

CULTURAL VALUES ASSESSMENT FOR
THE WARKWORTH NORTH STRUCTURE PLAN AND
ASSOCIATED DEVELOPMENT



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1.0 Introduction

This document provides a Mana Whenua Cultural Values Assessment (CVA) on behalf of Ngāti Manuhiri to inform and assist Stubbs Farm Estate (SF Estate) with developing their proposed Warkworth North Structure Plan, Plan Change and subsequent initial subdivision stage of what is currently Future Urban zoned land just north of Warkworth. The purpose is to provide SF Estate with background information about the associations, interests, issues and values that Ngāti Manuhiri hold for this wider area and also to highlight the more immediate concerns with regard the subdivision works.

Information provided by SF Estate includes an AEE, Archaeological, Ecological, Engineering and Geotechnical reports among others. These documents have been reviewed.

1.1 Ngāti Manuhiri

Ngāti Manuhiri are the descendants of the eponymous ancestor Manuhiri, the eldest son of the Rangatira and warrior chieftain Maki who, along with other tribal members, came from Kāwhia to live among their relatives, also descendants of the Tainui waka, who occupied the greater Tāmaki Makaurau area from the 14th Century. From this whakapapa Ngāti Manuhiri, in their own right through Maki and his sons, have unbroken ties to their ancestral rohe. After migrating from Kāwhia in the early 17th Century, Maki and his people progressively settled in the southern Kaipara, Waitākere and on to Whenua roa o Kahu (North Shore), Albany up to Mahurangi districts including Pakiri, Matakana, Puhinui (Warkworth), and finally through to the eastern offshore islands such as Hauturu o Toi/Little Barrier and Āotea/Great Barrier.

Ngāti Manuhiri made strategic marriages with other tribal groupings such as Ngāi Tāhuhu and Ngāti Wai among others, who occupied the eastern coastline and many of the offshore islands. Through these marriages Ngāti Manuhiri strengthened their links with the land, sea, and islands on the eastern coastline from Paepae o Tū (Bream Tail) to Te Raki Paewhenua (Takapuna area) and inland Kaipara areas.

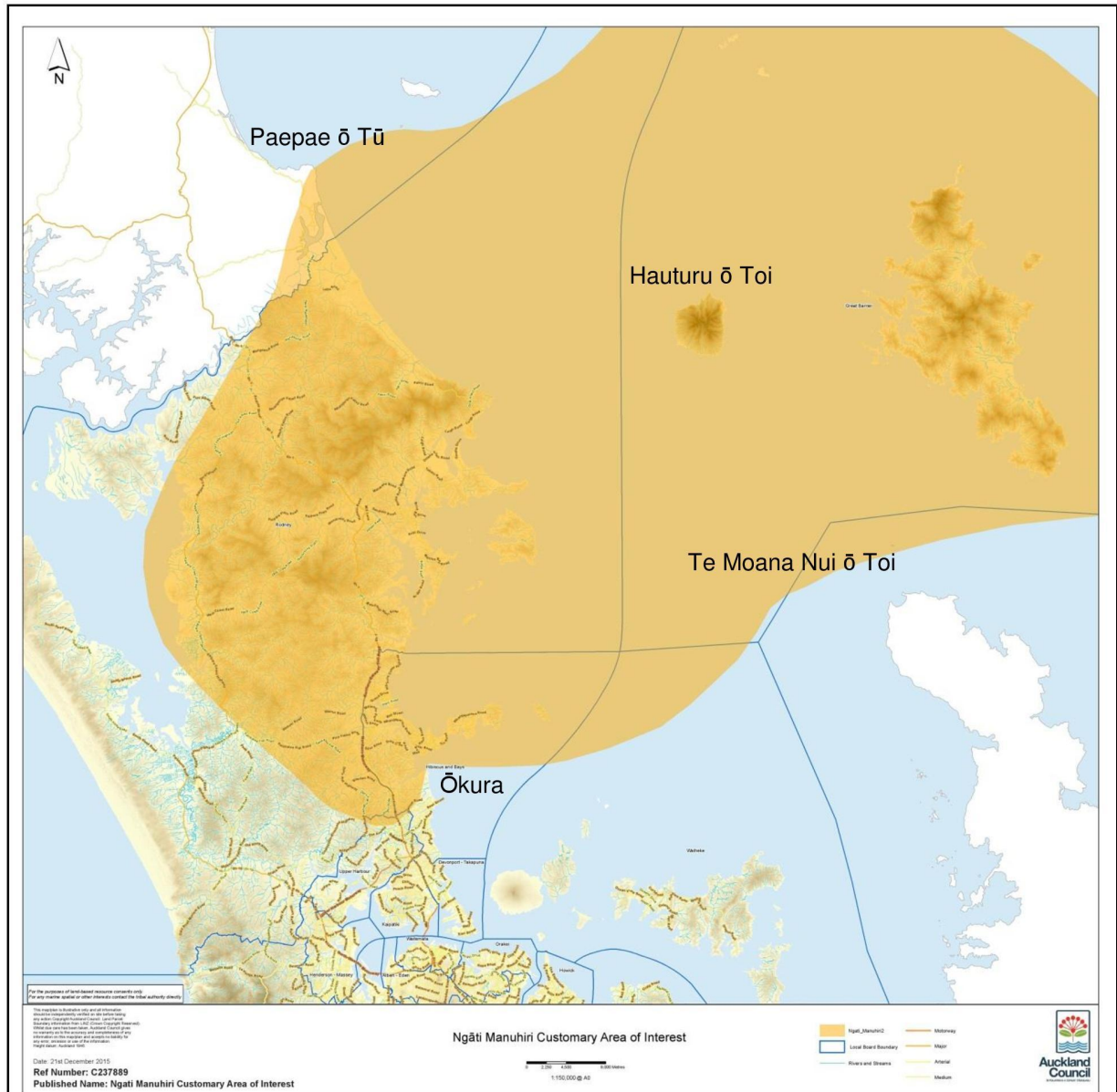


Figure 1: Ngāti Manuhiri Rohe (Area of Interest)

Manuhiri, our Tupuna, has ancestral ties with his brothers Maraeariki, Ngawhetu and Tawhia Ki te Rangi but descent from Maki, their father, and from Manuhiri himself is the basis of our mana today. Through the Ngāi Tahu and Te Uri ō Katea descent, along with marriages, Ngāti Manuhiri developed intimate ties with the neighbouring iwi of Te Uri ō Hau in the northwest. Ongoing strategic marriages also saw Ngāti Wai become an important relationship for Ngāti Manuhiri. Prior to the arrival of Europeans, Ngāti Manuhiri occupied all parts of their ancestral domain in a seasonal cycle of cultivation and resource gathering. Oral tradition supported by documented sources, indicates that while Ngāti Manuhiri rangatira had their own permanent kāinga, they also lived throughout the tribal rohe. While predominantly a coastal tribe, reflective

of the vast kaimoana resources available in Te Moana Nui ō Toi (seaway to the north and east of Whangaparaoa), other resources were routinely gathered from the heavily forested interior. These resources included food such as forest and wetland birds, freshwater fish and plants, but also medicines, weaving and building materials, as well as the vast kauri and other native trees valued for waka building. Specific areas within the forest interior are also immensely significant as they became sacred places, such as Te Ahiahi and Te Wahawaha. Ngāti Manuhiri frequently travelled to the Kaipara and west coast exchanging resources and strengthening their relationships with their whanaunga.

Ngāti Manuhiri maintain an unbroken connection with their rohe exercising their mana through manuhiritanga in the form of tribal, traditions, songs, place names, tupuna (ancestral rights), urupā (burial grounds) and kaitiakitanga (guardianship and management of cultural and natural resources).

1.2 Legislative Framework

Through the Waitangi Tribunal process, the Ngāti Manuhiri Claims Settlement Act 2012 came in to effect 19 November 2012. The act formally mandates and supports Ngāti Manuhiri as Mana Whenua for the rohe as outlined in the Deed of Settlement (Figure 1.). It recognised and apologised for breaches of the Treaty by the Crown - the actions of which have impacted negatively on the iwi for the past 150 years. The legislation provides statutory acknowledgement of statements by Ngāti Manuhiri regarding their particular cultural, spiritual, historical and traditional association, requiring the relevant authorities to have regard to the views of Ngāti Manuhiri in all matters affecting these areas.

The Resource Management Act (RMA) 1991 provides statutory recognition of the Treaty of Waitangi and the principles derived from the Treaty. It introduces the Māori 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 Māori 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/hapū authority (Sections 61(2)(a)(ii), 66(2)(c)(ii), 74(2)(b)(ii)).
- The obligation to consult with iwi/hapū over consents, policies and plans. (Combination of all the

sections above and Clause 3(1)(d) of Pt 1 of the first schedule of the RMA).

The Auckland Unitary Plan (AUP) further recognizes:

“Māori have a special relationship with natural and physical resources through whakapapa. Inherent in this relationship is kaitiakitanga which seeks to maintain the mauri of these resources, while allowing their use for social, cultural and economic well-being.”

Also

“Development and expansion of Auckland has negatively impacted on Mana Whenua taonga, on customary rights and practices of Mana Whenua within their ancestral rohe. Further deterioration of taonga, sites and places of significance, and the values associated with cultural landscapes must be avoided. Degraded taonga and customary rights must be actively enhanced in order to restore the well-being and mana of those taonga, sites and places – and therefore the mana of the people. Mana Whenua participation in resource management decision-making, and the integration of mātauranga Māori and tikanga in resource management is of paramount importance to ensure a sustainable future for Mana Whenua and for Auckland as a whole”.

There are a number of other Acts and Policies including (but not limited to) the Conservation Act (1987), Local Government Act (2002), Marine Reserves Act (1971), Hauraki Gulf Marine Park Act (2000), Heritage NZ Pouhere Taonga Act (2014), and the Auckland Plan that recognise Te Tiriti o Waitangi and provide for early and meaningful consultation and engagement with the relevant Mana Whenua.

1.3 Project Background

Warkworth has been identified as one of two satellite towns for the Auckland supercity in the AUP, signalling significant development and population growth for the town over the next 30 years i.e. from the current population of ~ 4,650 to ~20,000. Most of this growth is intended to be facilitated through greenfields development of land mainly to the north, west and south of the existing township.

These areas have been zoned as Future Urban. Subdivision within a Future Urban zone now is a non-complying activity and as such requires the zoning to be changed via a private plan change. It is understood that such plan changes also require that a Structure Plan is prepared and submitted to Council, that considers the implications and integration of new subdivisions and associated infrastructure within and for the entire Future Urban zone.

Warkworth North Structure Plan

The entire Future Urban zoned land north of the current Warkworth township covers an area of approximately 432Ha. The zone stretches from Falls Road in the south to Kaipara Flats/Goatley Road in

the north, bounded by the new Ara Tūhono – Pūhoi to Warkworth Road of National Significance (RoNS) designation and Viv Davie Martin Drive in the west and Matakana Road in the east. The land is largely pastoral, with scattered rural residential dwellings and a small area of light industry. Auckland Council requires SF Estate to prepare a Structure Plan that considers the impacts of integrated development of the Future Zone.

The Warkworth North Structure Plan reviewed considers approximately 73% of the Future Urban zone i.e. 314Ha.

Private Plan Change

SF Estate intend applying to Auckland Council for a Private Plan Change to re-zone their Warkworth North component of the Future Urban zone to Residential and Mixed Use zones. The plan change includes a 119Ha area west of SH1 and partially south of Falls Road for Urban zoning with a mix of residential types. It will also apply to change the current Business – Light Industry Zone off Hudson Road to Mixed Use zoning.

Stage 1 Subdivision Development

The proposed Stage 1 development area (~53 Ha) is comprised of two areas.

- a) Falls Road - 50 lot residential subdivision
- b) Stubbs Farm and 102 Hudson Road – 500 lot mixed residential subdivision

The Resource Consent applications for the above development will be submitted to Council approximately at the same time as the Structure Plan and Plan Change and will be staged over an estimated 3 year period.

1.4 Proposals

The Warkworth North Structure Plan is intended to guide development of the current Future Urban zone resulting from a private plan change from a national, Auckland and local context, referencing National Policy Statements, Auckland Plans and Local Board Plans. To further inform the Structure Plan development, SF Estates commissioned a number of reports at both a high level (i.e. mostly desktop for the Structure Plan) and more detailed technical assessments, specifically to address the subdivision works, but which also informed the Structure Plan.

Matters for consideration included:

- Urban growth (Edges, Linkages, Access)
- Natural Resources
- Natural and Built Heritage
- Use and activity
- Urban development
- Transport networks
- Infrastructure
- Consultation and Engagement (this report)

The Vision of the Structure Plan as stated 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”

It is understood the Plan Change allows for a wide variety of residential and business development in the proposed Stage 1 development including single house lots, mixed housing (higher density), a local centre, mixed use and general business/light industry and reserves. In support of submitting the Plan Change, which effectively activates development of the Future Urban zone earlier than perhaps was envisioned by Ngāti Manuhiri, SF Estates note the timing of their development would coincide over the next 5 years with the completion of the Ara Tūhono – Puhoi to Warkworth RoNS, the new linking road from SH1 to Matakana Road and Warkworth Western Collector route all of which will vastly improve access and connectivity to, from, through and around the immediate Warkworth North area and is in addition to the availability of potable water and increase in wastewater services.

In the draft concept plan for the Stage 1 development the positioning of the types of residential housing, businesses and overall layout, has considered the location of the Ara Tūhono – Puhoi to Warkworth RoNS (as an urban edge) and other planned roading projects, the already established light industry zone, natural topography and features (including waterways and existing vegetation) and access.

The Stage 1 development will require approximately 355,000m³ of cut and fill bulk earthworks, retaining, multiple stream crossings and stormwater management. Eight notable watercourses have been identified, including the Mahurangi River and a sizeable tributary (officially unnamed but referred to by Ngāti Manuhiri as Te Awa Iti Puhinui), some of which are partially classified as either intermittent or ephemeral. It is understood that some, if not all, of the ephemeral or intermittent reaches will be filled in, with restoration

and enhancement of the remaining permanent watercourses proposed as mitigation for this loss. The Stage 1 development area also includes some identified flood plains.

2.0 Mana Whenua Cultural Assessment Process

2.1 Cultural Values

Our cultural leaders are experienced in our whakapapa, history mātauranga and tikanga. We have leaders in all areas of environmental management, influencing stakeholders to protect Ngā Taonga tuku iho, providing guidance and inspiration for our people.

Ngā Tikanga – the values and principles which guide our role as kaitiaki, in environmental management:

- Manuhiritanga – our identity and uniqueness as Ngāti Manuhiri, upholding the mana of Ngāti Manuhiri
- Mana Motuhake – active leadership and decision making
- Kiatiakitanga – cultivating a sustainable healthy environment and healthy lifestyle for all people
- Kotahitanga – participating together; having open, honest and transparent communication; unity
- Whanaungatanga – through our whakapapa, our identity; knowing our matauranga Ngāti Manuhiri
- Manaakitanga – caring for the environment so that Ngāti Manuhiri can care for the people
- Sustainability – promoting use of environmentally friendly and sustainable practices and materials
- Principle of enhancement – restoration of degraded sites
- Long-term cultural wellbeing – a healthy environment for future generations
- Ki uta, ki tai (mountains to sea) – holistic integrated catchment management

2.2 Ngāti Manuhiri Cultural Footprint

Our uniqueness and identity as Ngāti Manuhiri is expressed in all the things that we do, that we can see, touch and hear. Our cultural footprint is underpinned by Manuhiritanga and how we express that through our tikanga and kawa.

One of our responsibilities and obligations as Mana Whenua Kaitiaki is to actively protect and enhance Ngā Taonga for the use and benefit of future generations as acknowledged in our governance and management protocols.

The role and responsibilities of Mana Whenua kaitiaki in contemporary cultural and natural resource

management includes, but is not limited to:

- Protection and maintenance of wāhi 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

2.2.1 Te Ao Māori (Māori World View)

Māori traditionally believe that the forests, the waters, and all the life supported by them, together with natural phenomena such as mist, wind and rocks, possess a mauri or life force (Marsden, 1992).

Mauri is the life energy force or unique life essence that gives being and form to all things in the universe. All elements of the natural environment, including people, possess mauri and all forms of life are related. This interconnectedness of all things means that the wellbeing of any part of the environment will directly impact on the wellbeing of the people. The primary objective of Māori environmental management is to protect mauri from desecration and to maintain and restore the integrity of mauri and thus the interconnectedness of all forms of life.

Sustaining the mauri of taonga (treasure) whether a resource, species or place, is central to the exercise of kaitiakitanga. Tikanga (custom, protocol) has emerged around this duty bringing with it mātauranga, (knowledge, wisdom) or intimate knowledge and understanding about local environments, and a set of rules that guide our way of life, both spiritual and secular.

Mātauranga Māori (Māori knowledge) is dynamic and evolving, encompassing historical traditions as well as the aspirations of Tangata Whenua (indigenous people) for the provision of services for future generations. The protection of indigenous flora and fauna species as taonga species is important to the Kaitiaki role of Tangata Whenua.

2.2.2 Kaitiakitanga

The people of Ngāti Manuhiri have an obligation and responsibility to guard, protect and maintain the interests and associations of all aspects relating to the wellbeing of the iwi. In Te Ao Māori knowledge of the workings of the environment and the perception of humanity as part of the natural and spiritual world is expressed in the concept of mauri and Kaitiaki as described above. 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.

The root word is 'tiaki' which includes notions of guardianship, care, respect and wise management. The kaitiaki is the tribal guardian and can be spiritual or physical, human or non-human. The human kaitiaki must be a member of the local iwi holding customary authority of Mana Whenua or their appointed representative.

Expressing kaitiakitanga is an important way in which iwi maintain their Mana Whenua.

Ngāti Manuhiri kāinga, pā and ancestral urupā are located throughout the rohe. As Mana Whenua, Ngāti Manuhiri's involvement and participation in matters which may affect our wellbeing, spiritual values, wāhi tapu or taonga must be taken into account.

2.3 Methodology

This report is largely a desk top report, with oral kōrero from Manuhiri elders. In addition, a Ngāti Manuhiri representative attended a hui with the applicants in April 2017.

Material provided by SF Estates includes the draft Structure Plan, design concept drawings and the previously mentioned Archaeological, Ecological, Engineering, Soil Contaminant and Geotechnical assessments, all of which have been reviewed. Satellite imagery, the Auckland Council's GIS and Cultural Heritage Inventory (CHI) database were also referenced. Historical material pertaining to Ngāti Manuhiri and the wider Warkworth area was obtained internally, however a full history of association is not offered here.

3.0 Mana Whenua Association With Puhinui (Warkworth)

3.1 Physical Setting

The township of Warkworth is located approximately 58km's north of Auckland's CBD. The village is located near the headwaters of the Mahurangi River that discharges into the Mahurangi Harbour and ultimately into the seaway known to Ngāti Manuhiri as Te Moana Nui ō Toi. Warkworth, with a current population of approximately 5000, has been identified in the AUP as a satellite town, within the greater Auckland area and as such its population is expected to roughly treble over the next 30 years. Infrastructure projects such as the new Pūhoi to Warkworth (eventually Wellsford) motorway extension with further facilitate this predicted growth.

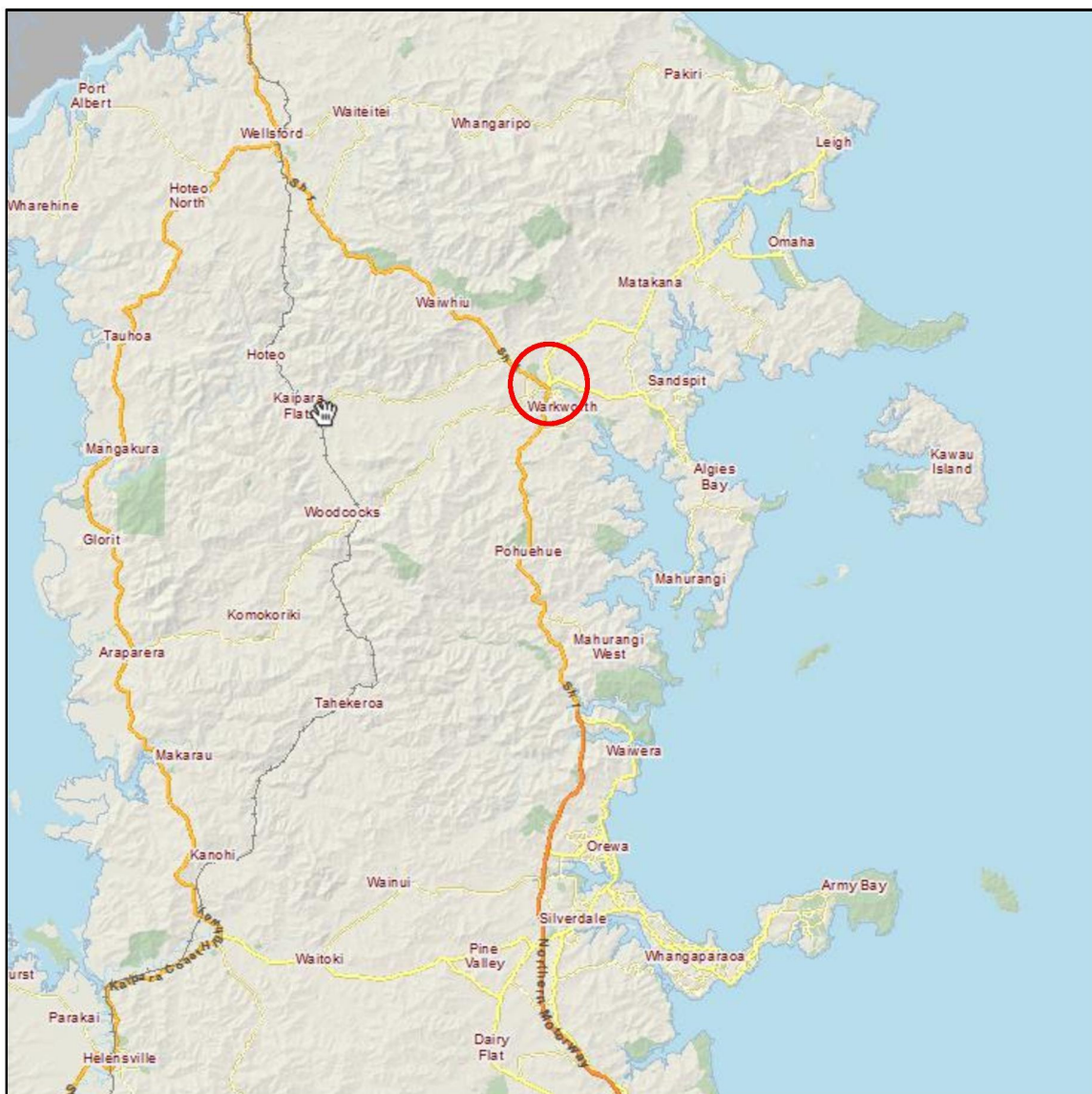


Figure 2: Map identifying the location of Warkworth in the north east of the wider Auckland city.

The Future Urban zone north of Warkworth is intended to accommodate an expansion of residential housing and business and employment for the town. Currently most of the land is pastoral with the topography ranging from flat, through to rolling and steep, with multiple waterways. The zone is bisected by State Highway 1 heading north.

3.2 Cultural Significance

Ngāti Manuhiri links with the entire north eastern coastline, its tributaries and inland catchments date back to the arrival of the earliest waka. Ngāti Manuhiri lived at strategic places throughout the rohe where both permanent or temporary (seasonal) kāinga (settlements) were located, particularly adjacent to areas rich in the resources found in and around the waters and on land. Thus the entire rohe was occupied and utilised by Ngāti Manuhiri and their whanaunga (relations) for generations. While less settled, inland areas were also fully utilized; for resource gathering e.g. forest birds, trees, rongoā (medicine); rivers and ridgelines guided overland pathways; it also features spiritual places include maunga and urupā.

This general pattern of occupation is evident for the Ngāti Manuhiri rohe on the Auckland Council Cultural Heritage Inventory as in Figure 3 below. It is notable that the majority of sites are dispersed around the coastal and riverine areas, which is in line with general pre- (and post-) European settlement patterns. There are fewer sites recorded further inland and also within the heavily developed (urban) areas. The reasons for this apparent disparity may be attributed, in part at least to; previous development activities that did not consider pre-European occupation; historic modification of the landscape by tree felling, horticulture and farming of heavy stock; a lack of access and therefore archaeological recording within the forested interior - rather than to a lack of occupation or activity within these locations. Thus, often what is recorded is merely representative of the actual number of sites and of the original occupation/use. Further, archaeological recording of sites does not/cannot capture esoteric or spiritual sites of significance to iwi.

Ngāti Manuhiri developed its own distinct identity as a tribal grouping while living near Arapārerā in the Kaipara, and still maintains a strong ancestral association with the area. However, it was from there that Manuhiri, his brothers and their followers went on to defeat, in decisive battles, the incumbent occupants of the east coast and surrounding areas including offshore islands. As a result, by the late seventeenth and early eighteenth centuries, Ngāti Manuhiri and their whanaunga occupied the entire eastern coastline from Te Raki Paewhenua (Takapuna) to Paepae ō Tū (Bream Tail). This generational occupation is reflected by the numerous place names, landmarks, and recorded archaeological sites that dominate the rohe such as Te Paepae ō Tu, Mangawhai, Poutawa, Pākiri, Hauhanganui, Ōmaha, Waihē (Mahurangi Harbour), Te Kawau Tūmārō ō Toi, Tokatū, Te Muri, Te AkeAke, Pūhoi, Waiwera, Ōkura, Ōteha and Hauturu ō Toi.

The rohe interior contains the Ngāti Manuhiri maunga tapu (sacred mountains) of Tohitohi ō Reipae (the Dome), Pukemōmore (Conical Peak), Kikitangieo, Pae Kauri, and Maunga Tamahunga (Mt Tamahunga) - the spiritual and ancestral maunga tapu of Ngāti Manuhiri.

Forests were also of immense significance being the location of many of the most sacred burial places of the tribe. It is of major concern to Ngāti Manuhiri that such wāhi tapu sites were sold to settlers and not protected by the Government of the day.

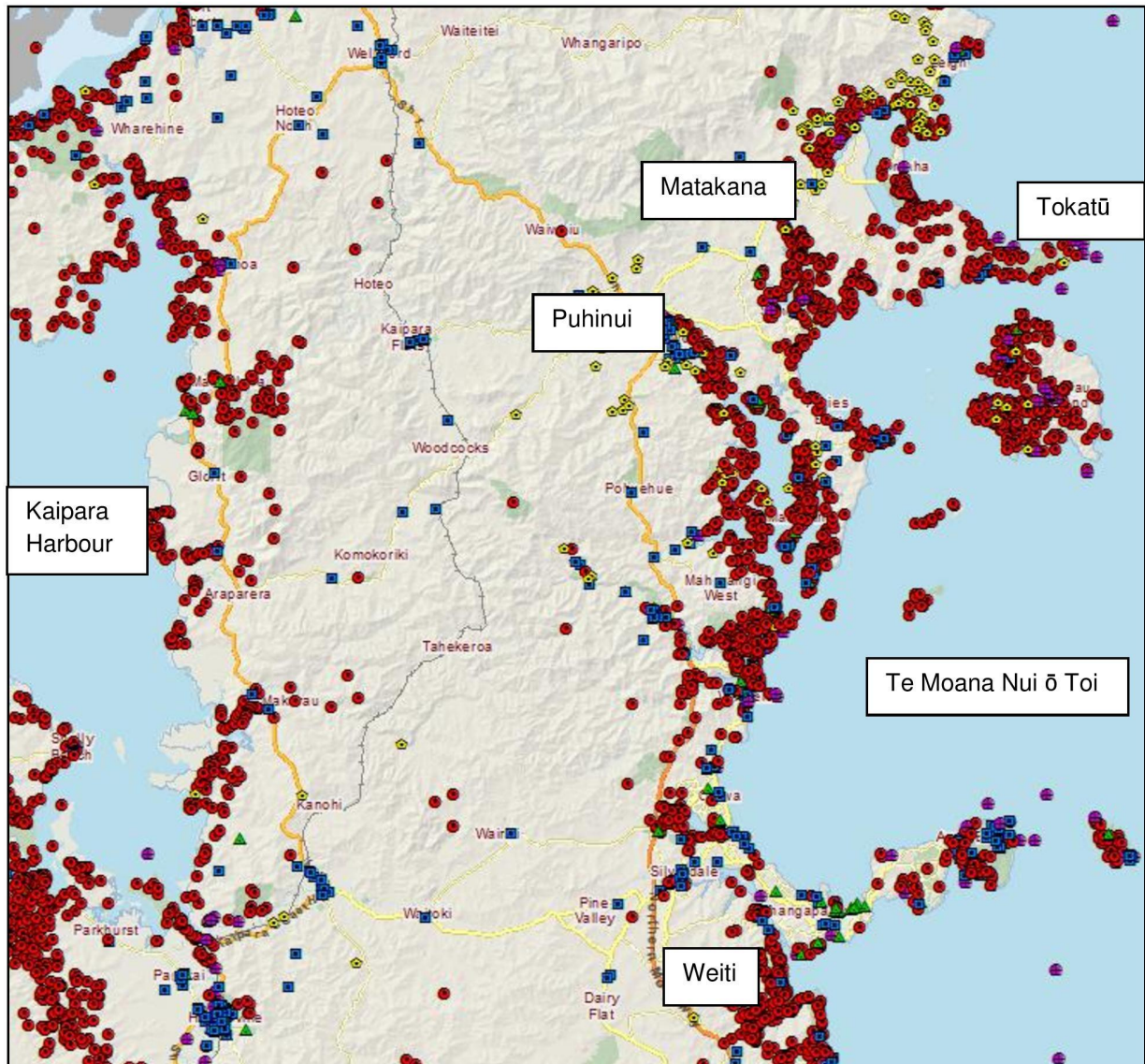


Figure 3: Map depicting recorded archaeological sites (red dots) around the wider Rodney region

European contact in the late eighteenth and early nineteenth centuries brought rewharewha (disease) which devastated the iwi. This loss was compounded by the introduction of muskets that disrupted relationships between iwi and hapū across New Zealand. Ngāti Manuhiri were drawn in to these conflicts and suffered

significant losses in the battle of Te Ika ā Ranginui fought in late 1825. Some Ngāti Manuhiri, along with all of the other iwi and hapū of South Kaipara and Mahurangi districts, sought refuge for a time with relatives both to the north and in the south, while small groups of Ngāti Manuhiri men remained on the land to uphold their ancestral rights and responsibilities (ahi kā). According to Ngāti Manuhiri tradition the people started returning from exile in the late 1830's. Even after these big battles Ngāti Manuhiri carried on occupying their tribal domain.

Prior to 1840, Europeans and Māori entered into a number of transactions over lands north of Auckland, including offshore islands. These transactions impacted directly on Ngāti Manuhiri. They included areas of strategic importance because they took in a significant proportion of land surrounding harbours, river mouths and estuaries, e.g. the Millon & Skelton purchase of 5000 acres on the northern side of the Matakana river alienated Ngāti Manuhiri from important pā, kāinga, fishing grounds and kauri forests. The deeds were negotiated and signed by Europeans and iwi who were not permanently resident in the area. Few of them involved Ngāti Manuhiri, who often had no knowledge of the sales at all. Subsequent to these early sales (some of which were challenged by Ngāti Manuhiri rangatira of the day but were, however, unsuccessful) the Mahurangi and Ōmaha purchase of 1841 saw the Crown purchase all the land from Te Raki Paewhenua (Takapuna) to Te Ārai (including Warkworth). Through this and the previous 'sales' several places lost to Ngāti Manuhiri were of ancestral significance including maunga tāpu Tamahunga and Te Kawau Tūmārō ō Toi. Such transactions eventually led to the alienation of Ngāti Manuhiri whanau to their traditional lands and thus access to both forest and marine resources.

Puhinui

The area known today as Warkworth was once called Puhinui. The waterfalls at the head of the Mahurangi River, in the centre of town, are called the Puhinui Falls and are of particular significance to Ngāti Manuhiri. Further south of the falls along the awa (river) are waka landing sites used by the people as they travelled inland from the coast, to kāinga, cultivations or through travel. The Auckland Council Cultural Heritage Index identifies a multitude of archaeological sites (midden – shell, pits, terraces, historic house sites and pā sites) along the Mahurangi River (Figure 4), south of Puhinui Falls, evidence indicative of the generational occupation and use.

Historically this inland area was forested and utilized for many resources i.e. snaring forest birds; gathering fruits and berries for food or rongoā (medicine); trapping and gathering tuna (eels), koura, kākahi (freshwater mussels) and waterfowl from the Mahurangi River and its tributaries; felling trees for waka; and harvesting flax for weaving. Major waterways, such as te Waihē (Mahurangi River) were often the start of overland pathways to the west, in this case, the Kaipara.

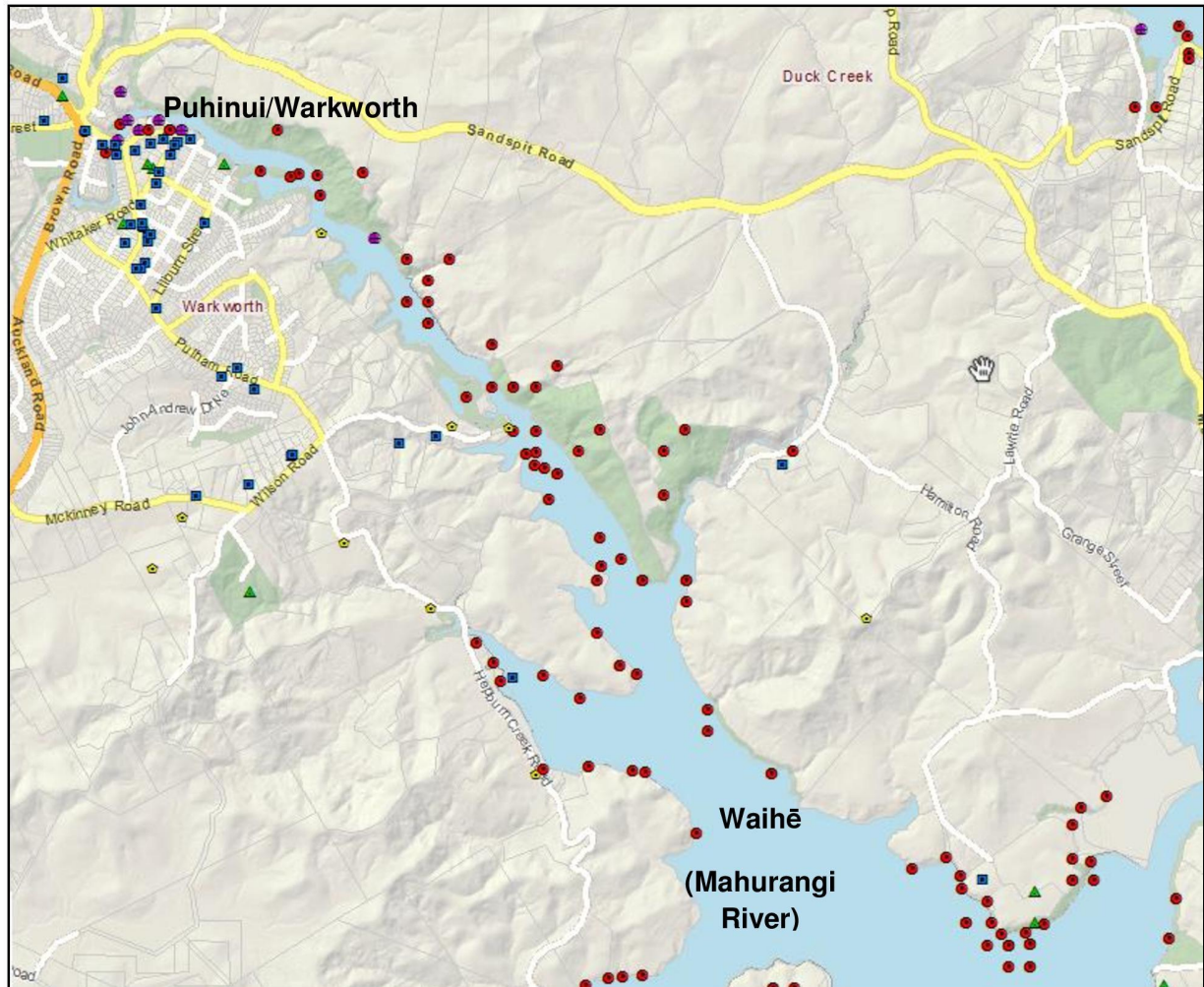


Figure 4: Map depicting location of recorded archaeological sites (red dots) along the Waihē southeast of Warkworth

Waihē (Mahurangi River/Harbour)

The Mahurangi River flows southeast from Puhinui and into the Mahurangi Harbour which is known to Ngāti Manuhiri as Waihē. The waterway is navigable for over 10 kilometres inland up to the waterfalls at Warkworth, and was a main route inland. There are several known waka landing sites along this route.

As descendants of Maki and his wife Rotu, who occupied Te Korotangi Pā at the southern harbour entrance (northern end of Ōpahi Bay), Ngāti Manuhiri have a shared ancestral interest in the harbour and adjacent land. The traditional name for the harbour originates from the fact that its resources were jealously guarded and fought over down the generations.

Kō te iti ō Waihē, he puta kino nui – Even though Waihē (the disputed harbour) is not large, it has been the cause of great trouble.

The waters of Waihē ultimately discharge into Te Moana Nui ō Toi (seaways north and east of Whāngaparāoa).

Te Moana Nui ō Toi – The Great Sea of Toi

Through ancient whakapapa, Ngāti Manuhiri are direct descendants of Toi Te Huatahi a famous early Māori ancestor and voyager, after whom Te Moana Nui ō Toi is named. This ocean area, and its mauri, kaitiaki, biodiversity, seaways, islands and traditions lie at the heart of Ngāti Manuhiri. Te Moana Nui ō Toi and its islands and coastal margins are also associated with the earliest ancestral origins of Ngāti Manuhiri through descent from the ancestors Maui Pae, Manaia and Tahuhuniorangi. Further, this seaway is associated with the arrival of the Tainui and Aotea waka in the region and the renowned ancestors Rakataura and Turi, from whom our founding ancestor Manuhiri descends.

The importance of the coastal area to Ngāti Manuhiri over many generations is reflected by ancient whakataukī and waiata, traditions associated with the ocean, the sailing and navigational skills of the tribe, and the adornment of Ōmaha Marae as the present day focal point of the iwi today. Tradition tells that Te Moana Nui ō Toi was a place of arrival for famous ancestral voyaging waka, a place intimately associated with the early ancestors of Ngāti Manuhiri, a place that is watched over by tupuna Kaitiaki, and was a vast economic and cultural resource well-guarded and desired over many generations by all iwi.

The seas of Te Moana Nui ō Toi provided a vast source of food for Ngāti Manuhiri over generations including sea mammals, fish, shellfish, seaweed and sea birds. Knowledge relating to the location and resources of individually named tauranga ika (fishing grounds) were handed down over generations.

Tohitohi ō Reipae

Tohitohi ō Reipae (the Dome) is a prominent land mark lying approximately 8km north west of Puhinui. This maunga was an important traditional boundary marker and is a significant historical reminder of the early ancestral origins of Ngāti Manuhiri.

The maunga takes its name from the ancient and famous Tainui ancestress Reipae, who is said to have travelled north from the Waikato in the company of her sister, Reitū, who was seeking the hand of a leading northern chief Ueoneone. Unusually, Reipae and Reitū travelled on the back of a large pouāki (eagle). On their journey they landed at Taurere ō Reipae at Pākiri and then at Tohitohi ō Reipae, before finally arriving at Whānga ā Reipae (Whangarei). Here Reipae married the leading Ngāi Tāhuhu rangatira Tāhuhupōtiki.

Ngāti Manuhiri are descendants of this union. The maunga continues to be a significant landmark to Ngāti Manuhiri and is valued for its ecology, including the Waiwhiu kauri grove.

Waiwhiu was also the location of a major battle.

The 2012 Ngāti Manuhiri Claims Settlement Act recognised the iwi's Statutory Acknowledgement of Tohitohi ō Reipae.

Ōnehunga

Ōnehunga valley (Kaipara Flats) approximately 12km west of Puhinui is one of the forested interior areas of particular importance to Ngāti Manuhiri, a sacred burial place. It is one of the aforementioned significant places that was 'sold' in the early 19th Century and unfortunately neither protected for nor recovered by Ngāti Manuhiri.

Pukereto

The land immediately northwest of Hudson Road and SH1, i.e. ~ same land as proposed Subdivision Stage 1, is known to Ngāti Manuhiri as Pukereto, translating approximately as 'the middle area or land between two hills'.

Right of First Refusal

The 2012 Ngāti Manuhiri Claims Settlement Act highlighted the iwi's designated area for Right of First Refusal (RFR) in relation to a disposal by the Crown or a Crown body of RFR land, being land that is

- Vested in the Crown or
- the fee simple for which is held by the Crown

RFR area includes land around Puhinui as in Figure 5 below.

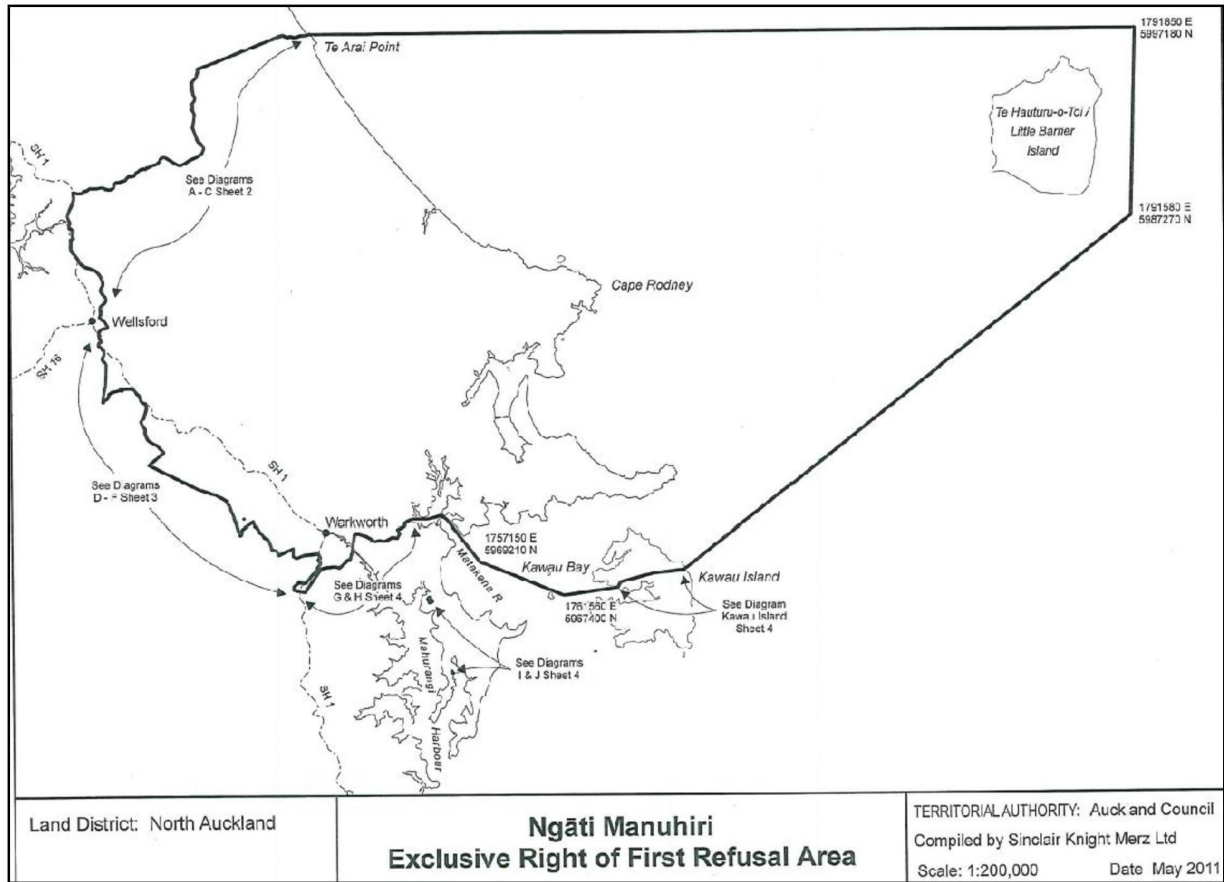


Figure 5: Map depicting Ngāti Manuhiri RFR area

4.0 Cultural Values Assessment

The Future Urban zone includes a variety of environments and ecosystems, most with a high level of previous disturbance through vegetation removal and farming, but which nonetheless sit within a highly valued cultural landscape. These environments include rivers, streams, wetlands and remnant bush. The management of the cultural and natural environment needs to be in line with the principals of kaitiakitanga to achieve positive outcomes for the development, environment and for Ngāti Manuhiri.

Our values uphold Te Ao Māori (the Māori world view), in that everything is interconnected - reflected in the whakataukī;

*“Toitu te Marae a Tane, Toitu te Marae a Tangaroa, Toitu te iwi”
“If the land is well, and the water is well, the people will thrive”*

Our cultural values relating to the impacts of opening up the Future Urban zone for development and how this may or may not affect Ngāti Manuhiri is outlined in the following sections.

4.1 Whenua (land)

Ngāti Manuhiri has strong cultural and spiritual links to the whenua. Land is viewed as life-sustaining and cleansing and is embodied by the Earth Mother Papatuanuku. Mana over ancestral land does not derive from te Tiriti o Waitangi or other legislation, but rather from whakapapa and association with the land. Ngāti Manuhiri retain kaitiaki responsibilities whether or not land has been sold: the land is taonga and its management/development/use must be balanced with the need to protect its mauri, productive capacity, cultural values, and native biodiversity.

With regard to whenua and this proposal our concerns include:

- Impacts/loss of natural landscape values
- Impacts/loss of cultural landscape values (e.g. on ridgelines, taonga, wāhi tapu sites)
- Impacts associated with substantial earthworks (sediment disturbance, damage to taonga/wāhi tapu sites)
- Erosion arising from engineering cuts through steep land
- Building on flood plains
- Vegetation clearance (habitat loss and impacts on land stability)
- Potential disturbance of contaminated soils/farm rubbish dumps

- Engineered earthworks platforms and their potential to contribute to sedimentation and the blocking of natural overland flow paths
- Subdivision development and associated roading and infrastructure enabling population growth. Balancing this need against loss of open green space
- Retaining resources (soils) within their own environment
- Sale of Crown land within Ngāti Manuhiri's statutory Right of First Refusal (RFR) area

Ngāti Manuhiri advocate for:

- While the Archaeological Assessment did not identify any recorded archaeological sites or locate any unrecorded during the site visit, and despite long-term farming activities, given the known generational occupation and use of Puhinui and surrounding ngahere (forests), Ngāti Manuhiri are still concerned that undiscovered taonga may lie in the subsurface, particularly;
 - Within remnant bush areas that may be cleared
 - Within or adjacent waterways that may be filled in/impacted by heavy machinery
 - Along ridgelines

As such, Ngāti Manuhiri require to raise the awareness of the contractors. This could be achieved either through the contractors attending a cultural induction with Ngāti Manuhiri and/or through a Ngāti Manuhiri representative attending a pre-start meeting
- Retaining excavated soils on site is a preference rather than removal, with the exception of contaminated soils which should either be remediated on site or safely and appropriately disposed of
 - Ngāti Manuhiri to be advised if any contaminated soils discovered to discuss appropriate method for mitigation or removal
 - This extends to assessment of any existing structures (older buildings) for asbestos within the current or future proposed development stages
- Retaining natural overland flowpaths wherever possible
- Avoidance of building within natural flood plains
- The use of robust and environmentally sustainable sediment control mechanisms e.g. natural flocculation products
- Loss of vegetation to be fully mitigated utilising the appropriate native plants, with the overall environment enhanced
- Infrastructure services to be installed within roading networks at construction and sized to account for maximum future growth
- Any acquisition of Crown land to be in accordance with Ngāti Manuhiri Claims Settlement Act (2012) RFR conditions, as applicable

4.2 Water (wai)

Ngāti Manuhiri values water through Te Ao Māori, in general, and also through our cultural, historic, and traditional links with specific streams, rivers, wetlands, lakes, springs, seaways and other water bodies. Mauri is a binding force between the spiritual and physical; it sustains all life and is strongly present in water. The mauri of a water body is thus a measure of its life-giving capacity or physical and spiritual health. In addition, water is valued for drinking, transport, as a source of kai, and for irrigation. Waterways can become severely degraded due to poor management of waste, stormwater, earthworks and other pollutants which destroy or significantly decrease their mauri. Ngāti Manuhiri embrace the holistic Kaitiaki view of Ki Uta Ki Tai – ‘From the mountains to the sea’.

With regard to water and this proposal our concerns include:

- Degradation or destruction of the mauri of natural waterbodies (streams, rivers, seas, wetlands)
- Loss of natural overland flowpaths, ephemeral and/or intermittent streams and wetlands (even if currently degraded) through infilling
- Rechannelling or redirecting of natural waterways/flood plains
- Increased risk of flooding due to increased impervious areas
- Loss of in-ground recharge of aquifers due to increased impervious surfaces
- A common preference for culverts as opposed to bridges
- Loss of fish passage or fish breeding habitat
- Quality of runoff discharging from development into natural waterways during construction phase, including tributaries, the Mahurangi River and ultimate receiving environment Te Moana Nui ō Toi
- Post development, ongoing quality of stormwater discharging from the subdivision into natural waterways, (e.g. vehicle contaminants or light industry discharges entering water via either point-source or non-point source) including tributaries, the Mahurangi River and ultimate receiving environment Te Moana Nui ō Toi
- Future quality of all waterways with regard to life giving properties (to plants and animals)
- A perceived culture of neutrality or maintenance of already degraded waterways rather than enhancement/rehabilitation

Ngāti Manuhiri advocate for:

- Ensuring that spiritual and cultural concepts are recognised and accommodated in water management e.g.

- Recognition that waterways are also a food resource/breeding areas and that water management places a high priority on protecting and enhancing their food producing capacity
- With regard to te Awa Mahurangi. the Auckland Council State of the Environment Report Cards rate the Mahurangi Harbour with a 'B' grade i.e. good. This notwithstanding, it is known the river already has extremely high levels of siltation and particularly after rainfall events contamination levels are such that commercial oyster farmers have to close from harvesting
- Highest standards of sediment and erosion controls during construction (exceeding not just 'meeting' Council guidelines)
 - Inspected by Ngāti Manuhiri prior to bulk earthworks commencing
- 100% of stormwater runoff from the roads to be treated to the highest standard prior to discharge into a waterbody (treatment train including raingardens, tree pits, vegetated swales, proprietary devices if necessary/as appropriate e.g. carparks, wetlands)
 - Adherence to water sensitive design guidelines for stormwater management
- Promotion of pervious surfaces where appropriate
- Promotion of water capture and re-use
- Robust assessment of instream water quality and biodiversity prior to works commencing as a baseline
- Ongoing monitoring of instream water quality and biodiversity during and post construction
- If absolutely required, a preference for construction of bridges or arch culverts to cross waterways (as opposed to culverts)
- Protection and enhancement of natural waterways through;
 - Riparian infill planting with appropriate natives and exotic weed removal
 - Enhancement, re-instatement or replacement of wetlands
 - Fish passage throughout waterways to be maintained including the removal of existing fish passage barriers or provision of fish passage devices
 - No heavy machinery to be working or parked within riparian margins (unless for bridge construction)
 - Any heavy machinery working in riparian margin for bridge construction to be checked for fluid leaks prior to entering area
 - No heavy machinery to be re-fuelled adjacent riparian margins

4.3 Hau (air)

Air is a taonga which is valued for its life-sustaining qualities. As with all taonga and resources air quality must be maintained and enhanced to ensure respectful and sustainable use for present and

future generations. The issues concerning air quality can be broken down into two main themes: discharges to air, and amenity values. Discharges to air can lead to air pollution or quality issues, and can be comprised of particulate matter, combustion products or hazardous air pollutants. Amenity values are those physical qualities or characteristics that contribute to aesthetic, cultural, and recreational attributes of an area.

With regard to air and this proposal our concerns include:

- Dust generation resulting from earthworks and heavy machinery air exhaust particulates impacting upon the health and mauri of people, waterways, kai, and biodiversity
- Increased vehicle exhaust emissions longer term
- Increased emissions from businesses/industry and/or residential dwellings
- Light pollution
- Disruption of nocturnal flight paths
- Loss of green space views/aesthetics

Ngāti Manuhiri advocate for:

- Measures/protocols to minimise heavy earthworking equipment discharges of excessive contaminants to air during construction works
- Appropriate and adequate dust suppression measures
- Consideration and regard for the cumulative effects of discharges taking in to account;
 - future vehicle use i.e. planning for and implementation of sustainable public transport modes
 - provision of electric car charging spaces in public car parks
 - restrictions on light industry discharges e.g. corrosives
- Meaningful consultation and effective, early communication regarding potential issues, reporting and processes
- A preference for light suppression or limitation appropriate for various residential and business area needs but also sensitive to the environment. Note: native bats are known to inhabit the Dome Forest. Excessive lighting as development encroaches closer to their feeding grounds/flight paths could be detrimental. Extends also to nocturnal birds
- Native vegetation planting throughout subdivision to maintain green landscape
- Limit building heights

4.4 Biodiversity

Biodiversity and the health of our ecosystems are of high importance to Ngāti Manuhiri. In line with Te Ao Māori, humans and the natural world including animals are viewed as interconnected and biodiversity is perceived as a part of the health and wellbeing of the iwi. Native flora and fauna are part of our heritage and culture and continued access and use is important in the maintenance of our culture and traditions. Indigenous species, and the habitats that support them, need to be protected and conserved both for their own intrinsic qualities and for future generations.

With regard to biodiversity and this proposal our concerns include:

- Degradation or loss of natural habitats, land and water (including through sedimentation, vegetation removal or built infrastructure), for birds, bats, reptiles, invertebrates and freshwater species
- Damage to or loss of native species, particularly those endemic to the area (through degradation/loss of habitat)
- Introduction of exotic plant species for aesthetic effect
- Degradation or loss of cultural and food/resources
- Disruption to breeding of ground nesting/dwelling birds or land or freshwater habitats through earthworks period or permanently
- Spread of Kauri Dieback Disease
- Reduced distance to remnant forest areas such as Dome Forest by domesticated animals e.g. cats

Ngāti Manuhiri advocate for:

- Protection of natural habitats/ecosystems including bush, riparian and waterbodies (tributaries and/or wetlands)
 - Preferentially avoid native vegetation removal for any works
 - Preferentially avoid disturbance of natural waterways or flowpaths
 - If necessary, suitable replacement of wetland habitat
- Enhancement of natural habitats/ecosystems to the benefit of native flora and fauna
 - As mitigation for habitat loss or contamination from discharge, including infill planting of native flowering and fruiting trees and plants only, exotic weed removal and ongoing pest control
 - Only native flowering and fruiting trees and plants to be used as specimen trees or visual landscaping

- Establishment or enhancement and protection of ecological corridors as mitigation for works as appropriate
 - Including native bush corridors and fish passage
 - Fish or reptile translocations to be undertaken if required
 - Vegetation removal to occur outside of bird breeding seasons if applicable, as a preference
- A full assessment of all existing native biodiversity, resident or transient, within affected habitats/ecosystems for each development stage, including birds, bats, reptiles, invertebrates, fish and plants as a baseline measure for the health and capacity and to inform future monitoring
 - Hochstetter's Frogs classified as an 'At Risk' species are known to inhabit the nearby Dome Forest. While unlikely, there is small potential that this species could be found in the remnant riparian bush adjacent the waterways. A search by a qualified herpetologist should be undertaken prior to earthworks commencing and any frogs relocated to a safe location
- Consideration of cat-free subdivisions and/or active promotion for environmental community groups through reserve management plans
- Opportunities to include cultural resources in re-vegetation plans
- Assurance that all heavy machinery used on site either have not recently worked in areas known to have Kauri Dieback Disease or that thorough cleaning has been undertaken
 - Adherence to other Kauri Dieback protocols

4.5 Wāhi Tapu and Taonga

Wāhi tapu and taonga form part of the cultural heritage of Ngāti Manuhiri and includes archaeological sites, ecofacts and artefacts as well as sites of spiritual and historic significance to iwi. For example, wāhi tapu may include pā sites, battlefields, burial grounds, significant historic iwi sites, and waka landings. Taonga can refer to artefacts or parts thereof, objects, flora, fauna, water bodies, tikanga, history, traditions, or people. Ngāti Manuhiri are kaitiaki of all aspects of our history, culture, traditions and tikanga. Only Ngāti Manuhiri, or the agents of Manuhiri Kaitiaki Charitable Trust, can establish the significance of any historic place or area associated with our iwi. There are many sites of significance which are only known to iwi members. In particular, these sites can include urupā and places associated with significant events. Such places are wāhi tapu and will be protected by iwi.

It is important to note that 'archaeological site' is a term often used to designate one specific place. Often sites are rarely isolated, forming only one part of a much wider cultural landscape, that records the history of the occupation and use of an area. The occupation of the wider Mahurangi region/Puhinui area by Ngāti Manuhiri is generational and it is highly likely there remain a vast number of subsurface and as yet unrecorded archaeological sites of Māori origin in the area.

With regard to wāhi tapu and taonga and this proposal our concerns include:

- Disturbance or development in areas where archaeological materials, wāhi tapu, sites of significance, or other taonga exist (known or unknown)
 - specifically adjacent waterways or along ridgelines
 - the effects of erosion upon koiwi, wahi tapu, and taonga
- Access to culturally important sites by iwi
- Access to culturally important sites by non iwi that may require restriction
- The unearthing, mishandling, and mismanagement of koiwi (human skeletal remains) during works by members of the public, contractors, and even responding police officers
- Catholic cemetery adjacent SH1
- Lack of understanding that animals, plants, land and water are also taonga
 - Impacts on tributaries and Mahurangi River
 - Loss of habitats and species

Ngāti Manuhiri advocate for:

- Protection of all wāhi tapu and taonga currently known or discovered within Structure Plan area
 - Ngāti Manuhiri to be consulted on management of any sites identified
 - Including Catholic cemetery/urupā
- Avoidance of all wāhi tapu and taonga sites for any new development, roading or associated infrastructure if identified or discovered
- A full on-site archaeological assessment of each individual proposed development stage
- Ngāti Manuhiri to effectively exercise their role as kaitiaki over wāhi tapu and taonga within their rohe
 - Full, early consultation with Manuhiri Kaitiaki Charitable Trust with regard to the presence of potential archaeological sites, wāhi tapu, sites of significance, and taonga whether recorded or not
 - Cultural monitoring in high risk (i.e. high probability of locating archaeological materials or near wāhi tapu or taonga) areas for any significant ground disturbing works on land

or within stream or other, or in cases where there is concern that unearthed cultural materials may not be recognised

- The use of Accidental Discovery Protocols which take effect if cultural material (including koiwi or bone) is uncovered through earthworks, ground disturbance, or natural erosion (as outlined in Section 5.0)

4.6 Social, Economic, and Cultural Wellbeing

Provision for the social, economic and cultural wellbeing of Ngāti Manuhiri as an iwi is central to our concept of sustainable management. Ngāti Manuhiri once had possession of vast resources which provided for our needs; however, alienation from our land base has weakened our tribal structures and resulted in a loss of identity for many. Provision for the social, economic and cultural well-being requires that our people are able to live and work within our rohe. Initiation of commercial activities in traditional kāinga areas are important ways to facilitate iwi development. Such initiatives are a part of the relationship between Mana Whenua culture and traditions with our ancestral lands, water, sites of significance, wāhi tapu and other taonga. Iwi development is also a part of the kaitiaki responsibilities of Ngāti Manuhiri members.

With regard to social, economic and cultural well-being and this proposal our concerns include:

- Selling of Crown land
- Cumulative impacts of growth and new infrastructure on Mana Whenua and our wāhi tapu sites and taonga
- Degraded forest and/or freshwater environments impacting on potential for cultural harvesting
- Lack of opportunities for;
 - whanau to be employed in development
 - iwi development and learning throughout all stages of project
 - iwi commercial investment
- Recognition of Ngāti Manuhiri as Mana Whenua and Kaitiaki
 - Non-use of existing traditional names e.g. Te Awa Iti Puhinui or Pukereto
 - Resistance to adopting traditional names for roads, parks or reserves that would reflect our cultural footprint
 - Absence of cultural markers, sculpture or design that would reflect our cultural footprint
- Sustainable transport options and infrastructure
- Affordable housing
- Concerns not adequately addressed impacting on our ability to be effective kaitiaki

Ngāti Manuhiri advocate for:

- All costs associated with ceremonies associated with upholding Ngāti Manuhiri tikanga and spiritual wellbeing (e.g. groundbreaking/blessings), future monitoring, site visits, design elements, consultation and/or meetings by Ngāti Manuhiri and representatives are to be met by developer
- Any acquisition of Crown land to be in accordance with Ngāti Manuhiri Claims Settlement Act (2012) RFR conditions, as applicable
- Ensuring that the cumulative effects of activities and development upon Ngāti Manuhiri and taonga are fully recognised and mitigated or compensated for
- That 'cultural responsiveness' be a measure that enters into making and tendering contracts
 - Potential opportunities for Rangatahi through education, work experience or employment with developer/contractors
 - Opportunity for Ngāti Manuhiri to tender for re-vegetation contracts
 - Ngāti Manuhiri to be advised of potential commercial opportunities for investment
- Direct involvement and resourcing of Ngāti Manuhiri in design of new infrastructure e.g. bridges and/or pou
- Road/bridge/parks/reserve naming to reflect and enhance Ngāti Manuhiri's cultural footprint and mana as Mana Whenua - supporting the Council's own Auckland Plan Outcome of "A Māori identity that is Auckland's point of difference in the world"
- Developer support for traditional names e.g. Te Awa Iti Puhinui to be officially gazetted
- Inclusion of affordable housing of all residential types
- Contractors to attend a cultural induction with Ngāti Manuhiri

4.7 Future Management

The overall outcome of development should always be to enhance, rather than merely mitigate, the natural and cultural environment. This includes recognition of our wellbeing and our spiritual, cultural, and heritage values.

With regard to future management and this proposal our concerns include:

- The ongoing degradation of waterways through further development, loss of habitat and stormwater runoff
- Growth exceeding current predictions

- Connectivity appropriate to growth, need and demand
- Unforeseen adverse impacts to the environment
- Sustainability
- Unaffordability of dwellings for Mana Whenua

Ngāti Manuhiri advocate for:

- Ongoing engagement and consultation with Ngāti Manuhiri for all future development throughout the Structure Plan area
- Robust monitoring with Ngāti Manuhiri to receive regular reports on receiving environment health
- New infrastructure can contribute to good cultural and environmental outcomes through the use of sustainable, energy efficient materials and construction methods. Earthen, recycled or other sustainably sourced materials (e.g. organic flocculants) and careful design can enhance the overall value. Ngāti Manuhiri fully support the inclusion of the solar power 'farms'
- Inclusion of affordable housing

5.0 Discovery Protocols

Protocol for the discovery of koiwi or taonga unearthed during construction operations

The term 'koiwi' here refers to human remains such as skeletal material, while 'taonga' means cultural artefacts such as implements, weapons or decorations traditionally and historically used by tangata whenua and includes parts or the remains thereof. Features such as pits, midden or terraces are afforded the same legal protection as other archaeological materials or taonga. Iwi play an important role as kaitiaki in the care and management of koiwi tangata/human skeletal remains and taonga following discovery. It is essential that iwi are notified at the earliest opportunity should any koiwi or taonga be unearthed during earthworks or other operations.

The following procedures should be adopted in the event that koiwi, archaeological features or taonga are discovered or are suspected to have been unearthed during construction activities:

1. If koiwi, archaeological features, or taonga are exposed during development, earthworks should immediately cease in the vicinity (10m radius). It is important that any remains or artefacts are left undisturbed or *in situ* once discovered.
2. The Site Supervisor should take steps immediately to secure the area so that koiwi or taonga remain untouched and site access is restricted.
3. The Site Supervisor will ensure that eating, drinking, and smoking in the immediate vicinity is prohibited.
4. The Project Manager will notify
 - a) the New Zealand Police (in the case of koiwi/skeletal remains only)
 - b) Heritage New Zealand
 - c) Manuhiri Kaitiaki Charitable Trust
 - d) The Project Archaeologist (if applicable)
5. Manuhiri Kaitiaki Charitable Trust will contact the appropriate kaumatua in order to guide and advise the parties involved as to the appropriate course of action. Any associated costs should be met by the developer.
6. The Project Manager will ensure staff are available on site to guide police (as appropriate) and kaumatua to the site.
7. In the case of koiwi, site access should be restricted to other parties until Police are satisfied the remains are not of forensic relevance.
8. If the parties involved are satisfied that the koiwi or taonga are of Māori origin the kaumatua will decide how they are to be dealt with and will communicate this to the New Zealand Police and other parties as appropriate.

9. Activity on the site will remain on hold until the Police (in the case of koiwi), the kaumatua and Heritage New Zealand have given approval for activity to recommence.
10. The Project Manager shall ensure that kaumatua have the opportunity to undertake karakia and other cultural ceremonies and activities at the site as may be considered appropriate in accordance with tikanga Māori (Māori customs and protocols).

6.0 Confidentiality

This report has been prepared for the particular brief given. The data and opinions contained in it may not be used in any other context, shared with any other person or organisation or for any other purposes without prior review and agreement with Ngāti Manuhiri.

7.0 Disclaimer

This report does not reflect the opinions, traditions or recorded history of any other iwi who express an association or interest in the Puhinui region.

Should information in technical reports provided to Ngāti Manuhiri as reference material subsequently prove to be incorrect or inaccurate Ngāti Manuhiri should be advised as soon as possible as this may require cultural impacts to be re-assessed.

This CVA does not address as yet non-detailed or future project level impacts for which Ngāti Manuhiri will need to be re-engaged.

8.0 References

- Murdoch, G. (2011). Ngāti Manuhiri – Mana Whenua, Mana Moana. Unpublished Report.
- Ngāti Manuhiri and the Crown (2011). Deed of Settlement of Historical Claims