

Winstone Aggregates Limited

Hunua Quarry Expansion – Simonds Hill Pit ,

Hunua, Auckland

Cultural Impact Assessment

Ngaati Whanaunga Incorporated Society
8 April 2026



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

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1 Whakaraapopototanga

Winstone Aggregates Limited (WAL) has commissioned **Ngaati Whanaunga Incorporated Society** (Ngaati Whanaunga) to report on cultural values of and impact on Ngaati Whanaunga of WAL's proposal to expand and deepen the existing Symonds Hill Pit quarry, and undertake the realignment of approximately 500m of a tributary of the Mangapuu Stream.

WAL has applied for consents under the fast-track approvals process and Ngaati Whanaunga has reviewed application information made available to us.

Having undertaken an assessment of cultural values and impacts connected with the proposal, and based on the information made available to us at the time of writing, Ngaati Whanaunga makes ten recommendations.

Rationale for these recommendations is out in Sections 7 and 8 this report. Section 9 sets out the recommendations in more detail.

In summary, having undertaken an assessment of cultural values and impacts of the proposal thereon, Ngaati Whanaunga recommends that:

1. WAL provide to Ngaati Whanaunga and others for review and comment, a sufficiently detailed Landscape and Visual Mitigation Plan (LVMP).
2. Any consents or authority relating to archaeological sites include conditions requiring that Ngaati Whanaunga, and other *iwi* that have *mana i te whenua* in relation to the subject site, be contacted upon discovery of any heretofore unknown archaeological sites.
3. As part of developing the substantive application, WAL prepare and propose a comprehensive Ecological Management Plan (EMP).
4. Ngaati Whanaunga, and others be consulted over the development of the EMP.
5. The EMP remain a live document for the duration of the quarry expansion works and that it be reviewed at defined intervals or in response to significant changes in site conditions, operational staging, or monitoring outcomes..

6. The Panel, when making decisions on this application, have regard to the statutory acknowledgement relating to the Mangapuu Stream.
7. WAL undertake a search to determine the presence or otherwise of native frog species; and, in the event of discovery, include in the EMP measures to protect such.
8. WAL undertake a full riparian and broader vegetation survey.
9. WAL engage with *iwi* on any potential opportunities for offsets and compensation in respect of any loss of stream extent and stream value.
10. WAL establish a *Mana o Te Wai Oversight Group* the composition of which should include *iwi*.

2 He koorero whakataki

In December 2024, WAL applied for inclusion on the list of all national projects eligible for fast-track consenting of its proposal to expand and deepen the existing Symonds Hill Pit within the Hunua Quarry to secure additional high-quality greywacke resource and enable the extraction of aggregate for a further 80 years

At the time of writing, WAL is preparing its substantive application for assessment by an independent expert panel (“the Panel”).

WAL has commissioned Ngaati Whanaunga to report on cultural values and impact on Ngaati Whanaunga of the proposal.

The proposed development will comprise:

- Extensive land clearing and soil removal
- Construction of new access roads, infrastructure and ancillary buildings
- Development of the quarry expansion area into an operational quarry.

The project will require resource consents under the Resource Management Act 1991 (RMA); concessions under the Conservation Act 1987, Wildlife Act and Heritage New Zealand Pouhere Taonga Act 2014. Other approvals under the Local Government Act 2002 and Land Transfer Act 2017 will also be required, but these are outside the scope of the fast-track process.

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

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

The report proceeds with a brief discussion on assessments of cultural values and impact, followed by Te Tuu o Ngaati Whanaunga; followed by our place in Taamaki and our connection with te taiao, setting out the whakapapa and cultural frame of reference for the report. Evaluations of information available to us at the time of writing are made before wrapping up our presentation with recommendations on how to avoid, remedy, or mitigate identified cultural effects.

3 He Arotake Tikanga me Te Whakaaweawe

Cultural values assessments and cultural impact assessments are related but distinct. Both are included in this report, and understanding their connection is crucial for context. This section outlines their relevance and why Ngaati Whanaunga considers them important for planning, decision-making, and the operation of the expanded Hunua quarry if consent is granted.

3.1 Arotake tikanga

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

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

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

3.2 Whakaaweawe

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

The assessment considers effects on heritage, identity, and future outcomes. It typically reviews risks to cultural sites, traditions, and practices posed by developments; specifically in this case, expanding Symonds Hill Pit at Hunua Quarry and diversion works on Mangapuu Stream.

3.3 Oo raaua hononga

The values element of this report focuses on exploring and understanding the culture of Ngaati Whanaunga, which helps to create better engagement. The impact element looks at how the proposal might affect that culture from the outside. Presented and read together in this report, both assessments are important for ensuring that the WAL's proposal considers cultural preservation while pursuing its expansion goal.

4 Te Tuu o Ngaati Whanaunga

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

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

4.1 Whakapapa

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

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

4.2 Te Whakaminenga o Marutuahu

Te Whakaminenga o Marutuahu is the confederation of Marutuahu iwi.

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

The confederation comprises iwi who are descended from Marutuahu's marriages to two sisters from Ngaati Pou (*te uri o Poutukeka*) of Wharekawa and Taamaki, daughters of Ruahiore, named Paremoehau and Hineurunga. The iwi who constitute this whakaminenga have taken the names of the children from the marriages described above.

From the first marriages came Tamatepoo, Tamateraa and Whanaunga (Ngaati Whanaunga).

From the second marriage came Te Ngako and Taurakapakapa.

These tuupuna are the progenitors of the tribes that make up the many *hapuu* of the Marutuahu of Pare Hauraki.

Tamatepoo consists of (among others): Ngaati Rong-uu, Ngaati Pakira, and Te Uringahau; Ngaati Tamateraa (of Tamateraa); Ngaati Whanaunga (of Whanaunga); Ngaati Maru (of Ngako

and Taurakapakapa); and Ngaati Paaoa (of Tamateraa's granddaughter Tukutuku and her husband Paaoa of Waikato); and (all the aforementioned) *hapuu*.

4.3 Tikanga Whakaaro

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

Everything has *whakapapa*.

These linkages are explained in the of Ngaati Whanaunga creation story, commencing with Te Kore (the nothingness) through to Te Poo (the night), then on to Te Ao Maarama (the world of light). The narrative explains how the landscape, people, plants, and animals came into being as children of Ranginui (sky father) and Papatuaanuku (earth mother). *Mauri* is the essence by which we are all connected; it is the bond Ngaati Whanaunga share with the living, the non-living, past, current, and future generations to come. Any degradation of this *mauri* affects the wellbeing of the environment and, by association, Ngaati Whanaunga's wellbeing as a people. For Ngaati Whanaunga, the inextricable kinship between people and the natural world creates an obligation to nurture the environment so it, in turn, can nurture us.

4.4 Mai i te Taunga Mai o Tauwi Tae Noa ki te Tuku Kereme WAI100

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

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

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

In 1841, the Crown purchased approximately 220,000 acres at Mahurangi and Omaha from Ngaati Whanaunga and other Marutuahu *iwi*. The boundaries of this sale were later disputed

by Ngaati Whanaunga. In 1850, the Crown granted the Awataha block to the Catholic Bishop. In the 1920s, Ngaati Whanaunga petitioned the Crown stating that the Awataha block in Takapuna had not been included as part of the 1841 agreement, and therefore the Crown grant to the Bishop was invalid.

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

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

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

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

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

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

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

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

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

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

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

4.5 Te Mana Taawharau o Ngaati Whanaunga

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

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

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

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

4.6 Te Anga Whakamua o Ngaati Whanaunga

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

Our core objectives seek to ensure the long-term wellbeing of our land, freshwater, coastal and marine areas, biodiversity, air, culture, and heritage such as historic structures, archaeological sites, places of significance that may include nature features such as trees, springs, rivers, or mountains which are associated with historical or cultural activities or events. These help connect our people to the land and maintain our strong sense of belonging within Taamaki and beyond.

5 Ngaati Whanaunga ki Taamaki

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

5.1 Te Rohe Pootae o Ngaati Whanaunga

The breadth and width of our tribal estate is captured in the saying “Mai Matakana ki Matakana” – and extends along the east coast from the sunken reefs of Ngaa Kuri-a-Whaarei near Matakana Island in the south; up through parts of the Taamaki isthmus, Takapuna, Whangaparaoa, and Mahurangi to the Matakana River estuary in the north. The western boundary extends to Mount Te Aroha, along the ranges of Te Hapuu-a-Kohe and the 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-Whare ki Te Arai o Taahuhuniarangi including the inner gulf islands of Tikapa Moana (Firth of Thames) and offshore islands along the eastern coastline of Te Tai Tamawahine excluding Tuhua Island (refer to Turoa 1997). We consider our *rohe* as a land and maritime estate.

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



5.2 Te Hononga ki Taamaki Me Oona Hapuu Katoa

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

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

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

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

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

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

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

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

*Ko Te Waiohira te iwi, ko oona hapuu, ko oo maatou whanaunga ko eenei:
Ko Ngariki, ko Ngaati Reko, ko Ngaati Rewha, ko Te Aua, ko Te Uriika, ko ko Ngaati Kaiaua, ko Ngai Tai, ko Ngaati Tai, ko Ngaati Taimanawaiti, ko*

Ngaati Taihaua, ko Ngaati Te Raukohekohe, ko Ngaati Kohua, ko Te Urioteao, ko ko Ngaati Hinewai, ko Ngaati Tamaoho, ko Ngaati Te Atairehia, ko Ngaati Pou, ko Ngaati Koheriki, ko Ngaati Tarao, ko Ngariki, ko Ngaiwi, ko Ngaoho, ko Te Akitai, ko Ngaati Pare, ko Poutukeka;

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

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

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

6 Ngaati Whanaunga me te Taiao

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

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

6.1 Ngaa tikanga taiao

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

6.2 Taha wairua

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

6.3 Kaitiakitanga

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

6.4 Aapoopoo atu nei

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

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

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

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

In the sections that follow, this report deals separately with the activities of *taakongakonga* and *mana o te wai ki Mangapuu*; they being the proposed quarry deepening and extension of the Simonds Hill pit and the proposed diversion of the Mangapuu Stream. The reason for taking this approach is, whilst both proposals present potentially significant impacts, the anthropogenic diversion of a natural water course is profoundly significant to *tikanga Whanaunga*, as it represents a disruption of *mauri* (life force), a potential severance of *whakapapa* between *taangata* and *waa*, and a direct challenge to the responsibility of *kaitiakitanga*.

7 Taakongakonga

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

Ngaati Whanaunga oral tradition notes,

*Ka hangaia hoki e oo maatou tuupuna oo mua he waahi taakongakonga
hei waihanga taputapu maa raatou.*

In days past, our ancestors built quarries to make implements for themselves.

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

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

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

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

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

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

These are set out here, below.¹

7.1 Mauri

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

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

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

7.2 Tapu

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

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

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

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

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

7.3 Koorero Tuuturu

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

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

Symonds Hill is situated on the western side of the Hunua Ranges near the Mangataawhiri River. In the world view of Ngaati Whanaunga, the ranges comprise an integral cultural landscape, not a collection of isolated sites within the landscape. Accordingly, although the site has a long history of being a major active industrial site, it is important that it is assessed within the framework of *koorero tuuturu*.

7.4 Rawa Tuuturu

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

The place provides important customary resources for Ngaati Whanaunga

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

7.5 Hiahiatanga Tuuturu

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

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

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

7.6 Whakaaronuitia ana i teenei waa tonu nei

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

Ngaati Whanaunga recognise the place as having present day significant amenity or economic value.

7.7 Arotake taakongakonga raapopoto

The table below sets out an assessment of potential impacts on the cultural values described in Section 7.1 to 7.6 above.

A separate assessment is included as Section 8 below for the proposed diversion of the Mangapuu Stream.

		Key:	Arotake Tikanga Taakongakonga					
		Low	Mauri	Tapu	Koorero Tuuturu	Rawa Tuuturu	Hiahiatanga Tuuturu	Teenei waa tonu nei
		Low to Medium						
		Medium						
		Medium to High						
		High						
Potential Impacts	Visual and Landscape: The proposed expansion necessitates land modification activities that will result in measurable alterations to the existing landscape character. The applicant proposes that the design has been developed with careful consideration to ensure that these changes are appropriately mitigated and that the resulting visual effects remain within acceptable thresholds.							
	Noise and Vibration: Given the quarry’s established and long-term operational history, noise and vibration effects are well characterised and managed through existing, proven control frameworks. The quarry is located at a sufficient separation distance from noise-sensitive receivers, thereby limiting the potential for adverse effects. Ngaati Whanaunga expects that operational noise would continue to be managed in accordance with current or new resource consent conditions, supported by engineered noise mitigation measures and formal operational management controls. We also note that activities generating higher noise levels will be restricted to daytime operating periods consistent with the applicable standards. Ngaati Whanaunga expects compliance to be achieved by ensuring noise emissions do not exceed the applicable limits at the notional boundary, with ongoing monitoring and management undertaken to demonstrate conformity with relevant noise and vibration criteria.							

Visual and Landscape:
The proposed expansion necessitates land modification activities that will result in measurable alterations to the existing landscape character. The applicant proposes that the design has been developed with careful consideration to ensure that these changes are appropriately mitigated and that the resulting visual effects remain within acceptable thresholds.

Noise and Vibration:
Given the quarry's established and long-term operational history, noise and vibration effects are well characterised and managed through existing, proven control frameworks. The quarry is located at a sufficient separation distance from noise-sensitive receivers, thereby limiting the potential for adverse effects. Ngaati Whanaunga expects that operational noise would continue to be managed in accordance with current or new resource consent conditions, supported by engineered noise mitigation measures and formal operational management controls. We also note that activities generating higher noise levels will be restricted to daytime operating periods consistent with the applicable standards. Ngaati Whanaunga expects compliance to be achieved by ensuring noise emissions do not exceed the applicable limits at the notional boundary, with ongoing monitoring and management undertaken to demonstrate conformity with relevant noise and vibration criteria.

	Air Quality and Dust: Existing dust suppression and control measures at the quarry have demonstrated effectiveness and Ngaati Whanaunga expects of WAL that this will be further enhanced as required to ensure ongoing compliance with applicable air quality standards. It is noted that dust emissions will continue to be managed through established operational controls and mitigation measures to minimise off-site effects.						
	Water Management: The quarry is supported by established and robust stormwater management infrastructure, which will be extended and integrated to service the proposed expanded operations. The design and sequencing of overburden placement and final landform development will incorporate engineered stormwater.						
	Traffic and Transportation: The proposed quarry expansion will result in an increase in external traffic movements associated with the site, although the primary change will be an increase in internal quarry traffic. A Traffic Impact Assessment will be undertaken to assess the effects on the surrounding transport network and to identify any necessary mitigation measures. Through the implementation of appropriate traffic management and mitigation strategies, Ngaati Whanaunga expects that the proposed expansion to operate with minimal adverse effects on the surrounding road network.						
	Archaeological effects: Ngaati Whanaunga acknowledges that engagement with us and other iwi who hold <i>mana i te whenua</i> forms a key component of the project framework, in an attempt to ensure that cultural values and heritage considerations associated with the site are appropriately recognised and integrated into the proposed development. An archaeological assessment has confirmed that no known significant archaeological sites are present within the development footprint.						

	Ecological impacts: The proposed quarry expansion recognises the presence of areas of significant ecological value across the site, some of which will be unavoidably affected by quarry development activities. In accordance with the avoid–remedy–mitigate hierarchy set out in the Resource Management Act, effects on ecological values will be avoided where practicable, minimised through project design, staging, and operational controls, and mitigated where residual effects remain. To address these effects, Ngaati Whanaunga suggests that WAL could prepare and implement a comprehensive Ecological Management Plan (EMP) prior to commencement of works. The EMP should identify and assess existing ecological values, quantify the extent of anticipated ecological effects, and specify mitigation, remediation, and biodiversity offset measures. This should include the identification and implementation of restorative and enhancement planting areas to compensate for ecological habitat loss and to achieve long-term ecological outcomes consistent with regional policy objectives and best-practice biodiversity management principles. The EMP should also include a monitoring programme to assess the effectiveness of mitigation and offset measures over time. Monitoring should be undertaken by a suitably qualified ecologist and might include periodic assessments of vegetation establishment, survival rates, pest and weed control effectiveness, and overall habitat condition within mitigation and offset areas. Performance criteria may be defined within the EMP, including measurable targets for planting survival, vegetation cover, and ecological function appropriate to the receiving environment and proposed mitigation outcomes.						
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	Monitoring results can be documented and reported to the consent authority at intervals specified in the EMP. Where monitoring identifies that performance criteria are not being achieved, or that ecological outcomes are materially different from those anticipated, the EMP should be reviewed and updated in consultation with a suitably qualified ecologist. Remedial or adaptive management measures should be implemented as necessary to address identified deficiencies and to ensure the intended ecological outcomes are achieved. The EMP should remain a live document for the duration of the quarry expansion works and should be reviewed at defined intervals or in response to significant changes in site conditions, operational staging, or monitoring outcomes.						
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Across the cultural values assessed, the potential impacts of the proposal range from Low-to-Medium to Medium.

Ngaati Whanaunga notes that a comprehensive Assessment of Environmental Effects (AEE), inclusive of independent expert evaluations, has not been provided. Consequently, the preceding assessment is based solely on information supplied by WAL in the phase preceding the lodgement of the substantive application. According to WAL, the proposed quarry expansion is anticipated to result in environmental effects that are manageable, supported by robust mitigation and management protocols, with all potential impacts and mitigation options clearly identified.

For the purposes of this report, Ngaati Whanaunga is inclined to accept WAL's assurances, acknowledging that WAL has demonstrated consistent compliance with applicable legislation and has not been subject to enforcement actions.

Nonetheless, Ngaati Whanaunga requests that a comprehensive AEE be provided to the Panel for further review and consideration.

8 Wai kerī ki Mangapuu

WAL correctly makes the assessment that the Mangapuu Stream and its tributaries are part of our *whakapapa*, *hiitori*, and *tikanga*; to all of which we owe a duty of *kaitiakitanga*.

Ngaati Whanaunga's position is that this not only requires working with iwi that hold *mana i te whenua* during the preparation of the substantive application and, should consents be granted, the progress of project works, it requires collaboration during the lifetime of the quarrying operations and the term of the associated resource consents and permissions.

Ngaati Whanaunga's expresses its responsibilities for and cultural values in respect of *te awa o Mangapuu* as follows.

8.1 Mana

Tiakina te waiora me te mana me te tapu o te wai

Protect the integrity, vitality, and life-supporting capacity of water bodies.

8.2 Whakapapa

Toituu te hononga o te wai ki te kaawai taangata me te ao kikokiko me te ao wairua

Recognise that people are closely connected to water, and that both are part of the environment, not separate from it.

8.3 Kaitiakitanga

Tiakina te mana o te wai, hei oranga mau tonu moo ngaa tuupuranga kei te haere mai.

Safeguard the health of water for future generations.

8.4 Mana whakahaere

Te mana taawharau o Ngaati Whanaunga.

Exercise rights and responsibilities in the management and governance of water in *te rohe pootae o Ngaati Whanaunga*.

8.5 Manaakitanga

Ko te waiora he mea pupuu ake i te puna taangata.

Respect and manifest the inextricable bond between people and water.

8.6 Taonga

Ko te wai he mea tino utu nui

Treat water as a living ,breathing treasure.

8.7 Arotake wai kerī ki Mangapuu

The area that has been marked for diversion is a waterway of a near pristine character.

The Mangapuu Stream is part of the Otūwairoa system that is subject to statutory acknowledgement as part of the Ngāati Tāmāhō Claims Settlement Act 2018. As such, Ngāati Tāmāhō will have an expectation that their cultural, spiritual, historical, and traditional association with the Mangapuu Stream will be recognised. Ngāati Whanaunga respects the statutory acknowledgement, noting our kinship and shared cultural and spiritual beliefs associated with *te taiao*. Regardless of the extent to which, if any, this statutory acknowledgment has status in the fast-track process, Ngāati Whanaunga recommends that the Panel, when making decisions on this application, have regard to the associations of Ngāati Tāmāhō with the Mangapuu Stream as being representative of and congruent with those of all of us *iwi* who have *mana i te whenua* within the subject site.

Ngāati Whanaunga, in asserting our *mana* also signals interests and concerns relating to the following.

8.7.1 Ika

The term *ika*, in *te reo Whanaunga*, broadly includes all aquatic and aquatic-associated fauna.

Two species of *tuna* (long and short fin) have been identified in the stream; the latter is said to be declining and the former not under threat. A population of *kōkōpu* is also said to be not under threat.

Ngaati Whanaunga's interest is in seeing that these species are given an opportunity to thrive despite the (proposed) diversion.

Ngaati Whaunga also notes the intention to undertake a search to determine the presence or otherwise of native frog species, and we support this action signalling that we are willing to participate in the search activity.

8.7.2 Tupu

The term *tupu*, in *te reo Whanaunga*, broadly includes all plant life.

Ngaati Whanaunga notes that no surveys of riparian vegetation have been carried out and that broader vegetation has been characterised at only a desktop level.

Ngaati Whanaunga recommends that as part of the substantive application information, a full riparian and broader vegetation survey be completed. Ngaati Whanaunga signals its willingness to participate in the survey activity.

8.7.3 Hanganga wai keri

Ngaati Whanaunga infers from the information provided that more design work is required and that information we currently have is based on concept design only. We also note that additional design work would include engineered components such as meanders, waterfalls, pools and staggered rock structures.

Ngaati Whanaunga recommends that as part of the substantive application information, full engineering design work be undertaken and that we be given an opportunity to review this.

8.7.4 Utu

As used in this report, the term *utu*, in *te reo Whanaunga*, should be interpreted to mean offsets and compensation.

Ngaati Whanaunga acknowledges WAL's willingness to engage us and other iwi having *mana I te whenua* on any potential opportunities for offsets and compensation in respect of any loss of stream extent and stream value. We note that any such is still being assessed and Ngaati Whanaunga signals its willingness to participate in the assessment.

9 Ngaa Tohutohu

Having regard to all the foregoing, Ngaati Whanaunga recommends that:

1. As part of developing the substantive application, WAL provide to Ngaati Whanaunga and other *iwi* having *mana i te whenua* in relation to the subject site for review and comment, a sufficiently detailed Landscape and Visual Mitigation Plan (LVMP) that demonstrates how measurable alterations to the existing landscape character will be appropriately mitigated.
2. Any consents or authority relating to archaeological sites include conditions requiring that Ngaati Whanaunga, and other *iwi* that have *mana i te whenua* in relation to the subject site, be contacted upon discovery of any heretofore unknown archaeological sites notwithstanding that one archeological assessment states that no known sites are present within the development footprint.
3. As part of developing the substantive application, WAL prepare and propose a comprehensive Ecological Management Plan (EMP).
4. Ngaati Whanaunga, and other *iwi* that have *mana i te whenua* in relation to the subject site, be consulted over the development of the EMP.
5. The EMP remain a live document for the duration of the quarry expansion works and that it be reviewed at defined intervals or in response to significant changes in site conditions, operational staging, or monitoring outcomes.
6. The Panel, when making decisions on this application, have regard to the statutory acknowledgement relating to the Mangapuu Stream.
7. As part of developing the substantive application, WAL undertake a search to determine the presence or otherwise of native frog species; and, in the event of discovery, include in the EMP measures to protect such. Ngaati Whanaunga signals its willingness to be involved with this approach.
8. As part of developing the substantive application, WAL undertake a full

riparian and broader vegetation survey. Ngaati Whanaunga signals its willingness to be involved with this approach.

9. As part of developing the substantive application, WAL engage with *iwi* having *mana i te whenua* in relation to the subject site on any potential opportunities for offsets and compensation in respect of any loss of stream extent and stream value. Ngaati Whanaunga signals its willingness to be involved with this approach.
10. WAL establish a *Mana o Te Wai Oversight Group* the composition of which should include *iwi* having *mana i te whenua* in relation to the subject site. Based on the National Policy Statement for Freshwater Management (NPS-FM) 2020, the terms of reference for the Group should include, but not be limited to, providing oversight and strategic direction to give effect to *Te Mana o te Wai*, prioritising the health and well-being of the Mangapuu Stream, and providing advice regarding any off sets and compensation in respect of any loss of stream extent and stream value. Ngaati Whanaunga signals its willingness to be involved with this approach.

10 Papakupu

A Glossary of te reo Whanaunga terms and phrases used in this report

Aapoopoo atu nei	The future
Arotake tikanga	Cultural values assessment
Arotake taakongakonga raapopoto	Assessment summary
Arotake wai kerī ki Magapuu	Assessment of a proposed Mangapuu Stream diversion
Haa	The breath of life
Hanganga	Infrastructure
Hanganga wai kerī	Stream diversion works
Hapuu	Sub-tribe
He arotake tikanga me te whakaaweawe	Cultural values and impact assessments
He koorero whakataki	Preface
Hiahiatanga tuuturu	Significant elements
Hiitori	History
Iwi	Tribe
Ika	Aquatic fauna
Kaitiakitanga	Stewardship

Kaumaatua, kuia	Elders
Kei a Ngaati Whangaunga he wahanga mana i te whenua o roto o Taamaki	Ngaati Whanaunga has mana derived from whenua in Taamaki
Kookopu	Cockabully, <i>Galaxius fasciatus</i>
Koorero tuuturu	Significant history
Mai i te Taunga mai o Tauivi Tae Noa ki te Tuku Kereme WAI100	From the time of European contact to WAI 100, the Hauraki Inquiry before the Waitangi Tribunal
Maatauranga Whanaunga	Ngaati Whanaunga traditional knowledge
Maatauranga Whanaunga me te maatauranga tauivi	Ngaati Whanaunga traditional knowledge and western science
Mana	Status
Mana o te wai ki Mangapuu	The status of the Mangapuu Stream
Mauri	Life essence
Ngaa Hapuu o Ngaati Whanaunga	Ngaati Whanaunga hapuu
Ngaa tikanga taiao	Dimensions of the natural world
Ngaa tohutohu	Recommendations
Ngaati Whanaunga ki Taamaki	Ngaati Whanaunga in Auckland
Ngaati Whanaunga me te Taiao	Ngaati Whanaunga and the natural world
Oo raaua hononga	Their connections

Rawa tuuturu	Of significant resources
Rongooa	Medicine
Taamaki	Auckland
Taha Wairua	The spiritual element
Taakongakonga	Quarrying
Taonga tuku iho	Bequeathed treasure
Tangata	Person
Taangata	People
Tapu	Sacred, set apart
Te Anga Whakamua o Ngaati Whanunga	Ngaati Whanaunga's strategic direction
Te Hononga ki Taamaki Me Oona Hapuu Katoa	Cultural ties in Auckland
Te Mana Taawharau o Ngaati Whanaunga	Ngaati Whanaunga Incorporated Society
Te Reo Whanaaunga	The language of Ngaati Whanaunga
Te Rohe Pootae o Ngaati Whanaunga	Ngaati Whanaunga's tribal estate
Te Tuu o Ngaati Whanaunga	Ngaati Whanaunga's world view based on whakapapa and tikanga
Te Whakaminega o Marutuahu	The Marutuahu confederation

Tikanga	Custom and lore
Tikanga whakaaro	Philosophy
Tikanga Whanaunga	Ngaati Whanaunga values and practices
Tikanga taiao	Resource management
Tuna	Eel
Tupu	Plant life
Utu	Off set and compensation
Waa	Time, epoch
Wai	Water
Waiora	Water with life giving/sustaining qualities
Wai kerī ki Magapuu	Diversion of the Mangapuu Stream
Whakaatu arotake	Assessment summary
Whakaaweawe	Impact
Whakapapa	Origin and connection
Whakaraapopototanga	Executive summary
Whakaaronuitia ana i teenei waa tonu nei	Contemporary considerations
Whaanau	Family
Whaunangatanga	Kinship; sense of connection

