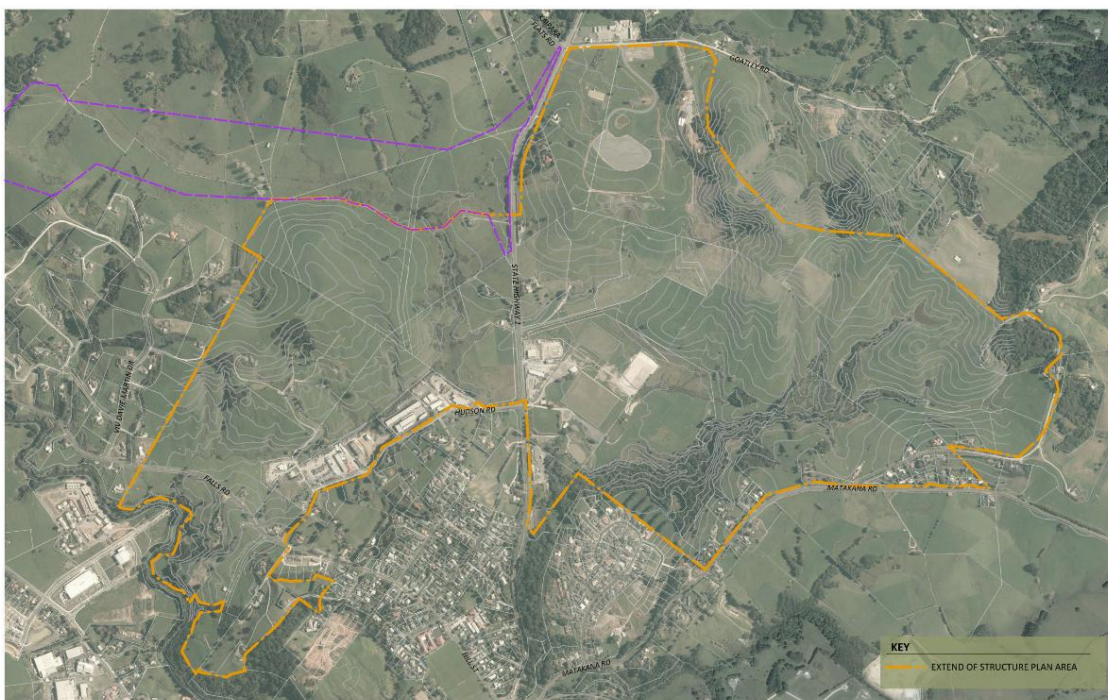




**CULTURAL IMPACT ASSESSMENT  
FOR  
WARKWORTH NORTH STRUCTURE PLAN**



**STRUCTURE PLAN AREA**  
**WARKWORTH NORTH STRUCTURE PLAN**  
Prepared for IFS NZ LTD

Prepared by

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# Te Kawerau a Maki Settlement Trust and Tribal Authority

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## CONTENTS

1.0	Preamble	3
2.0	Introduction	4
3.0	Project Proposal	5
4.0	Methodology	5
5.0	Physical Setting	5
6.0	Cultural Setting	6
7.0	Cultural Impact Assessment	8
7.1	Wahi Tapu	8
7.2	Taonga	8
7.3	Spiritual Values	8
7.4	Wellbeing	9
7.5	Summary of Effects	9
8.0	Discussion	10
9.0	Recommendations	10
10.0	Applicability	11
11.0	References	12



# Te Kawerau a Maki Settlement Trust and Tribal Authority

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## 1.0 Preamble

Te Kawerau a Maki were one of the earliest tribes to settle within the wider Auckland area. Our origins arise from the first inhabitants of the land - the Turehu, to the arrival of the Tainui, Aotea, Tokomaru, Kahuitara, and Kurahaupo canoes in the 14th century, and the Ngati Awa, Ngaoho, and Ngaiwi people who occupied the wider area prior to 1600. The eponymous ancestor Maki is an important figure in the history of Tamaki Makaurau. He was a famed warrior who conquered much of the region during the early 1600's after migrating with some 300 of his hapu to Tamaki Makaurau through the lands of his Tainui relatives from the northern Taranaki-Kawhia area. It is through this whakapapa that when Maki settled Tamaki Makaurau he was in the land of his Ngaiwi and Ngaoho relatives and ancestral home. The name Te Kawerau a Maki arises from an incident which occurred while Maki was visiting the southern Kaipara, and is also one of the names given to Maki and his wife Rotu's only Kaipara-born son and the founding ancestor of the iwi, Tawhiakiterangi.

In time Maki's descendants occupied lands from Hikurangi (West Auckland), to Te Whenua roa o Kahu (the North Shore), Whangaparaoa, Mahurangi, Matakana, Pakiri, southern Kaipara, and the gulf islands of Aotea (Great Barrier Island), Hauturu o Toi (Little Barrier Island) and Tiriti Matangi, forming the Te Kawerau confederation. By the early 1700's the traditional rohe was thus from Okaka (South Head, Kaipara) to Paratutai (North Head, Manukau) in the west; and from Te Arai o Tahu (Te Arai Point) in the northeast to Takapuna in the southeast as well as the gulf islands (fig.1). The heartland of Te Kawerau a Maki was and remains Hikurangi.

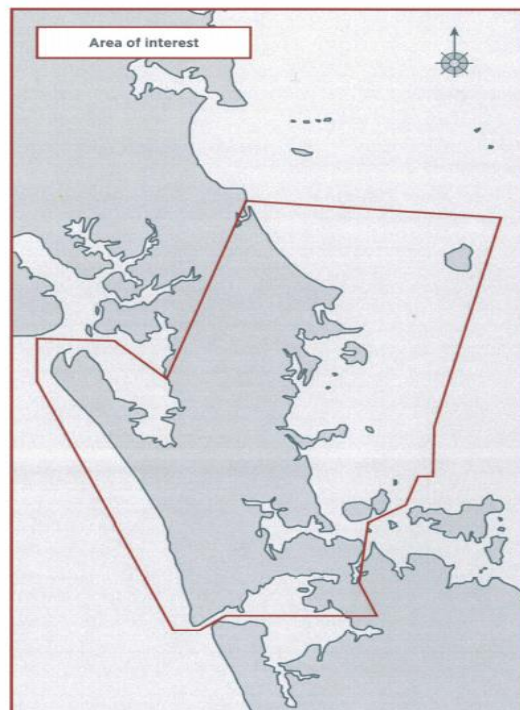


Figure 1.1: Map showing Te Kawerau a Maki area of interest

While it is recognized that this broad area is of interest to other iwi and hapu, Te Kawerau a Maki are associated with many geographic locations and areas through the traditions, songs, place names, and histories of the people. Te Kawerau's mana whenua status is established through take tupuna (ancestral rights), ahi kaa (occupation), and kaitiakitanga (guardianship and management of cultural and natural resources).



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Auckland 2151

The role of kaitiaki continues in current cultural and natural resource management. Kaitiaki responsibilities include, but are not limited to:

- Protection and maintenance of wahi tapu and other heritage sites
- Protection of taonga
- Placing of rahui (temporary ritual prohibition) to allow replenishment of harvested resources
- Restoration of damaged ecosystems
- Protection of sensitive environments
- Directing development in ways which are in keeping with the environment
- Ensuring the sustainable use of resources
- Observing the tikanga associated with traditional activities
- Providing for the needs of present and future generations

The central purpose of Te Kawerau a Maki Settlement Trust and Tribal Authority (TKaMSTTA) is to enhance the spiritual, cultural, social, and economic wellbeing of the iwi and to provide for the kaitiaki responsibility of ensuring the restoration and maintenance of the sociocultural and natural environment. These goals form the basis of any meaningful consultation or engagement with Te Kawerau.

The Resource Management Act 1991 provides statutory recognition of the Treaty of Waitangi and the principles derived from the Treaty. It introduces the Maori resource management system via the recognition of kaitiakitanga and tino rangatiratanga, and accords Territorial Local Authorities with the power to delegate authority to iwi over relevant resource management decisions. The Act contains over 30 sections, which require Councils to consider matters of importance to tangata whenua. Some of the most important of these are:

- The principles of the Treaty of Waitangi and their application to the management of resources (Section 8).
- Recognition and provision for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga (Section 6(e)).
- Having particular regard to the exercise of kaitiakitanga or the iwi's exercise of guardianship over resources (Section 7(a)).
- Having regard to any relevant planning document recognised by an iwi/hapu authority (Sections 61(2)(a)(ii), 66(2)(c)(ii), 74(2)(b)(ii)).
- The obligation to consult with iwi/hapu over consents, policies and plans. (Combination of all the sections above and Clause 3(1)(d) of Part 1 of the first schedule of the Resource Management Act).

An assessment of impacts on cultural values and interests (CIA) can assist both applicants and the council in meeting statutory obligations in a number of ways, including:

- preparation of an Assessment of Environmental Effects (AEE) in accordance with s88(2)(b) and Schedule 4 of the Resource Management Act 1991 (RMA)
- requests for further information under s92 of the RMA in order to assess the application
- providing information to assist the council in determining notification status under ss95 to 95F of the RMA
- providing information to enable appropriate consideration of the relevant Part II matters when making a decision on an application for resource consent under s104 of the RMA
- consideration of appropriate conditions of resource consent under s108 of the RMA.

The 2015 Te Kawerau a Maki Treaty Settlement Act is a Kawerau specific piece of legislation that binds the Crown to recognise and treat Te Kawerau a Maki as a Treaty Partner. The Act recognises Te Kawerau a Maki as holding customary interest that extend from the Tamaki Isthmus, northwards through Hikurangi (West Auckland) and lands around the Upper Waitemata Harbour and North Shore,



# **Te Kawerau a Maki Settlement Trust and Tribal Authority**

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and into the southern Kaipara and Mahurangi. The Act recognised and apologised for breaches of the Treaty by the Crown, and for its failure to protect lands which were reserved for Te Kawerau a Maki cultural, spiritual, historical, and traditional associations, and require the relevant authorities to have regard to the views of Te Kawerau a Maki in all matters affecting these areas.



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## 2.0 Introduction

The purpose of this document is to provide a Tangata Whenua Cultural Impact Assessment (CIA) on behalf of Te Kawerau a Maki for the proposed development of the Warkworth North Structure Plan. The intention of this CIA report is to provide the applicant and Council with some insights into whether there are any cultural impacts associated with the proposed future development of the Warkworth North Structure Plan, and if so, how they might be addressed.

## 3.0 Project Proposal

The proposed Warkworth North Structure Plan provides for a change in land use from the existing future urban to a mixed use of residential status and general business. The Council's vision for the Structure Plan is to create a high quality urban environment in its own right that has a seamless connection to the existing urban area, relates to its distinctive character, and contributes positively to the existing town centre, residential area and Warkworth community. The objectives for the Structure Plan have been identified as:

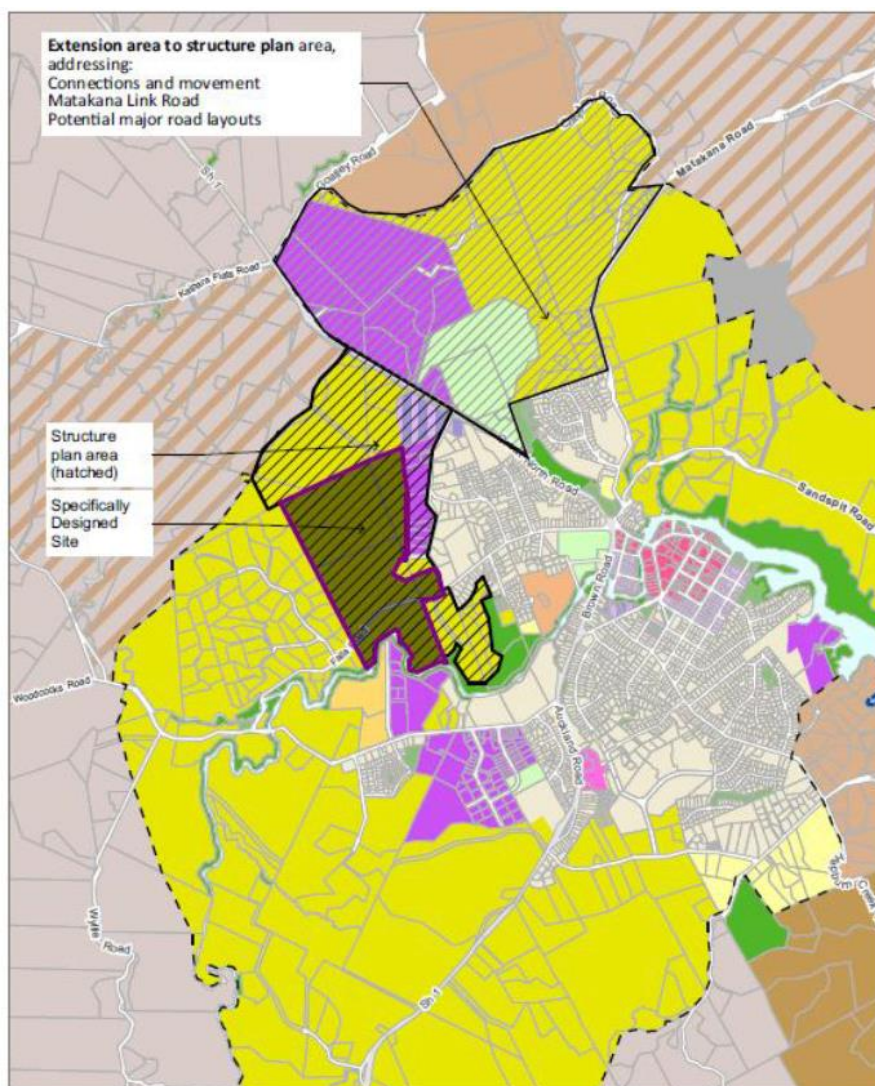
- Achieve an optimal urban development outcome consistent with the regional policy direction set out in the Unitary Plan.
- Seek to utilise the zone and land use options provided for in the Unitary Plan.
- Achieve a compact urban form that responds to the physical characteristics and constraints of this location.
- Define and enhance existing and future business areas to support residential growth.
- Provide for a range of living choices in a quality, well designed built environment.
- Offer a high level of living amenity in a form that is respectful to Warkworth's identity.
- Achieve a development outcome that protects and enhances, to the extent practicable, key landscape and ecological elements.
- Provide for pedestrian, cycling and vehicular connectivity in a manner that utilises and responds to natural corridors and patterns.
- Provide for higher density residential development where there is close access to open space and transport hubs.

There are two parts to the Structure Plan area; the western portion of the land area is subject to detailed design and assessment with the view to determining an optimal urban outcome that can be carried through into a private plan change application for that area.

The land within the western portion of the Structure plan adjoins recently developed countryside living land holdings. These sites are within the Future Urban zone but are not included within the Structure Plan area because of the fact that they are largely sites and only recently developed with relatively high levels of investment in development of these properties. This land area is also earmarked for the extension of the 'western collector' that is intended to continue on from the existing Mansell Drive connection through to the existing State Highway 1.

At the corner of Hudson Road and State Highway 1 there is Business – General Business zoned land where it is anticipated that a Pak n Save supermarket and some other retail activities will be developed in the future. There is a Z service station on the southern corner of Hudson Road and the State Highway.

The eastern portion of the Structure Plan area is located on the eastern side of State Highway 1. The area includes the existing Warkworth Showgrounds, rodeo facilities and related sports fields, netball courts, playgrounds, open space areas and associated community infrastructure.



**Figure 3.1: Structure Plan area and existing zoning (from Auckland Council)**

**4.0 Methodology**

This report is based upon a desk top study of the route and wider area. Reports provided by Bioresearchers, Clough and Associates Ltd, KGA Geotechnical, Babbage and McDermott Consultants have been reviewed. Satellite imagery, the Auckland Council’s GIS and Cultural Heritage Inventory (CHI) database, and the New Zealand Archaeological Association (NZAA) ArchSite database were also referenced. Historical material pertaining to Te Kawerau a Maki and the subject area was obtained internally.

**5.0 Physical Setting**

The Structure Plan area encompasses approximately 314 hectares of land which is the majority of the Future Urban zoned land at Warkworth North (total approximately 432 hectares), excluding Warkworth North-East. The areas Warkworth North and Warkworth North-East are as defined in the Future Urban Land Supply Strategy 2015.



To the north the Structure Plan area is bounded by the designation for the northern motorway extension, Goatley Road and Clayden Road; and to the west by the eastern boundaries of properties accessed from Viv Davie Martin Drive. To the east the Structure Plan boundary is the Matakana Road and the southern boundary is Hudson Road on the western side of the existing State Highway and existing residential development on the eastern side of the existing State Highway.



**Figure 5.1: Existing landform of proposed Structure Plan area.**

The solid geology of the area is primarily Waitemata Group mudstone and graded sandstone of the Pakiri Formation. These weather to form the superficial geology which typifies the Warkworth area, being cohesive clays and silts. Northern portions of the area are underlain by Mahurangi Limestone (Motatau Complex) which weathers variably to form relatively weak clays. Riverine terrace deposits dating to the Holocene are situated adjacent to the Mahurangi River.

The landscape can be characterised as open rolling pastoral farmland and rural residential properties, with industrial development located along Hudson Road. Several reserve areas are also present, typically on the margins of the numerous streams and gully systems in the low lying areas of the catchment which feed into the Mahurangi River.

While the majority of the area is pastoral, significant areas of native vegetation exist within reserves including the Kowhai Park Scenic Reserve and along other river catchments, as well as single or small groups in isolated areas throughout the landscape. Native vegetation within the catchment includes trees such as kauri, rimu, totara, kanuka, manukua, tanekaha, kawaka, puihi, titoki, kahikatea, karaka, rewarewa, and pohutakawa. Ground ferns including kiokio, silver fern, and native sedges are also present, as are native flaxes, cabbage tree, mapou, karamu, hangehange, and mahoe. Wetland areas include a mixture of the aforementioned plus raupo and instances of rautahi. Older specimens tend to be within the reserves.





Figure 5.2: Photograph showing typical ground cover and topography of area (from Auckland Council)

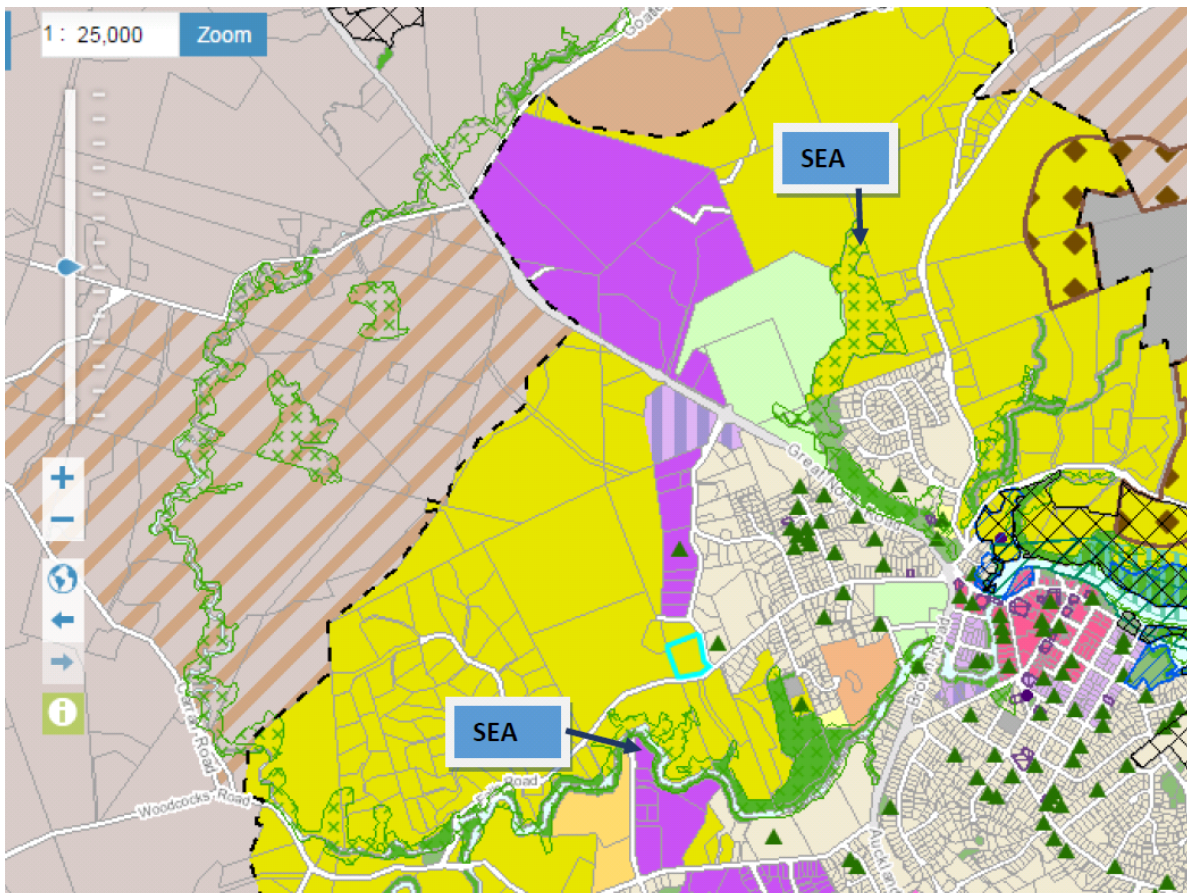


Figure 5.3: Plan showing Significant Ecological Areas within the Structure Plan area (from Auckland Council)



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Auckland 2151

Three species of indigenous herpetofauna are within or likely to be within the catchment: Hochstetter's frog (at risk), forest gecko (at risk), and copper skink. Avifauna identified within the Warkworth area includes 20 endemic or native species comprised of: ruru (morepork), grey warbler, kereru, piwakawaka, north island kaka (nationally vulnerable), New Zealand pipit (at risk), red-crowned parakeet (at risk), north island robin, north island tomtit, paradise shelduck, pukeko, sacred kingfisher, silvereye, shining cuckoo, southern black-backed gull, spur-winged plover, kahu (swamp harrier), tui, welcome swallow, and white-faced heron. Native freshwater species within the catchment include shortfin eel, longfin eel, common bully, Crans bully, redfin bully, inanga, freshwater mussels, koura, and kokopu. Other taxa within the catchment likely include long-tailed bats and land snails.

## 6.0 Cultural Setting

The project area cannot be examined in isolation of the wider cultural landscape. This wider context is required in order to better understand the cultural values associated with the Warkworth North Structure Plan.

Cultural landscapes are the sum of the physical resources and geography, archaeological features, wahi tapu, place names, histories, places and sites that are interconnected and imbue a spatially defined area with context and meaning for a particular cultural group or groups. Cultural landscapes are what give meaning to and allow interpretation of otherwise spatially discrete 'sites'. They are also integral to Te Kawerau a Maki's identity and sense of wellbeing.

Te Kawerau a Maki's relationship with their cultural heritage and to their ancestral lands and resources is an integral part of their wellbeing and responsibilities as Mana Whenua. Cultural heritage sits within and across cultural landscapes and includes Te Kawerau history, culture, traditions, tikanga, place names, artefacts, archaeological features, wahi tapu, natural features with cultural value including indigenous biodiversity, and historic places. It is notable that cultural heritage encompasses both tangible (e.g. physical) and intangible (e.g. spiritual) values. These features help tie the iwi to the whenua and create a web of cultural reference points within the rohe.

### ***Cultural History - summary***

Te Kawerau a Maki whakapapa extends back to the time of the Turehu - the first peoples to have occupied the region. The famous navigator Toi te huatahi visited the Matakana area (thought to be around 900 CE) and gave his name to Little Barrier Island or Hauturu o Toi. The offshore Islands including Kawau and the small islets near Tawharanui were collectively known as Nga poito o te Kupenga o Toi te huatahi. Some of the descendants of Toi settled in the area and intermarried with Turehu peoples. These groups were in turn absorbed through intermarriage with later migrants associated with several of the famous ancestral voyaging waka (from around the 13<sup>th</sup> century). Of particular importance were the Tainui, Arawa and the Moekakara.

Over time, the descendants of the Tainui Waka and the local people within the wider Auckland region became known under the general name of Nga Oho, and also Nga Iwi. The eponymous ancestor Maki was part of Nga Iwi, his grandfather residing in Southern Tamaki. Maki was also a direct descendant of Hape (Rakataura) the tohunga of the Tainui waka. In the early 17<sup>th</sup> century (thought to be around the 1620's) Maki and his brother Mataahu led a large group of followers north from Kawhia to the Tamaki Isthmus. Maki was victorious in a number of battles on the Isthmus including at Rarotonga (Mt Smart), following which the name Ta-Maki (the taking by Maki) was given to the Isthmus.

Following the victories and alliances of Maki in the region, his children and their descendants came to settle and hold mana over the west and north of Auckland. These groups came to be known collectively as the Kawerau confederation and descended from Maki and his sons Manuhiri, Ngawhetu, Maeaeeriki and Tawhiakiterangi. Maki's brother Mataahu conquered and settled at



# Te Kawerau a Maki Settlement Trust and Tribal Authority

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Mangere Bridge  
Auckland 2151

Hauturu (Little Barrier) while his son Rehua (the ancestor of Ngati Rehua) conquered and settled Aotea (Great Barrier). Maeaeariki and his children settled on the land between Takapuna and Whangateau alongside the followers of Ngawhetu (an ancestor of Ngati Rongo). Manuhiri (the ancestor of Ngati Manuhiri) and his people settled in the Omaha and Pakiri area and to the eastern shores of the Kaipara Harbour. Maki and his wife Rotu's youngest son was born in the Southern Kaipara and given the name Tawhiakiterangi. He was also known by the name Te Kawerau a Maki and settled in the southern Kaipara and Hikurangi/Waitakere region. Tawhiakiterangi married Kahu, the daughter of Maeaeariki and eponymous ancestor of Ngati Kahu from whom the North Shore is named. Maki and his wife Rotu finally settled at Te Korotangi pa at the mouth of Waihē (the Mahurangi River) and Maki himself is buried in Mahurangi.

In the 1720's fighting broke out between Kawerau peoples and Hauraki Tribes from the Marutuahu grouping and continued sporadically throughout the 18<sup>th</sup> century, with victories and defeats on both sides. The reasons were multifaceted but involved dominance of the rich fishing grounds of the coastline north of Whangaparaoa. In the late 1770s a combined taua (war party) of all Kawerau hapu assembled at Mahurangi to confront and defeat the Marutuahu iwi and hapu. Fighting again continued however until a short-lived peace-making agreement was made at Mihirau (Wenderholm).

In 1825 a large Nga Puhi force armed with muskets invaded Tamaki Makaurau, defeating the various iwi and hapu and forcing the majority of the survivors to seek refuge in the Waikato. Despite their conquests, Nga Puhi did not follow up these victories with occupation as their invasion was a taua against those who were perceived to have wronged them. It was not until 1836, after a decade in exile, that Te Kawerau a Maki and the other iwi of the district were escorted back to Tamaki under the protection of the Tainui ariki Potatau Te Wherowhero.

When Europeans first arrived in the early 1800s, the Mahurangi area was occupied by Te Kawerau and Ngāti Rongo. Although these people were generally referred to as Ngāti Rongo, by this time it was their Te Kawerau ancestors that gave them mana whenua (traditional status, rights and responsibilities) over the land. As Te Hemara Tauhia, the leading rangatira (chief), stated in 1866: "The name of one portion of my ancestors are called Ngāti Rongo but the Kawe-rau, who are another portion of my ancestors were the original proprietors of the soil." (Native Land Court, Waiwera, January 25, 1866).

Beginning around 1839 European land speculators began the illegal purchasing of land in the Mahurangi area. The first large transaction was to William Webster by the Hauraki tribes without the knowledge of the Kawerau hapu who held mana over and occupied the land, and ended in the mid 1800s with the infamous 'Mahurangi Purchase'.

The wider landscape in which the project is situated retains its meaning and cultural history for Kawerau. Traditionally, people would move across the landscape in a seasonal cycle of resource use, always returning to the same kainga, pa, gardens and resources. Landscape features such as Mahurangi River were significant transport routes and food gathering areas, while the ridgelines along the coast and peninsula were used as walking tracks and also for gardening using terraces and pits. The river catchments and coast afforded an abundance of marine birds and fish, while the wooded interior provided timber and complimentary terrestrial and freshwater bird and fish resources.

## **Maori Archaeology**

A search of the NZAA ArchSite databases reveals the archaeology of the area includes a number of sites associated with Maori occupation or activity. However, the majority of sites are dispersed around the coastal areas and along the Mahurangi River, but not within the footprint of this project. We know that the Warkworth/Mahurangi area was a significant transport route for waka and thoroughfare for walking and as such there is the potential that further sites and artefacts associated with Māori occupation and activity, remain undetected beneath the ground surface.

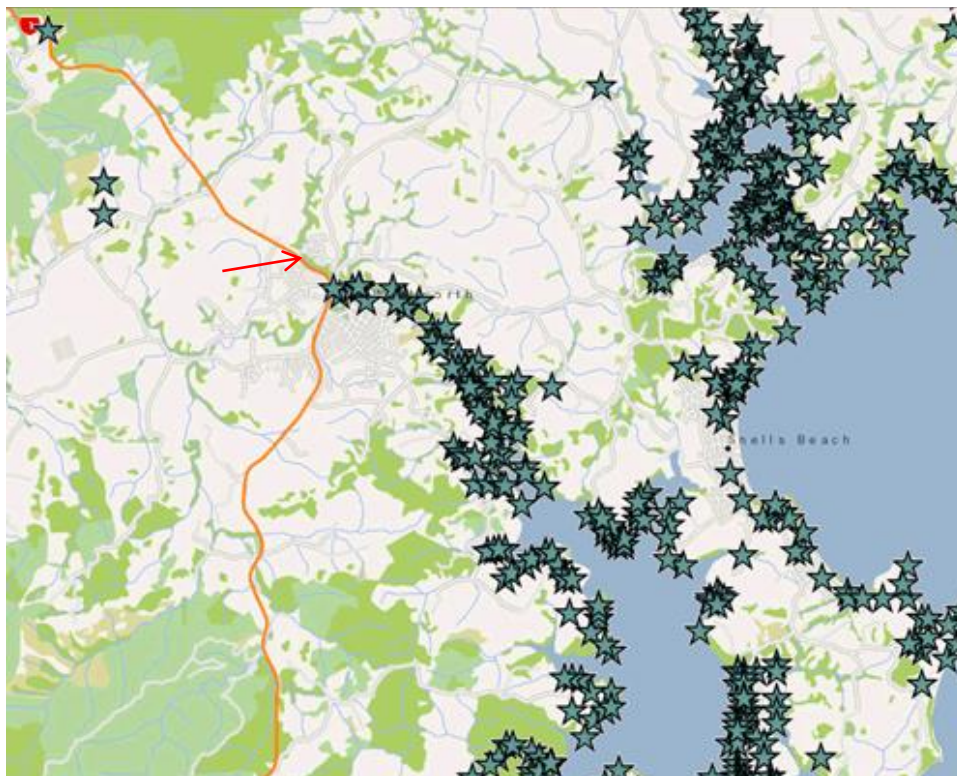


Figure 6.1: Recorded Archaeological Sites ([www.archisite.org.nz](http://www.archisite.org.nz))

## 7.0 Cultural Impact Assessment

The Cultural Impact Assessment involved a desktop study, in depth reading of the draft Warkworth North Structure Plan and an information hui with OPC. A CIA is a report documenting Maori cultural values, interests and associations with an area or a resource, and the potential impacts of a proposed activity on these. Consideration of the proposal is made in regard to its impact upon Te Kawerau a Maki in the areas of wahi tapu, taonga, spiritual values, and wellbeing.

### 7.1 Wāhi tapu

Wāhi tapu may include pa sites, battlefields, burial grounds, significant historic hapu sites, canoe landings etc.

No known wahi tapu are associated with the site or known to be within the walkway footprint. It is of note however, that the surrounding local area does contain sites of significance.

### 7.2 Taonga

Taonga can refer to artefacts or parts thereof, objects, flora, fauna, water bodies, or people.

There are currently no known archaeological sites within the project footprint. An investigation by Clough & Associates Ltd (2017) did not locate any previously unidentified archaeological remains. It is important to note that the absence of archaeological values does not represent an absence of cultural values. Any buried or undiscovered Maori archaeology is considered taonga.



# Te Kawerau a Maki Settlement Trust and Tribal Authority

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Native vegetation is taonga. While native specimens do not occur in great numbers across the project footprint, there are significant areas of native vegetation within reserves, along the stream corridors, and near the Mahurangi River. Species include kauri, rimu, totara, kanuka, manukua, tanekaha, kawaka, puiri, titoki, kahikatea, karaka, rewarewa, pohutakawa, kiokio, silver fern, native sedges, native flaxes, cabbage tree, mapou, karamu, hangehange, mahoe, raupo and rautahi. Te Kawerau a Maki advocate for the retention of the natives that have been identified. Where there are exotic and weed species, it is important that there is appropriate weed and pest management controls established in order to encourage biodiversity throughout this development.

Native fauna (both terrestrial and aquatic) are important taonga that need to be carefully considered within the project footprint. Identified species include: Hochstetter's frog (at risk), forest gecko (at risk), copper skink, ruru (morepork), grey warbler, kereru, piwakawaka, north island kaka (nationally vulnerable), New Zealand pipit (at risk), red-crowned parakeet (at risk), north island robin, north island tomtit, paradise shelduck, pukeko, sacred kingfisher, silvereye, shining cuckoo, southern black-backed gull, spur-winged plover, kahu (swamp harrier), tui, welcome swallow, white-faced heron, shortfin eel, longfin eel, common bully, Crans bully, redfin bully, inanga, freshwater mussels, koura, kokopu, long-tailed bats and land snails.

The Waihē Awa/Mahurangi River is considered a taonga that requires protection. This includes the various tributaries which feed into the awa.

Native vegetation and waterways often serves as important habitats for native flora and fauna, and any modification to vegetation or waterways can negatively impact local flora and fauna.

### 7.3 Spiritual values

Spiritual values pertains to mauri (life force) and wairua (spiritual nature/forces/essences) of people, flora, fauna, land, bodies of water etc.

Spiritual values to consider here are the mauri and wairua of the local native flora and fauna, and the Mahurangi River and its tributaries. Other than the Mahurangi River an unnamed tributary is the main hydraulic feature within the catchment. The Mahurangi River and estuary within the footprint of the Warkworth North Structure Plan are of regional, national or international significance, as they have been classified by the Auckland Unitary Plan as a Significant Ecological Area -Marine 2 (SEA-M2), therefore they have a mauri and wairua of their own.

As Mahurangi River is going to be the main receiving environment for stormwater, appropriate and adequate methods for runoff treatment need to be established. If this is not addressed appropriately, there is risk of a cumulative effect of negative impacts on the river.

In the Land Development Report, Chester (2017) propose several methods for stormwater runoff including retention and detention tanks, swales, infiltration trenches and raingardens, these proposals for stormwater treatment are indicative of a 'treatment train' approach: a method that TKAMSTTA support.

Much of the land within the identified Warkworth North Structure Plan has been used as pasture for stock grazing and after initial clearance has remained relatively unmodified. The isolated groups of native bush provide ecological value to the wider



# Te Kawerau a Maki Settlement Trust and Tribal Authority

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Airport Oaks  
Auckland 2022 PO  
Box 59-243  
Mangere Bridge  
Auckland 2151

surrounding landscape and therefore contribute to the mauri and wairua of the ecosystem. There are potential positive effects through the removal of exotic vegetation and enhancement planting of the stream and local native vegetation.

## 7.4 Wellbeing

Wellbeing relates to the potential effects to the people of Te Kawerau a Maki by outside influences or events that affect their way of life or traditions.

Structure Planning is a tool for managing the effects and demands of development or redevelopment of larger areas held in multiple ownership in an integrated, holistic and orderly way. It is an effective means to achieve sustainable management of natural and physical resources, particularly in an urban context. (Quality Planning Website)

While a plan change itself does not have any impacts, the cumulative affects on the cultural landscape of Warkworth North caused by the number of new homes, businesses and people will be significant.

This development will potentially offer housing and employment opportunities within the Warkworth area. This provides a positive opportunity for members of TKAMSTTA to become involved in part of a new community and environment, and live in an area that is part of an important cultural landscape.

There are potential positive effects through providing opportunity for cultural design and representation within the project footprint.

## 7.5 Summary of Effects

Specific impacts identified as relating to the proposed development include::

- 7.5.1 Potential (unknown significance) adverse effect on unrecorded archaeological sites
- 7.5.2 Significant adverse effect to native vegetation
- 7.5.3 Significant adverse effect on native fauna (birds, lizards, eels, and fish)
- 7.5.4 Temporary minor adverse effect to local native birdlife from construction
- 7.5.5 Significant adverse effects through discharge of stormwater into the Waihē/ Mahurangi River
- 7.5.6 Significant adverse effect to local waterways through sediment and contaminant runoff
- 7.5.7 Potential positive effect through native vegetation and habitat enhancement
- 7.5.8 Potential positive effect through enhancing local riparian margins and environments
- 7.5.9 Potential positive effect of cultural interpretation through incorporation of place names and cultural design elements and interpretation
- 7.5.10 Minor adverse effect on spiritual values of land through land development and physical modification
- 7.5.11 Potential positive effect through additional housing and employment opportunities.



## **8.0 Discussion**

While a plan change itself does not have any impacts, the cumulative affects on the cultural landscape of Warkworth North caused by the number of new homes, businesses and people need to be taken into consideration. Developments of this size can carry with them a number of challenges and issues pertaining to cultural values. There is a need to address these concerns in an appropriate and sensitive manner.

Cultural values cannot be directly derived from the presence or absence of archaeological remains. It is commonly thought that archaeological values are representative of the cultural importance of a site to mana whenua. In reality, while these two values are closely related, they are better described as an interwoven narrative. The archaeological assessment did not identify archaeological remains within the structure plan however, it is important to note that the absence of archaeological values does not represent an absence of cultural values. Any buried or undiscovered Maori archaeology is considered taonga.

The reduction and removal of introduced exotic weed vegetation and plans to replant with native vegetation is a positive effect on native taonga. TKAMSTTA often advocate developers to enhance and encourage native biodiversity, especially when developing large tracts of land. With enhancement planting along the riparian margins, the ecological values of the stream and its connections will most likely improve. To help protect and encourage native biodiversity, mauri, and spiritual values, TKAMSTTA always advocate for exclusive use of native eco-sourced vegetation in planting plans and design. Any removal of native trees should be mitigated through replacement planting of the same species. These trees could be incorporated into designated restoration planting areas. Native plant selection is an example of cultural design element inclusion. The integration of green networks is supported.

TKAMSTTA do not support the removal of kauri vegetation, regardless the age of the specimen. Kauri is directly under threat due to the presence of kauri dieback/PTA. Precautionary measures have been established by Biosecurity to help protect kauri and reduce the risk of kauri dieback.

The 'treatment train' implementation of stormwater and runoff is a method that TKAMSTTA advocate, rather than mere drainage into a local stream or the reticulated public system. Direct discharge into local water bodies is not a method that TKAMSTTA support, and is seen to be an adverse cultural impact. The receiving environment is ultimately the Mahurangi River, an important cultural resource to TKAMSTTA and other iwi within the Rodney district.

The cultural principles that this document outlines can be applied to the later stages of development. TKAMSTTA hold the right to attach an addendum to this document should there be any issues or concerns raised during those stages of design and development.



# Te Kawerau a Maki Settlement Trust and Tribal Authority

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## 9.0 Recommendations

The following recommendations for avoidance or mitigation of cultural impacts are provided as points of discussion between the applicant, statutory agencies, and tangata whenua.

- 9.1 That Te Kawerau Iwi Tribal Authority and Settlement Trust (TKAMSTTA) reserve our position on the structure plan, with conditional support subject to implementation of the below recommendations.
- 9.2 That TKAMSTTA continues to be engaged through regular meetings, hui, or other forum and that the decision making regarding our inputs to the project are reported back and discussed in a clear and transparent manner.
- 9.3 That TKAMSTTA involvement extends to the individual development and implementation phases within the Structure Plan area by any party or parties, and that any such development would be subject to site-specific cultural appraisal/assessment to the discretion of TKAMSTTA.
- 9.4 That cultural monitoring may be requested/required for certain invasive works within the project footprint (e.g. stream works, vegetation clearance).
- 9.5 That if intact subsurface archaeological features or artefacts associated with Maori are exposed during any earthworks, it will be necessary to cease earthworks in the vicinity and representatives of TKAMSTTA and Heritage NZ should be notified immediately of the discovery (as stipulated in the Accidental Discovery Protocol).
- 9.6 That meaningful cultural interpretation occurs through incorporation of place names (e.g. streets and parks) and, if and as appropriate, cultural art and design elements to offset the impacts to the cultural and natural landscape.
- 9.7 That an ecological mitigation planting & environmental weed plan should be developed in consultation with TKAMSTTA to encapsulate and guide implementation of ecological restoration initiatives.
- 9.8 That stormwater treatment is designed in consultation with TKAMSTTA and combined with a waterway enhancement programme.
- 9.9 That TKAMSTTA are afforded the opportunity to include kaumatua and kuia in significant ceremonies associated with the project (i.e. sod turning event before earthworks begin).
- 9.10 That native eco-sourced vegetation is used exclusively for all planting throughout the development.
- 9.11 That TKAMSTTA are given the opportunity for an addendum during later stages of the development.





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## 10.0 Applicability

This report has been prepared for the particular brief given, and data or opinions contained in it may not be used in any other context or for any other purpose without prior review and agreement. This report contains sensitive cultural information and its distribution or publication other than for the intended recipients (the client – OPC Ltd, and the statutory authorities – Auckland Council) should not occur without prior written agreement from TKAMSTTA.

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Robin Taua-Gordon  
Heritage and Environment Officer  
Heritage and Environment Unit  
Te Kawerau Iwi Tribal Authority



# Te Kawerau a Maki Settlement Trust and Tribal Authority

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## 11.0 References

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