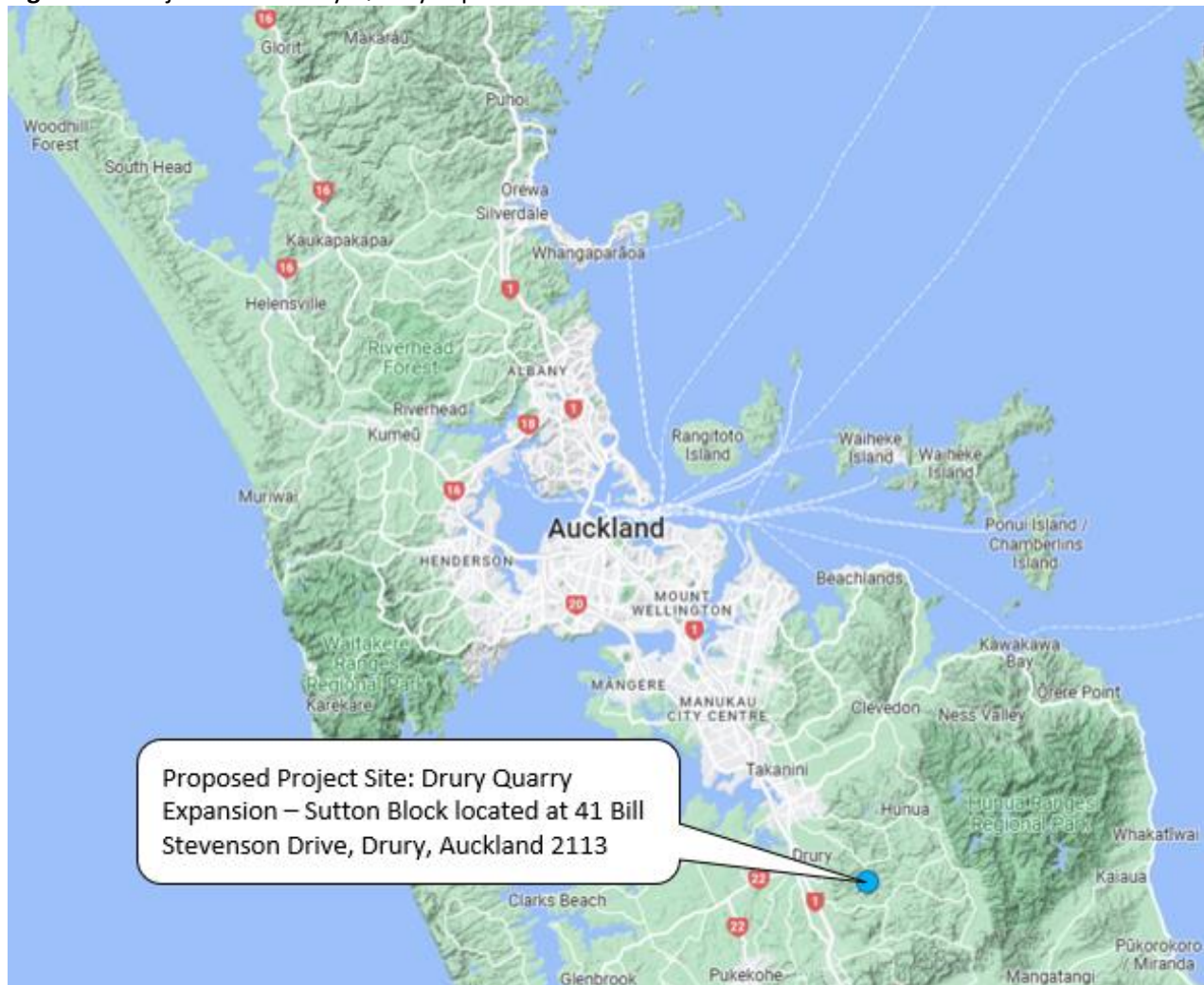
3.1 About the Applicant

The Stevenson Drury quarry employs more than 200 people across the quarry, workshop, concrete plant, laboratory, transportation, and office. Stevenson's (now a division of Fulton Hogan) delivers high quality aggregates and concrete throughout New Zealand.

3.2 Summary of Proposed Works

Stevenson's own and operate the Drury Quarry located at 41 Bill Stevenson Drive, Drury, Auckland 2113. To accommodate regional demand, Stevensons are seeking to expand mineral extraction to the northeast of the existing Drury Quarry (previously Stevenson's Drury Quarry) at 41 Bill Stevenson Drive, Drury, Auckland 2113 (**Figure 3.1**). The project area extends from the foothills of the Hunua Ranges to the lower flatter areas of the Hingaia flood plain.

Figure 3.1 Project Area: Drury Quarry Expansion – Sutton Block



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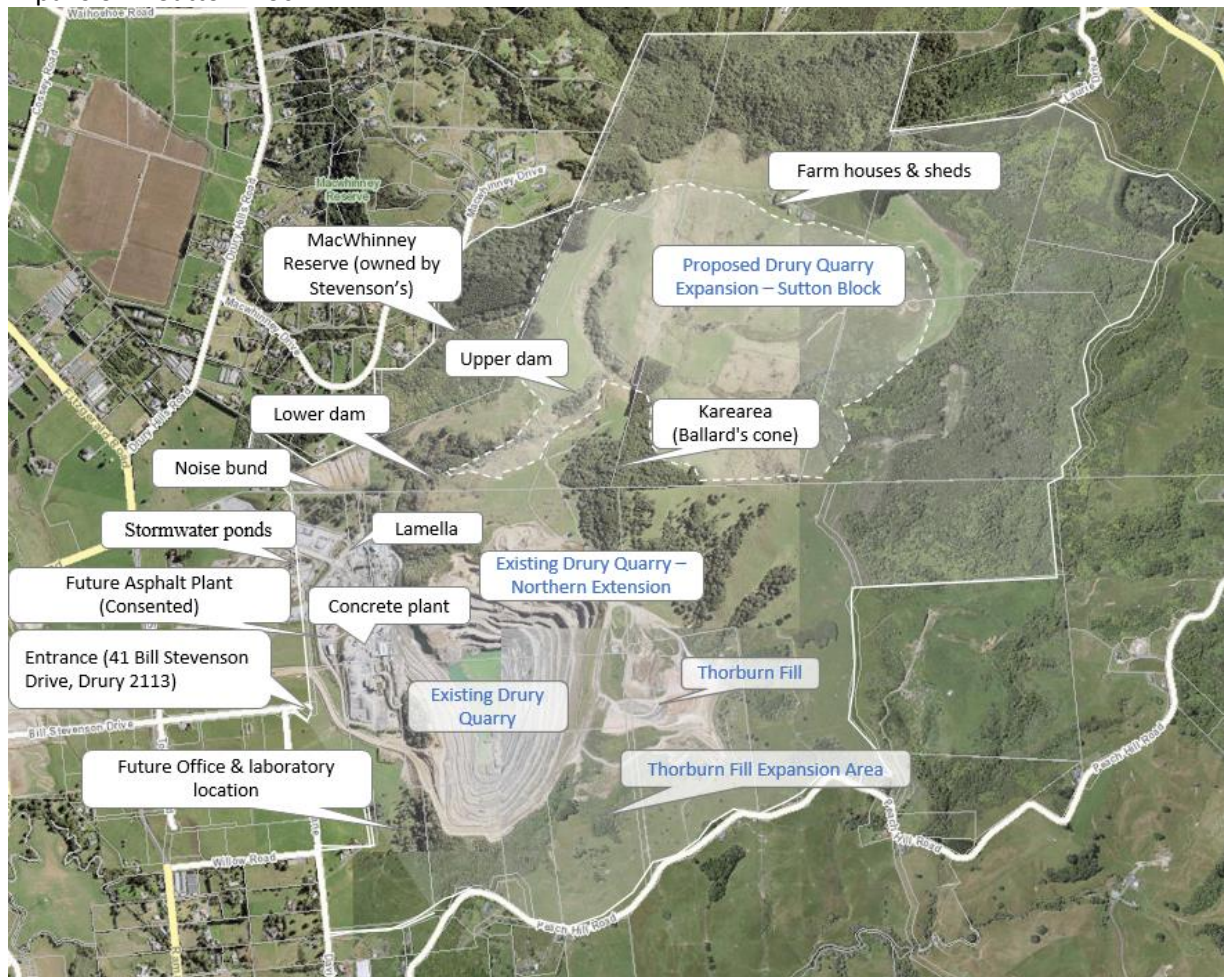
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Drury first began to operate in 1939. It has been under the current ownership since 9 October 2018 when Stevenson were incorporated. The Drury Quarry currently produces between 2.5 and 3.5 million tonnes of processed run of pit aggregate *per annum*. The quarry is recognised to produce one of the most significant sources of aggregate material for the Auckland market and produces c.25% of the total production in the Auckland Region and 40% of concrete aggregates. It provides an estimated economic benefit of around \$40-50 million *per annum* (Stevenson Resources 2018).

Current production includes a wide variety of aggregate and sealing chip which are used in civil infrastructure projects throughout the Auckland region. The greywacke resource at the Quarry is of a high quality, and the resource is relatively well exposed with comparatively low stripping and overburden ratio when compared to other quarries in New Zealand.

The existing Drury Quarry (and proposed Drury Quarry Expansion – Sutton Block) comprise several components and ancillary structures. These are described in **Figure 3.2**.

Figure 3.2 Project Site Components & Ancillary Structures: Existing Drury Quarry and the Drury Quarry Expansion – Sutton Block



Note Project Site Components are highlighted in blue font; Ancillary Structures are highlighted in black font.

The current Drury Quarry is constrained by:

- Faults on the east and western sides
- An archaeological site to the northeast (Ballard's Cone, now known as Karearea (New Zealand falcon))
- Peach Hill Stream to the south.

Therefore, Stevenson's are proposing to extend the current greywacke extraction area progressively to an area to the north of the current pit which is referred to as the Sutton Block.

In accordance with current resource consents, the existing Drury Quarry pit will continue to operate and extend to the northeast for an estimated 15 to 20 years. The Thorburn Overburden disposal area (known as Thorburn Fill) is situated to the east of the current quarry pit (see **Figure 3.2**). Overburden has been deposited at this site for several years and will continue to be used during the establishment of the Sutton Block.

3.3 Project Features

The proposal includes:

- No changes to the existing processing plant, weighing station or office, managers office, workshop, staff rooms and parking.
- Stripping of overburden (topsoil, clay & brown rock) to access the greywacke resource using excavators.
- Disposing overburden material by either:
 - Placing it in an area referred to as Thorburn Fill, or
 - Using the overburden to form the northern bund, or
 - Selling and transporting the overburden off site for disposal
- Mining of aggregate requiring:
 - Rock blasting (as required – typically two times per week, sometimes daily) between the hours of 9am to 5pm, Monday to Friday
 - Extraction of rock at the quarry face using (predominantly) excavators
 - Loading material in dump trucks for transportation to the processing plant
- Processing resource through the already consented processing plant and stockpiling it within the consented Drury Quarry footprint.
- Ancillary quarrying activities.

3.4 Project Activities

There are several activities required to construct the Drury Quarry Expansion – Sutton Block. These include:

- Installation of haul roads
- Vegetation removal including 7.32ha of native forest of which is situated within a Significant Ecological Area (SEA) Overlay in accordance with classification criteria in the Auckland Unitary Plan (Operative in Part 2016). Vegetation requiring removal is comprises of several vegetation associations including:
 - Rock forest (0.67ha)
 - Broadleaf podocarp forest (3.69ha)
 - Kānuka forest (5.36ha)
 - Exotic forest (5.72ha)
- Stream and clean water diversions
 - Stream loss (3036m²) ranging from High (1196m²); Moderate (1597m²); and Low (243m²) ecological value
 - Stream diversion (685m)
- Removal of 17,572m² of wetland habitat over 10 years
- Dewatering to a maximum of RL-90m over approximately 93ha undertaken in five quarry dewatering stages that includes:
 - Lowering the regional groundwater to the east of the Hunua Fault as part of initial quarry stages (Stage 2 and 3) before intercepting the regional groundwater to the west of the fault (about RL64m)
 - Maintaining groundwater dewatering at the sump while excavating the Hunua Fault
 - Intercepting the regional groundwater to the west of the Hunua Fault and potentially the Drury Greywacke Block at c.20- years to receive additional groundwater to the east of the Hunua Fault
- Overburden removal
- Placement and contouring of overburden to form the northern bund [To be Confirmed]
- Establishment of a conveyor system to shift material to the existing crushing and plant area within the Drury Quarry area that will be located on the edge of the road.

Once enabling works are completed, initial quarry operations will commence. The quarry pit will widen and deepen as resource is extracted, and internal pit roads will be constructed as the pit expands.

3.5 Staging

The proposed new quarry (Sutton Block) will be established in a staged manner and will have a two-year, ten-year, twenty-year, and thirty-year lifetime plan. In addition, the final stage of the development has contingencies to provide for all works being carried out within the quarry zone and an alternative if the works are permitted to extend outside of the site boundaries. Enabling works required to ready the Sutton Block for aggregate extraction are expected to take approximately two years. Detailed assessments are included in Appendices supporting the application.

3.6 Reasons for Consent

Proposed works will be subject to several approvals in accordance with requirements under the:

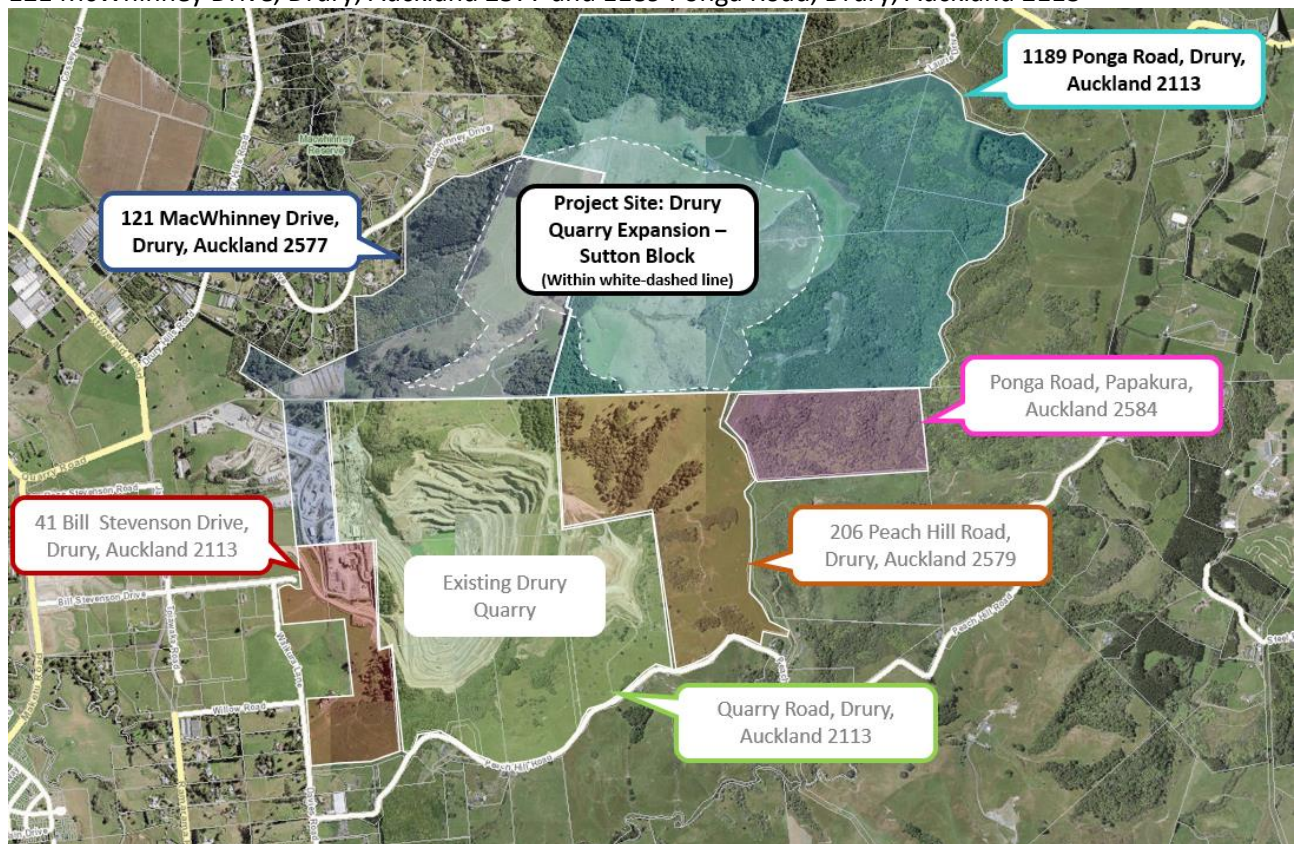
- Auckland Unitary Plan (Operative in Part) 2016 (**AUP**) including applications for:
 - Land use (earthworks) consent
 - Consent to discharge contaminants onto land or into the air or water
 - Consent for works within the bed of a lake or a river
 - Water permit to take, use, dam or divert water
- Resource Management (National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011
- National Policy Statement for Freshwater Management 2020
- Heritage New Zealand Pouhere Taonga Act 2014

4 Project Site Location

4.1 Legal Description

The project site spans two properties. The first is located at 121 MacWhinney Drive, Drury, Auckland 2577 comprising three landholdings including: Lot 1 DP 126627; Lot 4 DP 509893; and Lot 5 DP 509893. The second is located at 1189 Ponga Road, Drury, Auckland 2113 that comprises four landholdings including: Allotment 197 Parish of Hunua; Section 37, 198 Parish of Hunua and Section 2 Survey Office Plan 467566; Section 190A Parish of Hunua; and Allotment 191 Parish of Hunua and Southern Portion of Allotment 190 Parish of Hunua (refer to **Figure 4.1**). The Drury Quarry and surrounding land are all owned by Stevenson's.

Figure 4.1 Project Site: Drury Quarry Expansion – Sutton Block on Stevenson Aggregates Ltd landholdings at 121 McWhinney Drive, Drury, Auckland 2577 and 1189 Ponga Road, Drury, Auckland 2113



Note: Stevenson landholdings spans several properties (identified above), the proposed project site spans two properties.

4.2 Land Cover

Current land cover at the site of the proposed Drury Quarry Expansion – Sutton Block area is predominantly pastoral grass species with a small block of exotic plantation forest. Native vegetation covers small areas within the site (predominantly within the gullies), and along the periphery along the northern, eastern, and western boundaries of the proposed project site.

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4.3 Site Features

The site drains to the southwest and forms part of the upper catchment of the Quarry Stream that has an approximate catchment area of 220ha. The Quarry Stream receives runoff from the Sutton Block, Drury Quarry pit, and the immediate quarry area. Intermittent and ephemeral farm drains and watercourses also drain the Sutton Block. Two water supply dams are located on Quarry Stream. These are referred to as the Upper dam and Lower dam (also refer to **Figure 3.2**). The Upper Dam is located within the footprint of the proposed Drury Quarry Expansion - Sutton Block footprint; the Lower Dam is located north of the current Drury Quarry pit. Peach Hill Stream is located to the north of the proposed project site. It is a permanently flowing watercourse.

4.4 Planning Considerations

A detailed description of planning considerations is provided in the Assessment of Environmental Effects (**AEE**). In summary, the site is subject to various modifications, zones, overlays, and controls under the AUP including:

- Modification
 - Plan Changes, Plan Change 78 – Intensification, Multiple Layers proposed on the 18 August 2022
- Zones
 - Rural – Mixed Rural Zone
 - Special Purpose – Quarry Zone
- Overlays (amongst others)
 - Outstanding Natural Landscapes
 - Natural Stream Management Area
 - Significant Ecological Areas
 - High-Use Aquifer Management Area
 - Quality-Sensitive Management Area
 - Historic Heritage and Species Character: Historic Heritage Overlay Extent or Place – 693 Ballard’s Cone pa site R12_278
 - Infrastructure: Quarry Buffer Area
- Controls
 - Macroinvertebrate Community Index – Exotic
 - Macroinvertebrate Community Index – Native
 - Macroinvertebrate Community Index – Rural

5 Approach and Methods

During the initial scoping phase of this project, we collated oral histories and undertook a preliminary desktop literature review, database searches, and visual site assessments. These identified high-level constraints and potential opportunities within the Project Site and Project Area. During the planning phase, we undertook a site visit and a more detailed research literature review. A brief description of information sources is provided below.

5.1 Desktop Literature Review

- Ngāi Tai ki Tāmaki Planning Documents & Resources
 - Ngāi Tai ki Tāmaki Take Taiaomaurikura (Environmental Management Plan) 2022
 - Ngāi Tai website <https://www.ngaitaiTāmaki.iwi.nz/>
- Legislative and planning documents
 - Resource Management (National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011
 - National Policy Statement for Freshwater Management 2020
 - Heritage New Zealand Pouhere Taonga Act 2014
 - Local Government Act 2002
 - Protected Objects Act 1975
 - Resource Management Act 1991
 - Resource Management Amendment Act 2020
 - Te Ture Whenua Māori Act 1993
 - The Treaty of Waitangi 1840
 - Auckland Plan 2050
 - Auckland Unitary Plan (Operative in Part) 2016
 - Franklin Local Board Plan 2020
- Supporting Technical Assessments relating to:
 - Acoustics
 - Air Quality
 - Archaeology
 - Biodiversity Offset Mapping
 - Detailed Site Investigation (Contaminated Land)
 - Ecology
 - Economics
 - Erosion and Sediment Control (multiple)
 - Groundwater and Surface Water
 - Landscape and Visual Amenity
 - Traffic
 - Vibration
- Review of historic and aerial photos
 - Auckland Council GIS database
- Review of publicly available databases
 - Aerial photos
 - Alexander Turnbull Tiaki online collection
 - Auckland Council Cultural Heritage Inventory (CHI)
 - Auckland Council GeoMaps GIS viewer

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- Department of Conservation (DoC)
- Heritage New Zealand Heritage List / Rarangi Korero of historic places, historic areas and wāhi 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)

A detailed description of statutory requirements is provided in **Appendix 1** of this document.

5.1 Assessment Methods

The framework used for this CVA 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); Auckland RPS B5.2.2 Policies: Identification and evaluation of historic heritage places (1) (a) to (h) as they relate to Ngāi Tai historic places, historic areas, and wāhi tapu.

5.2 Assumptions and Limitations

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

- This Cultural Values Assessment has been informed by information available at the time of report preparation. Ngāi Tai need to finalise this report once the pre-application proposal and associated documents have been finalised, and prior to submission of the application to Auckland Council for resource consent.

6 Cultural Values

The proposed project site has several elements that are of interest and/or significance to Ngāi Tai. Details relating to specific elements are described in this section.

There are several historical and significant cultural events that affiliate Ngāi Tai ki Tamaki to the area, which is now referred to as Drury. To protect our Ngāi Tai kōrero from people or organisations, Māori, and non-Māori, who may misappropriate or reconstruct our kōrero to elevate or embellish themselves for personal or financial gain, our kōrero has been filtered to protect the use of specific names and places important to the protection of Ngāi Tai ki Tāmaki. For the purposes of clarity Ngāti Tai and Ngāi Tai ki Tāmaki are Iwi similar, which are differentiated by the periods of time during the tribe's history.

According to Ngāi Tai ki Tāmaki kōrero tuku iho we affiliate with Te Uri o Te Ao, a hāpu of Ngāti Tai. Te Uri o Te Ao, alongside other hāpu/iwi, presented their names to identify their rights to certain land blocks between Papakura and present-day Drury, as a formal method to record their historical and cultural affiliation to the area, including the whenua within this document.

6.1 Places of Historic and Cultural Interest (Kōrero-o-mua)

6.1.1 Tāmaki Makaurau

Prior to the arrival and decision of European explorers to adopt Tāmaki Makaurau as their hub of settlement and population growth, Ngāi Tai ki Tāmaki had maintained their interests for hundreds of years by right of ahi kā and practising our manākitanga to those that arrived on our shores and in some cases became our allies.

The earliest European arrivals to Tāmaki Makaurau recorded a dense population, relative wealth, and organised settlement upon the land, which was testament to the resources and fertility of the land that enabled Māori who were not of Ngāi Tai ki Tāmaki lineage to co-exist amongst us.

These aspirations remain with Ngāi Tai ki Tāmaki today, as we seek to protect and maintain our connection with our significant historical sites.

Ngāi Tai ki Tāmaki have a very long and profound association with our historical boundaries (including the Drury area). Many of their connections and stories have been partially lost in the mists of time and through the suppression of reo and tikanga, seeing the loss of many of their customary rights and practices. Those customary rights and practices that remain, that Ngāi Tai ki Tāmaki have been able to maintain, give them cause to articulate their presence within their rohe and gives them potential to reinforce their connections with:

1. Te Waitai/ Te Moana – Seawater/The Ocean
2. Te Takutai Moana – The Coastline
3. Te Whenua – The Land
4. Ngā Maunga - Mountains
5. Te Wai Māori – Fresh water and waterways

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6. Ngā Kukuwai – Wetlands
7. Te Wao nui ā Tāne – Forests and Bush
8. Ngā Kararehe / Manu – Animals and Birdlife
9. Te Ara Rangi – Air

These aspects have been explored in further detail in below. The Ngāi Tai connection with te Taiao is focused on protection, restoration, and education with respect to all Ngāi Tai taonga. This approach is evident in their commitment and responsibilities as Kaitiaki. At the arrival of European Settlers to Tāmaki in the late 18th and early 19th century, Ngāi Tai ki Tāmaki were a formidable tribe at the height of their occupation across Tāmaki. This period initiated a time of significant change to the way of life for tangata whenua including Ngāi Tai ki Tāmaki.

As per manākitanga responsibilities, Ngāi Tai ki Tāmaki ariki and rangatira of the time welcomed the influx of new peoples, technologies, food, and knowledge systems and sought to establish mutually beneficial relationships with those seeking a new way of life amongst the pristine environment and abundance that Tāmaki offered. These interactions were extensively recorded in our tribal accounts, within Ngāi Tai ki Tāmaki waiata (song), whakapapa and by inter-marriage. These accounts are also recorded by these early settlers.

At the time, Ngāi Tai ki Tāmaki exercised their customary rights over thousands of acres across Tāmaki, maintaining extensive networks between hapū and neighbouring tribes. Many Papa Kāinga and ahi kā were prevalent throughout the landscape and large areas of māra kai (traditional garden cultivations) across lands rich with nutrient dense volcanic soils, pristine forests, and waterways. Fishing and mahinga kai (traditional gathering sites) were sustained by customary practices to ensure the survival of species within the respective environments. Practices were governed by sacred knowledge and ritual ensuring our cohabitation with te Taiāo and announcing our enduring connection to it through these practices.

Ngāi Tai ki Tāmaki mana afforded their ability to manāki the settlers by providing access to food, land and water sources forging rigorous trading of goods and services in exchange for their continued hospitality. Without the manākitanga afforded by Ngāi Tai ariki and rangatira of the time, settlement of the new colony would have proved much more difficult to achieve.

6.1.2 Te Waitai / Te Moana

While coastal areas are not located immediately within the project site, the project site is located c.5km from the Pahurehure Inlet, a tributary of the Manukau Harbour. An account of Taikehu and Tainui waka in the Manukau recalls an abundance of mātaitai (seafood) and karoro (seabirds); Taikehu and his companions waded through the Manukau, the harbour flourishing with jumping kanae (mullet), so much so that Taikehu and his companions were able to catch one in each hand. To take possession of the fishery, Taikehu referred to the fish as *Ngā tamariki toa o Taikehu*. The mauri of te Waitai has been substantially weakened since the time of Taikehu by the effects of unsustainable land uses, sedimentation, pollution, and over-harvesting of kaimoana (seafood) for nearly two hundred years. This has left the waters with reduced resilience, or a lack of ability to

absorb or cope with new and existing pressures. As a seafaring people, te Waitai is of utmost importance to Ngāi Tai. Te Waitai has played a significant role in defining who Ngāi Tai are and is central to the Ngāi Tai ki Tāmaki rohe.

6.1.3 Hunua Ranges

In the days long before humankind, during a period commencing from about 200 - 150 million years ago and spanning up until sometime between 5 and 15 million years ago, the land upon which Te Hunua Ranges and Te Wairoa Valley now stand were raised from the ocean by the shifting of the earth's tectonic plates. Nga korero i tuku iho no nga tūpuna (the narratives handed down by the ancestors) attribute these events to the works of Whakaruaumoko.

Whakaruaumoko is the youngest child of Ranginui (The Sky) and Papatuanuku (The Earth), and he is better known by the abbreviated names of Ruaumoko and Ruamoko. He is the Atua (Divine Life Principal) of earthquakes and seismic activities. When his elder brothers chose to force their parents apart and thus bring light into this world, Ruaumoko was but an infant at Papatūanuku's breast. Upon the separation of their parents, Papatūanuku was turned by her children to face away from Ranginui, and thereby lessen the pain of her yearning for him. And so Ruaumoko descended into Rarohenga (The Underworld) where he has been stirring beneath the body of Papatuanuku ever since.

In today's age of enlightenment, the inherent truth within the korero of our tūpuna remains no less relevant to contemporary Ngai Tai perspectives. It is still logically understood that Te Hunua and Te Wairoa were raised from the depths by Whakaruaumoko (Earthquakes).

Later, between 1.5 million and 60,000 years ago, major periods of volcanic activity formed much of the mountainous terrain now known as Te Hunua, where Te Wairoa takes its source. Ngai Tai (or Ngati Tai) tradition informs us that these works were performed by the Tūrehu - Ruaumoko's mokopuna and descendants.

The Tūrehu (those who rise up from beneath the earth) are not humans; they are tangata Atua - an immortal 'spirit people' of Divine descent, personifying the primordial creative forces of volcanoes. In physical form, they have been described as having fiery hair and eyes, and bodies of blazing white.

Some branches of Tūrehu are also understood to descend from Hinenui Te Po (Great Ancestress of Death). She is the daughter of Tane Mahuta, and she was united with Ruaumoko for a time when she first fled from this world into Rarohenga. Hineoi, the daughter of Hinenui Te Po and Whakaruaumoko, was the mother of the Tureh0 ancestress Manutiongi. From Manutiongi came her son Uetonga, who had a daughter named Niwareka. By Niwareka's marriage to a mortal man called Mataora, this whanau Tūrehu of Rarohenga introduced Ta Mako to humankind.

Whakapapa of Ngai Tai concerning the geological history of Tamaki Makaurau (Auckland Isthmus) also refers to a familial link between the Tūrehu ancestor Matāho, and the Ancestress of Fire, Mahuika. other hapū and Iwi of Tamaki Makaurau possess their own interweaving threads of tradition concerning Matāho and Mahuika's connections.

Ngai Tai of Te Wairoa, like many other Iwi, refer to the eon of volcanic genesis upon the Tamaki Isthmus as Te Ao Kawhatu (The Age of Stones); when historic narratives are told not through the eyes of mortal men and women, but through the deeds of gods, mountains, rocks, craters, oceans, lakes, rivers, Taniwha, and other elemental forces of the natural world. It was during this age, long before our mortal human ancestors walked this land, that the Tūrehu people were the original inhabitants of Te Hunua and Te Wairoa.

The greatest chief of the Tūrehu from Te Hunua (Te Wairoa and Papakura) was Koiwiriki (He Who Shatters Bones). Today he is more commonly referred to by modern corruptions of his name including 'Kowiriki' and 'Kiwiriki'. Near Papakura stands his ancient Pa, Te Puke-a-Koiwiriki; known also as Pukekiwiriki, and Red Hill. Papakura in turn refers to Volcanic Red Earth but has other connotations also.

Many volcanic features of the Tamaki Isthmus are attributed to cataclysmic battles between Koiwiriki's people of Te Hunua, and another clan of Tūrehu from the Waitakere, led by the young chieftain Tama-i-reira. The two tribes erupted into warfare when Koiwiriki's daughter Hinemairangi or Hinerangi (Maiden from Heaven) eloped with Tama-i-reira (The Young Man from Afar). It is said that Koiwiriki did not consent to their union, and in his anger waged warfare on Tama-i-reira's people.

The weapons of the Tūrehu were the utterances of spells and curses; being able to spit fire from their tongues, cause mountains to erupt, and set the land aflame. Their weakness however, was that they could only venture into battle at night, for sunlight would turn them to stone. This conflict culminated in Te Pakuranga Rahihi (The Battle of the Sun's Rays) when the two tribes clashed at the present site of Pakuranga.

The first battle was won when the Tōhunga of Koiwiriki's people invoked Tamanui Te Ra (The Sun) to rise prematurely, turning Tama-i-reira's warriors to stone; hence the name of Pakuranga Rahihi. Victory, however, was bittersweet, for Hinemairangi was herself caught in the path of the sun and stands to this day in the form of a rock overlooking the sea of Maraetai, at the place called Ohinerangi.

The Tōhunga of Tama-i-reira's people later had their revenge. They swept through Papakura and Te Wairoa Valley setting the forests ablaze, scorching the hilltops bare and Koiwiriki's people along with them. The surviving remnants became known as Te Iwi Hunua (The Scorched Tribe) and fled deep within the refuge of the forested ranges still bearing their name. There they remain to this day.

Vast tracts of volcanic landscape now stand as testament to the convergence of Tūrehu forces upon Tamaki Makaurau. Meanwhile Auckland's only active fault-line known to geologists is the Wairoa Fault, whence Ruaumoko carved Te Wairoa Valley out of Te Hunua.

Activity on the Wairoa fault has been minimal for quite some time, which is more indicative of it being long overdue for major activity than it is suggestive of long- term stability. Ngai Tai would like to note that a major building development on active fault lines is not typically considered a sensible practice.

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6.1.4 Ōkareroa Pā and Te Maketu

Ngāti Tai kōrero recalls a small, but significant battle at the Ōkareroa Pā, Ōrere, involving members of Ngāti Kōhūa, an affiliated hapū of Ngāti Tai, where one of the survivors, Tokawhero, who was not involved with the battle but had been at Pākihi with a fishing party had discovered his father had been killed, which led him to flee inland up the Wairoa River and southward through the Hunua Ranges to Te Maketū, a place south of present-day Drury, to regroup with an Uncle who resided at Te Maketū.

At Te Maketū, stood an ancient and significant Kauri tree that was marked for the construction of a waka, that was felled and carved by Ngāti Tai and named by the Ngāti Tai and Ngāti Paoa Iwi. A waka of great historical events and the subject of many kōrero especially where in attacks suffered by Ngāti Tai at the hands of “the Northern tribes”, forced them to take shelter in the forested depths of the Hunua Ranges, where they had a fortified pā called Ngāhokowhitu (near Drury)

These kōrero point to a time when the area provided continued residence, shelter, and significant cultural events to Ngāi Tai before the arrival of settlers to the Tāmaki region. A time when the whenua was under the kaitiakitanga of the significant Rangatira Māori of that period who exercised their cultural practises without interference from members of the crown or any other non-Māori.

6.2 Natural and Physical Resources (Mana and Mauri)

Mauri (life-force) generates, regenerates, and upholds creation, binding the physical and spiritual elements of all things together. Mauri is the balance or imbalance and essence of all things, and represents the wellbeing and connectivity of all things. Without mauri nothing can survive.

Mauri is fundamental to Ngāi Tai Ao kaitiakitanga, status as tāngata whenua, mana, and their ideologies as it is the life force and essence of all things. Mauri, represents the wellbeing and connectivity between life forces, is inextricable yet well understood in Te Ao Māori as being vital. Accordingly, these interrelationships require manākitanga and whanaungatanga. Where there is degradation to one connection or life force, the wellbeing and life force of another is affected.

*“When the mauri of the Ngāi Tai ao is harmed, so tō the wellbeing of Ngāi Tai is harmed.
When the mauri of the Ngāi Tai ao is restored, so tō the wellbeing of Ngāi Tai is restored.”*

6.2.1 Climate

Climate at the project site is characterised by warm, humid summers, mild winters, and average rainfall of between 55mm and 145mm. The driest months of the year are typically between October to March. Climate helped govern land use activities, what plants could be planted on site, where, and how well they grew.

6.2.2 Groundwater

Groundwater is described in detail in the Groundwater Assessment prepared by Pattle Delamore Partners Ltd (2022). Groundwater is sourced from greywacke east and west of the Hunua Fault. Groundwater flow barriers (Drury and Hunua faults and their branches) have divided the regional groundwater into several blocks referred to as the Hunua Greywacke Block, Drury Greywacke Block, and the greywacke block east of the Hunua fault.

Above this layer are pockets of groundwater that generally discharge into local streams. PDP (2022) analysis indicates that there is minimum hydraulic connectivity between the shallow groundwater and the regional groundwater. For a commentary of Ngāi Tai values associated with water, please refer to **Section 6.2.5** below.

6.2.3 Te Whenua

Topography of the project site is variable. Site elevation ranges from 50mRL (southern periphery) to 329mRL (northern periphery). The published 1:250,000 geological map (QMAP) of the Auckland Area (Edbrooke, 2001) indicates that the site is underlain by Waipapa Group greywacke; Waikato Coal Measures comprising fine-grained and course-grained porphyritic, olivine basalt, basanite and hawaite lava flows and carbonaceous mudstone and claystone with coal seams; and minor sandstone and rare conglomerate.

The footprints, the narratives of Ngāi Tai reach across the entire landscape of Tāmaki Makaurau. From atop the many maunga, the ceremonial standing places, the burial places, the kāinga of our tūpuna, for Ngāi Tai the wairua, the mauri can still be seen, felt, and heard.

6.2.4 Ngā Maunga

While the landscape is vastly altered, many maunga have disappeared, lost to quarrying to further the colonised growth and infrastructure from the early 1800s to present day. From a spiritual sense however, Ngāi Tai view those lost tūpuna maunga as still very present, their mana their kōrero within our ancient teachings remain relevant. The nearest maunga tapu (sacred mountain) sits prominently within nearby Hunua, our maunga teitei “Kohukohunui” stands as the highest peak within the Auckland region. Kohukohunui is considered “te whakaruruhau o Ngāi Tai”, the sheltering protection of Ngāi Tai and that which sheltered Te Maketu Pā.

6.2.5 Te Wai Māori

The Hingaia Stream Catchment is described in detail in Auckland Council (2018), Hingaia Stream Catchment Watercourse Assessment. It is described as a largely rural catchment that spans from the Bombay Hills in the south to the Drury township in the north. The Hingaia Stream catchment was densely populated by Māori. Hingaia was a chieftainess who is buried at Maketu (near Stevenson’s quarry).

There are seven watercourses within the site (**Figure 7.2**). None are formerly named. Of the watercourses, three are permanent streams (1723m) and four are intermittent (1541m), cumulatively 2728m² of aquatic bed. One artificial pond is also present. All are described in detail in Bioresearches (2022). The Sutton Block drains to the southwest. All streams converge to one outflow from the site that eventually joins the Hingaia Stream, which discharges into the Pahurehure Inlet of the Mānukau Harbour.

- *Hingaia Stream* – located 1.2km to the west of the Maketu and Quarry Stream that flow into the Hingaia. The Hingaia Stream forms to the south, on the northern slopes of the Bombay Hills which flows north towards the Drury township. North of the township, it converges with slippery Creek and enters the estuarine Drury Creek branch of the Pahurehure Inlet and the Manukau Harbour (c.4km from the project site) (refer to Spyksma 2018). The area near the Hingaia stream mouth (upper reaches of Drury Creek) is classified

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as a marine Significant Ecological Area (SEA-M1), a high value area that will be the most vulnerable to any adverse effects of inappropriate subdivision, use and development (Auckland Council 2016).

- *Maketu Stream* – located c. 1.5km to the south of the project site. The Maketu Stream Catchment mainly comprises rural land immediately south and southeast of the site. It flows generally westward before joining the Hingaia Stream a short distance east of Maketu Road. It drains steep hill country associated with the foothills of the Hunua Ranges to the east. The downstream limit is marked by the Maketu Falls
- *Mangawheau Stream*
- *NT1 Stream*
- *Peach Hill Stream*
- *Quarry Stream* – located to the north of the site. The stream has bēn diverted as part of the Drury South Crossing Subdivision development.
- *Symonds and Hays Stream*
- *Waihoihoi Stream* – located to the north of the site
- *Waioara Stream* located >5km from the proposed project site

Water is of special significance to Māori indeed to Ngāi Tai. The many strains, wai tai, wairere, wahapū, wai whakaika, awa and ākau from which essential food sources and drinking water are provided. They are fundamental to the sustenance and quality of life as a life source to all living and indeed ngā wāhi motuhake for the mauri of our tūpuna and for ngā uri o Ngāi Tai today.

The project area is surrounded by wairere (waterfalls), the natural drinking and bathing waters and, in some cases burial places notably Maketu Waterfall, Wairoa Falls, Ngā Hihi o Rapa – Hunua Falls, Mauku Waterfall to name a few. We would actively oppose any development change that may compromise these natural features.

Spyksma (2018) recorded five species of fish (four native and one exotic) in the Hingaia Catchment. These included Longfin eel (*Anguilla dieffenbacchi*), shortfin eel (*Anguilla australis*), banded kokopu (*Galaxias fasciatus*), inanga (*Galaxias maculatus*), and Gambusia (*Gambusia affinis*). Kahawai (*Arripis trutta*) was recorded by the stream mouth. Koura (*Paranephrops planifrons*, freshwater crayfish), while not a fish species in the southern and eastern part of the catchment.

6.2.6 Ngā Kukuwai

Several exotic and native wetlands occur within the proposed project site. Wetlands are significant ecological and cultural features that provide(d) for food (Mahinga Kai) and resource gathering to Ngāi Tai ki Tāmaki. They further provide the important functions of cleaning water of excess nutrients and sediment, controlling flood water and pollutants, and acting as carbon sinks (removing carbon dioxide from the atmosphere). Draining wetlands for agricultural and urban development over the past 150 years has led to significant wetland loss and deterioration.

6.2.7 Te Wao nui ā Tāne

Research of pre-human settlement suggests the area was most likely covered in broadleaf coastal forest. Current vegetation is fragmented across the landscape reflecting anthropogenic modification to the landscape. Current vegetation comprises (amongst others) various vegetation assemblages including pūriri forest; taraire, tawa, podocarp forest; Tawa, kohekohe, rewarewa, hinau, podocarp forest; swamp and flood-plain kahikatea forests; and kānuka scrub/forest.

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The common gardens and natural kai of the ngahere for Ngāi Tai ki Tāmaki and for our tūpuna manu and ika have long been destroyed by farming and developments. Edible native plants & trees such as watercress, puha, kokihi, karaka berries to name a few are disappearing from our landscapes and are difficult to replace due to the pollutants in their environment making them unpalatable and due to western planting policies. Native bird and fish species are under threat their foods sources either too far afield or fast becoming scarce within their immediate natural habitat. Some examples of the significance of several plant species present at the project site are described in the sub-sections below.

6.2.7.1 *Pohutukawa*

Pohutukawa are linked with the crossing of thresholds between worlds; of arrivals and departures, and the passages of birth and death.

The earliest legend of Pohutukawa refers to Tane Mahuta and Hine-ata-uira, also known as Hine-titama, and their weeping over each other. Being forced by circumstances to part ways, Hine and Tane cried laments for one another at the house named Te Rangi Pohutukawa; a house standing upon the precipice between this world and the next, whose name means Heaven (Rangi) at the Crest-tide (Pohutu) of Bitter Mourning (Kawa). Tane's grief at being severed from his lover is personified by Kura-ma-hokihoki or Rohi Te Kura; the Trembling Red Bloom. The flowers symbolise Tane's anguished heart throbbing for Hine, echoing the torn sinews that stained the earth red when Tane forced his own parents apart. As they wept their last farewell, Tane passed into Te Rangi Pohutukawa through one door and returned to the world of light through another. Hine-ata-uira likewise crossed the threshold to the opposite door into darkness, where she became Hinenui Te Po, Great Daughter of the Night.

In the physical world, on the approach of the ancestors from Hawaiki, the Pohutukawa was the first spectral form to be seen through the heavy mists of Te Aotea Roa. Anaru Makiwhara, the esteemed 19th Century Tohunga, Rangatira and tribal historian of Ngāi Tai, records that when our ancestor Manawatere 'glided over the ripples of the waves' from Hawaiki, he was guided to make land at Tuwakamana (Cockle Bay) by a Pohutukawa which stands there still. Here he placed his mark upon the tree with karamea (red ochre) as a sign to Tainui that he had gone there before them. The tree is still known as Te Tuhi a Manawatere (The Mark of Manawatere) and the whakatauki of Ngai Tai states:

Ma te Tuhi rapa a Manawatere, ka kitea
By the vivid Mark of Manawatere, it shall be found

Pohutukawa reappears in the same story upon the death of Manawatere, who was drowned at Pehi-Manawatere (Home Bay, Motutapu) by two guardian Taniwha of the Orawaho passage; the channel between Rangitoto and Motutapu. This was prior to the last eruption of Rangitoto, and Anaru Makiwhara states that the island was then covered with Pohutukawa and Rata forests.

During the same period, as Tainui & Te Arawa reached the coastline of the Eastern Bay of Plenty, the young rangatira named Hapopo and Taininihi cast their Kura (red- feathered headdresses) upon the surf, believing the trees of these shores to be filled with scarlet feathered birds. Following

the Pohutukawa path of Manawatere, Tainui soon brought Ngati Tai ancestors to Te Wairoa, Te Maraetai and Mangemangeroa. Tainui's final resting place is at Kawhia, where a famous Pohutukawa known as Tangi Te Korowhiti became a place of protective ceremonies following the arrival of new-born children.

As Rongoa Maori ('Natural Medicine'), it is recorded by numerous sources (cited by Riley) that the inner bark was widely used for treating a variety of complaints including bleeding and dysentery, while nectar from both Pohutukawa and Rata flowers were used to soothe sore throats. The Pohutukawa is the subject of many other traditions throughout the country, each with their own historic significance to the region. In the Far North, Pohutukawa is most famously entwined with Te Rerenga Wairua; The Leaping Place of Spirits making the return voyage to Hawaiki.

6.2.7.2 *Te Karaka*

The origins of the Karaka are seldom heard in Aotearoa, for it did not originate here, but was brought here later by our ancestors. Its annual rebirth however, is linked with Rehua (Atua of the star Antares) and his wife Rūhiterangi; a star in the constellation of Te Waka Mairerangi (Scorpio). The appearance of Rehua with Rūhiterangi together in the late summer sky marks the ripening and harvesting of the Karaka berries.

Ordinarily these berries are poisonous, but with the right preparation are considered by elder whanau to be a special treat. As a child during the 1940s and '50s, Whaea Maora Okeroa Brown (Aunty Maora) of Ngai Tai and Ngati Porou recalls that her cousins lived in a Nikau whare at Te Wairoa, situated beneath a Karaka tree, where she regularly spent her holidays. The berries of this tree were gathered by the children, and her aunty would then use a certain process of soaking followed by boiling to strip the harmful toxins from the berries' outer husks. This she says left a kernel which is soft, brown, and sweet, 'and that was our pudding'.

Many waka who came to Aotearoa carried with them certain persons whose task it was to bring the Karaka berries and plant them in the new lands. Therefore, different peoples from different regions possess different histories as to who brought the Karaka to these shores. At Te Wairoa, the Ngati Tai ancestor given this task was Tanewhakatia of Tainui waka. On Tainui's arrival at the mouth of Te Wairoa, this man Tane planted a Karaka berry in the fissures of a rock on the point of Te Whakakaiwhara; a ritual act whereby our people would be seen by all future generations to have penetrated and established our presence firmly within this land. This Karaka and the sacred grove which sprung up around it became known as Te Huna-a-Tane, and in the 1860s it was observed by the Reverend James Preece to be growing there still. Other ceremonies of Urūruwhenua (to enter or penetrate new lands) were also conducted here at this time.

In the mid-1860s the Whakakaiwhara Block was purchased by Thomas Duder from the noted Ngai Tai chief Hori Te Whetuki. Over subsequent generations of private ownership, precise Ngai Tai knowledge of the location of Te Huna-a-Tane was eventually lost. Nonetheless, it is acknowledged by Ngai Tai and has been recorded by Graeme Murdoch that the descendants of that same Karaka 'still grow as magnificent specimens in the coastal forest remnants of the peninsula'.

From the time of Tainui's arrival onward, the Karaka was revered at the sacred groves known as Te Huna-a-Tane at Te Whakakaiwhara, at Te Raho-6-Mahia on the Maraetai foreshores, at Motukaraka near Howick, and at Te Uru Karaka-o-Parehuia at Taurere Pa, Tauoma.

In later times, about the late 17th Century, the great leader Te Wana Hui-kainga Hui- tangata came to the Wairoa and Maraetai districts and gathered all the hapū of the region under Mana of Ngati Tai. From this time forward there were hapū of Ngati Tai for whom the collecting of Karaka berries and Kererū were central to their customary role within the wider Iwi (see Nga Iwi o Te Wairoa).

At Te Wairoa, the Karaka is also prominent in the shared histories of Ngāi Tai, Ngāti Paoa, Ngāti Ko6hua and Te Uri o Pou, through events surrounding the death of the great warrior chief Te Mahia, and the formation of Te Uri Karaka hapū by his children and descendants (see also Nga Iwi o Te Wairoa).

6.2.7.3 Tawa & Taraire

Behind Te Wairoa's coastal reaches of Pohutukawa, Karaka and Kowhai, great stands of Kauri forest dominated the hills overlooking the Wairoa Valley, together with Totara, Te Kauere (Pūriri), Tawa and Taraire.

Tane and Mangonui had Taraire and Tawa who, along with the Karaka, have a special relationship with the kererū; the only native bird able to digest the large berries and disperse the seeds. At Te Whakakaiwhara, Taraire and Tawa are the dominant surviving natives recorded within coastal forest bands. Taraire and Tawa often grow in the understorey of Kauri, which was once abundant throughout the Wairoa Valley, and features prominently in both the ancient history of Ngai Tai and the early settler history of Clevedon.

6.2.8 Ngā Kararehe

Long-tailed bats have been recorded at the Hunua Ranges; Ponga Road; and immediately south of the current pit (refer to Bioresarches 2022).

Anthropogenic modification to the landscape including the introduction of mammalian predators and competitors mean that there is a depauperate native fauna. Broadleaf coastal forest (such as that described in Section 7.3.11 above) provide fruit and nectar for kererū and tūī (Clout and Hay 1989; Anderson 2003; Kelly et al., 2010), and habitat for more common bush birds such as morepork, kingfisher, shing cuckoo, fantail, grey warbler, and silvereye. Introduced birds include rosella, blackbirds, chaffinch, starling, and myna.

Bioresarches (2022) identified the potential for six native lizard species to inhabit the site including Copper skink *Oligosoma aeneum*; Ornate skink *Oligosoma ornatum*; Striped skink *Oligosoma striatum*; forest gecko *Mokopirirakau granulatus*; Pacific gecko *Dactylocnemis pacificus*; and Elegant (green) gecko *Naultinus elegans*. However, only one of the six species (Copper skink) was detected at the site [Insert]

Bioresarches (2022) also identified snail *Rhytida greenwoodi* south of the existing pit at SEA_T_5346 and SEA_T_5349.

6.2.9 Te Ara Rangi

Tihei mauri ora, the breath of life. Clean air is a matter of great importance. Breathing good quality air is fundamental to the wellbeing of Ngāi Tai ki Tāmaki and the wider community who reside within the Ngāi Tai ki Tāmaki rohe. Good air quality is also important for ecosystem health. Human activities impact on the health; climate change and air pollution are two key examples of this.

6.3 Sites of Historic or Cultural Interest

6.3.1 Archaeological Sites and Wāhi Tapū

Archaeological sites within Stevenson landholdings include Midden; Pits-Terraces-Stonework; Burials-Stonework-Earthworks-Pa; Terraces and Findspot (Adze). Ngāi Tai kōrero tuku iho speak of the occupation of the area by its many hapū. It is therefore reasonable to assume that wāhi tapū or archaeology would be present in this area. Though much of the latter is unseen, evidence of ancient occupation lies beneath the surface and above the ground evident by pā sites and terracing.

Recent excavations in the area have exposed human remains in the interface between the historic fill and original layers. Kaitiaki have been able to alert the project management to the discovery of kōiwi or other archaeological remnants. Although not always seen by Heritage New Zealand as being in an archaeological context, the cultural context and sensitivity of such discoveries validates our values and manākitanga on the project.

6.3.2 Mahinga Kai

Land based food cultivation was central to the way of life for Ngāi Tai ki Tāmaki and included many traditional activities and practices. Mahinga kai within Tāmaki was a manifestation of Ngāi Tai ki Tāmaki ahi kā as vast networks of pā (villages), kāinga (homes) and pātaka kai (storehouses) are recalled particularly throughout West Tāmaki area through to Maungarei. Strategically located across the landscape, large and sophisticated areas of māra kai (gardens) were cultivated amongst the waterways and volcanic rich soils sustaining the wellbeing and practicing cultural activities that were passed down through the generations.

Potaka, an early tūpuna of the Ngāi Tai hapu Te Uri o te Ao was renowned for his skill in cultivating kūmara. It is said that the gardens surrounding Maungarei extended out a kilometre in radius and extensive māra kai continued from Stonefields (this suburb carries its contemporary name in recognition of the stone formations which delineated these vast cultivations) out to the 'West Tāmaki' area. Ngāi Tai ki Tāmaki mana was well recognised throughout this area and afforded great levels of manākitanga and whanaungatanga towards other Iwi and early traders, missionaries, and settlers in the Tāmaki rohe. Due to significant land loss and alienation from tribal territories Ngāi Tai ability to maintain these functions. Despite its importance, there are apparently few areas that have been allocated for the purpose such as māra kai in lots.

7 Cultural Impacts

[To be completed in Phase II – following receipt of the finalised proposal from Stevenson's]

8 Summary and Conclusion

[To be completed in Phase II – following receipt of the finalised proposal from Stevenson's]

9 Recommendations

[To be completed in Phase II – following receipt of the finalised proposal from Stevenson's]

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Appendix 1: Statutory Framework

Resource Management (National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011

The Resource Management (National Environmental Standard for Assessing and Managing contaminants in Soil to Protect Human Health) Regulations 2011 (NES-CS) applies to certain activities undertaken on “pieces of land” on which any activity in the HAIL is more likely than not to have occurred. It should be noted that a “piece of land” is not a legal boundary of the site but rather the area impacted by the HAIL activity, and the certain activities also include non-land development activities.

The NES-CS provides a nationally consistent set of planning controls for contaminated land and ensures that contaminated land is identified, assessed, and (if necessary) made safe for human activity. The NES-CS was created in response to the inconsistent or inadequate management of historical soil contamination that posed a risk to human health. The NES only applies to human health and does not include criteria for environmental protection.

The NES-CS does not affect existing land uses, and only applies when certain activities are proposed to take place on land where there is reason to suspect that the land has been contaminated. Specifically, land described in one of the following:

- (a) An activity or industry described in the HAIL is being undertaken on it
- (b) An activity or industry described in the HAIL has been undertaken on it
- (c) It is more likely than not that an activity or industry described in the HAIL is being or has been undertaken on it

The regulations stipulate that only two methods may be used for establishing whether or not a piece of land is described above. The first is by using information that is the most up to date information about the area where the piece of land is located held by a territorial authority. The second methods are by relying on the report of a preliminary site investigation. If a HAIL activity has occurred on the site or there is evidence of contamination, a detailed site investigation may be required. These reports should be prepared by a suitably qualified and experienced practitioner with expertise in contaminated land.

The NES applies to the following activities (unless a detailed site investigation exists that demonstrates that any contaminants in or on the piece of land are at, or below, background concentrations):

- Removing or replacing a fuel storage system
- Sampling soil to determine whether it is contaminated
- Disturbing the soil
- Subdividing land
- Changing the use of a piece of land, that because the land is as described below, is reasonably likely to harm human health.

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The NES does not apply to production land unless the sampling or disturbance of land will have an impact on residential buildings (there are four situations listed in the regulations) or the removing or replacing a fuel storage system. However, all production land is covered where the proposed change in use will cause the land to stop being used as production land (such as rural-residential subdivision).

Land about which a detailed site investigation has demonstrated that any contaminants in or on the land are at, or below, background concentrations are not subject to the regulations in the NES. Background concentrations are naturally occurring ambient concentrations in the area local of the land.

The NES addresses territorial authority (district and city council) functions. The NES stipulates the requirements for when soil consents will be required as a tool for councils to manage the potential adverse effects of activities on human health and the environment that can arise from contaminated soil. Authorities may impose the obligation on consent applicants to remediate or manage the land to a suitable standard. The NES states when the above activities fall into either; permitted, controlled, restricted discretionary, or discretionary activities.

National Policy Statement for Freshwater Management 2020

The National Policy Statement for Freshwater Management 2020 (NPSFM 2020) came into force on 3 September 2020. It replaced the National Policy Statement for Freshwater Management 2014 (amended 2017).

The NPSFM 2020 is made up for 4 parts which addressing the following:

- Part 1 contains preliminary provisions.
- Part 2 contains the NPSFM 2020's objectives and policies.
- Part 3 is titled implementation and contains direction to regional councils regarding:
 1. How to implement Te Mana o te Wai
 2. A process called the National Objectives Framework process (NOF) which requires regional councils to identify values and outcomes for its freshwater bodies.
 3. Requirements relating to wetlands, rivers, deposited sediment, rivers, fish passage, primary contact sites, water allocation, accounting systems, monitoring, and reporting, large hydro-electric generation schemes, naturally occurring processes, and specified vegetable growing areas.
- Part 4 contains timing and transitional provisions.

The NPSFM 2020 sets a national framework for how freshwater is to be managed across the country. Regional and district plans are required to give effect to it according to its terms. This means that in respect of matters about which the NPSFM 2020 is specific and directive regional and district plans will have less flexibility to choose how the NPSFM 2020 is implemented, and in respect of matters about which the NPSFM 2020 is more general regional and district plans will be able to have more leeway to adjust their approach or content.

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 Māori and their culture and traditions with their ancestral lands, water, sites, wahi tupuna, wahi tapu, and other tāonga

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 Māori to contribute to local government decision-making processes by way of principles and requirements for local authorities that are intended to facilitate participation by Māori 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 is the Treaty partner, local governments are responsible for fulfilling the Crown's obligations in relation to guaranteeing Māori representation and involvement in decision-making.

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 tuturu, 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 tūturu
- 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.

Resource Management Act 1991

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.

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

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- 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 Māori and their culture and traditions with their ancestral lands, water, sites, wāhi 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.

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; and ā. 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 and 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.

6.2.4.4 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).

Resource Management Amendment Act 2020

The Resource Management Amendment Act 2020 includes a new freshwater planning process to support the implementation of the National Policy Statement for Freshwater Management 2020. The Act also addresses elements of consenting, enforcement, and the Environment Court provisions of the Resource Management Act. The primary objectives of the reforms are to reduce complexity, increase certainty and to restore public participation removed by the amendments to the RMA, introduced through the Resource Legislation Amendment Act 2017 (**RLA**).

Te Ture Whenua Māori Act 1993

Te Ture Whenua Maori Act 1993 defines Māori Land as follows:

- Māori customary land – land held by Māori in accordance with tikanga Māori. It has not been transferred into freehold title by the Māori Land Court, nor ceded to the Crown.
- Māori freehold land – land where the ownership has been determined by the Māori Land Court by freehold order.
- General land owned by Māori (other than freehold) – land owned by five or more people and where the majority of owners are Māori
- Crown land reserved for Māori – land set aside by the Crown for the use and benefit of Māori

The ownership of Maori freehold land is confirmed by the Maori Land Court and granted title by the Crown. Section 123(1) of Te Ture Whenua Maori Act 1993 states that orders affecting title to Maori freehold land must be registered against the title to that land under the Land Transfer Act 1952 or the Deeds Registration Act 1908. In other words, the Registrar of the Maori Land Court can present orders for the purpose of registration in the Land Title System, which is the process by which a title is issued for land. Before Te Ture Whenua Maori Act, it was not compulsory for orders made by the Maori Land Court to be registered with LINZ and therefore the LINZ record may not be complete.

The Treaty of 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. The Waikato Regional Council is a delegate of the Crown exercising powers of local government in the Waikato (and elsewhere). It has statutory obligations to Māori to recognise and respect the Crown's 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 the Waikato Regional Council fosters more positive and productive relationships with Māori in the Waikato Region. It also implies that Māori perspectives must be recognised as authoritative and given the weight necessary to shape outcomes for the region.

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 Māori 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 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 mātauranga 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.

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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 Ngā take matua a ngā ahikā-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 Māori 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

Franklin Local Board Plan 2020

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

Table 2. Franklin Local Board Plan 2020 – Desired Outcomes

Outcome	Description
1	Our strengths generate local opportunity and prosperity
2	Improved transport options and fit for purpose roads
3	Fit for purpose places and facilities
4	Kaitiakitanga and protection of our environment
5	Cultural heritage and Māori identity is expressed in our communities
6	A sense of belonging and strong community participation

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Ngāi Tai ki Tāmaki Treaty Settlements

Ngāi Tai ki Tāmaki Settlement Claims Overview

The settlement of Ngāi Tai ki Tāmaki claims under Te Tiriti o Waitangi / the Treaty of Waitangi was progressed through a settlement deed signed alongside the Crown on 7 November 2015 and the Ngāi Tai ki Tāmaki Claims Settlement Act which came into force on 5 July 2018.

Ngāi Tai ki Tāmaki Trust was established and continues to act as a vehicle to assert the mana inherited by Ngāi Tai ki Tāmaki tūpuna in this post settlement phase.

Of paramount importance to Ngāi Tai when considering principles as described in the Treaty, are the relationships of Ngāi Tai both internally and externally. Internally, Ngāi Tai continue their cultural revitalisation resurgence through regular events that celebrate Ngāi Tai identity, history, customary rituals, and other traditions. Ngāi Tai also enjoy strong relationships with other mana whenua, mana moana iwi and hapū. Externally, Ngāi Tai, through their parent entity the Ngāi Tai ki Tāmaki Trust, continue to initiate, explore, and develop relationships with the Crown, its agencies, Local Government, and the private sector.

Ngāi Tai ki Tāmaki Claims Settlement Act 2018

The purpose of this Act is-

- (a) to record in English and te reo Māori the acknowledgements and apology given by the Crown to Ngāi Tai ki Tāmaki in the deed of settlement; and
- (b) to give effect to certain provisions of the deed of settlement that settles the historical claims of Ngāi Tai ki Tāmaki

Ngāi Tai ki Tāmaki Deed of Settlement

The Ngāi Tai ki Tāmaki Deed of Settlement will be the final settlement of all historical claims of Ngāi Tai ki Tāmaki resulting from acts or omissions by the Crown before 21 September 1992 and is made up of a package that includes:

- an agreed historical account, acknowledgements, and apology
- cultural redress
- financial and commercial redress

The benefits of the settlement will be available to all members of Ngāi Tai ki Tāmaki, wherever they live. The redress was negotiated by the Ngāi Tai ki Tāmaki Tribal Trust. Some redress in the Ngāi Tai ki Tāmaki Deed of Settlement is jointly provided for with Ngāti Whanaunga, Ngāti Tamaoho, Ngāti Koheriki, and the Marutūāhu Collective.

Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014

The Crown and Ngā Mana Whenua o Tāmaki Makaurau (the Tāmaki Collective) signed the Tāmaki Makaurau Collective Redress Deed on 5 December 2012. The Tāmaki Makaurau Collective Redress Deed provides collective redress for the shared interests of the Tāmaki Collective in maunga, motu and lands within Tāmaki Makaurau. It does not settle any historical claims. Settlement of the

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historical claims of the iwi/hapū of the Tāmaki Collective over Tāmaki Makaurau will be made through iwi/hapū - specific settlements. The collective redress provided by the Tāmaki Makaurau Collective Deed will form part of each individual iwi/hapū Treaty settlement. The collective approach recognises that the iwi and hapū have various overlapping customary interests within Tāmaki Makaurau, which would not have been possible to consider separately from each other.

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

- Waiohū-Tāmaki Rōpū: Ngāi Tai ki Tāmaki, Ngāti Tamaoho, Ngāti Te Ata, Te Ākitai Waiohū, Te Kawerau ā Maki.
- Ngāti Whātua Rōpū: Ngāti Whātua o Kaipara, Ngāti Whātua Ōrākei, Te Rūnanga o Ngāti Whātua; and
- Marutūāhu Rōpū: Ngāti Maru, Ngāti Paoa, Ngāti Tamaterā, Ngāti Whanaunga, Te Patukirikiri.

Cultural redress provides recognition of the traditional, historical, cultural, and spiritual association of the iwi/hapū of the Tāmaki Collective with maunga (volcanic cones) and motu (islands) owned by the Crown within their shared area through Sites transferred to the Tāmaki Collective on the condition that they are held in trust for the common benefit of the iwi/hapū of the Tāmaki Collective and Aucklanders. The 15 Maunga include: Matukutūruru (Wiri Mountain); Maungakiekie (One Tree Hill); Maungarei (Mount Wellington); Maungauika (North Head); Maungawhau (Mount Eden); Ōhinerau (Mount Hobson); Ōhūiarangi (Pigeon Mountain); Otahuhu (Mount Richmond); Ōwairaka / Te Ahi-kā-a-Rakataura (Mount Albert); Pukewīwī / Puketāpapa (Mount Roskill); Rarotonga (Mount Smart); Takarunga (Mount Victoria); Te Kōpūke / Tītīkōpūke (Mount St John); Te Pane o Mataoho/Te Ara Pueru (Mangere Mountain); and Te Tātua a Riukiuta (Big King).

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

Pare Hauraki Treaty Settlement

In 2009, the 12 Iwi of Hauraki formed the Pare Hauraki Collective for the purpose of negotiating a Treaty settlement. The 12 iwi are Ngāti Hako, Ngāi Tai ki Tāmaki, Ngāti Hei, Ngāti Maru, Ngāti Paoa, Ngāti Porou ki Hauraki, Ngāti Pūkenga, Ngāti Rāhiri Tumutumu, Ngāti Tamaterā, Ngāti Tara Tokanui, Ngāti Whanaunga and Te Patukirikiri.

The areas of interest of the Iwi of Hauraki extend from the Mahurangi coast in the north to the western Bay of Plenty and include the islands of the Hauraki Gulf/Tīkapa Moana. The Deed provides for the establishment of the Pare Hauraki Collective Cultural Entity (the Collective Cultural Entity) to represent the Iwi of Hauraki in relation to natural resource matters. The Collective Cultural Entity will appoint members to a range of co-governance bodies in the Pare Hauraki rohe that will provide

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governance, oversight, and direction in relation to the management of waterways, catchments and maunga in the Hauraki region. The Collective Cultural Entity will also have partnerships and relationships with relevant Ministers and ministries.

Pou Tāngata Ngāi Tai ki Tāmaki Community Development Trust Documents & Website

- Ngāi Tai ki Tāmaki Take Taiaomaurikura (Environmental Management Plan) 2022
- Ngāi Tai website <https://www.ngaitaiTāmaki.iwi.nz/>

19 August 2024

Stevenson Aggregates Limited (SAL)
Stevenson Concrete Limited (SCL)
70 Davies Road, Drury, Auckland
Private Bag 94000,
Manukau City, Auckland 2241

Attention: Jo Young - Consents Manager
Re: Ngāi Tai ki Tāmaki Sutton Block CVA

Kia ora Jo,

As you are aware our CVA/CIA was submitted some time ago, and sections, 7 Cultural Impacts, 8 Summary and Conclusion, and 9 Recommendations, were unable to be submitted until the Assessment of Environmental Effects (AEE) for the Sutton Block proposal was completed.

After reviewing the Draft Sutton Block AEE and discussing a response with my leadership team, Ngāi Tai ki Tāmaki have the following in response to the AEE and to complete our CVA/CIA.

Response: Clauses 7 Cultural Impacts, 8 Summary and Conclusion, and 9 Recommendations.

Ngāi Tai ki Tāmaki are the Iwi taketake (original peoples) of the rohe now referred to as Drury, and from whom Te Waiohū Confederation of tribes whakapapa from. We recognise and acknowledge our whanaunga iwi Ngāti Tamaoho as having shared occupation, of Te Maketu Pā however, we also acknowledge the intermarriages of Te Ākitai Waiohū and Ngāti Te Ata to Ngāi Tai ki Tāmaki tūpuna.

Ngāi Tai ki Tāmaki are of the original tāngata whenua, mana whenua over Maketu Pā, Maketu Stream and Maketu Falls and our mana must be given effect to for all decision making regarding the Drury Quarry.

In summary, the cultural impacts of the Sutton Block project will continue to directly impact the people of Ngāi Tai based on our unbroken historical connection to Te Maketu Pā, Maketu Stream, and Maketu Falls and we will be more than adversely affected by the project. As the Sutton Block expansion progress Ngāi Tai expect to be included in the decision-making process, cultural designs, and cultural narratives, to ensure SAL give effect to our Mana as Iwi Taketake.

Disclaimer:

This response has been prepared by Pou Tāngata Ngāi Tai ki Tāmaki Community Development Trust and no liability is accepted by this company or any employee or sub-consultant of this company with respect to its use by any other person (including other iwi/hapū). This disclaimer shall apply notwithstanding that the report may be made available to other persons for an application for permission or approval, or to fulfil a legal requirement.

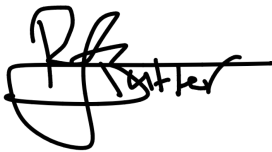
In addition, no part of this document should be regarded as speaking for or otherwise representing the cultural values and associations of other iwi groups and should not be

regarded as an attempt to understate their cultural heritage or values associated with this area. In proper custom and tradition, cultural significance can only be considered of, and by those who can evidence and successfully debate among iwi, hapū their respective whakapapa, genealogy and ahikā or occupation to sites of each iwi, hapū respective interest.

This response is confidential to the recipient and must not be duplicated or distributed without written permission from Pou Tāngata Ngāi Tai ki Tāmaki Community Development Trust.

Our response letter completes sections 7,8, and 9 of our Cultural Values Assessment Drury Quarry Expansion – Sutton Block. Any further communications or discussions regarding this response or our CVA will require resourcing.

Mauri ora,



Rev Butler
Aukaha Tōmau - Taiaomaurikura (RMA Team)
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20 March 2025

Stevenson Aggregates Limited | Stevenson Concrete Limited
70 Davies Road, Drury, Auckland
Private Bag 94000,
Manukau City,
Auckland 2241

Attn: Jo Young, Consents Manager

Re: Sutton Block Stage 5

Tēnā koe Jo,

Ngāi Tai ki Tāmaki are the oldest existing Iwi in the greater Tāmaki Makaurau district. Ngāi Tai ki Tāmaki have maintained our customary interests and ahikāroa in Tāmaki Makaurau, Hauraki, Te Waitematā, Te Manukanuka and Tīkapa Moana (Hauraki Gulf) since time immemorial and are acknowledged as being amongst the original inhabitants of Aotearoa.

This letter serves to confirm and respond to our last email communications to further assess and review the proposal to extend the existing proposed Stage 4 of the Sutton Block expansion to Stage 5.

Our administration team will forward an invoice in the coming week for the associated costs to issue our letter of response.

Ngāi Tai ki Tāmaki has a well-established and experienced Kaitiaki team (RMA team) responsible for tikanga, outcomes, strategies, and responsibilities to protect Ngāi Tai ki Tāmaki wāhi tapu, and wāhi taonga under the Resource Management Act 1991. The Ngāi Tai ki Tāmaki historical domain covers areas from Papatūānuku to Ranginui and all cultural spaces between these realms and beyond. Taiaomaurikura is the Ngāi Tai ki Tāmaki RMA unit that has the responsibility to uphold three (3) fundamental guiding principles under the Ngāi Tai ki Tāmaki Trust mandate.

- the **PROTECTION** of our taonga – our people, kōrero tuku iho, wāhi tapu, sites of cultural significance.
- to **RESTORE** Mana to our taonga – our people, wāhi tapu, including sites of cultural significance affected by the destructive hands and thoughts of others.
- to **EDUCATE** others of Ngāi Tai ki Tāmaki taonga – strategies to care for, respect, and retain our wāhi tapu, sites of cultural significance and kōrero tuku iho

Disclaimer

Our letter of response has been prepared and submitted to express explicit cultural values and concerns specific to Ngāi Tai ki Tāmaki and must not be implied, referred, or used regarding any other iwi, hapū or other Māori entity. Our formal letter of response is confidential to the recipient and must not be duplicated or distributed without written permission from Pou Tāngata, Ngāi Tai ki Tāmaki Community Development Trust. This includes names and places given within this letter specific to Ngāi Tai ki Tāmaki.

Take Taiaomaurikura Environmental Plan 2022

Take Taiaomaurikura is an Iwi planning document of Ngāi Tai ki Tāmaki (environmental plan). It is a strategy for Ngāi Tai ki Tāmaki and the wider community, including local and central government, and people or groups who may want to undertake activities that may impact on Te Taiao within the Ngāi Tai ki Tāmaki rohe. Take Taiaomaurikura sets out expectations and actions to protect and restore the Mauri of Te Taiao in our rohe.

The purpose for Take Taiaomaurikura is to provide clarity and direction on the Ngāi Tai ki Tāmaki approach to actively protect and restore Te Taiao. Take Taiaomaurikura provides a framework through which Ngāi Tai ki Tāmaki can actively fulfil our role as Kaitiaki.

Take is the purpose or issue that drives the Kaupapa (project)

Taiao is the natural environment in its widest sense.

Mauri is the life force to be protected, restored, and resourced.

Kura is the shared education and shared learning that will lead to long term positive growth and understanding.

The key components of Take Taiaomaurikura are set out below,

Vision	Tāmata te mauri o Ngāi Tai Ao			
Values	Mana Whenua Mana Moana, Rangatiratanga, Whanaungatanga, Kotahitanga, Kaitiakitanga, Manaakitanga, Ngāi Tai Tānga, Tika and Pono			
Principles	Te Tai Tai Ao - restore the mauri of the taiao - educate and empower - Tapuwae Ohiti - by Ngāi Tai for Ngāi Tai - Ki Uta ki Tai - leadership, exploration and innovation			
Kaupapa Tāiao	Te Waitai - Te Wai Ngāi Tai - Te Ara Rangi - Te Āuarangi - Te Whenua - Te Wao nui ā Tane Ngāi Tai Tānga			
Actions and Implementation	Ngāi Tai			Others (Crown, Developers, etc.)
	Restoration	Education	Advocacy	

Figure 1. Key components of the Ngāi Tai ki Tāmaki Take Taiaomaurikura Environmental Plan 2022

In assessing the application, the values and principles of Take Taiaomaurikura were applied to the reasons for the resource consent activities as well as our commitment to the protection our history and environment

Response to proposed Stage 5

Ngāi Tai ki Tāmaki has received and has reviewed the Sutton Block Stage 5 memorandum, which outlines the key changes between Stage 4 and Stage 5 of the project. Additionally, Ngāi Tai ki Tāmaki has received an updated copy of the Assessment of Environmental Effects (AEE). However, we are satisfied that the memorandum provides a sufficient explanation of the Stage 5 proposal for our response.

Sutton Block Stage 5

The Sutton Block pit was initially planned to be developed in four stages over 50 years, with Stage 4 as the final stage. Stage 5 introduces an expansion of the pit footprint. The memorandum outlines changes in pit footprint, vegetation removal and mitigation, stream loss and mitigation, wetland loss and mitigation, archaeology, and groundwater.

Pit Footprint:

- Stage 5 involves a 20-ha expansion of the pit. The Stage 4 footprint is 88ha, and the Stage 5 footprint is 108ha.
- The northern bund will be removed in Stage 5.
- There are no changes to the pit's proximity to Kaarearea paa, and the 13ha buffer remains. There are no changes to the pit depth.

Ngāi Tai ki Tāmaki have no specific concerns regarding the pit footprint changes.

Vegetation Removal:

- The total native vegetation loss is approximately 16.73 ha. Stage 4 will result in a loss of approximately 10.12 ha, and Stage 5 will result in an additional loss of approximately 6.61 ha.
- Mitigation includes approximately 140 ha of restoration, with 70 ha of new planting and 70 ha of enhancement planting, including pest control. Stage 5 results in an increase of 29.52 ha of planting.
- There is an exploration of undertaking vegetation planting on Ngā Motu o Hingaia.

Ngāi Tai ki Tāmaki have no specific concerns regarding the additional planting and proposed planting on Ngā Motu o Hingaia is noted, and Ngāi Tai ki Tāmaki request updates on the proposed planting.

Stream Loss:

- The total proposed stream loss is approximately 3,374 m. Stage 4 will result in a loss of approximately 2,643 m, and Stage 5 will result in an additional loss of approximately 731 m.
- The revised plan for Stage 5 will lead to the complete loss of a stream that was initially planned to be partially removed and diverted in Stage 4.
- Mitigation includes approximately 938m of existing stream riparian planting within the Drury Quarry land holdings, proposed as part of the Stage 5 expansion. Additionally, 2,643 m of stream enhancement at the Tuakau Site, proposed as part of Stage 4, remains unchanged.

Ngāi Tai ki Tāmaki have objections to the removal or diversion of any streams, however in this instance, the stream loss and mitigation efforts are acknowledged as being addressed in our Cultural Values Assessment (CVA)

Wetland Loss:

- Stage 4 will result in a loss of approximately 1.87 ha of wetland.
- No additional wetland loss is anticipated as part of Stage 5, subject to the Ecologist's final site inspections.
- Mitigation includes approximately 4.04 ha of wetland restoration within the Drury Quarry land holdings and at the Tuakau Site, as proposed in Stage 4.

Ngāi Tai ki Tāmaki acknowledge that wetland loss was addressed in our CVA, and that no additional wetland loss is anticipated therefore, mitigation plans are noted.

Archaeology:

- No recorded archaeological sites were located within the Stage 4 Sutton Block pit footprint.
- Stage 5 will see the removal of one recorded NZAA site reference R12/724 (a farmstead). A revised archaeological assessment will be undertaken.

Ngāi Tai ki Tāmaki do not have cultural interests or values in the removal of the farmstead site, and we request a copy of the revised archaeological assessment for our records.

Groundwater:

- Stage 4 proposed a lowest groundwater dewatering level of -60 RL and a maximum groundwater diversion rate of 19,183 m³/d.
- There is no change to the pit depth or groundwater diversion rate at this stage as a result of Stage 5. A revised groundwater assessment is being undertaken.
- Stage 5 will result in a 50m increase in the worst-case scenario zone of influence, which is not predicted to result in additional drawdown or stream depletion effects.

Ngāi Tai ki Tāmaki note the groundwater changes and assessments and have no further comments.

Conclusion

Based on the review of the provided information, Ngāi Tai ki Tāmaki has no objections to Stage 5 of the Sutton Block project. However, we wish to receive copies of the revised Archaeology Assessment, updates to the proposed planting at Ngā Motu o Hingaia, as conditions of the consent, additionally we request that we be advised of any changes to the application so we can respond accordingly.

Mauri ora


Rev Butler

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**CULTURAL VALUES ASSESSMENT
BY TE ĀKITAI WAIOHUA**

for

**SUTTON BLOCK QUARRY EXPANSION
DEVELOPMENT**

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“Te toto o te tangata he kai, te oranga o te tangata he whenua”
Food is the blood of the people, but the welfare of the people lies in
the land

TE ĀKITAI WAIOHUA STRUCTURE

Te Ākitai Waiohua Waka Taua Incorporated (‘the Society’) is a not for profit tribal organisation that aims to promote kaitiakitanga as well as cultural and environmental values with regard to the wider needs of the community. The Society represents Te Ākitai Waiohua in matters relating to the environment, sustainable resource management and the protection of wāhi tapu. Waiohua are the tangata whenua of this region who traversed their tribal domain (rohe) in a seasonal cycle of shared harvesting, gathering and fishing.

Te Ākitai Waiohua Settlement Trust (‘the Trust’) is the main representative iwi entity that has an interest in resource management projects in the rohe with regard to redress received for settling Te Ākitai Waiohua historical claims. An example of this includes vesting of ownership and co-management of the remnant maunga or volcanic cones of Auckland with the Ngā Mana Whenua o Tāmaki Makaurau Collective, of which the Trust is a member.

Te Ākitai Waiohua Investment Trust is a charitable entity that is responsible for progressing economic development opportunities and mandated to represent the iwi in commercial matters. Te Ākitai Waiohua Community Development Trust is also charitable but focuses on community and cultural activities that enhance the social wellbeing of iwi members. Both entities maintain interest in resource management matters in the rohe based on the various commercial, cultural or community activities they engage in.

Other entities involved in the operation and governance of Pūkaki Marae may also have an interest in kaitiakitanga from time to time. Pūkaki marae is a meeting place that acts as an open forum for Te Ākitai Waiohua members to raise any issues including cultural and environmental matters.

These interrelated entities together form the foundation for the involvement of Te Ākitai Waiohua in resource management issues at various levels.

PRINCIPLES OF THE ENVIRONMENT

The earth is a living entity. All living entities have a mauri or life force. Māori are connected to the land, forests, mountains, sky, ocean and waterways. Sustainable management of the land and protection of its productive capacity are vital. Since Māori need access to flora and fauna for cultural harvest and craft, they are required to protect indigenous resources and facilitate the regeneration of the related eco-systems.

Māori are natural scientists who use environmental indicators as a guide to the wai ora (health) of an eco-system. In doing so, they complement but do not replace the work of technical scientists. The reverse is also true.

A major natural indicator for Māori includes the life sustaining properties of an eco-system. Does a forest or bush area produce food and shelter that sustains bird and animal life? Does a waterway have sufficient bio-diversity and health that it can provide sustainable harvests of kai moana (sea food) of a standard fit for human consumption? Shellfish, berries, fish, medicinal herbs, flax and birdlife are all important indicators for Māori that reveal the strength and health of an eco-system.

As with certain other cultures, Māori holistically view human beings as an integral part of the eco-system and not as a separate entity. All living things share a natural balance, an 'interconnectedness and oneness' akin to a web of which humanity is only a part of. An imbalance in this complex network has a flow on effect that impacts the entire eco-system and ultimately humanity.

These values, passed from generation to generation, are a significant part of the intangible heritage of Māori and overall culture of New Zealand. Like the haka, these values help to make the country a place that is unique internationally.

Te Ākitai Waiohūa adheres to these core principles in relation to the environment and applies the philosophies contained within when examining any issues that involve natural resources and eco-systems. Te Ākitai Waiohūa believes it is essential that spiritual and cultural concepts are recognised as key factors in the management of the environment with programmes that actively enhance and facilitate these concepts.

KAITIAKITANGA

The term "tiaki" means to guard, keep, preserve, conserve, foster or watch over, while the prefix "kai" with a verb conveys the agent of the act. Therefore, a Kaitiaki is a guardian, preserver, conservator, foster parent and protector.

The suffix “tanga” added to the noun means guardianship, sheltering, preservation, conservation, fostering and protecting.¹ In essence, Kaitiakitanga is the role played by kaitiaki.

All of the elements of the natural world - the sky father (Ranginui) and earth mother (Papatuanuku) as well as their offspring the seas, sky, forests and birds, food crops, winds, rain and storms, volcanic activity, humankind and wars – are often referred to as taonga or elements that are to be treasured and respected.

To watch over these natural resources, kaitiaki manifest themselves in physical forms such as fish, animals, trees, reptiles or sea creatures. Each kaitiaki is imbued with mana or prestige, although that mana can be removed if violated or abused. There are many forms and aspects of mana of which one, is the power to sustain life.

Māori are careful to preserve the many forms of mana held and, in particular, to ensure that the mana of kaitiaki is preserved. Humans are also kaitiaki, being the minders of physical elements of the world.

As guardians, kaitiaki ensure the protection of the mauri or life forces of their taonga. Tangata whenua are warned of the impending depletion of their ancestral lands in a similar way for any major development.

A taonga whose life force becomes severely depleted, as in the case of the Manukau harbour which has experienced many years of pollution, presents a major task for kaitiaki in restoring the mauri of the taonga to its original strength.

Each whanau or hapū are kaitiaki for the area over which they hold mana whenua, that is, their ancestral lands and seas. Thus, a whanau or a hapū who still hold mana in a particular area take their kaitiaki responsibilities very seriously. The penalties for not doing so can be particularly harsh. Apart from depriving the whanau or hapū of the life sustaining capacities of the land and sea, failure to carry out kaitiakitanga roles adequately may result in the premature death of members of that whanau or hapū. Kaitiaki is a right, but it is also a responsibility for tangata whenua.²

The mana (prestige) of Te Ākitai Waiohū is represented in its manaakitanga (hospitality) and kaitiakitanga (guardianship) over the environment.³

¹ Paper by Marsden, Rev Maori & Henare, Te Aroha “Kaitiakitanga, A Definitive Introduction to the Holistic World View of the Maori” November 1992 at p15

² McCully, Matiu & Mutu, Margaret “Te Whanau Moana Nga Kaupapa Me Nga Tikanga” Reed NZ 2003

³ Waikato Iwi Management Plan Manukau 1996, Huakina Development at p97

The capacity to exercise kaitiakitanga is dependent upon prudent sustainable management and the protection of natural resources which requires the careful monitoring and safeguarding of the environment.

Te Ākitai Waiohū welcomes any opportunity to fulfil its role as kaitiaki in a relationship that also provides for future progression and development.

RESOURCE MANAGEMENT ACT

Part 2 of the Resource Management Act 1991 (“RMA”) considers the “purpose and principles” of the statute, which provide the foundation for persons to exercise their functions and powers using this legislation.

The purpose of the RMA is to promote the sustainable management of natural and physical resources according to section 5 of the RMA.

To achieve this purpose, one of the matters that must be recognised and provided for is the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga under section 6 of the RMA.

Particular regard must also be given to kaitiakitanga and the ethic of stewardship following section 7 of the RMA. Kaitiakitanga is defined in the RMA as the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori, in relation to natural and physical resources and includes the ethic of stewardship. Tangata whenua also exercise kaitiakitanga over the coastal environment.⁴

However, one should note the difference between kaitiakitanga as stewardship or ‘guarding property’ in the definition of the RMA as opposed to kaitiaki protecting the communal usage of natural resources.

Finally, the principles of the Treaty of Waitangi must also be taken into account under section 8 of the RMA.

PRINCIPLES OF THE TREATY OF WAITANGI

In addition to the RMA, the principles of the Treaty of Waitangi are also referred to in section 4 of the Local Government Act 2002.

⁴ New Zealand Coastal Policy Statement 2010, Policy 2

This has an express impact on Part 2 (purpose, role and powers of local government) and Part 6 (planning, decision making and accountability of local government) of the statute.

In its engagement with the Crown, local government and parties under the RMA, and through its development of other relationships, Te Ākitai Waiohū recognises the most relevant principles of the Treaty of Waitangi.

Reasonable Cooperation

In recognition of the unity of the parties involved, consultation with Te Ākitai Waiohū is encouraged to facilitate an effective partnership where all members act reasonably and in good faith with each other.

Rangatiratanga

Te Ākitai Waiohū retains control and enjoyment of the resources and taonga it wishes to retain and benefits from the active protection of these interests by the Crown.

Equality

Te Ākitai Waiohū has legal equality with all citizens of New Zealand, including the right to pursue its customary interests to the extent recognised in the law and seek redress for the historical actions of the Crown.

“Whatungarongaro te tangata toitū te whenua”
As man disappears from sight the land remains

CULTURAL VALUES ASSESSMENT

For Te Ākitai Waiohua, a Cultural Values Assessment (CVA) represents an opportunity to provide a unique cultural lens over our affairs that can be shared with others. This exclusive perspective allows Te Ākitai Waiohua to address the issues, interests and concerns it has in a way that is consistent with its own history and core principles.

The main interests of Te Ākitai Waiohua include:

- The recognition and acknowledgment of Te Ākitai Waiohua and its history in Tāmaki Makaurau (Auckland);
- The opportunity for Te Ākitai Waiohua to exercise its role as Kaitiaki in Tāmaki Makaurau;
- The ability for Te Ākitai Waiohua to protect and preserve its interests, resources and taonga in Tāmaki Makaurau.

The CVA is an invaluable tool to obtain a better understanding of Te Ākitai Waiohua, its history and aspirations, which can be considered and applied in various other forums. Through these opportunities, there is plenty of scope for Te Ākitai Waiohua to work together productively with other parties. However, the CVA is not deemed a consultation or part of consultation between Te Ākitai Waiohua and an applicant.

The CVA's purpose is primarily to provide information before consultation so that all parties are fully informed of our position. Appreciating this position is essential to understanding our responses if ongoing consultation occurs. Although there is no general obligation to consult, it is undoubtedly useful to do so and Te Ākitai Waiohua adheres to a key set of principles in the consultation process.

PRINCIPLES OF CONSULTATION

Consultation, to be meaningful, requires that:

- Genuine efforts are made to consult with Te Ākitai Waiohua in good faith;
- An application has not already been finally decided upon before or during consultation; the applicant must have an open mind throughout and be ready to modify the application or even start again if necessary;

- The applicant provides all relevant information to Te Ākitai Waiohū (including further material if requested); but the act of presenting, supplying or sending out information alone is not deemed consultation⁵;
- The applicant allows sufficient time for the information supplied to be properly considered by Te Ākitai Waiohū;
- A response is prepared and offered by the applicant to Te Ākitai Waiohū.

This report is not a consultation. It is a presentation of information to facilitate a written response prior to a future consultation meeting.

TE ĀKITAI WAIOHUA GENEALOGY

Hua-Kai-Waka
 Eponymous Ancestor of Waiohū
 V
 Te Ikamaupoho = Te Tahuri
 V
 Kiwi Tamaki
 V
 Rangimatoru
 V
 Pepene te Tihi
 V
 Ihaka Wirihana Takaanini
 V
 Te Wirihana
 V
 Wirihana Takaanini of Pūkaki

“Te Pai me te whai rawa o Taamaki”
 The luxury and wealth of Taamaki

⁵ Ngati Hokopu Ki Hokowhitu v Whakatane District Council, 9 ELRNZ 125

TE ĀKITAI WAIOHUA TIMELINE SUMMARY

Pre-history – Te Ākitai Waiohua tupuna inhabit Tāmaki Makaurau.

1000 – First radio carbon dating of occupation in New Zealand.

1100 – Portage at Ōtāhuhu between Manukau Harbour and Tamaki River in use.

1200 – First radio carbon dating of occupation of Te Ākitai Waiohua sites at Wiri Mountain and Puhinui Estuary, Māngere.

1300 – Tainui canoe from Hawaiki travels up Tamaki River to the Ōtāhuhu portage and crosses to the Manukau Harbour and Motu a Hiaroa/Puketutu Island.

1620-1690 – Huakaiwaka (Hua) forms Waiohua. He lived and died at Maungawhau (Mt Eden).

Early 1600's – Maki, the leader of an immigrant group from the South known as Kawerau a Maki, attack and defeat their Nga Oho (pre-Waiohua) hosts at the Rarotonga (Mt Smart) pa. Kawerau a Maki then leave the district for North and West Auckland and Waiohua reoccupies the area.

Late 1600's – Kawharu from Kaipara engages in raids down to Maungarei and Wiri.

1690-1720 – Ikamaupoho, son of Hua, leads Waiohua. He lived and died at Maungakiekie (One Tree Hill).

Late 1600's-early 1700's – Ngapuhi raiders attack Rangikaimata of Waiohua at Maungakiekie.

1720-1750 – Kiwi Tamaki, grandson of Hua, son of Ikamaupoho and progenitor of Te Ākitai Waiohua leads Waiohua at Maungakiekie before he is killed in battle by Te Taou Ngāti Whatua.

1750-1754 – Waiohua lose a series of pa in Tāmaki Makaurau to Ngāti Whatua and retreat to Drury, Pokeno, Kirikiri/Papakura and other parts of South Auckland. The last Waiohua pa in Tāmaki is taken in 1755.

1760 – Te Taou Ngāti Whatua settle in Tāmaki having defeated Waiohua tribes who withdraw south from Tāmaki to Papakura, Ramarama and surrounding areas.

1769 – Cook visits the Hauraki Gulf in the Endeavour. The canoe Kahumauroa is hollowed out by Ngāti Pou Waiohua and hauled across the portage to the Tamaki River where it is beached and finished.

Mid 1780's – Te Tahuri from Nga Iwi gifts land at Tauoma (western bank of the Tamaki River) to the wife of a chief of Ngāti Paoa. During this time Te Ākitai Waiohua re-establish themselves at their traditional residences at Wiri, Pūkaki and Ōtāhuhu. They include Ngai Tahuhu, Ngai Marama and Ngāti Huatau hapū.

Late 1700's – Ngāti Whatua consolidate their hold on central Tāmaki but are unable to maintain this on the whole of south east Tāmaki.

1790-1793 – Ngāti Whatua and Waiohua fight together as allies against Ngāti Paoa.

1793 – Rangimatoru, son of Kiwi Tamaki, is killed fighting alongside Ngāti Whatua against Ngāti Paoa. He is succeeded by his son Pepene Te Tihi.

1795 – Tuperiri of Ngāti Whatua dies at Maungakiekie. Ngāti Whatua, who have occupied for less than fifty years, cease residing there and move to coastal kainga at Ōrākei, Māngere and Kauri Point.

1821 – All volcanic cone pa of Tāmaki Makaurau have been virtually abandoned as defensive fortresses with the introduction of the musket. Ngapuhi war parties from Northland begin to raid the region and come into conflict with Te Ākitai Waiohua, Ngāti Whatua and Ngāti Paoa, which creates a period of great instability in Tāmaki Makaurau.

1822-1825 – Te Ākitai Waiohua and Ngāti Whatua continue to stay in Tāmaki.

1825 – One of a series of Ngapuhi expeditions arrives in Tāmaki. The threat of Ngapuhi forces armed with muskets eventually leads to Tāmaki being abandoned.

1828-1835 – No one is attempting to reside in Tāmaki.

1830-1835 – Te Ākitai Waiohua and Ngāti Whatua are based in Waikato under the protection of Waikato Chief Potatau Te Wherowhero. They only return to parts of Tāmaki for short periods of time.

1831 – Te Ākitai Waiohua including Chief Pepene Te Tihi are observed by Charles Marshall at Pūkaki.

1835 – After nearly ten years in exile, Te Ākitai Waiohua and Ngāti Whatua return to Tāmaki under the protection of Potatau Te Wherowhero, who makes peace with Ngāti Paoa at Puneke on the east side of the Tamaki river mouth.

Te Ākitai Waiohūa re-establish themselves at Pūkaki, Papakura, Red Hill and Pokeno.

1857-1858 – Potatau Te Wherowhero becomes the first Māori King. Te Ākitai Waiohūa become a part of Kiingitanga or the Māori King Movement, which aims to unite Māori, authorise land sales, preserve Māori lore and deal with the Crown on more equal terms.

1861 – Ihaka Takaanini is chief of Te Ākitai Waiohūa along with his father Pepene Te Tihi and they reside at Pūkaki, Māngere and Ramarama (Red Hill near Papakura). Ihaka is a significant landowner, land assessor for the Crown, keeper of the Māori hostels at Onehunga and Mechanics Bay.⁶

1863-1864 – Before the invasion of Waikato in the time of the New Zealand Land Wars, Ihaka is stripped of his roles and accused of being a Kiingitanga sympathiser and rebel. Tribal land at Māngere is confiscated due to the allegiance of Te Ākitai Waiohūa to the King Movement. Ihaka and several whanau members, including his three children, wife Riria and father Pepene Te Tihi are arrested at Ramarama and held without charge by the Crown at a military camp in Ōtāhuhu. Pepene Te Tihi and two of the children of Ihaka die while in custody. Ihaka is moved to Rakino Island in the Hauraki Gulf and held there without charge or trial until his death in 1864. It is still not known to this day where Ihaka Takaanini is buried. Ihaka is succeeded by his son Te Wirihana Takaanini, the only survivor of the three children originally held in custody.

1866-1969 – Although most of the land had been confiscated and sold into private ownership, Te Ākitai Waiohūa returned to Māngere and built a new marae in the 1890's. The marae and associated community remained until the 1950's when the proposed construction of Auckland Airport in Māngere created zoning restrictions, forcing many Te Ākitai Waiohūa members to move and live in other areas.

1970-Today – Te Ākitai Waiohūa and the Waiohūa tribes as mana whenua re-establish their ahi kaa in the central and southern areas of Tāmaki Makaurau. A new marae is built at Pūkaki, Māngere and opened in 2004.

“Kei Taamaki te rua o Te Waiohūa”
The storepit of Te Waiohūa is at Taamaki

⁶ Return of the Native Secretary's Department, Appendix to the Journals of the House of Representatives (AJHR), 1861, E-05

TE ĀKITAI WAIOHUA HISTORICAL SUMMARY

According to korero, Waiohua descend from the original people of the area and trace their whakapapa in this region back before recorded time. Radio carbon dating has established occupation in New Zealand as far back as 1000 AD.⁷

In the rohe (district) of Te Ākitai Waiohua), which the project area forms a main part, the earliest radio carbon dates have been at the ancestral maunga (mountains) at Wiri near Papatoetoe and at the Puhinui estuary on the Manukau harbour. They are consistent with the view that the Ōtāhuhu portage between the Waitemata and the Manukau harbours was in use at this time.⁸

In the era of Huakaiwaka (Hua), the eponymous ancestor of the Waiohua confederation of iwi, Waiohua owned all of Tamaki in the 17th century.⁹ This continued until the time of Hua's grandson, Kiwi Tamaki, in the 18th century.

The historical interests of Te Ākitai Waiohua¹⁰ extend from South Kaipara in the North West across to Puhoi and Wenderholm Park in the North East and follows the coast down to Tapapakanga Regional Park and the Hunua Ranges in the South East. The boundary continues from the Hunuas across Mangatawhiri, Mercer, Onewhero and Port Waikato in the South West before moving North to Pukekohe and Patumahoe while excluding Awhitu and Waiuku. The boundary continues North along the coast, including the islands of the Manukau Harbour, past the Waitakere Ranges in the West of Auckland and back up to South Kaipara.

The territory of Waiohua was established throughout Tamaki Makaurau with pa located at Maungakiekie (One Tree Hill) and Maungawhau (Mt Eden).¹¹ There were Waiohua pa located on other cones and hills as well, including Te Tātua a Riukiuta (Three Kings), Te Kopuke (Mt St John), Remuwera (Mt Hobson), Owairaka (Mt Albert), Puketāpapa (Mt Roskill), Rarotonga (Mt Smart), Taurere (Mt Taylor) and Maungarei (Mt Wellington). At that time, hilltop pa made ideal locations defensively. These sites had constructed terraces, walls, banks and storage pits on the outer slopes of the maunga, as well as kumara and food plantations that extended into the surrounding areas.

⁷ Sullivan supra at p2

⁸ Sullivan supra at p3

⁹ Paora Tuhaere, Chief of Ngāti Whatua at the hearing on Ihumatao, RDB Vol 103, p3917

¹⁰ The historical area of interest is subject to change.

¹¹ Kay, Richard & Bassett, Heather "Maori Occupation of Land within the Boundaries of Auckland City Council 1800-1940 - An Historical Report for the Auckland City Council", August 1997, pg 10

Waiohua also held pa at Onehunga, Hillsborough, Remuera, Omaha (near Remuera), Orakei, Kohimarama, Taurarua (Judge's Bay), Te To (Freeman's Bay) and other places¹².

Although Kiwi Tamaki was based at Maungakiekie he seasonally stayed at different pa throughout Tāmaki, as it came time to harvest various types of food – fish, shellfish, birds, bird's eggs and vegetables.

These pa were places of protection and sustenance for generations of Waiohua and were occupied through to the end of Kiwi Tamaki's leadership, at a time when the community was at its height in strength, unity and stability. Waiohua engaged in traditional and symbolic cultural practices, but they were also homes where the people lived, fought and died.

RAMARAMA

The interests of Te Ākitai Waiohua in South Auckland/Manukau City are particularly strong. Historically, it is the only area in Tāmaki Makaurau since the 19th Century raupatu (land confiscations), where Te Ākitai Waiohua people managed to retain land. The areas Te Ākitai Waiohua occupied were found around various parts of South Auckland, but almost all of it was confiscated by the Crown in 1863 during the Land Wars. Today, half of the registered population of Te Ākitai Waiohua still live in South Auckland/Manukau City.

Te Ākitai Waiohua have occupied Māngere and Ihumātao including Papahīnau (also misspelled as Papahinu) opposite the Waokauri Creek along the Puhinui Peninsula. In this region are ancient settlements including Mimiti Te Arero and Te Ararata as well as urupa (burial sites), wāhi nohoanga (temporary living sites), wāhi tapu (sacred sites) and waka hauling and portage sites. Archaeological evidence reveals that the area was settled from at least 1200AD. However, the interests of Te Ākitai Waiohua extend even further south.

Runciman and Ramarama, along with surrounding areas incorporating Karaka, and Drury, featured seasonal settlements, fishing and kaimoana (seafood) gathering sites and waka (canoe) landing areas, utilised by Waiohua at key points leading out to the wider Pahurehure inlet. This included the pā and settlements at the mouth of Slippery Creek (Opaheke) and Waipapa at the head of the Pahurehure inlet.

The broader region was an important transport corridor to the Manukau harbour for kāinga (settlements) in Ramarama, Tuhimata and Patumahoe, with a network of tracks and waterways at Te Ararimu and other places that were used

¹² Fenton J F D, Important Judgments delivered in the Compensation Court and Native Land Court 1866 to 1879, Orakei, 22 December 1869, Auckland

extensively to facilitate travel. Larger defended settlements were found at Kārearea and Te Maketū in Ramarama.

Kārearea is a prominent pa and historical kāinga that is known for its unique stone fortifications and location along the Ararimu travel route. Although the pa has been damaged by quarrying, it is still a known urupa (burial ground) and wāhi tapu while the broader site contains a scheduled significant ecological area and historic heritage overlay.

The project area including the Sutton Block covers part of the Kārearea pa site on Peach Hill Road Ramarama, as per the image below.



Te Maketu pa was also an important hilltop pa site in Ramarama with a trail leading south to Pokeno and waka portage routes to the Waikato river. It featured māra kai food gardens fed by the Maketu and Hingaia streams. In the 19th Century the hilltop site, suitable for warfare, was abandoned in favour of the fertile flatlands below the maunga. This land was more useful for food cultivation and trade given its closer location to

resources and transport routes.

Hingaia is the name given to the local stream and applied to the surrounding area. It is also thought to be the name of a Waiohūa Chieftainess who was buried at Te Maketū.

Another Waiohūa tūpuna (ancestor) associated with Te Maketū pa is Noia, who fought battles with the Marutūahu iwi at Te Maketū. This connection is acknowledged in the Treaty settlement of Te Ākitai Waiohūa, through a geographic name change recognising Te Maketū Falls as the official name for that particular natural feature. Te Ākitai Waiohūa were also permitted to officially submit Noia Falls as an alternate original Māori name, which is recorded in the Deed of Settlement.

Further south, Te Ākitai Waiohūa members lived in the kāinga at Tuakau which was originally right next to the Waikato river making it an important place for trade and travel. Similar to Te Maketu pa, Tuakau eventually moved further

inland in the 19th Century away from the river to where modern Tuakau is located today. Similar to Te Maketu pa, the Tuakau kāinga shifted to take advantage of more fertile soils for developing māra kai food gardens. At one time Tuakau was known by local Māori for its peach orchards.

In the east is Te Hunua and the Mangatāwhiri forest, a crucial Te Ākitai Waiohū resource that supplied food, including kereru (wood pigeon), and materials for building and medicinal purposes. The forest was also a shelter and place of refuge in times of conflict. The Mangatāwhiri contains multiple waterways and waka portage routes to facilitate travel to the Waikato river.

To the north Waiohū utilised seasonal fishing settlements on the small Drury Creek islands in the Pahurehure inlet, which include the main motu (island) of Paraurekau (Pararekau Island), Kopuahingahinga Island and the tiny eastern islet of Orewa. These motu are all located at the mouth of Drury Creek in Bottle Top Bay (Waikirihinau) which features historical kaimoana gathering sites. The fishing resources in this specific region were so significant to Te Ākitai Waiohū that, when the islands were purchased by the Crown in 1853, a witnessed note was added to the deed of sale to specifically acknowledge and preserve customary fishing rights.

Although populated, the area was not as extensively used for occupation and cultivation as other parts of the western coastline of South Auckland. This is due mainly to the physical landscape and openness of its resources and the frequent use by travellers passing through the area either from or to the Manukau harbour, making the area vulnerable to attack. The region was a crossroads between the Manukau harbour as far as Awhitu to the west, Te Hunua in the east and the Waikato (and Waikato river) to the south, so any party wishing to travel between these places usually had to pass through to get to the most south-eastern section of the harbour. This also made the area an ideal place to conduct trade.

In the mid-19th Century land blocks were sold by various iwi at Pukekohe, Te Mara o Hinewai (which includes parts of Runciman), Ramarama and Ngarurunui. Parts of Papakura and Karaka were specifically reserved from subsequent land sales so the people of Te Ākitai Waiohū could remain in the area. Some sections such as Puketakauere (Shark Island) were excluded from sale altogether. In 1856 Te Ākitai Waiohū are recorded as opposing plans for a road to be constructed through reserve land at Papakura and Karaka, revealing just how sensitive the people were to retaining at least some land for tribal use.



Raupatu Land Confiscation Blocks 1863

Despite maintaining this position, many remaining land blocks held by iwi in the South Auckland region at Pukekohe, Tuhimata, Pokeno, East Wairoa and Tuakau were subsequently confiscated by the Crown during the Land Wars in 1863. No land taken in these blocks was ever returned to Te Ākitai Waiohū, even when a successful case had been made for restitution at the Compensation Court in 1865 for Pukekohe and Pokeno. Eventually, all of these landholdings fell into private ownership and out of the hands of iwi. Te Ākitai Waiohū has never collectively owned or occupied land as an iwi in East Wairoa, Pokeno, Pukekohe, Tuakau or Tuhimata since this time, which has restricted the iwi geographically to Pūkaki and Māngere, where tribal members actually did recover a fraction of confiscated land during Compensation Court hearings.

In recognition of the loss of land important to Te Ākitai Waiohū in the region, the iwi received several statutory acknowledgements as Treaty of Waitangi settlement redress. They include:

- Drury Creek Islands Recreation Reserve and Drury Conservation Area in Drury;
- Te Maketu Historic Reserve, Ravenhorpe Conservation Area and Ravenhorpe Scenic Reserve in Ramarama;
- Te Ia Reserve in Tuakau;
- Papanui Conservation Area, Mangatāwhiri Forest Conservation Area, Richard Sylvan Memorial Scenic Reserve and Vining Scenic Reserve in Te Hunua.

The statements of association for these statutory acknowledgement sites describing the link between Te Ākitai Waiohū and the land have been **attached** to the CVA as an appendix.

SPIRITUAL AND CULTURAL ASSOCIATIONS

Te Ākitai Waiohū have a strong spiritual (Taha wairua) association with the land which provide its people with a sense of meaning, connection and purpose. Tribal landmarks and resources such as maunga and waterways that were present in the time of our ancestors, impact upon the descendants that exist today. If those landmarks and resources are damaged, contaminated or even destroyed the consequences can manifest themselves in the spiritual, physical and mental detachment of the people, leading to cultural disassociation, ill health and even death. These traditional associations are still expressed today in a modern context.

As an iwi, Te Ākitai Waiohū has experienced historical events that can be interpreted as manifestations of the degradation of the environment in the region. As Mana Whenua of Tāmaki Makaurau, the people of Te Ākitai Waiohū live in and originate from Auckland by whakapapa (genealogy). This does not and will not change. Te Ākitai Waiohū has a clear vested interest in how the local environment is preserved.

DEVELOPMENT HISTORY

It is crucial that any party dealing with Te Ākitai Waiohū be properly informed so that all interaction can be understood and viewed within a historical and cultural context. Historically the land in the area has been used for fishing, travel, occupation and cultivation. Settlement was seasonal as the people stayed at main sites during winter, moved to smaller camps to plant gardens during spring, fished and collected kaimoana from fishing camps during summer and then returned to the main settlements again during autumn to harvest and store crops in preparation for winter.

Te Ākitai Waiohū are not against development. Indeed, our ancestors were still accomplished fishermen and farmers of food gardens and livestock by the 1860's. However, the Waikato Raupatu Land Wars changed everything. Te Ākitai Waiohū has a strong history with Waikato through Chief Potatau Te Wherowhero, who escorted our people from Waikato to Tāmaki Makaurau to resettle the land and offer protection against rival tribes such as Ngāpuhi and Ngāti Paoa. Potatau Te Wherowhero became the first Māori King in 1857-1858 and Te Ākitai Waiohū readily pledged its allegiance to Kīngitanga (the Māori King movement).

In 1863 the people of Te Ākitai Waiohū were accused of being rebels of the King Movement and delivered an ultimatum by Governor George Grey - swear allegiance to Queen Victoria thereby reneging on its allegiance to the Māori King or move off their lands. Before any such decision could be made by Ihaka Takaanini, he and those of his people with him were arrested. Pūkaki, Ihumātao and its surrounding areas were looted and razed to the ground. Any waka found around the Manukau Harbour was smashed or burned.

Ultimately various land interests in the Manukau region were confiscated (raupatu) by the Crown in 1864 and most of it sold into private ownership. Over the course of Compensation Court hearings some land was returned to individual Māori rangatira (leaders), some of whom were not Te Ākitai Waiohū, if they could prove they had not been in 'rebellion' against the Crown during the Land Wars. Without land to provide an economic base, the tribal structure of Te Ākitai Waiohū deteriorated.

Since this time many of the natural resources of the area have been seriously depleted in the name of progress and as a direct result of Auckland's rapid growth. These events and experiences have led Te Ākitai Waiohū to view development with a degree of caution and apprehension.

Local maunga (mountains) and volcanic cones have been lost either partially or entirely due to mining and quarrying developments. These landmarks inhabited or used by ancestors of Te Ākitai Waiohū are mostly or completely gone now in the name of progress.

The Manukau Harbour has been and is still affected by environmental concerns arising from multiple projects including stormwater, piggery, farmland or other waste runoff and the discharge of raw sewerage into its waters through emergency overflow points around the harbour. Commercial fishing and various types of infrastructure running around, under and through the harbour have also impacted upon its integrity as a natural resource.

These experiences have shaped the views of Te Ākitai Waiohū on modern development and encouraged involvement in various projects that potentially have a significant impact on the environment.

The Sutton Block quarry expansion project includes a plan with a three, ten, fifteen, thirty and fifty year timeframe to quarry for aggregate and meet the future needs of Tāmaki Makaurau. The development involves the expansion of the quarry area in the Sutton block, which will require consents for air discharges, earthworks and mineral extraction, overland flow paths, vegetation removal as well as waterway diversion, reclamation and damming. The quarry activities will also need to consider noise, vibration and archaeological authority applications.

A Tuakau quarry site is also proposing stream and wetland enhancement.

FAST TRACK APPROVAL

It may be useful to note Te Ākitai Waiohūa has made a submission in opposition to the recent Fast Track Approvals Bill 2024 (the FTA Bill).

From an iwi perspective, the potential benefits from faster development are offset by the reduced certainty and additional risk resulting from the processes in the FTA Bill. The approach taken by the proposed legislation is inconsistent with the principles of the Treaty of Waitangi, which is a component of previous legislation and also raised in this CVA.

The FTA Bill focuses on development instead of taking a balanced approach that considers the environment and sustainable management of resources like the RMA, which has been in place since 1991. The processes in the new legislation are not completely independent and look susceptible to perceived political interference, exploitation and misuse.

Rather than improving existing development planning processes and adequately resourcing them, the FTA Bill seems to bypass or restrict them with:

- Limited timeframes for engagement;
- Limited protection of cultural interests beyond Treaty settlement property and customary land interests – offers of Treaty redress only apply to Crown owned land, not sites of cultural significance owned by Auckland Council or private interests; and
- Limited opportunities to engage with Te Ākitai Waiohūa – iwi are involved at specific points during the process.

Te Ākitai Waiohūa Settlement Trust is a Treaty Settlement Entity as defined under the FTA Bill, but it's not designed or equipped to manage the technical details of a development project at a kaitiaki level. Development projects under the FTA Bill may involve potentially detailed information establishing why they should be fast-tracked, being of a size, nature or scale and/or level of complexity that provides regional or national benefits. This potentially places a heavy burden on iwi including Te Ākitai Waiohūa to adequately respond to a number of significant and complex projects across Tāmaki Makaurau over a relatively short period of time.

The FTA Bill offers only some protection over Te Ākitai Waiohūa interests. The process expressly refers to Treaty settlement land, but this only involves property owned by the Crown that can be negotiated and returned to iwi. Privately owned land is not available as Treaty settlement redress and not all sites of cultural significance are owned by the Crown. This means important sites owned and managed by Auckland Council or other private landholders must be recognised or protected in other ways such as planning instruments (Auckland Unitary Plan scheduled sites) or court decisions and appeals through the RMA process.

The sites listed in the appendix of this CVA may be protected in the FTA Bill as official statutory acknowledgements in the Te Ākitai Waiohū Treaty settlement, but other more relevant sites for development are still vulnerable.

These notes have been included to highlight (as early as possible) the expectations of Te Ākitai Waiohū and limitations iwi must manage politically, as a Treaty Settlement Entity and practically as kaitiaki over Tāmaki Makaurau, which involve the applicant, Auckland Council and other agencies included in the FTA Bill process.

To mitigate these issues the Kaitiaki team expects early and consistent engagement with Te Ākitai Waiohū, and taking a more considered and balanced approach to the project as it relates to the environment and sustainable management of resources.

TE ĀKITAI WAIOHUA CONTACT DETAILS

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The concerns, issues, agreed outcomes and recommendations outlined in this Cultural Values Assessment (CVA) shall be provided for as a means for the participation and ongoing involvement of Te Ākitai Waiohū, but does not constitute written approval of the project. The CVA is limited to the information currently available and cannot be relied upon if publicly notified. The CVA is intended to be an initial assessment and a further addendum may be required to review all available information.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Kaiwhare is a taniwha associated with the Manukau Harbour and the Hikurangi coast at Piha that takes the form of a colossal sting ray. Kaiwhare is said to have formed the Manukau Harbour with its various sand banks and channels by the thrashing of his tail. Ureia is a taniwha that takes the form of a whale and is associated with the Waitematā Harbour and Hauraki Gulf, south to the Firth of Thames. The taniwha Taramainuku guards the entrance to the Manukau Harbour. The taniwha Te Mokoroa watches the tuna (eels) and fish of Waitakere through to the western reaches of the Waitematā Harbour from his lair at Te Mokoroa. Paiea, a taniwha guarding the Hikurangi coastline, is said to stay at Anawhata and venture as far south as the Manukau heads. Te Moko Ika Hikuwaru is the reptilian guardian taniwha of Te Wai o Taikehu or Te Waimokoia (Tāmaki River) that resides at Te Kai o Hikuwaru or Te Wai Roto o Moko Ika (Panmure Basin).

These taniwha provide important tohu or signs that, although the Coastal Area sustains the people of Te Ākitai Waiohū by providing them with invaluable food and resources, the region can also be a dangerous place if it is not valued or afforded the appropriate respect.

Taniwha and the ancient ancestors of Te Ākitai Waiohū associated with the Coastal Area are still recognised today through pepeha, karakia, waiata and traditional stories. They are also cultural representations of tikanga, kawa and kaitiakitanga that continue to be expressed and applied by the people of Te Ākitai Waiohū today.

Te Ākitai Waiohū hold an ancient customary association with the coastal marine area, which has eternally sustained the existence of the people of Tāmaki Makaurau, as a means of transport, by obtaining food and other basic necessities of life. There is a corresponding cultural perspective that such a crucial relationship demands ongoing respect and recognition. Thus the historical and spiritual connection of Te Ākitai Waiohū with the coastal marine area is viewed as essential to the preservation of its very existence and an affirmation of its identity as a people.

Drury Conservation Area (as shown on deed plan OMCR-131-013)

Drury is a region of significance to Te Ākitai Waiohū that provided access to the Manukau Harbour and its wealth of natural resources.

Drury featured seasonal settlements, fishing and kaimoana (seafood) gathering sites and waka landing areas at key points around Drury Creek leading out to the wider Pahurehure inlet. Due to its location, Drury was an important transport corridor to the Manukau Harbour from the kainga in Ramarama and Tuhimata including Te Maketu.

Waiohū also utilised seasonal fishing settlements based mainly on the motu (islands) in the Pahurehure inlet, which include Paraurekau (Pararekau Island), Waikirihinau (Kopuahingahinga Island) and the eastern islet of Orewa. These motu are all located at the mouth of Drury Creek in modern day Bottle Top Bay. The fishing resources in this specific region were very significant to Te Ākitai Waiohū.

The historical, cultural and spiritual association of Te Ākitai Waiohū with Drury is important to the preservation and affirmation of its tribal identity.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The region was a place of sustenance for generations of Waiohūa in ancient times providing access to the Manukau Harbour and its resources right through to the 19th Century when the community was set to take part in the emerging Auckland economy. Thus the history of Drury serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Drury Creek Islands Recreation Reserve (as shown on deed plan OMCR-131-014)

Drury is a region of significance to Te Ākitai Waiohūa that provided access to the Manukau Harbour and its wealth of natural resources.

Drury featured seasonal settlements, fishing and kaimoana (seafood) gathering sites and waka landing areas at key points around Drury Creek leading out to the wider Pahurehure inlet. Due to its location, Drury was an important transport corridor to the Manukau Harbour from the kainga in Ramarama and Tuhimata including Te Maketu.

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The region was a place of sustenance for generations of Waiohūa in ancient times, providing access to the Manukau Harbour and its resources right through to the 19th Century when the community was set to take part in the emerging Auckland economy. Thus the history of Drury serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Goldie Bush Scenic Reserve (as shown on deed plan OMCR-131-015)

Goldie Bush (also known as Goldie's Bush) is located in Hikurangi (Waitakere), an area that Te Ākitai Waiohūa has had an association with since the time of its Waiohūa ancestors Ngā Oho and Ngā Iwi.

Goldie's Bush is fed by the Mokoroa Stream which flows from the nearby Mokoroa Falls. Mokoroa is also the name of the local taniwha or spiritual guardian associated with the Waitakere ranges. This taniwha is said to watch over the tuna (eels) and fish in the region.

Goldie's Bush is bordered by Muriwai and Te Henga (Bethells Beach) to the west, Kumeu and Taupaki to the north, Anawhata to the south and Massey to the east. Due to its location, interests in the area have at times been contentious and vigorously defended by different iwi. Goldie's Bush was also a place of refuge during periods of conflict that occurred in Tāmaki Makaurau right through to the mid-19th Century.

ATTACHMENTS

2: DEED PLANS



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DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Mangatāwhiri Forest Conservation Area (as shown on deed plan OMCR-131-017)

The valleys and forests of Hunua and Mangatāwhiri are areas of significance to Te Ākitai Waiohūa that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohūa with the Land Wars of 1863 as the Mangatāwhiri Forest Conservation Area forms a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohūa at Papakura, Kirikiri and Pukekōiwiriki (Red Hill). Takapau Totara, the general area below Hunua, is closely connected to inland pā and kainga based in Paparimu (Happy Valley), Paparata, Te Ararimu and Ramarama.

The Hunua ranges and Mangatāwhiri forest were significant sites that supplied the people of Te Ākitai Waiohūa living in the region with vital resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict. Further into the valley and forests, occupation was seasonal due to the difficult terrain that rendered it unsuitable for enduring cultivation.

The region features a series of significant waterways including the Wairoa and Mangatāwhiri rivers and smaller tributaries. These life sustaining watercourses provided food and resources. Waka portage routes also followed the waterways south along the Mangatāwhiri river through to the Waikato river and north from Mangatāwhiri and Pokeno through to Paparimu and Te Ararimu.

These portages were defended with pā and kainga deliberately built close to the trails.

Te Ākitai Waiohūa occupied and cultivated at Te Ruahine, a kainga based in Paparimu (Happy Valley) located in the upper reaches of Mangatāwhiri.

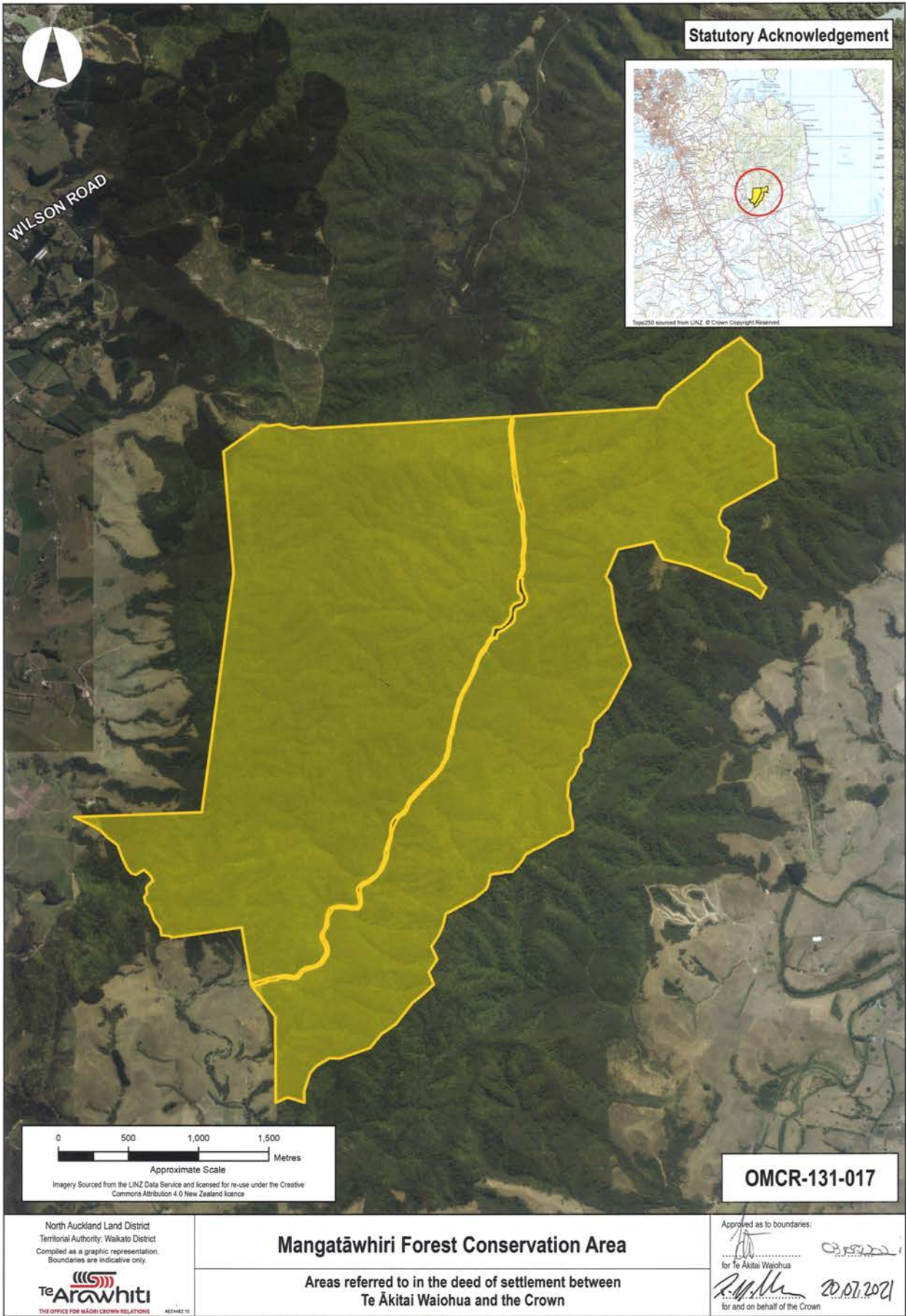
The historical, cultural and spiritual association of Te Ākitai Waiohūa with Hunua and Mangatāwhiri is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohūa and their ancestors. Thus the history of Hunua and Mangatāwhiri serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Māngere Conservation Area (as shown on deed plan OMCR-131-018)

Māngere is of fundamental importance to Te Ākitai Waiohūa as a place of continued occupation and cultivation, which can be expressed through the coastal site at Māngere Conservation Area that overlooks the Manukau Harbour.

Māngere is named after Ngā Hau Māngere or 'the gentle (lazy) breezes' and features a series of significant sites. A pā (settlement) was built on Te Pane-o-Mataaoho (Māngere Mountain) to the south of Māngere Conservation Area and Rose Garden Reserve with gardens and cultivations extending down to the coast of Manukau Harbour that were sectioned off with stone boundaries. Remnants of such stonefields still exist today at Ambury Park in Māngere and other nearby places.

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DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The region was a place of protection and sustenance for generations of Waiohua in ancient times through to the 19th Century when the community was set to take part in the emerging Auckland economy. Waiohua engaged in traditional and symbolic cultural practices at Ihumātao in ancient times, but it was also home to the people who lived, fought and died there.

Thus the history of Ihumātao serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohua into the future.

Paerata Scenic Reserve (as shown on deed plan OMCR-131-024)

Pukekohe is of great significance to Te Ākitai Waiohua as a place of continued occupation and cultivation.

Pukekohe is a place that has been inhabited and cultivated by Te Ākitai Waiohua and its ancestors through to the 19th Century. The adaptable, fertile soil and moist climate is appropriate for growing food gardens and the region is strategically placed between the Manukau Harbour to the north and Waikato River to the south. It also features important urupā (burial grounds) to inter Te Ākitai Waiohua ancestors.

The historical, cultural and spiritual association of Te Ākitai Waiohua with Pukekohe is essential to the preservation and affirmation of its tribal identity.

The region was a place of protection and sustenance for generations of Waiohua in ancient times through to the 19th Century when the Te Ākitai Waiohua community was set to take part in the emerging Auckland economy. Thus the history of Pukekohe serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohua into the future.

Paparimu Conservation Area (as shown on deed plan OMCR-131-025)

The valleys and forests of Hunua and Mangatāwhiri are areas of significance to Te Ākitai Waiohua that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohua with the Land Wars of 1863 as the Paparimu Conservation Area forms a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohua at Papakura, Kirikiri and Pukekōiwhiriki (Red Hill). Takapau Totara is closely connected to inland pā and kainga based in Paparimu (Happy Valley), Paparata, Te Ararimu and Ramarama.

The Hunua ranges and Mangatāwhiri forest were significant sites that supplied the people of Te Ākitai Waiohua living in the region with vital resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict. Further into the valley and forests, occupation was seasonal due to the difficult terrain that rendered it unsuitable for enduring cultivation.

The region features a series of significant waterways including the Wairoa and Mangatāwhiri rivers and smaller tributaries. These life sustaining watercourses provided food and resources.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Waka portage routes also followed the waterways south along the Mangatāwhiri river through to the Waikato river and north from Mangatāwhiri and Pokeno through to Paparimu and Te Ararimu.

These portages were defended with pā and kainga deliberately built close to the trails.

Te Ākitai Waiohua occupied and cultivated at Te Ruahine, a kainga based in Paparimu (Happy Valley) located in the upper reaches of Mangatāwhiri.

The historical, cultural and spiritual association of Te Ākitai Waiohua with Hunua and Mangatāwhiri is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohua and their ancestors. Thus the history of Hunua and Mangatāwhiri serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohua into the future.

Raventhorpe Conservation Area (as shown on deed plan OMCR-131-026)

Raventhorpe Conservation Area is in Ramarama, which was a region of continued occupation for Te Ākitai Waiohua. The Raventhorpe blocks contain access to food and other traditional resources, fed by significant waterways and fresh water springs or puna.

The Ngakoroa Stream runs through the area from the Pahurehure inlet out to the Manukau Harbour and provided an obvious means for fishing and transportation. The Raventhorpe blocks gave Te Ākitai Waiohua access to forest based food sources and raw materials for medical or building purposes.

The Raventhorpe blocks are also close to the northern kainga (settlement) at Tuhimata, which grew produce for trade in the 19th Century, allowing Te Ākitai Waiohua to take advantage of the burgeoning Auckland market by selling their produce throughout the region.

The historical, cultural and spiritual association of Te Ākitai Waiohua with the Raventhorpe blocks is essential to the preservation and affirmation of its tribal identity, as the Ramarama region serves as a record of the stories and experiences that have shaped Te Ākitai Waiohua to this day and will continue to do so in the future.

Raventhorpe Scenic Reserve (as shown on deed plan OMCR-131-027)

Raventhorpe Scenic Reserve is in Ramarama, which was a region of continued occupation for Te Ākitai Waiohua. The Raventhorpe blocks contain access to food and other traditional resources, fed by significant waterways and fresh water springs or puna.

The Ngakoroa Stream runs through the area from the Pahurehure inlet out to the Manukau Harbour and provided an obvious means for fishing and transportation. The Raventhorpe blocks gave Te Ākitai Waiohua access to forest based food sources and raw materials for medical or building purposes.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The Ravenshoe blocks are also close to the northern kainga (settlement) at Tuhimata, which grew produce for trade in the 19th Century, allowing Te Ākitai Waiohūa to take advantage of the burgeoning Auckland market by selling their produce throughout the region.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with the Ravenshoe blocks is essential to the preservation and affirmation of its tribal identity, as the Ramarama region serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to this day and will continue to do so in the future.

Red Hill Scenic Reserve (as shown on deed plan OMCR-131-028)

Papakura is of great significance to Te Ākitai Waiohūa as a place of continued occupation and cultivation.

The eastern section of Papakura is also known as Kirikiri that incorporates Pukekōiwiriki (Red Hill) a maunga (mountain) pā (settlement) site occupied by Waiohūa and their Ngā Oho, Ngā Iwi and Ngā Riki ancestors. This connection continued through to the time of Te Ākitai Waiohūa in the 19th Century led by paramount chiefs Ihaka Takaanini and his father Pepene Te Tihi. The name Pukekōiwiriki or 'hill of the small skeleton' relates to the remains of ancient chiefs at this site that permanently stained the earth red with blood. The name Red Hill is also a reference to the naturally red soil found in the region.

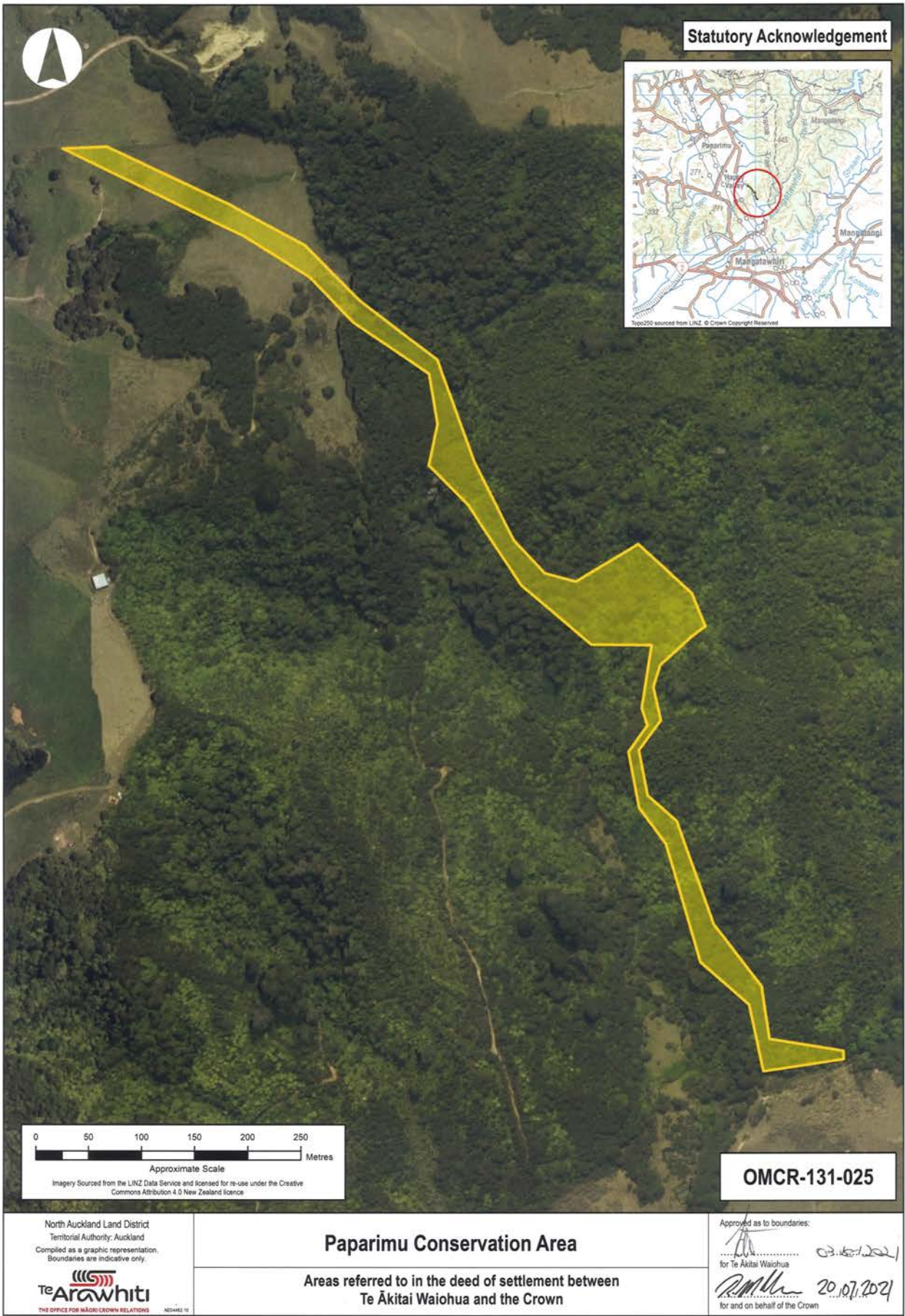
The numerous maunga in Tāmaki Makaurau made ideal pā sites in their time, providing protection to the people living there with defensive measures that took full advantage of higher ground. The location of Pukekōiwiriki overlooking the Manukau Harbour to the west and Hunua ranges to the east made it a strategically important landmark. The adaptable, fertile soils surrounding the maunga also offered opportunities to grow food gardens supported by nearby waterways at Hays Creek and Kirikiri Stream. The proximity to the Manukau Harbour for food and transport and Hunua ranges for refuge and forest materials also made the maunga suitable for settlement.

By the 19th Century fortified hilltop pā had been abandoned in favour of kainga (settlements) suitable for food cultivation that were closer to resources and transport routes. In this time Te Ākitai Waiohūa settled mainly at Te Aparangi located at the base of the former pā at Pukekōiwiriki. After the arrival of settlers, the people of Te Aparangi grew fruit, vegetables and other produce to trade and take advantage of the burgeoning Auckland market.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Papakura, Pukekōiwiriki and Kirikiri is essential to the preservation and affirmation of its tribal identity.

The region was a place of protection and sustenance for generations of Waiohūa in ancient times through to the 19th Century, when the community was set to take part in a new world through the emerging Auckland economy. Waiohūa engaged in traditional and symbolic cultural practices at Papakura, but it was also home to the people who lived, fought and died there. Thus, the history of Papakura serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

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DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

Richard Sylvan Memorial Scenic Reserve (as shown on deed plan OMCR-131-029)

The valleys and forests of Hunua and Mangatāwhiri are areas of significance to Te Ākitai Waiohūa that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohūa with the Land Wars of 1863 as sections of Richard Sylvan Memorial Scenic Reserve form a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohūa at Papakura, Kirkiri and Pukekōiwhiriki (Red Hill). Takapau Totara is closely connected to inland pā and kainga based in Paparimu (Happy Valley), Paparata, Te Ararimu and Ramarama.

The Hunua ranges and Mangatāwhiri forest were significant sites that supplied the people of Te Ākitai Waiohūa living in the region with vital resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict. Further into the valley and forests, occupation was seasonal due to the difficult terrain that rendered it unsuitable for enduring cultivation.

The region features a series of significant waterways including the Wairoa and Mangatāwhiri rivers and smaller tributaries. These life sustaining watercourses provided food and resources. Waka portage routes also followed the waterways south along the Mangatāwhiri river through to the Waikato river and north from Mangatāwhiri and Pokeno through to Paparimu and Te Ararimu.

These portages were defended with pā and kainga deliberately built close to the trails.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Hunua and Mangatāwhiri is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohūa and their ancestors. Thus the history of Hunua and Mangatāwhiri serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Rose Garden Reserve (as shown on deed plan OMCR-131-030)

Māngere is of fundamental importance to Te Ākitai Waiohūa as a place of continued occupation and cultivation, which can be expressed through the Rose Garden Reserve site close to the Manukau Harbour.

Māngere is named after Ngā Hau Māngere or 'the gentle (lazy) breezes' and features a series of significant sites. A pā was built on Te Pane-o-Mataaoho (Māngere Mountain) to the south of Māngere Conservation Area and Rose Garden Reserve with gardens and cultivations extending down to the coast of Manukau Harbour that were sectioned off with stone boundaries. Remnants of such stonefields still exist today at Ambury Park in Māngere and other nearby places.

The adaptable, fertile soils surrounding the maunga also offered opportunities to grow food gardens supported by nearby freshwater springs (puna) and waterways such as Māngere lagoon and Te Ararata Creek (Tarata or Blackbridge Creek), which lies immediately east of Māngere Conservation Area and Rose Garden Reserve.

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DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

St Johns Redoubt Historic Reserve (as shown on deed plan OMCR-131-031)

St Johns Redoubt Reserve is in modern Manukau City, which was formerly known as Wiri. The name Wiri is derived from Te Wirihana Takaanini, a chief of Te Ākitai Waiohua and direct descendant (great great grandson) of Kiwi Tāmaki the founding ancestor of Te Ākitai.

The suburb was formerly known as Woodside before the name was changed to Wiri in the early 20th Century. South of Wiri is the suburb Takanini, which is a mis-spelling of Takaanini, named after Ihaka Takaanini a paramount chief of Te Ākitai Waiohua and father of Te Wirihana.

Manukau or Wiri was used mainly for its natural resources, but by the time settlers arrived in the 19th Century the main kainga (settlements) of Te Ākitai Waiohua were nearby at other places. St Johns Redoubt was used for posting and housing military and a site for burials.

Acknowledging the importance of St Johns Redoubt in Wiri is essential to understanding the events that helped shape the people of Te Ākitai Waiohua today. Providing a formal record of this story helps provide closure on the final resting place of our ancestors and guide Te Ākitai Waiohua into the future.

Te Ia (as shown on deed plan OMCR-131-032)

Tuakau is a kainga (settlement) originally based on the shores of the Waikato River, close to other traditional sites such as Tapamatau. Due to its location, Tuakau was an important means of travel, a waka (canoe) landing site and thoroughfare for trade, that facilitated transport to other nearby riverside kainga, from Port Waikato and Pukekohe in the west to Pokeno in the east, moving through to Mangatāwhiri and the Hunuas.

After the arrival of settlers in the 19th Century, the Tuakau kainga was moved further inland to develop food gardens and large-scale horticulture including peach orchards. Modern Tuakau is located on the site of these cultivations.

Tuakau was initially based on the shores of the Waikato River, an awa (river) of great importance to Te Ākitai Waiohua as a landmark, natural resource, boundary marker, transport route and waterway of spiritual and cultural significance.

This waterway is a natural source of fresh water and food, ranging from inanga (whitebait) and tuna (eel) through to watercress. It was also a vital transport route facilitating travel, exploration, communication and trade throughout the region, with various waka landing sites and kainga (settlements) along its shores.

The Waikato River is also seen as a living entity with its own mauri (life essence) and mana (prestige), that are representative of the iwi associated with the awa. The waters of the river are used for traditional healing and cleansing rituals. The Waikato River has its own taniwha or spiritual guardians that protect it as kaitiaki (stewards), along with associated local iwi. As a result, the Waikato river is seen as a taonga (treasure) of cultural and spiritual importance to Te Ākitai Waiohua.

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DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Tuakau is important to the preservation and affirmation of its tribal identity. The region was a place of occupation and cultivation that provided access to the Waikato River and its resources right through to the 19th Century, when the Te Ākitai Waiohūa community was set to take part in the emerging Auckland economy. The history of Tuakau serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Te Maketu Historic Reserve (as shown on deed plan OMCR-131-033)

Te Maketu (Peach Hill) is a defended hilltop pā in Ramarama with a clear view of the surrounding area including the Manukau Harbour to the north-west.

The numerous maunga in Tāmaki Makaurau made ideal pā sites in their time, providing protection to the people living there with highly defensive measures that took full advantage of higher ground and the natural features of the area. The adaptable and fertile soils surrounding Te Maketu also offered opportunities to develop smaller kainga (settlements) and urupā (burial grounds) while growing food gardens, sustained by nearby waterways including the Maketu and Hingaia streams.

Te Maketu was strategically close to main transport and waka portage routes, including a trail leading south to Pokeno where other defended settlements were located. This made it an ideal place for trade. Waka portage routes ran from the Waikato River and Mangatāwhiri, up to Paparimu and Te Ararimu leading through to Ramarama, Drury and the Manukau Harbour.

By the 19th Century, fortified hilltop pā had been abandoned in favour of kainga better suited for food cultivation rather than warfare, which were closer to resources and transport routes. In the 1840's a 'new' Te Maketu settlement was built below the hill of the 'old' Te Maketu hilltop pā site on the flatlands which is where in part Te Maketu Historic Reserve is located today.

Both Pepene Te Tihi and Ihaka Takaanini of Te Ākitai Waiohūa were recognised rangatira (chiefs) of Te Maketu. Te Ākitai Waiohūa made better use of the land for farming and growing produce. After the arrival of settlers, the people of Te Ākitai Waiohūa actively sought to take advantage of the burgeoning Auckland market by engaging in trade and selling their produce throughout the region.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Te Maketu is essential to the preservation and affirmation of its tribal identity.

Te Maketu was a site of protection and sustenance for generations of Waiohūa. It was not just a community where Waiohūa engaged in traditional and symbolic cultural practices, but it was home to the people that lived, fought and died there. Thus the history of Te Maketu serves as a record of the stories and experiences that have shaped Te Ākitai Waiohūa to this day and will continue to do so in the future.

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1.1: STATEMENTS OF ASSOCIATION

Thorne Bay Recreation Reserve (as shown on deed plan OMCR-131-034)

Thorne Bay Recreation Reserve overlooks the waters of Tīkapa Moana (Hauraki Gulf), which are of great significance to the people of Te Ākitai Waiohū as a natural resource, means of transport and living entity in its own right.

Further inland lies Pupukemoana (Lake Pupuke), a volcanic crater lake in Takapuna that falls within the boundaries directly west of Thorne Bay Recreation Reserve.

Along with other volcanic craters in Tāmaki Makaurau, Pupukemoana is linked to the vulcan deity Mataaoho who is said to have created them. Pupukemoana is a footstep of Mataaoho and a 'twin' that at one time closely resembled Te Pūkākītapu o Poutūkeka (Pukaki Lagoon), the historic tidal lagoon and volcanic crater in Māngere.

Other local sites of significance related to the vulcan deity sit close to Thorne Bay Recreation Reserve along the coast of Onehoroa (Shoal Bay) including Te Kopua a Matakamokamo, the traditional name for Tank Farm or Tuff Crater and Te Kopua a Matakerepo, the historic name for Onepoto basin. Matakamokamo is a descendant of Mataaoho who married Matakerepo.

The historical, cultural and spiritual association of Te Ākitai Waiohū with the natural features of Tāmaki Makaurau is essential to the preservation and affirmation of its tribal identity. This coastal site overlooks Tīkapa Moana while Pupukemoana forms an important part of Waiohū mythology and there are traditional and symbolic cultural practices that follow from this.

Vining Scenic Reserve (as shown on deed plan OMCR-131-035)

The valleys and forests of Hunua and Mangatāwhiri are areas of significance to Te Ākitai Waiohū that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohū with the Land Wars of 1863 as the boundaries of Vining Scenic Reserve form a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohū at Papakura, Kirikiri and Pukekōiwiriki (Red Hill). Takapau Totara is closely connected to inland pā and kainga based in Paparimu (Happy Valley), Paparata, Te Ararimu and Ramarama.

The Hunua ranges and Mangatāwhiri forest were significant sites that supplied the people of Te Ākitai Waiohū living in the region with vital resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict. Further into the valley and forests, occupation was seasonal due to the difficult terrain that rendered it unsuitable for enduring cultivation.

The region features a series of significant waterways including the Wairoa and Mangatāwhiri rivers and smaller tributaries. These life sustaining watercourses provided food and resources. Waka portage routes also followed the waterways south along the Mangatāwhiri river through to the Waikato river and north from Mangatāwhiri and Pokeno through to Paparimu and Te Ararimu.

These portages were defended with pā and kainga deliberately built close to the trails.

DOCUMENTS

1.1: STATEMENTS OF ASSOCIATION

The historical, cultural and spiritual association of Te Ākitai Waiohūa with Hunua and Mangatāwhiri is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohūa. Thus the history of Hunua and Mangatāwhiri serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

Wairoa Gorge Scenic Reserve (as shown on deed plan OMCR-131-036)

The valleys and forests of Te Hunua are areas of significance to Te Ākitai Waiohūa that provided access to shelter and a wealth of natural resources. This region also has a deeply sensitive connection to Te Ākitai Waiohūa with the Land Wars of 1863 as the south-eastern tip of the Wairoa Gorge Scenic Reserve forms a part of the East Wairoa block.

Te Hunua is associated with inland pā (settlements) and kainga (villages) of Te Ākitai Waiohūa at Papakura, Kirikiri and Pukekōiwiriki (Red Hill).

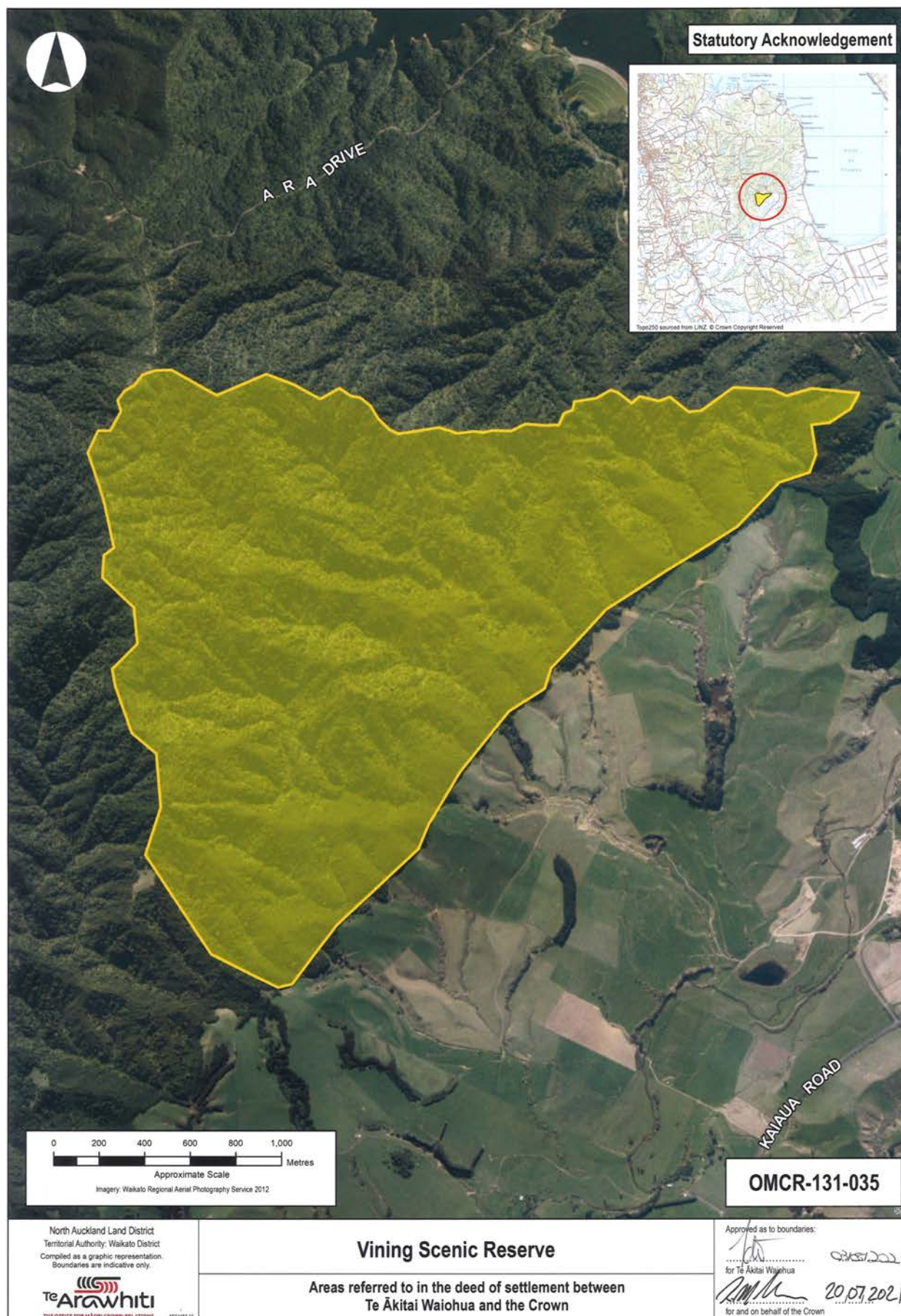
The Wairoa Gorge Scenic Reserve on the north-western fringe of the Hunua ranges was a significant site that supplied the people of Te Ākitai Waiohūa to the west with important resources, including food - particularly kereru (wood pigeon) - as well as medical and building materials. It was also an important place of refuge in times of conflict.

The region features a series of significant waterways including the Wairoa river and smaller tributaries. These life sustaining watercourses provided food and resources when needed.

The historical, cultural and spiritual association of Te Ākitai Waiohūa with the Wairoa Gorge Scenic Reserve and Te Hunua is important to the preservation and affirmation of its tribal identity. The region was a place of protection, sustenance and resource collection for generations of Waiohūa and their ancestors. Thus the history of Te Hunua serves as a record of stories and experiences that will continue to guide the people of Te Ākitai Waiohūa into the future.

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**CULTURAL VALUES ASSESSMENT ADDENDUM
BY TE ĀKITAI WAIOHUA**

for

**SUTTON BLOCK QUARRY
EXPANSION PROJECT**

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ADDENDUM NOTE

This Cultural Values Assessment (CVA) Addendum contains recommendations for the Sutton Block quarry expansion in Drury. The original Sutton Block quarry expansion CVA was produced in April 2024.

This addendum has been developed to supplement the original CVA with formal project recommendations after Te Ākitai Waiohū received technical reports and a draft Assessment of Environmental Effects (AEE) to provide further feedback.

DRURY

1. Te Ākitai Waiohū has carefully considered the application, which identifies several positive effects including:
 - a. Supply of high-quality aggregate over the next 50 years supporting growth and development;
 - b. Cost Benefit Analysis Sutton Block extraction savings have been calculated at approximately \$29.4m to \$65.5m per million tonnes of aggregate based on transport, environmental and social costs;
 - c. Environmental benefits from reduced transport compared to sourcing aggregate material from outside the region;
 - d. More efficient use of existing ancillary infrastructure; and
 - e. Ecological compensation resulting in an overall net gain to the environment.
2. In addition to mineral extraction from quarrying, there are related activities with potentially significant environmental impacts including:
 - a. Stream and wetland reclamation – intermittent and permanent streams are reclaimed and staged across the lifetime of the project including a watercourse that discharges to Hingaia stream and Pahurehure inlet;
 - b. Vegetation removal in a Significant Ecological Area (SEA) – 9.74 hectares of indigenous vegetation to be removed and 7.4 hectares of this area sits within a SEA overlay;
 - c. Groundwater diversion – impact of sediment and earthworks on streams and the downstream environment with water quality and flow;
 - d. Rehabilitation of the area – the project site is to be rehabilitated with landscaping after the quarry is closed;
 - e. Effects on cultural values of Mana Whenua – engagement and CVA of Assessment of Environmental Effects (AEE) for the project, the Sutton block area is connected with Te Maketu sites of occupation including Kārearea (Ballards Cone) and a garden area; and
 - f. Effects from blasting and vibration on Kārearea (Ballards Cone) as a site of cultural significance.

PROJECT RECOMMENDATIONS

Te Ākitai Waiohua Kaitiaki Team intends to be involved in the project. The Kaitiaki Team exists to support the traditional role of Te Ākitai Waiohua as kaitiaki (guardians) over the environment and natural resources of Tāmaki Makaurau, by representing Te Ākitai Waiohua in various environmental and resource management forums.

It achieves this by protecting wāhi tapu (sites of significance) in Tāmaki Makaurau, providing advice on Te Ākitai Waiohua cultural values, history, whakapapa (genealogy), tikanga (protocol), kawa (ceremony) and korero (talk), as well as responding to and representing Te Ākitai Waiohua in resource management matters, including projects that feature issues around environmental sustainability, ecological science, local government planning, architecture or design and archaeology.

Te Ākitai Waiohua Kaitiaki Team utilises an Environmental Kaitiaki Plan that is available upon request.

Te Ākitai Waiohua are committed to sustainable development. Given the history of Te Ākitai Waiohua within the project area and the principles it follows in terms of the environment, kaitiakitanga, consultation and relevant legislation, the following recommendations can be offered for this CVA addendum:

1. The ongoing participation, consultation and involvement of Te Ākitai Waiohua must be ensured in all phases of the project. This includes the sharing of information about the project as it becomes available, which will allow the Kaitiaki Team to amend or make further recommendations based on any new information.
2. Te Ākitai Waiohua opposes in principle the proposed activity of quarrying as it will have significant adverse cultural effects that cannot be avoided or fully mitigated.
3. Te Ākitai Waiohua also acknowledges and supports the engagement and substantive measures to avoid adverse effects on Kārearea Pā as a site of cultural significance and historical occupation to Mana Whenua.
4. Te Ākitai Waiohua has provided a CVA for the project and notes this should be reflected in the Section 3.4.3 Cultural Values of the Assessment of Environmental Effects (AEE).
5. Given the history and importance of Kārearea (Ballards Cone) further archaeological discoveries are likely at that site and reliance on the authority process under the New Zealand Heritage Pouhere Taonga Act 2014 (the HPT) is not supported by Te Ākitai Waiohua.

6. Recording information on archaeological discoveries under the HPT authority process is not a mitigation against adverse effects on cultural values, so Te Ākitai Waiohū recommends:
 - a. an accidental discovery protocol is agreed with Te Ākitai Waiohū ensuring tikanga is followed and an appropriate assessment is made before making any decision to destroy an uncovered site;
 - b. a Te Ākitai Waiohū cultural induction prior to the commencement of any earthworks;
 - c. Te Ākitai Waiohū iwi monitoring of earthworks; and
 - d. sharing of information with Te Ākitai Waiohū and staging applications for archaeological authorities with an opportunity to provide feedback before lodgement.
7. Te Ākitai Waiohū expects the Sutton block to be rehabilitated once quarrying operations are complete. This step is crucial to remedying the overall effects of quarrying on Te Taiao and the broader cultural values of Te Ākitai Waiohū.
8. Te Ākitai Waiohū acknowledges that a Closure and Rehabilitation Management Plan (CRMP) needs to be submitted to Auckland Council for approval at least 12 months before extraction ends. However, the current application does not fully address the expected and agreed outcomes for rehabilitation to remedy the significant impacts of quarrying on Te Taiao.
9. For rehabilitation of the site, Te Ākitai Waiohū recommends:
 - a. further engagement with iwi around principles and high-level outcomes for rehabilitation; and
 - b. a condition of consent confirming that the CRMP will be developed in collaboration with and the approval of Te Ākitai Waiohū to allow the iwi to satisfy its kaitiaki obligations.
10. Te Ākitai Waiohū does not support reclamation or diversion of streams and wetlands in principle. However, if it does occur Te Ākitai Waiohū expects best practice management measures such as offset mitigation and compensation to address any adverse effects.
11. In relation to streams and wetlands, Te Ākitai Waiohū recommends:
 - a. the use of management plans as conditions of consent;
 - b. consent conditions be amended to provide opportunity for Te Ākitai Waiohū to participate in the development of management plans such as cultural monitoring of the capture and release of native species; and
 - c. the use of Ecological Assessments for planting plans to take into account iwi consultation outcomes, and also for the Native Freshwater Fauna and Management Plan.

12. Te Ākitai Waiohūa does not support the removal of indigenous vegetation in principle, especially in Significant Ecological Areas (SEAs). It is acknowledged that the SEAs for the project lie within an area zoned for quarrying, which will require offset mitigation and compensation.
13. In relation to indigenous vegetation, Te Ākitai Waiohūa recommends:
- a. buffer planting of newly created edges in addition to any offset mitigation planting (which are actually mitigating other effects);
 - b. the use of management plans as conditions of consent;
 - c. consent conditions be amended to provide opportunity for Te Ākitai Waiohūa to participate in the development of management plans, provide for ongoing involvement in determining appropriate plant species and undertaking cultural monitoring when planting riparian margins including at the Tuakau site;
 - d. the use of Ecological Assessments for plans to take into account iwi consultation outcomes;
 - e. recommendation of Ecological Assessment for plans to take into account outcomes of consultation with Mana Whenua engaged with this kaupapa; and
 - f. monitoring of planting for 5 years whereby long-term monitoring is used to assess the effectiveness of ecological enhancements.
14. Te Ākitai Waiohūa recognises the potential impact of sedimentation on freshwater downstream receiving environments caused by bulk earthworks and the removal of overburden in the initial stages of works.
15. Te Ākitai Waiohūa expects the use of robust erosion and sediment control measures above the standard GD05 minimum requirements for the initial phase of earthworks and recommends:
- a. the use of double silt fences near watercourses and wetlands;
 - b. the use of clean water diversion bunds to reduce risk of sediment discharge;
 - c. a preference not to use flocculant or, if necessary, utilising organic flocculants;
 - d. a standard that achieves 85-90% total suspended solids (TSS) for any sediment ponds; and
 - e. inspection by Te Ākitai Waiohūa of erosion and sediment control measures prior to works commencing.
16. Te Ākitai Waiohūa supports further groundwater and surface water sampling for water quality analysis to establish a water quality baseline and a means for ongoing monitoring and augmentation to avoid effects on the baseflow of streams.
17. However, Te Ākitai Waiohūa does not support the proposed condition to take a maximum of 19,183 m³ per day and 7,001,795 m³ per year, which reflects

the maximum take for Stage 4. Water take quantities should relate to the groundwater inflow limits of each stage as per the assessment to ensure that the minimum amount of groundwater is taken.

18. Te Ākitai Waiohūa also requests that further work be undertaken to identify the local source of arsenic contamination and identify how this could be addressed further.

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**CULTURAL VALUES ASSESSMENT ADDENDUM 2
BY TE ĀKITAI WAIOHUA**

for

**SUTTON BLOCK QUARRY
EXPANSION PROJECT**

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ADDENDUM 2 NOTE

This Cultural Values Assessment (CVA) Addendum contains recommendations for the Sutton Block quarry expansion in Drury. The original Sutton Block quarry expansion CVA was produced in April 2024 and the first Addendum in August 2024.

This addendum has been developed to supplement the CVA and first Addendum with updated project recommendations after Te Ākitai Waiohū received technical reports and a draft Assessment of Environmental Effects (AEE) to provide further feedback.

DRURY UPDATE

1. The applicant owns Drury quarry and is proposing to expand into the Sutton Block, which has approximately 108 hectares of land zoned mainly as Special Quarry and Rural – Mixed Rural.
2. The original proposal was divided into four stages and reviewed by Te Ākitai Waiohū in 2024. A CVA and Addendum was developed and submitted before the proposal was publicly notified and lodged with Auckland Council.
3. The applicant has amended the proposal to include a fifth stage and intends to utilise the new Fast Track Approvals Act 2024 (FTAA) for consents. The project has already been included in the list of Fast Track Projects, which means the application will not be publicly notified and the process from here is somewhat unclear around what iwi engagement is required. The applicant proposes to lodge the application in March 2025.
4. The current Drury pit has approximately 20 years of aggregate supply remaining. The development of and increased extraction from the Sutton Block will occur over approximately 50 years in five stages including:
 - i. Enabling and establishment works,
 - ii. Extraction activities and removal of overburden,
 - iii. Expansion of quarry,
 - iv. Expansion of quarry and extraction, and
 - v. Extraction of full extent of quarry.
5. The applicant is seeking the following authorisations under the FTAA:
 - a. Resource consents under the Unitary Plan and relevant National Environmental Standards,
 - b. Archaeological authority to modify or destroy an archaeological site under Heritage NZ Pouhere Taonga Act 2014 (HNZPTA), and
 - c. Approval for salvage and relocation of protected species and for unintentional deaths under the Wildlife Act 1953.

6. The project requires the reclamation of streams and wetlands. Although mineral extraction is provided for in the Special Quarry Zone, the expanded project also includes an area of approximately 30 hectares zoned Mixed Rural (a 20 hectare increase from the original application) and involves the removal of indigenous vegetation in Significant Ecological Areas. Approval under the Conservation Act 1987 for fish salvage and relocation may also be required but this is not sought by the applicant.
7. It should be noted that the protection of fresh water and its mauri or life force is a key priority for Te Ākitai Waiohū as kaitiaki. For iwi, the wai or water is an inseparable part of our whakapapa and identity as well as a fundamental part of what drives our existence. The future health and wellbeing of water is a matter of utmost importance to Te Ākitai Waiohū and action is required to protect, restore and maintain the health and mauri of waterways, to stop further degradation and loss and to reverse past damage.
8. In relation to streams and wetlands, Te Ākitai Waiohū reasserts that the mauri of wai must be maintained as a resource management priority throughout their rohe, and that the traditional and contemporary relationship between Te Ākitai Waiohū and fresh water resources is maintained.

PROJECT RECOMMENDATIONS

Te Ākitai Waiohū Kaitiaki Team proposes the following updated recommendations in this CVA Addendum (which override the recommendations presented in the first Addendum):

1. The ongoing participation, consultation and involvement of Te Ākitai Waiohū must be ensured in all phases of the project. This includes the sharing of information about the project as it becomes available, which will allow the Kaitiaki Team to amend or make further recommendations based on any new information.
2. Te Ākitai Waiohū opposes in principle the proposed activity of quarrying as it will have significant adverse cultural effects that cannot be avoided or fully mitigated.
3. Te Ākitai Waiohū also acknowledges and supports the engagement and substantive measures to avoid adverse effects on Kārearea Pā as a site of cultural significance and historical occupation to Mana Whenua.

4. Te Ākitai Waiohua has provided a CVA for the project and notes this should be reflected in the Section 3.4.3 Cultural Values of the Assessment of Environmental Effects (AEE).
5. Te Ākitai Waiohua requests a formal response to the feedback and recommendations made on the proposal through the CVA and this Addendum to understand how Te Ākitai Waiohua concerns are being (or will be) addressed.
6. Given the history and importance of Kārearea (Ballards Cone) further archaeological discoveries are likely at that site and reliance on the authority process under the New Zealand Heritage Pouhere Taonga Act 2014 (the HPT) is not supported by Te Ākitai Waiohua.
7. Recording information on archaeological discoveries under the HPT authority process is not a mitigation against adverse effects on cultural values, so Te Ākitai Waiohua recommends:
 - a. an accidental discovery protocol is agreed with Te Ākitai Waiohua ensuring tikanga is followed and an appropriate assessment is made before making any decision to destroy an uncovered site;
 - b. a Te Ākitai Waiohua cultural induction prior to the commencement of any earthworks;
 - c. Te Ākitai Waiohua iwi monitoring of earthworks; and
 - d. sharing information with Te Ākitai Waiohua and staging applications for archaeological authorities with an opportunity to provide feedback before lodgement instead of seeking approval under the FTTA.
8. Te Ākitai Waiohua expects the Sutton block to be rehabilitated once quarrying operations are complete. This step is crucial to remedying the overall effects of quarrying on Te Taiao and the broader cultural values of Te Ākitai Waiohua.
9. Te Ākitai Waiohua acknowledges that a Closure and Rehabilitation Management Plan (CRMP) needs to be submitted to Auckland Council for approval at least 12 months before extraction ends. However, the current application does not fully address the expected and agreed outcomes for rehabilitation to remedy the significant impacts of quarrying on Te Taiao.
10. For rehabilitation of the site, Te Ākitai Waiohua recommends:
 - a. further engagement with iwi around principles and high-level outcomes for rehabilitation; and
 - b. a condition of consent confirming that the CRMP will be developed in collaboration with and the approval of Te Ākitai Waiohua to allow the iwi to satisfy its kaitiaki obligations.
11. Te Ākitai Waiohua does not support reclamation or diversion of streams and wetlands in principle. However, if it does occur Te Ākitai Waiohua expects to

see measures that result in significant environmental improvements to Te Taiao instead of 'no net loss' ecological and biodiversity outcomes.

12. However, Te Ākitai Waiohūa does support the applicant's decision not to progress the cleanfill proposal and retain the streams north of Peach Hill Road, west of Davies Road and south of Quarry Road as offset mitigation sites (the Offset Streams) for the reclamation of the Sutton Block stream.
13. In relation to streams and wetlands, Te Ākitai Waiohūa recommends:
 - a. a commitment to relinquish consent for the cleanfill to enable the retention and ongoing enhancement of the Offset Streams;
 - b. the use of management plans to minimise the effects on flora and fauna as conditions of consent;
 - c. consent conditions be amended to provide opportunity for Te Ākitai Waiohūa to participate in the development of management plans such as cultural monitoring of the capture and release of native species;
 - d. the use of planting plans to take into account iwi consultation outcomes that also apply to the Native Freshwater Fauna and Management Plan; and
 - e. the inclusion of offset mitigation targets for the loss of streams and wetlands as a condition of consent.
14. Te Ākitai Waiohūa does not support the removal of indigenous vegetation in principle, especially in Significant Ecological Areas (SEAs). It is acknowledged that some of the SEAs for the project lie within an area zoned for quarrying, but the proposal expands the quarry beyond the Special Purpose Quarry Zone.
15. The increased scale in stage 5 of the proposal nearly doubles the amount of SEA indigenous vegetation to be removed, but no additional offset mitigation or compensation measures have been identified or considered. The amount of native SEA vegetation affected by the proposal highlights a significant impact on the cultural landscape and values of Te Ākitai Waiohūa.
16. In relation to indigenous vegetation, Te Ākitai Waiohūa recommends:
 - a. buffer planting of newly created edges in addition to any offset mitigation planting (which are actually mitigating other effects);
 - b. restoring and enhancing the remaining forest areas, including through pest control, to improve local connectivity and ecological value;
 - c. implementing forest planting within the first 15 years of the project before vegetation loss to provide for an enhanced local ecology in the 20 to 30 years after planting and allowing for a minimum of 19 years for monitoring.
 - d. the use of management plans as conditions of consent;
 - e. consent conditions be amended to provide opportunities for Te Ākitai Waiohūa to participate in the development of management plans,

- determining appropriate plant species and undertaking cultural monitoring when planting riparian margins including at the Tuakau site;
 - f. the use of Ecological Assessments for plans to take into account iwi consultation outcomes; and
 - g. monitoring of planting for 5 years with such long-term monitoring used to assess the effectiveness of ecological enhancements.
17. Te Ākitai Waiohū recognises the potential impact of sedimentation on freshwater downstream receiving environments caused by bulk earthworks and the removal of overburden in the earlier stages of works.
18. Te Ākitai Waiohū expects the use of robust erosion and sediment control measures above the standard GD05 minimum requirements for the initial phase of earthworks and recommends:
- a. the use of double silt fences near watercourses and wetlands;
 - b. the use of clean water diversion bunds to reduce risk of sediment discharge;
 - c. a preference not to use flocculant or, if necessary, utilising organic flocculants;
 - d. a standard that achieves 85-90% total suspended solids (TSS) for any sediment ponds; and
 - e. inspection by Te Ākitai Waiohū of erosion and sediment control measures prior to works commencing.
19. Te Ākitai Waiohū supports further groundwater and surface water sampling for water quality analysis to establish a water quality baseline and a means for ongoing monitoring and augmentation to avoid effects on the baseflow of streams.
20. However, Te Ākitai Waiohū does not support the proposed condition to take a maximum of 19,426 m³ per day and 7,090,517 m³ per year, which reflects the maximum take for Stage 5 (40-50 year period). Water take quantities should relate to the groundwater inflow limits of each stage as per the assessment to ensure that the minimum amount of groundwater is taken.
21. Te Ākitai Waiohū also requests that further work be undertaken to identify the local source of arsenic contamination and identify how this could be addressed further.

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