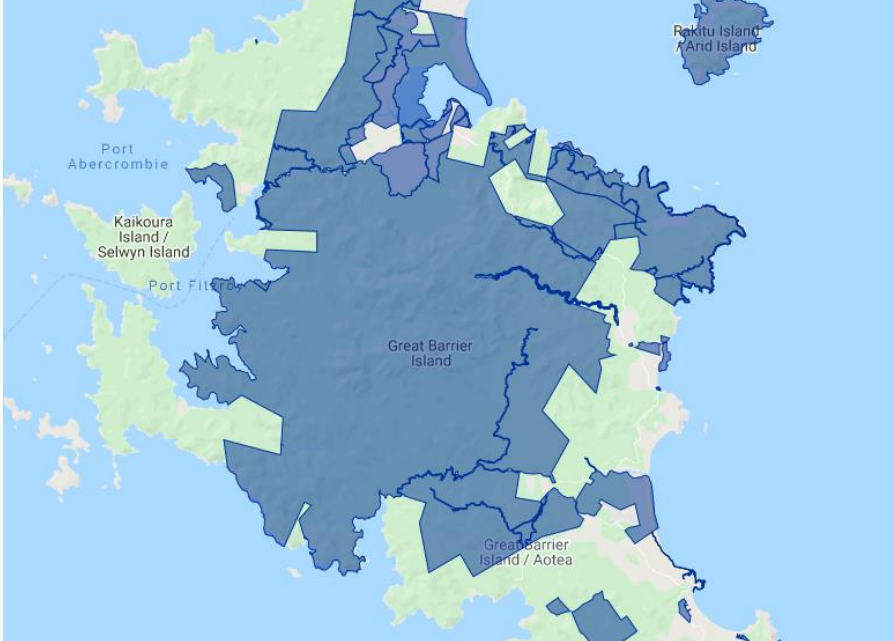


Attachment 3 Cultural Values Assessments

s.32 Cultural Values Assessment Summary

Nominating Iwi Entityⁱ	Ngati Rehua - Ngātiwai ki Aotea
Name of Asset	Hirakimatā
Address	Part 660 Whangaparapara Road, Great Barrier, 0991; Rates 660 Whangaparapara Road Great Barrier Island Auckland 0991; 90 Kaiaraara Bay Road Great Barrier Island Auckland 0991; AILOTS 187 225 164-6 170 220 221 PT 170 AOTEA PSH Aotea Road Great Barrier Island 0991.
Legal Description	ALLOT 27 PARISH HARATAONGA ALLOT 37 PARISH HARATAONGA ALLOT 36 PARISH HARATAONGA SEC 21A PARISH OF HARATAONGA PT SEC 21 PARISH OF HARATAONGA PT ALLOT 14 PSH OF HARATAONGA PT ALLOT 26 PARISH HARATAONGA SO 58018 CROWN LAND SECT 14 SO 477346 SECT 28 SO 477346 SECT 21 SO 477347 SECT 27 SO 477346 SECT 13 SO 478464
Land Area	4385 ha
Land Ownership	Mixed (predominantly public)
Hauraki and Gulf Islands Plan (Outer Islands)	
Land Unit	Land Unit - Conservation
Annotations	Schedule of buildings –48-2 (Kauri Dam), 48-3 (Kauri Dam), 48-4 (Kauri Dam), 48-7 (Kauri Dam) – Appendix 2b SEA – 48-1 (Great Barrier Forest) – Appendix 2d Sensitive Area 49-2 – Appendix 2d Significant Ridgeline Area
1. Auckland Unitary Plan (Operative in Part)	
Overlay	Natural Stream Management Areas Overlay – D4. Streams with high natural character / high ecological values Outstanding Natural Landscapes Overlay – Area 88 – D10.
Designation	None
Precinct	None
Schedule	Schedule 7 (Item #88) – Aotea – Very high to high attributes
2. Treaty Settlement	
Redress Land	No
Statutory Acknowledgement	No
3. Statutory Area	
Hauraki Gulf Marine Park	Yes
Waitakere Ranges Heritage Area	No
Conservation Park	Yes – Aotea Conservation Park administered by Department of Conservation

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Council Reserves Management Plan	N/A
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	<p>Cultural Values Description</p> <p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ol style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements
<p>(a) Mauri</p> <p><i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i></p> <p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	<p>Hirakimatā holds a strong spiritual connection to its people. It is the sacred mountain of Ngāti Rehua – Ngātiwai ki Aotea.</p>
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri</i></p>	<p>The whole maunga (mountain) is considered sacred to the people of Ngāti Rehua – Ngātiwai ki Aotea.</p>

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<p><i>mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>Ngāti Rehua - Ngātiwai ki Aotea are deeply connected to this area and revere Hirakimatā as our sacred maunga. The maunga is significant because it heralded the foreboding omen depicting the death of Rehua, one of our founding ancestors. The maunga is also central to the emergence of Ngāti Rehua - Ngātiwai ki Aotea as a people in our own right through the relentless wave of raupatu undertaken by Te Rangituangahuru who was Rehua's son, demarcating the centre of our rohe on Aotea.</p>
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	<p>The place provides important customary resources for Ngati Rehua - Ngātiwai ki Aotea including customary medicine (rongoa), textiles (raranga), wai māori, and kai.</p>
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua.</i></p> <p><i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	<p>Hirakimatā provides for the cultural and spiritual needs of Ngati Rehua - Ngātiwai ki Aotea as their ancestral maunga, wāhi tapu and as a place of immense mauri and wairua. It is a place that is associated with certain ceremonies and tikanga.</p>

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<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	<p>Hirakimatā is the central wāhi tohu of the Ngati Rehua - Ngātiwai ki Aotea rohe and is associated with their cultural identity and continued practice of ahi kā.</p>
<p>Additional Criteria</p>	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	<p>Hirakimatā is the central wāhi tohu of Aotea and the Ngati Rehua - Ngātiwai ki Aotea rohe. It is featured in pepeha that strengthens the mana of Ngati Rehua - Ngātiwai ki Aotea from the maunga to the moana.</p>
<p>Extent Rationale</p>	<p>Aligned with the base of the maunga along the same contour line to give extent of site.</p>
<p>List of Supporting Documents or Reference Documents</p>	
<p>Silent Files</p>	<p>Yes</p>

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ⁱ The nominating entity is the hapū/iwi group(s) that have nominated the place for assessment and does not necessarily correlate to primary or exclusive interest in a place, for example some hapū/iwi work together to divide the many heritage places that need assessment into work allocations, while other hapū/iwi may have interests but are not actively participating in a given place assessment due to capacity or other issues. Reference to the nominating hapū/iwi is not in the schedule itself due to risk of misinterpretation and misapplication.

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Nominating Iwi Entity ⁱ	Te Ahiwaru
Name of Asset	Te Wai o Ruarangi / Oruarangi and Waitomokia Creeks
Address	<p>11R Pavilion Drive Mangere Auckland 2022</p> <p>11R Pavilion Drive Mangere Auckland 2022</p> <p>64 Pavilion Drive Mangere Auckland 2022</p> <p>148 Pavilion Drive Mangere Auckland 2022</p> <p>85R Richard Pearse Drive Mangere Auckland 2022</p> <p>22 Waipouri Road Mangere Auckland 2022</p> <p>1/117 Montgomerie Road Mangere Auckland 2022</p> <p>11R Pavilion Drive Mangere Auckland 2022</p> <p>5/113 Pavilion Drive Mangere Auckland 2022</p> <p>11R Pavilion Drive Mangere Auckland 2022</p> <p>28B Ruaiti Road Mangere Auckland 2022</p> <p>142 Pavilion Drive Mangere Auckland 2022</p> <p>94 Montgomerie Road Mangere Auckland 2022</p> <p>8 Penihana Place Mangere Auckland 2022</p> <p>80R Montgomerie Road Mangere Auckland 2022</p> <p>508 Oruarangi Road Mangere Auckland 2022</p> <p>7 Penihana Place MANGERE 2022</p> <p>500 Island Road MANGERE BRIDGE 2022</p> <p>506 Oruarangi Road Mangere Auckland 2022</p> <p>110 Montgomerie Road MANGERE 2022</p> <p>11R Pavilion Drive Mangere Auckland 2022</p> <p>Pavilion Drive Mangere 2022</p> <p>36 Pavilion Drive Mangere Auckland 2022</p> <p>13 Waipouri Road Mangere Auckland 2022</p> <p>500 Oruarangi Road Mangere Auckland 2022</p> <p>11R Pavilion Drive Mangere Auckland 2022</p> <p>50 Pavilion Drive Mangere Auckland 2022</p> <p>20 Waipouri Road Mangere Auckland 2022</p> <p>28A Ruaiti Road Mangere Auckland 2022</p> <p>52 Pavilion Drive Mangere Auckland 2022</p> <p>1/113 Pavilion Drive Mangere Auckland 2022</p> <p>28 Ruaiti Road Mangere Auckland 2022</p> <p>9 Waipouri Road Mangere Auckland 2022</p> <p>4/117 Montgomerie Road Mangere Auckland 2022</p> <p>11R Pavilion Drive Mangere Auckland 2022</p> <p>145 Ihumatao Road Mangere Auckland 2022</p> <p>Penihana Place Mangere 2022</p> <p>56 Ihumatao Quarry Road Mangere Auckland 2022</p> <p>167 George Bolt Memorial Drive Mangere Auckland 2022</p> <p>Pavilion Drive Mangere 2022</p> <p>506A Oruarangi Road Mangere Auckland 2022</p> <p>4/113 Pavilion Drive Mangere Auckland 2022</p> <p>14 Pavilion Drive Mangere Auckland 2022</p> <p>498R Oruarangi Road Mangere Auckland 2022</p> <p>85R Richard Pearse Drive Mangere Auckland 2022</p> <p>125 Pavilion Drive Mangere Auckland 2022</p> <p>25 Ruaiti Road Mangere Auckland 2022</p> <p>123 Ihumatao Road Mangere Auckland 2022</p> <p>506C Oruarangi Road Mangere Auckland 2022</p> <p>11 Pavilion Drive Mangere Auckland 2022</p> <p>500 Island Road Mangere Bridge Auckland 2022</p> <p>2/117 Montgomerie Road Mangere Auckland 2022</p>

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	<p>107 Montgomerie Road Mangere Auckland 2022 11R Pavilion Drive Mangere Auckland 2022 490 Oruarangi Road Mangere Auckland 2022 104 Montgomerie Road Mangere Auckland 2022 7 Pavilion Drive Mangere Auckland 2022 490R Oruarangi Road Mangere Auckland 2022 11R Pavilion Drive Mangere Auckland 2022 153 Ihumatao Road Mangere 2022 113 Pavilion Drive Mangere Auckland 2022 502 Oruarangi Road Mangere Auckland 2022 562 Oruarangi Road Mangere Auckland 2022 117 Montgomerie Road Mangere Auckland 2022 32 Pavilion Drive Mangere Auckland 2022 22B Ruaiti Road Mangere Auckland 2022 27 Ruaiti Road Mangere Auckland 2022 470 Oruarangi Road Mangere Auckland 2022 2/113 Pavilion Drive Mangere Auckland 2022 56 Pavilion Drive Mangere Auckland 2022 3/117 Montgomerie Road Mangere Auckland 2022 506B Oruarangi Road Mangere Auckland 2022 504 Oruarangi Road Mangere 2022 28 Pavilion Drive Mangere Auckland 2022 3/113 Pavilion Drive Mangere Auckland 2022 45 Te Tiki Road Mangere Auckland 2022 504 Oruarangi Road Mangere 2022 500 Island Road Mangere Bridge Auckland 2022 11 Waipouri Road Mangere Auckland 2022 530 Oruarangi Road Mangere Auckland 2022 90 Pavilion Drive Mangere Auckland 2022 3/28 Ruaiti Road Mangere Auckland 2022 60 Pavilion Drive Mangere Auckland 2022 26 Ruaiti Road Mangere Auckland 2022 10 Penihana Place MANGERE 2022 1/504 Oruarangi Road Mangere 2022 546 Oruarangi Road Mangere Auckland 2022 11R Pavilion Drive Mangere Auckland 2022 22 Ruaiti Road Mangere Auckland 2022 11R Pavilion Drive Mangere Auckland 2022</p>
<p>Legal Description</p>	<p>LOT 56 DP 358114 LOT 54 DP 358114 LOT 21 DP 358114 LOT 1 DP 441798 LOT 31 DP 323141 SEC 2A ML 14173 PARISH OF MANUREWA UNIT 1 DP 336210 LOT 51 DP 358114 UNIT D DP 382207 LOT 66 DP 358114 FLAT 2 DP 130281, ALLOT 196&197C SEC 10H PSH OF MANUREWA LOT 40 DP 358114 LOT 7 DP 345307 LOT 41 DP 358114 ALLOT 77A PARISH OF MANUREWA Allot 196 & 197B Section 5 Parish of Manurewa</p>

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	<p> LOT 2 DP 524370 SECT 8 SO 497537, SECT 9 SO 497537, SECT 14 SO 501074, LOT 2 DP 156421, SECT 1 SO 497537 LOT 2 DP 486864, 1/4 SH LOT 5 DP 486864 LOT 3 DP 524370 LOT 64 DP 358114 LOT 58 DP 345307 LOT 16 DP 358114 ALLOT 178 PARISH OF MANUREWA Allot 196&197D Sec 12 PSH OF Manurewa LOT 63 DP 358114 LOT 17 DP 358114 SEC 2B14 ML 14233 FLAT 1 DP 130281, ALLOT 196&197C SEC 10H PSH OF MANUREWA LOT 18 DP 358114 UNIT A DP 382207, AU 4 DP 382207 ALLOT 196&197C SEC 10H PSH OF MANUREWA SEC 2B4 ML 14233 UNIT 4 DP 336210 LOT 55 DP 358114 LOT 1 DP 28940 LOT 59 DP 358114 LOT 1 DP 198546, LOT 3 DP 198546, LOT 4 DP 198546, LOT 5 DP 198546, LOT 2 DP 198546 PT ALLOT 565 PSH OF MANUREWA, PT LOT 1 DP 57642 LOT 60 DP 358114 LOT 3 DP 486864, 1/4 SH LOT 5 DP 486864 UNIT C DP 382207 LOT 4 DP 345307 ALLOT 450 SO 47491 PARISH OF MANUREWA LOT 17 DP 323141 LOT 10 DP 345307 PT SEC 9 ML 13405, Allot 196 & 197C Sec 9 Psh of Manurewa PT ALLOT 89 DP 13716 PARISH OF MANUREWA LOT 1 DP 486864, 1/4 SH LOT 5 DP 486864 LOT 22 DP 358114 UNIT 2 DP 336210 LOT 1 DP 126270, LOT 2 DP 126270 LOT 50 DP 358114 LOT 1 DP 156506 LOT 2 DP 441798 LOT 2 DP 432218 PT ALLOT 78A PSH OF MANUREWA LOT 53 DP 358114 LOT 38 DP 358114 LOT 11 DP 14313 LOT 6 DP 505847 LOT 10 DP 163213 LOT 15 DP 358114 LOT 3 DP 428274 SEC 2B15 ML 14233 LOT 2 DP 321974 UNIT B1 DP 382207 LOT 19 DP 358114 </p>
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	<p>UNIT 3 DP 336210 LOT 4 DP 486864, 1/4 SH LOT 5 DP 486864 FLAT 1 DP 113109, ALLT 196&197B SECT 4 PARO Manurewa LOT 14 DP 358114 UNIT B2 DP 382207 LOT 50 DP 491805 ALLT 196&197B SECT 4 PARO Manurewa SEC 2B5 ML 14233 LOT 1 DP 166239 LOT 48 DP 358114 1/2 SH ALLOT 196&197C SEC 10H PSH OF MANUREWA LOT 20 DP 358114 SEC 10G ML 14269 LOT 1 DP 524370 FLAT 2 DP 113109, ALLT 196&197B SECT 4 PARO Manurewa LOT 1 DP 189594 LOT 65 DP 358114 LOT 2 DP 428274 LOT 52 DP 345307</p>
Land Area	37 ha
Land Ownership	Mixed – note there is a longstanding legacy legal agreement for transfer of the title of the Creek to the people of Ihumatāo as part of the oxidisation pond decommissioning agreement with Watercare.
1. Auckland Unitary Plan (Operative in Part)	
Zone	Coastal – General Coastal Marine Zone, Special Purpose Zone – Māori Purpose Zone, Business – Light Industry Zone, Open Space – Conservation Zone, Open Space – Informal Recreations Zone, Rural – Rural Production Zone, Coastal – Coastal Transition Zone.
Overlay	D1 (High-Use Aquifer) – Manukau Southeast Kaawa; D2 (Quality-Sensitive Aquifer) – Auckland Isthmus Volcanic; D9 (SEA); D10 (ONF); D24 (Auckland Airport) – ANNA; MANA, HANA.
Designation	Auckland International Airport Ltd #1102, Watercare Services Ltd #9502, Auckland International Airport Ltd #1100.
Precinct	Rural - Mangere Puhinui (I423), Infrastructure – Auckland Airport sub-precinct Gateway (I402), Comprehensive – Mangere Gateway sub-precinct C (I422).
Schedule	Schedule 4 (SEA) #M2-26a, #T-6373a; Schedule 6 (ONF) #241, #168; Schedule 12 (SPSMW) #029; Schedule 14 (HHP) #1285, #1287, #1286, #1284, #1282;
2. Treaty Settlement	
Redress Land	N/A
Statutory Acknowledgement	Coastal - Te Kawerau ā Maki
3. Statutory Area	
Hauraki Gulf Marine Park	N/A
Waitakere Ranges Heritage Area	N/A
Conservation Park	N/A
Reserve	Yes
4. Management Plan	
5. Cultural Values Assessment	

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AUP Criteria (B6.5.2)	Cultural Values Description
<p>(a) Mauri</p> <p><i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i></p> <p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	<p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ol style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements <p>The mana and mauri of Wai o Ruarangi is of paramount importance as it is the lifeblood of the papakāinga and Te Ahiwaru and Makaurau Marae People in providing wai Māori and kaimoana, and due to its links with significant tupuna. Te Ahiwaru people have a spiritual connection with Wai o Ruarangi and believe the sickness of their Awa relates to the illnesses among their whānau.</p>
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	<p>While the awa itself is not considered a wāhi tapu there are multiple locations along it that are including the urupā at the Puketaapapa papakāinga near the fork with the Waitomokia Creek. An accord of the Puketaapapa papakāinga whanau gave evidence to the collection of koiwi from around the estuary banks from nearby burial caves, endorsing their protection of specific sites in the awa as wāhi tapu.</p>
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>Wai o Ruarangi ('Oruarangi') takes its name from Ruarangi, a son of the early and renowned explorer Toi Te Huatahi, and is also associated in tradition with the arrival of the Tainui waka and another tupuna by the same name. Waitomokia is the name attributed to the southern branch of the awa which relates to the volcanic explosion crater of the same name immediately north of Oruarangi Awa where Villa Maria is currently situated. The Tainui waka was anchored to a rock off the mouth of Wai o Ruarangi named Te Punga o Tainui and the waka was taken ashore to Te Motu a Hiaroa (Puketutu Island). Oruarangi Awa supported the settlements along its length and at its mouth including Otekiore and Oruarangi and the original Puketāpapa papakāinga located between the present day 'Ihumato Village' and Te Putetāpapatanga a Hape (Pukeiti). The Awa also supported extensive Māori agricultural systems inland around the upper reaches of the awa and its tributaries, which also serviced the early colonial population in the Isthmus and at Onehunga as an example of the early contact Māori economy. The awa is of key cultural and spiritual importance to the Te Ahiwaru hapu of Ihumatao who live at</p>

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	Puketāpapa papakāinga (Ihumato Village) and other hapū and iwi in the region. It is cited in local pepeha as the identifying awa.
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	Te Wai o Ruarangi provided kaimoana such as scallops, cockles, mussels, tuna, mullet and other fish. During the period of the Wastewater Treatment Ponds for WSL the resources adapted to fresh water tuna, duck, pheasant, puha and kowhitiwhiti (watercress) in the upper reaches. The Waitomokia aquifer known as Rua Potaka runs into the awa where the mullet spawn. Te Ahiwaru people practice and review much of their Matauranga and maramataka values from Te Wai o Ruarangi. It also provides wai Māori for swimming, waka koopapa events, traditional medicine, staining pools and ceremonies.
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua.</i></p> <p><i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	The people of Ihumatao require access and connection to the awa to undertake their kaitiaki responsibilities, collect water, swim and carry out certain tikanga. Te Ahiwaru people have a tupuna legacy to fulfil that sustains, regenerates or restores cultural traditions, practices and applications. The awa is cited in local pepeha as the identifying awa.
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	The awa Oruarangi is a key amenity and identification feature for the people of Puketāpapa papakāinga, and its status is linked to that of the land and the people. It contains significant educational importance as evidenced by the various kaitiaki projects set up for the awa, including in response to the 'purple dye spill' of 2013.
Additional Criteria	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	Te Wai o Ruarangi is best understood in its cultural or ancestral landscape context known as 'Ihumatao'. This relates to both the arrival of Toi, Te Waiohua ancestor and tohunga Hape, and the later arrival of the Tainui waka, its supporting several historic papakāinga and the extant Puketāpapa papakāinga, numerous maunga including Maungataketake, Otuaataua, Te Puketāpapatanga a Hape (Pukeiti), Te Ihu ā Mataoho, the crater Waitomokia and its small cone Moerangi, the Otuaataua Stonefields, and the wider horticultural land.
Extent Rationale	

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List of Supporting Documents or Reference Documents	
Silent Files	Yes



¹ The nominating entity is the hapū/iwi group(s) that have nominated the place for assessment and does not necessarily correlate to primary or exclusive interest in a place, for example some hapū/iwi work together to divide the many heritage places that need assessment into work allocations, while other hapū/iwi may have interests but are not actively participating in a given place assessment due to capacity or other issues. Reference to the nominating hapū/iwi is not in the schedule itself due to risk of misinterpretation and misapplication.

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Nominating Iwi Entityⁱ	Ngāti Tamaoho
Name of Asset	Pahurehure Islands
Address	1/147 Capriana Drive, Hingaia, Auckland 2580. 149 Capriana Drive, Hingaia, Auckland, 2580. 149A Capriana Drive, Hingaia, Auckland 2580. 151 Pararekau Road, Hingaia, Auckland 2580. 147 Capriana Drive, Hingaia, Auckland 2580. Area: 44 ha. NZTM E 1769712 N5896388.
Legal Description	Lot 1 DP 196443 Lot 2 DP 196443 Lot 1000 DP 476406 Lot 1 DP 476406 Lot 1 DP 449405 Allot 45 PSH OF Papakura Part Tidal Lands of Manukau Harbour Survey Office Plan 67474
Land Area	43.98651109 ha
Land Ownership	Private Ownership
1. Auckland Unitary Plan (Operative in Part)	
Zone	Residential Single House (Paraurēkau), Open Space Conservation (Kopuahingahinga), Coastal Transition Zone, General Coastal Marine Zone
Overlay	Historic Heritage Extent of Place: 655 (Orona settlement R12/167), 660 (Midden R12/194), 661 (Midden R12/195) Historic Heritage Overlay Place: 658 Midden R12_192 Shell midden 659 Midden R12_193 Shell midden 662 Midden R12_196 Shell midden 663 Pit R12_197 664 Gum digger site R12_198 Gum digging site with pit/s 682 Midden R12_692Shell midden 683 Midden R12_693 Shell midden 684 Midden R12_694 Shell midden 689 Midden R12_744 Shell midden 690 Midden R12_745 Shell midden 691 Midden R12_746 Shell midden Notable Tree Overlay: 2286 (Tree Fern), 2287 (Pohutukawa) Significance Ecological Area Overlay: Marine 2 SEA-M2-29a
Designation	Airport Restriction Designation ID 200 & 1102 (Ardmore Airport Height Restriction & Protection of aeronautical functions – obstacle limitation surfaces)
Precinct	Rural Precinct – Pararekau and Kopuahingahinga Islands
Schedule	Historic Heritage Extent of Place, Historic Heritage Overlay, Notable Tree, Significant Ecological Area.
2. Treaty Settlement	
Redress Land	N
Statutory Acknowledgement	Ngāti Tamaoho Coastal Marine Statutory Acknowledgement (Manukau Harbour)
3. Statutory Area	
Hauraki Gulf Marine Park	N

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Waitakere Ranges Heritage Area	N
Conservation Park	N
Reserve	Coastal Protection Area
4. Management Plan	
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	<p>Cultural Values Description</p> <p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ol style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements
<p>(a) Mauri</p> <p><i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i></p> <p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	<p>The site holds significant mauri as a result of its use by our tupuna, stretching back to the first people of the rohe. It is noted in some of our significant korero tuku iho regarding the formation of the harbour and the movements of nga kahui tipua. It has mauri and whakapapa associated with the flows of Te Maanuka and its use for gathering and preparing kai. Also as a result of its use by waka and in later years with relation to the Kiingitanga.</p>
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	<p>Several wāhi tapu exists on the island including wāhi pakanga, wāhi tupuna and tūāhu.</p>
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p>	<p>The Pahurehure Inlet was a place of intensive use and occupation. Three islands exist within its boundaries containing many individual sites; Paraurēkau, Kopuahingahinga/Waikirihīnau and Orona/Orewa. Many of these sites are still contain thick midden indicating extensive use over many generations while others are important headland pa and terraces. Paraurēkau Island was a place of particular importance to Ngāti Tamaoho, providing an excellent spot to set their nets as well as being home to numerous oven/hangi sites.</p>

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<p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	<p>The Pahurehure Inlet was plentiful in kahawai, snapper, mullet, shark, stingray and flounder with the shellfish banks providing mussels, pipi, pupu, oysters and the many other species that existed at that time. Their use was guided by our tikanga and especially the spiritual importance of the tidal flows to our people. Over the course of centuries, our have developed a highly complex body of tikanga which governs our relationship with this inlet and the use of its resources.</p> <p>The islands gave our people access to these resources. Net areas and other wahi nohoanga were established on each of the islands to make the most of the bountiful inlet. These fishing places were considered so important that their protection was written in to the original sale documents for the islands.</p>
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua.</i></p> <p><i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	<p>These islands provided for customary needs in terms of kai, specifically the mātaītai of Te Maanuka. These came with all the associated customary knowledge regarding the harbour, its flows, its creatures, its history as well as the tikanga and traditions of kaupapa waka on the harbour. These are vital elements of Ngāti Tamaoho cultural identity.</p>
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	<p>These islands are unique and precious taonga passed down to Ngāti Tamaoho by our tūpuna and guaranteed by Te Tiriti O Waitangi. As the harbour begins to recover, Ngāti Tamaoho are undertaking an ambitious project to rehabilitate the Pahurehure inlet, including these islands (where possible). This includes the revival of traditional knowledge regarding waka travel on the harbour of which these islands were an important part.</p>
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	<p>The inlet and its islands were part of a cultural seascape of the highest importance to our people. Indeed, Pahurehure is said to be part of the turangawaewae of Ngāti Tamaoho. It was a thriving place filled with waka coming to fish, travel, trade and sometimes make war. All these places were connected by whakapapa and by their use as a cohesive whole.</p>
<p>Extent Rationale</p>	<p>The extent rationale for these islands includes the islands themselves and the associated tidal land requested for inclusion by the nominating iwi.</p>

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List of Supporting Documents or Reference Documents	Ngāti Tamaoho Settlement Act 2017 (including statements of association) Redoubt Rd - Mill Road Corridor Ngāti Tamaoho Statement of Association.pdf Hingaia - A network discharge consent manages the contaminants Takanini SHA Extension Cultural Values Assessment (Ngāti Tamaoho) Karaka North Cultural Values Assessment (Ngāti Tamaoho) Cultural Impact Assessment for Hingaia 1 (Reynolds) Precinct (Ngāti Tamaoho) Bremner Road SHA - Ngati Tamaoho Cultural Values Assessment Ramarama CSL - Ngati Tamaoho Cultural Values Assessment
Silent Files	No



¹ The nominating entity is the hapū/iwi group(s) that have nominated the place for assessment and does not necessarily correlate to primary or exclusive interest in a place, for example some hapū/iwi work together to divide the many heritage places that need assessment into work allocations, while other hapū/iwi may have interests but are not actively participating in a given place assessment due to capacity or other issues. Reference to the nominating hapū/iwi is not in the schedule itself due to risk of misinterpretation and misapplication.

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Nominating Iwi Entityⁱ	Te Uri o Hau
Name of Asset	Whakahuranga Pā
Address	"Lot 2 DP 211035, Journeys End Tapora Auckland 0977" "Lot 4 DP 180722, Journeys End Tapora Auckland 0977" "Lot 2 DP 458588, Journeys End Tapora Auckland 0977" "Lot 4 DP 211035, Journeys End Tapora Auckland 0977" "Lot 1 DP 211035, Journeys End Tapora Auckland 0977"
Legal Description	Lot 3 DP 458588 Lot 4 DP 211035 Lot 2 DP 211035 Lot 1 DP 211035 Lot 4 DP 180722
Land Area	.97795063 ha
Land Ownership	Mixed ownership (private, public, Māori (cultural redress)).
1. Auckland Unitary Plan (Operative in Part)	
Zone	Rural - Rural Coastal, Open Space - Conservation
Overlay	D9 (SEA), D10 (ONL) Controls: Macroinvertebrate Community Index
Designation	N/A
Precinct	N/A
Schedule	Schedule 3 (SEA #T6571), Schedule 7 (ONL #19)
2. Treaty Settlement	
Redress Land	In part: first pa block: 5000 square metres, more or less being Part Lot 7 DP 180722. Subject to survey, as shown on SO Plan 70279; second pa block: 5000 square metres, more or less, being Part Okahukura 2 Block (DP 10011), situated in Block XVI, Hukatere Survey District. Part Certificate of Title 242/272 cancelled. Subject to survey, as show on SO Plan 70280.
Statutory Acknowledgement	Oruawharo River Stewardship Area – Te Uri o Hau
3. Statutory Area	
Hauraki Gulf Marine Park	N/A
Waitakere Ranges Heritage Area	N/A
Conservation Park	N/A
Reserve	Yes (in part)
4. Management Plan	Te Uri o Hau Iwi Management Plan (2011)
5. Cultural Values Assessment	

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AUP Criteria (B6.5.2)	Cultural Values Description
<p>(a) Mauri</p> <p><i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i></p> <p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	<p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ol style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements <p>The site is in a prominent location on the Okahukura Peninsula and has extensive views of the Oruawhoro Awa and south towards Helensville which contribute to the sense of mauri and the mana of the site.</p>
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	<p>The site sits within a broader wāhi pakanga, including urupā, and is considered a wāhi tapu area. It is a wāhi tapu, of significance to Te Uri o Hau a battle site between Ngāti Awa and Te Uri o Hau where in the tipuna Rangikahui was killed in battle.</p>
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>The events associated with the site go back to the Te Uri o Hau eponymous ancestor Haumoewaarangi. A wahine named Te Hana lived at Mahipatua Pā on the Pouto peninsula, and was betrothed to Rangiwahapapa, brother of Haumoewaarangi. A Ngāti Awa warrior from Oporo pā, at the mouth of the Oruawhoro river, cast a atahu (love spell) over Te Hana for her affections, which led to her swimming across the Wairoa river to the Okahukura peninsula to be with him. Learning where she had gone, Rangiwahapapa and his taua left Pouto for Okahukura to retrieve Te Hana and a pakanga (battle) ensued along the ridge from Oporo Pā to Whakahuranga Pā.</p> <p>The ensuing conflict led to a series of battles that eventually caused Ngāti Awa to leave the Kaipara forever. Whakahuranga Pā was a Ngāti Awa pā where one of these battles over Te Hana took place.</p> <p>This area contains urupā and is still considered wāhi tapu.</p>
<p>(d) Rawa Tūturu / Customary Resources</p>	<p>For many generations and still today the customary resources surrounding Whakahuranga Pā provide rongoa Māori, harakeke and kaimoana (seafood)</p>

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<p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	<p>such as patiki (flounder), kanae (mullet), pioke (shark), tamure (snapper), kuakua (scallop), pipi, and kutae (mussel) for Te Uri o Hau.</p>
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua.</i></p> <p><i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	<p>The site forms part of the cultural redress of the Te Uri o Hau Treaty settlement and holds special amenity and educational elements related to the story of Te Uri o Hau.</p>
<p>Additional Criteria</p>	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	<p>The site is in a prominent location on the district Okahukura Peninsula cultural landscape and has extensive views of the Oruawharo Awa to the north and south towards Helensville. It also sits within the Kaipara harbour landscape more broadly. It has narrative links to a battle that occurred between Oporo Pā and Whakahuranga Pā in the local landscape encompassing the Oruawharo River Stewardship Area.</p>
<p>Extent Rationale</p>	<p>Guided by cultural understanding of extent of pā</p>
<p>List of Supporting Documents or Reference Documents</p>	
<p>Silent Files</p>	<p>Yes</p>

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ⁱ The nominating entity is the hapū/iwi group(s) that have nominated the place for assessment and does not necessarily correlate to primary or exclusive interest in a place, for example some hapū/iwi work together to divide the many heritage places that need assessment into work allocations, while other hapū/iwi may have interests but are not actively participating in a given place assessment due to capacity or other issues. Reference to the nominating hapū/iwi is not in the schedule itself due to risk of misinterpretation and misapplication.

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Nominating Iwi Entityⁱ	Te Uri o Hau
Name of Asset	Manukapua
Address	Pt Okahukura 1 Blk DP 10011 Gum Store Road Tapora Auckland 0977
Legal Description	Part Okahukura 1 Block
Land Area	802.6 ha
Land Ownership	Public
1. Auckland Unitary Plan (Operative in Part)	
Zone	Open Space – Conservation, Coastal – Coastal Transition, Coastal – General Coastal Marine Zone
Overlay	D10 (ONL and ONF), D11 (ONC), SEA (terrestrial and marine) Controls: Macroinvertebrate Community Index; Coastal Inundation
Designation	N/A
Precinct	N/A
Schedule	Schedule 6 (ONF #88), Schedule 7 (ONL #20), Schedule 8 (ONC #1)
2. Treaty Settlement	
Redress Land	Cultural (Kirihipi Overlay) – Te Uri o Hau Settlement Act 2002
Statutory Acknowledgement	Kaipara Harbour Coastal Area – Te Uri o Hau
3. Statutory Area	
Hauraki Gulf Marine Park	N/A
Waitakere Ranges Heritage Area	N/A
Conservation Park	N/A
Reserve	Yes - Tapora Govt Purpose (Wildlife Management Reserve)
4. Management Plan	
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	<p>Cultural Values Description</p> <p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ol style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements
(a) Mauri <i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i>	The sites dynamic connection with the Kaipara Harbour and the tides gives a strong sense of mauri, as does the presence of roosting grounds for many coastal birds and the presence of kaimoana and subsequent use of the island as a mahinga kai.

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<p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	<p>The site includes areas considered wāhi tapu associated with tupuna and historic events.</p>
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>Mānukapua (cloud of birds) is extremely significant to Te Uri o Hau because it is the remains of Taporapora, the tauranga waka (landing place) of our ancestral waka (canoe) Mahuhu ki te Rangī. The whare and other taonga were washed away in an event known as Te Taiaitanga (shaving off).</p> <p>When the Mahuhu ki te Rangī and its crew arrived in the Kaipara region from Hawaiiki, they named the tauranga waka Taporapora after a remembered place in Hawaiiki. Te Uri o Hau traditional history recalled by kaumatua and kuia states that Taporapora was then a peninsula that extended from the present day location of Manukapua out to the Tasman sea creating a north and south channel at the mouth of the Kaipara Harbour. Rongomai (Ariki of the Mahuhu ki te Rangī) and some crew members settled and built their wharenuī (meeting house) on Taporapora. The tupuna (ancestors) used the wharenuī to recite ancient knowledge, karakia (incantation), waiata (songs) and whakapapa (genealogy) with rangatira (chiefs) from around the region. This wharenuī housed their taonga (treasures) brought with them from Hawaiiki. Rongomai married a wahine (woman) from the surrounding area and relocated his kāinga (village) from Taporapora to Manukapua and the Okahukura Peninsula. From this kāinga he used the surrounding land and water to gather kai (food) for the people. Te Uri o Hau whaikorero (oration) passed down from generation to generation talks of Rongomai’s drowning and of a great tempest that washed away Taporapora because Rongomai did not perform the appropriate karakia before he went fishing.</p>
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p>	<p>For many generations and still today the waters surrounding Mānukapua provide kaimoana (seafood) such as patiki (flounder), kanae (mullet), pioke (shark), tamure (snapper), kuakua (scallop), pipi, and kutae (mussel) for Te Uri o Hau. The shifting sandbars of the Kaipara Harbour protect this source of kai for Te Uri o Hau. The whenua of Mānukapua and the surrounding area provided manu (birds) of many species and many of those species still nest and roost here today.</p>

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<i>The place provides important customary resources for Mana Whenua.</i>	
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua.</i></p> <p><i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	The site is associated with a tauranga waka and historic marae (wāhi tupuna and wāhi taonga) and is also a mahinga kai. It is part of a Kirhipi Overlay Area – an instrument of acknowledgment and management enacted by the Te Uri o Hau Claims Settlement Act (2002).
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	The site is part of the cultural redress of Te Uri o Hau and is part of a Kirhipi Overlay Area – an instrument of acknowledgment and management enacted by the Te Uri o Hau Claims Settlement Act (2002).
Additional Criteria	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	When Mahuhu ki te Rangi and its crew arrived in the Kaipara region from Hawaiki, they named the tauranga waka Taporapora after a remembered place in Hawaiki. Te Uri o Hau traditional history recalled by our kaumatua and kuia (elders) states that Taporapora was then a peninsula that extended from the present-day location of Mānukapua out to the Tasman Sea creating a north and south channel at the mouth of the Kaipara Harbour. Rongomai (Ariki of Mahuhu ki te Rangi) and some crew members settled and built their wharenuī (meeting house) on Taporapora. Rongomai married a wahine (woman) from the surrounding area and relocated his kainga (village) from Taporapora to Mānukapua and the Okahukura peninsula. From this kainga he used the surrounding land and water to gather kai (food) for the people. One can also see the remains of the whenua (land) of Taporapora at low tide including the sand islands Otera and To Korangi.
Extent Rationale	Approximating the Taporapora Bank out to the 1m mark using Chart NZ 4265 Kaipara Harbour (updated 29 Jun 2022).
List of Supporting Documents or Reference Documents	Te Uri o Hau Deed of Settlement (2000), Te Uri o Hau Claims Settlement Act (2002).
Silent Files	Yes

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Nominating Iwi Entityⁱ	Ngāti Rehua - Ngātiwai ki Aotea
Name of Asset	Poutekorua
Address	Part Parish AOTEA Maungatawhiri Road Great Barrier Island 0991; Parish AOTEA Schooner Bay Road Great Barrier Island 0991; 101 NW102 M102 SE102 NW103 AOTEA PARISH GAZ 1979 P No Road Access Gbi Great Barrier Island 0991; Blind Bay Road Great Barrier Island Auckland 0991
Legal Description	ALLOT 107 Parish AOTEA; ALLOT SE103 Parish AOTEA, ALLOT E105 Parish AOTEA, ALLOT W106 Parish AOTEA, ALLOT E106 Parish AOTEA; ALLOT SE100 Parish AOTEA, ALLOT NW101 Parish AOTEA, ALLOT M101 Parish AOTEA, ALLOT SE101 Parish AOTEA, ALLOT NW102 Parish AOTEA, ALLOT M102 Parish AOTEA, ALLOT SE102 Parish AOTEA, ALLOT NW103 Parish AOTEA; PT ALLOT 95 Parish AOTEA, ALLOT NE120 Parish AOTEA, ALLOT M100 Parish AOTEA, ALLOT NW100 Parish AOTEA, ALLOT SE125 Parish AOTEA.
Land Area	50.4 ha
Land Ownership	Mixed
1. Auckland Unitary Plan (Operative in Part)	
Zone	Hauraki Gulf Island (Outer Islands) Land Unit – Forest and Bush Areas, Regenerating Slopes, Conservation
Overlay	(HGIP): Significant ridgeline area, SEA (56-1), D10 (ONL)
Designation	N/A
Precinct	N/A
Schedule	ONL (#88)
2. Treaty Settlement	
Redress Land	No
Statutory Acknowledgement	No
3. Statutory Area	
Hauraki Gulf Marine Park	Yes
Waitakere Ranges Heritage Area	N/A
Conservation Park	Yes (in part)
Reserve	Yes (in part)
4. Management Plan	Ngāti Rehua - Ngātiwai ki Aotea Trust Hapū Management Plan 2013
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	<p>Cultural Values Description</p> <p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ul style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements
(a) Mauri <i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i>	The maunga has a very strong sense of mauri associated with the mountain itself and the numerous natural resources and biodiversity it holds, such as wai māori, native forest and native animals.

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<p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	<p>The maunga is considered sacred or wāhi tapu for its connection to historical events, and our kōrero, karakia, stories and tikanga associated with it.</p>
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>The name of this maunga is a treasure to us and reflects our heritage and our interests in the southern part of Aotea. It was near this maunga, that Te Rangitūangahuru, the son of Rehua, planted two pou to embed the interests of our people in this region of Aotea.</p>
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	<p>The maunga contains numerous natural resources that are of customary use including for medicine (rongoa), textiles (raranga), and kai.</p>
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā</i></p>	<p>The maunga's resources can provide for our customary needs including the gathering of resources to support our manaakitanga, mātauranga, atuaatanga, and other areas of practice.</p>

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<p><i>hiahia hinengaro tūturu a te Mana Whenua.</i> <i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	<p>The maunga is held in high esteem by the people of Ngati Rehua - Ngātiwai ki Aotea and is reflected in pepeha, whakataukī, traditions, and as an identifier of the whenua within the rohe.</p>
<p>Additional Criteria</p>	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	<p>Poutekorua is part of the larger landscape of Aotea and a marker (rohenga/māka) for Ngāti Rehua – Ngātiwai ki Aotea.</p>
<p>Extent Rationale</p>	<p>Aligned with the base of the maunga along the same contour line to give extent of site.</p>
<p>List of Supporting Documents or Reference Documents</p>	
<p>Silent Files</p>	<p>No</p>

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Nominating Iwi Entityⁱ	Ngāti Rehua – Ngātiwai ki Aotea
Name of Asset	Ruahine
Address	ALLOTS NE39 SW47 AOTEA PARISH CAPE BARRIER ROAD GREAT BARRIER ISLAND 0991.
Legal Description	ALLOT 240 PARISH AOTEA, ALLOT NE44 PARISH AOTEA, PT ALLOT NE46 PARISH AOTEA, ALLOT SW47 PARISH AOTEA, ALLOT 50 PARISH AOTEA, ALLOT SW44 PARISH AOTEA, PT ALLOT 183 PARISH AOTEA, PT ALLOT SE41 PARISH AOTEA, PT ALLOT NW41 PARISH AOTEA, ALLOT SW46 PARISH AOTEA, ALLOT SE47 PARISH AOTEA, PT ALLOT M39 PARISH AOTEA, ALLOT NE39 PARISH AOTEA, PT ALLOT NE46 PARISH AOTEA
Land Area	67 ha
Land Ownership	Mixed
1. Auckland Unitary Plan (Operative in Part)	
Zone	Hauraki Gulf Island (Outer Islands) Land Unit - Landforms 6 and 7
Overlay	D10 (ONL), D11 (HNC)
Designation	N/A
Precinct	N/A
Schedule	Schedule 7 (ONL #88), Schedule 8 (HNC #181)
2. Treaty Settlement	
Redress Land	No
Statutory Acknowledgement	No
3. Statutory Area	
Hauraki Gulf Marine Park	Y
Waitakere Ranges Heritage Area	N
Conservation Park	N
Reserve	N
4. Management Plan	
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	<p>Cultural Values Description</p> <p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ul style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements
<p>(a) Mauri</p> <p><i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i></p> <p><i>The mauri (life force and life-supporting capacity)</i></p>	<p>Maunga Ruahine has considerable mana and mauri associated with our tupuna and its natural qualities.</p>

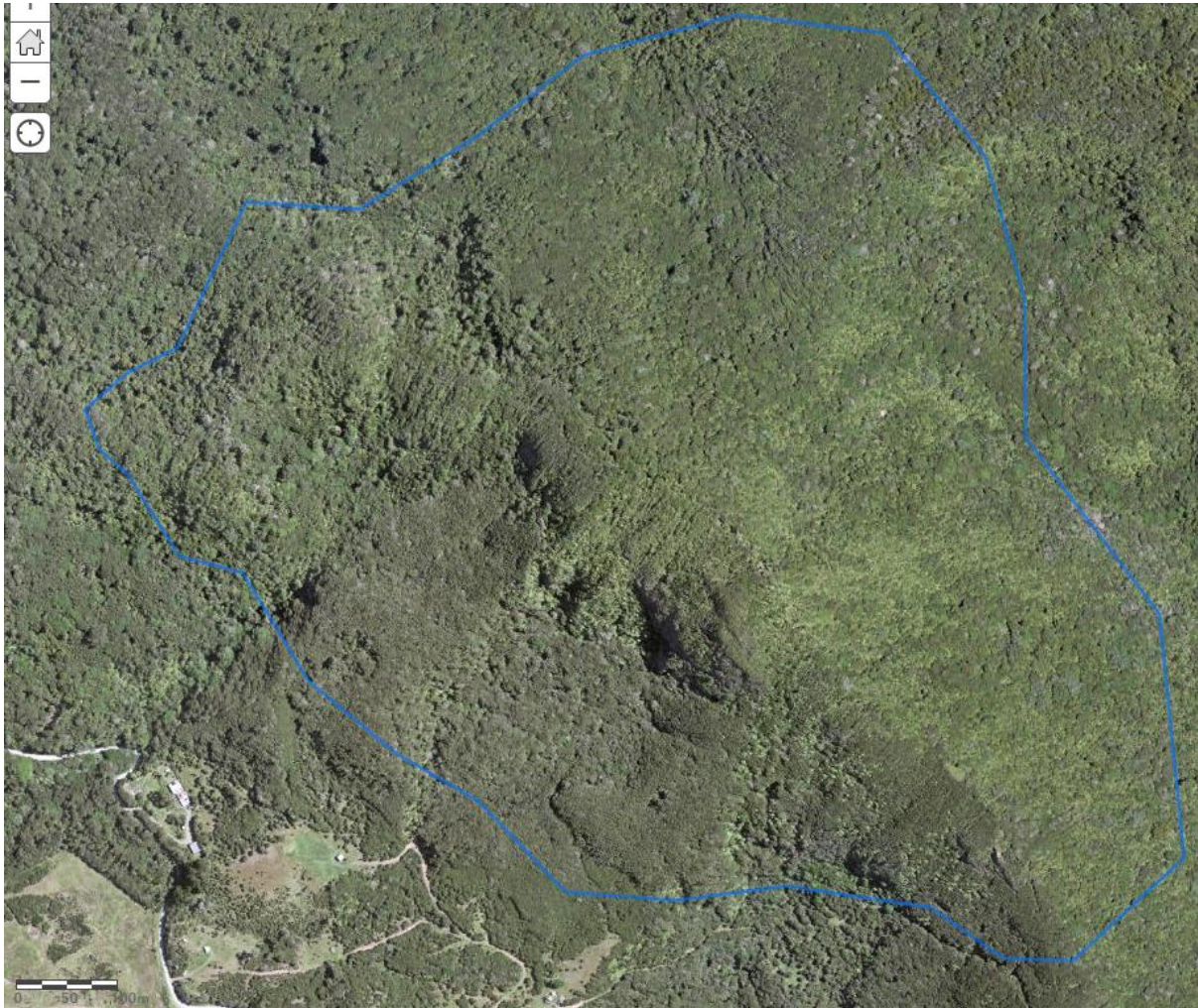
s.32 Cultural Values Assessment Summary

<p><i>and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	<p>Ruahine is considered a wāhi tapu due to its association with our tupuna and the presence of burials.</p>
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>The maunga Ruahine was named after the mokopuna of our tupuna Turi, captain of the Aotea waka, who visited Aotea a generation after Turi. Ruahine is the largest of the maunga in this range, in the south of Aotea, and borders our burial caves located across Matarehu.</p>
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua.</i></p>	

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<i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i>	
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	Maunga Ruahine has educational significance and significance to the identity of Ngāti Rehua-Ngātiwai ki Aotea.
Additional Criteria	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	Maunga Ruahine has special significance in that it marks the Ngāti Rehua-Ngātiwai ki Aotea connection to the whenua.
Extent Rationale	
List of Supporting Documents or Reference Documents	
Silent Files	No

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ⁱ The nominating entity is the hapū/iwi group(s) that have nominated the place for assessment and does not necessarily correlate to primary or exclusive interest in a place, for example some hapū/iwi work together to divide the many heritage places that need assessment into work allocations, while other hapū/iwi may have interests but are not actively participating in a given place assessment due to capacity or other issues. Reference to the nominating hapū/iwi is not in the schedule itself due to risk of misinterpretation and misapplication.

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Nominating Iwi Entityⁱ	Ngati Rehua - Ngātiwai ki Aotea
Name of Asset	Komahunga
Address	270 Harataonga Road Great Barrier Island Auckland 0991; 984C Aotea Road Great Barrier Island Auckland 0991; SO 6739 Harataonga Road Great Barrier Island 0991; CMA
Legal Description	Allot 34 PSH OF Harataonga Lot 1 DP 79419 Part Allot N7 PSH OF Harataonga Section 24 SO 477347 Allot 35 PSH OF Harataonga
Land Area	161.1 ha
Land Ownership	Mixed
1. Auckland Unitary Plan (Operative in Part)	
Zone	Hauraki Gulf (Outer Islands) Land Unit – Regenerating Slopes, Conservation, Alluvial Flats, Coastal Cliffs, Dune Systems
Overlay	Outstanding Natural Character (173), D10 (ONL), SEA-M2-117a, Marine 2
Designation	N/A
Precinct	N/A
Schedule	Schedule 7 (#88)
2. Treaty Settlement	
Redress Land	No
Statutory Acknowledgement	No
3. Statutory Area	
Hauraki Gulf Marine Park	Yes
Waitakere Ranges Heritage Area	N/A
Conservation Park	Yes (in part)
Reserve	Yes (in part)
4. Management Plan	
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	<p>Cultural Values Description</p> <p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ul style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements
<p>(a) Mauri</p> <p><i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i></p> <p><i>The mauri (life force and life-supporting capacity)</i></p>	<p>Komahunga contains significant natural resources and indigenous ecology that, combined with its coastal setting, contribute to the site’s mauri. The site holds its own mana in relation to its history for Ngati Rehua - Ngātiwai ki Aotea and as a key site within the Aotea rohe.</p>

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<p><i>and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	<p>Komahunga includes areas considered wāhi tapu which must be maintained.</p>
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>Pā and kāinga. This site is located on the eastern coast of Aotea, on the rugged coast of Whakatautuna ki Whiritoa. Komahunga has ancient rock walls and evidence of gardening activities, showing our Ngāti Rehua - Ngātiwai ki Aotea tupuna had use of this area to produce food to service our main pā in the area.</p>
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	<p>The site contains natural resources and ecology (e.g. rongoa, raranga, kai) that can support customary activities and values. Historically Komahunga also provided gardening produce.</p>
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua.</i></p>	<p>The site is a wāhi tohu, wāhi tupuna, and wāhi tapu that requires an ongoing connection to perform kaitiakitanga, wairuatanga and other activities to enhance the mana and oranga of Ngati Rehua - Ngātiwai ki Aotea.</p>

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<p><i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	<p>Komahunga is a wāhi tohu and wāhi tupuna that contributes to the identity of Ngāti Rehua and our connection to the whenua, our landscape and our rohe.</p>
<p>Additional Criteria</p>	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	
<p>Extent Rationale</p>	<p>The nominated extent generally follows river catchments, ridgelines and cultural landmarks. It includes bays to the east and west. The site extends some distance into the coastal marine area to recognise customary marine activities undertaken as part of the use of this site.</p>
<p>List of Supporting Documents or Reference Documents</p>	
<p>Silent Files</p>	<p>No</p>

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ⁱ The nominating entity is the hapū/iwi group(s) that have nominated the place for assessment and does not necessarily correlate to primary or exclusive interest in a place, for example some hapū/iwi work together to divide the many heritage places that need assessment into work allocations, while other hapū/iwi may have interests but are not actively participating in a given place assessment due to capacity or other issues. Reference to the nominating hapū/iwi is not in the schedule itself due to risk of misinterpretation and misapplication.

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Nominating Iwi Entityⁱ	Ngati Rehua - Ngātiwai ki Aotea
Name of Asset	Korotiti
Address	270 Harataonga Road Great Barrier Island Auckland 0991; Parish AOTEA Aotea Road Great Barrier Island 0991; CMA
Legal Description	"Lot 4 DP 71253 Omata Road Great Barrier Island Auckland 0991" "Lot 2 DP 71253 Omata Road Great Barrier Island Auckland 0991" "Lot 1 DP 71253 Omata Road Great Barrier Island Auckland 0991" "155 Omata Road Great Barrier Island Auckland 0991"
Land Area	140 ha
Land Ownership	Public
1. Auckland Unitary Plan (Operative in Part)	
Zone	Hauraki Gulf Islands – Outer Islands, Conservation, Coastal Cliffs, Rejuvenating Slopes
Overlay	D10 (ONL), D11 (HNC)
Designation	N/A
Precinct	N/A
Schedule	Schedule 7 (#88), Schedule 8 (#174)
2. Treaty Settlement	
Redress Land	N/A
Statutory Acknowledgement	Coastal – Ngāti Manuhiri; Coastal – Ngai Tai ki Tamaki
3. Statutory Area	
Hauraki Gulf Marine Park	Yes
Waitakere Ranges Heritage Area	N/A
Conservation Park	N/A
Reserve	Yes - Harataonga Recreation Reserve
4. Management Plan	
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	<p>Cultural Values Description</p> <p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ul style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements
(a) Mauri	Korotiti is a place of significance where mauri was central to Ngati Rehua - Ngātiwai ki Aotea cultural practice, due to its history, coastal location, and the presence of native flora and fauna.
<i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i>	

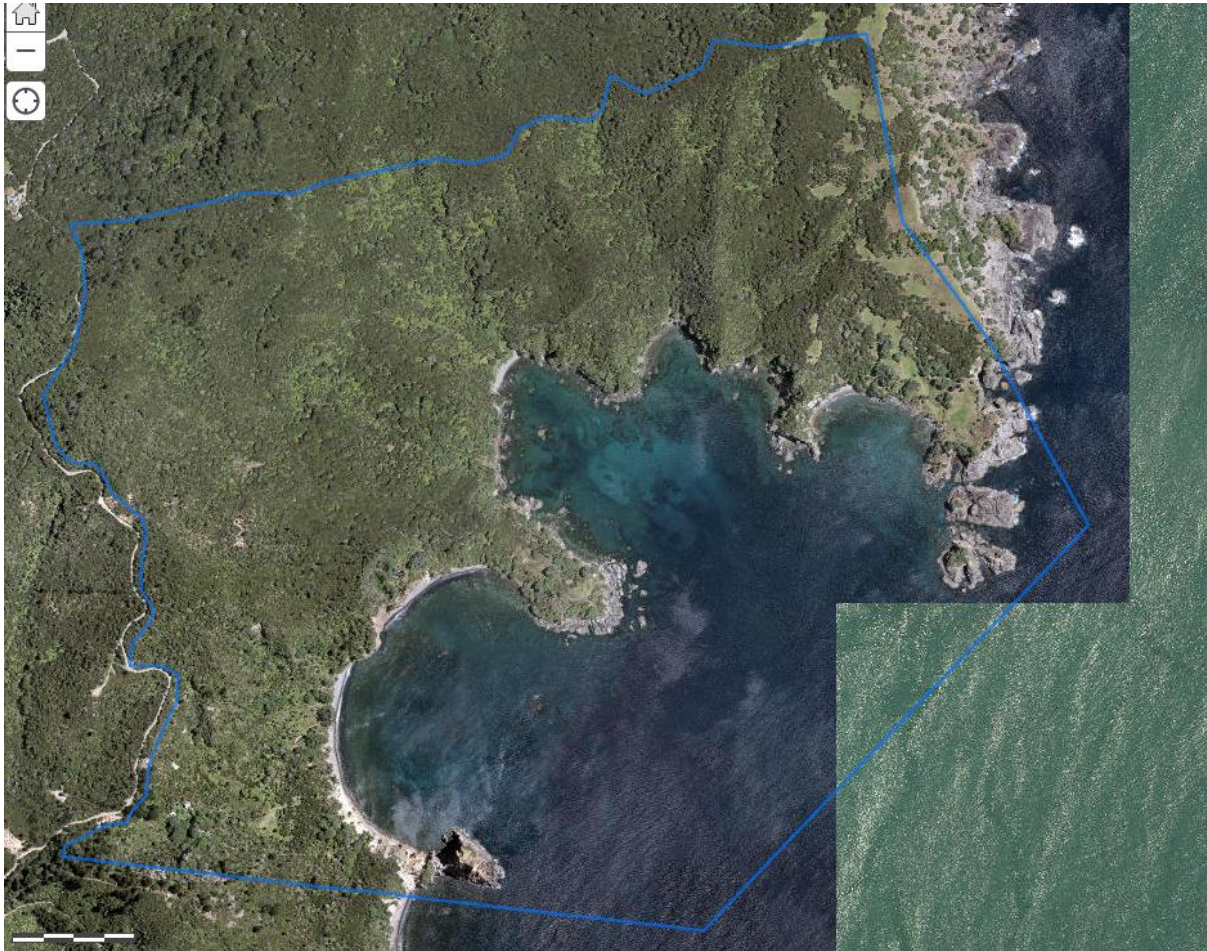
s.32 Cultural Values Assessment Summary

<p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	<p>Korotiti contains an ancient urupā which is considered wāhi tapu.</p>
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>Korotiti is the site of a very large pā that was strategically significant as it provided shelter for waka, and was also known for the gathering of kaimoana, waitae (dyes), and the seasonal harvest of manu oi.</p>
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	<p>The site was used for the collection of kaimoana, waitae (dyes), and the seasonal harvest of manu oi into contemporary times.</p>
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā</i></p>	

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<p><i>hiahia hinengaro tūturu a te Mana Whenua.</i></p> <p><i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	
<p>Additional Criteria</p>	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	
<p>Extent Rationale</p>	<p>The site generally follows ridgelines and includes cultural landmarks including urupā to the south and historic pā sites. The nominated extent includes the coastal marine area to recognise customary marine activities undertaken as part of the use of this site.</p>
<p>List of Supporting Documents or Reference Documents</p>	
<p>Silent Files</p>	<p>Yes</p>

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ⁱ The nominating entity is the hapū/iwi group(s) that have nominated the place for assessment and does not necessarily correlate to primary or exclusive interest in a place, for example some hapū/iwi work together to divide the many heritage places that need assessment into work allocations, while other hapū/iwi may have interests but are not actively participating in a given place assessment due to capacity or other issues. Reference to the nominating hapū/iwi is not in the schedule itself due to risk of misinterpretation and misapplication.

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Nominating Iwi Entityⁱ	Ngāti Whātua Ōrākei
Name of Asset	Te Rae o Kāwharu
Address	"474 Great North Road Grey Lynn Auckland 1021" "89 Ivanhoe Road Grey Lynn Auckland 1021"
Legal Description	Part Lot 2 DP 31852 Allot 41 Sec 7 SBRS OF Auckland Part Lot 3 DP 31852 Allot 88 Sec 7 SBRS OF Auckland Allot 44 Sec 7 SBRS OF Auckland
Land Area	0.28 ha
Land Ownership	Auckland Council
1. Auckland Unitary Plan (Operative in Part)	
Zone	Open Space – Community; Open Space – Informal Recreation.
Overlay	D17 (HHP)
Designation	Community facility (Grey Lynn Library) (#522)
Precinct	N/A
Schedule	Schedule 14 (HHP #1676)
2. Treaty Settlement	
Redress Land	N/A
Statutory Acknowledgement	N/A
3. Statutory Area	
Hauraki Gulf Marine Park	N/A
Waitakere Ranges Heritage Area	N/A
Conservation Park	N/A
Reserve	N/A
4. Management Plan	
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	<p>Cultural Values Description</p> <p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p> <ul style="list-style-type: none"> I. Sensitivity of information II. Integrity of confidentiality agreements
(a) Mauri	
<i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i>	

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<p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>Te Rae o Kāwharu is of significant cultural importance to Ngāti Whātua because of its association with Kāwharu and his mana. He led Ngāti Whātua out of the South Kaipara into the Tāmaki Isthmus during battles with Waiohūa in the 16th century known, in Ngāti Whātua tradition, as Te Raupatu Tihore or ‘the Stripping Conquest’. At Arch Hill, Kāwharu rested between his battles. He named the Arch Hill area after his forehead, an age-old Māori custom of claiming authority over a place by naming it after the most tapu part of the body, being the head. Ngāti Whātua returned to the Kaipara after these events having extracted the necessary compensation for past felt injustices. A saying amongst Ngāti Whātua to this day is, ‘He Taumata Rau Te Toa o Kāwharu’ - ‘The Fame of Kāwharu Has Many Resting Places’. Arch Hill is one of those places.</p>
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā</i></p>	

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<p><i>hiahia hinengaro tūturu a te Mana Whenua.</i> <i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	
<p>Additional Criteria</p>	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	<p>A saying amongst Ngāti Whātua to this day is, 'He Taumata Rau Te Toa o Kawharu' - 'The Fame of Kawharu Has Many Resting Places'. Arch Hill is one of those places.</p>
<p>Extent Rationale</p>	<p>Located on the steep bluff at Arch Hill on the site of the current library.</p>
<p>List of Supporting Documents or Reference Documents</p>	
<p>Silent Files</p>	<p>No</p>

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Nominating Iwi Entity ⁱ	Ngāti Whātua Ōrākei
Name of Asset	Waipapa
Address	<p>"1/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"2/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"Birdwood Crescent Parnell Auckland 1052"</p> <p>"43 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"3/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"41 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"37/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"6 Ngahere Terrace Parnell Auckland 1052"</p> <p>"20 Park Road Grafton Auckland 1023"</p> <p>"17/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"17/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"67 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"24/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"16/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"6/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"18/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"18/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"12/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"49 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"20 Nicholls Lane PARNELL Auckland 1052"</p> <p>"15/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"1 Domain Drive Parnell Auckland 1052"</p> <p>"22/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"53 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"34/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"47 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"51 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"3/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"27/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"13/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"61 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"75 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"23/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"31/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"23 Cheshire Street Parnell Auckland 1052"</p> <p>"55 Gibraltar Crescent Parnell Auckland 1052"</p> <p>"33/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"19/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"6/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"19/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"24/21 Birdwood Crescent Parnell Auckland 1052"</p> <p>"38/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"9/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"35/27 Birdwood Crescent Parnell Auckland 1052"</p> <p>"59 Gibraltar Crescent Parnell Auckland 1052"</p>

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	<p>"8/21 Birdwood Crescent Parnell Auckland 1052" "4/21 Birdwood Crescent Parnell Auckland 1052" "39/27 Birdwood Crescent Parnell Auckland 1052" "Titoki Street Parnell Auckland 1052" "14/21 Birdwood Crescent Parnell Auckland 1052" "71 Gibraltar Crescent Parnell Auckland 1052" "21/21 Birdwood Crescent Parnell Auckland 1052" "77 Gibraltar Crescent Parnell Auckland 1052" "69 Gibraltar Crescent Parnell Auckland 1052" "7/27 Birdwood Crescent Parnell Auckland 1052" "13/27 Birdwood Crescent Parnell Auckland 1052" "63 Gibraltar Crescent Parnell Auckland 1052" "23/27 Birdwood Crescent Parnell Auckland 1052" "36/27 Birdwood Crescent Parnell Auckland 1052" "11/27 Birdwood Crescent Parnell Auckland 1052" "8/27 Birdwood Crescent Parnell Auckland 1052" "4/27 Birdwood Crescent Parnell Auckland 1052" "15/21 Birdwood Crescent Parnell Auckland 1052" "25/27 Birdwood Crescent Parnell Auckland 1052" "5/21 Birdwood Crescent Parnell Auckland 1052" "28/27 Birdwood Crescent Parnell Auckland 1052" "11/21 Birdwood Crescent Parnell Auckland 1052" "5/27 Birdwood Crescent Parnell Auckland 1052" "9/21 Birdwood Crescent Parnell Auckland 1052" "57 Gibraltar Crescent Parnell Auckland 1052" "65 Gibraltar Crescent Parnell Auckland 1052" "24 Nicholls Lane PARNELL Auckland 1052" "45 Gibraltar Crescent Parnell Auckland 1052" "25 Birdwood Crescent Parnell Auckland 1052" "12-16 Nicholls Lane Parnell Auckland 1052" "20/27 Birdwood Crescent Parnell Auckland 1052" "21/27 Birdwood Crescent Parnell Auckland 1052" "1/27 Birdwood Crescent Parnell Auckland 1052" "30/27 Birdwood Crescent Parnell Auckland 1052" "32/27 Birdwood Crescent Parnell Auckland 1052" "23 Birdwood Crescent Parnell Auckland 1052" "12/21 Birdwood Crescent Parnell Auckland 1052" "14/27 Birdwood Crescent Parnell Auckland 1052" "26/27 Birdwood Crescent Parnell Auckland 1052" "29/27 Birdwood Crescent Parnell Auckland 1052" "7/21 Birdwood Crescent Parnell Auckland 1052" "10/27 Birdwood Crescent Parnell Auckland 1052" "10/21 Birdwood Crescent Parnell Auckland 1052" "22/27 Birdwood Crescent Parnell Auckland 1052" "20/21 Birdwood Crescent Parnell Auckland 1052" "73 Gibraltar Crescent Parnell Auckland 1052" "16/21 Birdwood Crescent Parnell Auckland 1052"</p>
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s.32 Cultural Values Assessment Summary

Legal Description	<p>Lot 9 DP 338490 Lot 10 DP 338490 Lot 11 DP 338490 Lot 12 DP 338490 Lot 13 DP 338490 Part Lot 10 Allot 3 Section 95 SBRS OF Auckland Lot 2 DP 371705 Section 1 SO 62979 Lot 3 DP 414484 Defined on DP 22648 Lot 1 DP 180857 Part Section 98 SBRS OF Auckland Lot 1 DP 477135 Lot 2 DP 477135 Section 1 SO 516461 Section 2 SO 516461 Lot 8 DP 338490 Allot 56 Sec 3 SBRS OF Auckland Allot 57 Sec 3 SBRS OF Auckland Lot 6 DP 338490 Lot 7 DP 338490 Lot 2 DP 399655</p>
Area	0.74 ha
Land Ownership	Mixed – public and private.
1. Auckland Unitary Plan (Operative in Part)	
Zone	Strategic transport corridor; business – mixed use; residential – terrace housing and apartment building.
Overlay	D14 (Volcanic Viewshafts); D17 (HHP); D19 (Auckland Museum Viewshaft)
Designation	Rail corridor (#6301)
Precinct	N/A
Schedule	Schedule 9 (Vol Viewshafts #E8); Schedule 14 (HHP #1566)
2. Treaty Settlement	
Redress Land	N/A
Statutory Acknowledgement	N/A
3. Statutory Area	
Hauraki Gulf Marine Park	N/A
Waitakere Ranges Heritage Area	N/A
Conservation Park	N/A
Reserve	Yes
4. Management Plan	
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	<p>Cultural Values Description</p> <p>Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:</p>

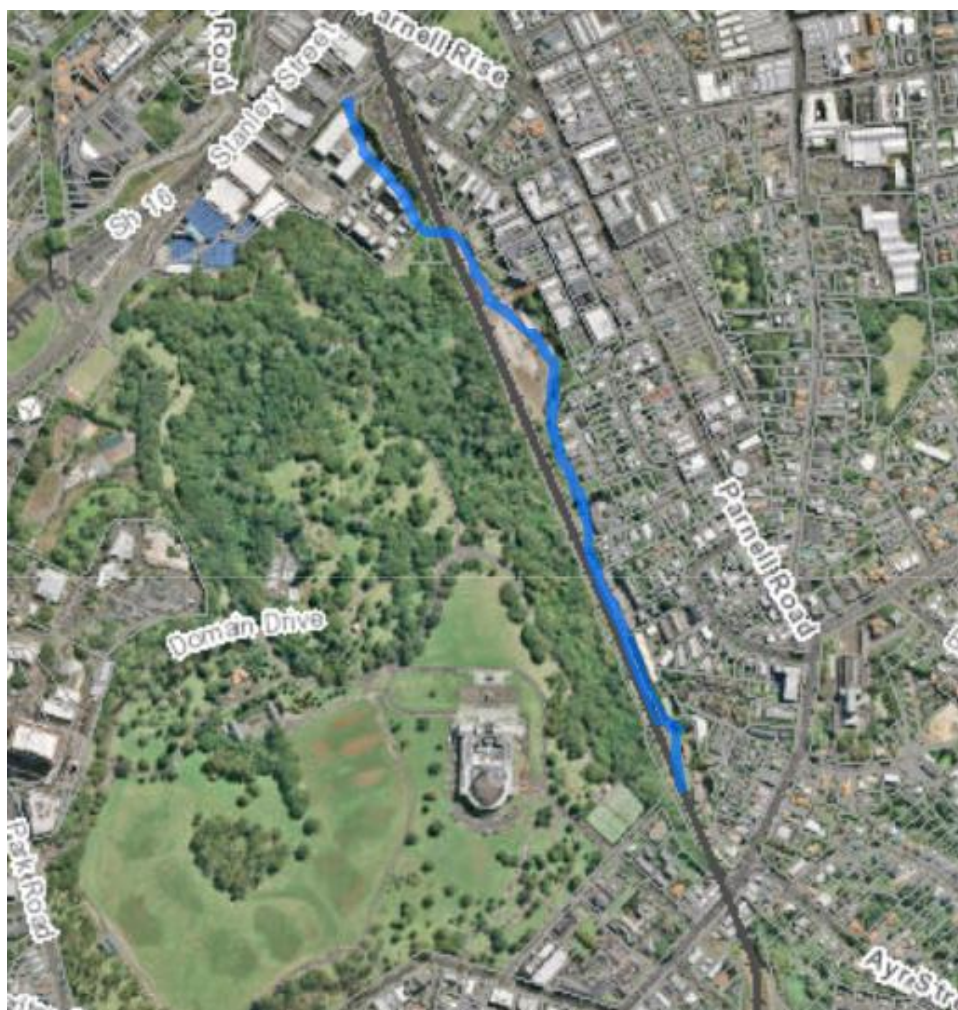
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	<p>I. Sensitivity of information</p> <p>II. Integrity of confidentiality agreements</p>
<p>(a) Mauri</p> <p><i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunitia ana e te Mana Whenua.</i></p> <p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	<p>The Waipapa Stream flows from the Parnell - Te Tii Tutahi ridge at the foot of Pukekawa (Auckland Domain). It flows mostly through stormwater pipes though it is daylighted for a short stretch before discharging into the stormwater network and eventually the Waitematā Harbour near Mechanics Bay. As it is wai māori that runs from the ridge down into the former gully wetland it retains a mauri though it has been severely impacted.</p>
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p>	<p>The originally flowed down the gully between Parnell and Pukekawa (Auckland Domain) into the wetlands near the Stanley Street/Parnell Rise junction before discharging into the Waitematā. The Waipapa wetlands were an important source of tuna for the ancestors of Ngāti Whātua Ōrākei .</p>

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<p><i>The place provides important customary resources for Mana Whenua.</i></p>	
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua. The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	
<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	<p>The University of Auckland were given the right to use the name Waipapa from Ngāti Whātua Orakei for their marae which carries the mana of these stories and associations today.</p>
<p>Additional Criteria</p>	
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	<p>The name Waipapa was also that of the former satellite fishing village of Ngāti Whātua which was part of a complex network of villages dotted across the isthmus. Waipapa is also associated with the scheduled village and Māori trading site.</p>
<p>Extent Rationale</p>	<p>Follows the historic route of the Waipapa stream and incorporates the current overland flow path and lower contours.</p>
<p>List of Supporting Documents or Reference Documents</p>	
<p>Silent Files</p>	<p>No</p>

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ⁱ The nominating entity is the hapū/iwi group(s) that have nominated the place for assessment and does not necessarily correlate to primary or exclusive interest in a place, for example some hapū/iwi work together to divide the many heritage places that need assessment into work allocations, while other hapū/iwi may have interests but are not actively participating in a given place assessment due to capacity or other issues. Reference to the nominating hapū/iwi is not included in the schedule itself due to risk of misinterpretation and misapplication.

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Nominating Iwi Entityⁱ	Ngāti Tamaoho & Ngāti Te Ata Waiohū
Name of Asset	Kaarearea (Joint)
Address	121 MacWhinney Drive, Drury, Auckland 2577. 1189 Ponga Road, Drury, Auckland, 2113. 206 Peach Hill Road, Drury, Auckland, 2579.
Legal Description	Allot 37 PSH OF Hunua Lot 2 DP 206902 Lot 1 DP 19546 Section 2 SO 467566 Allot 175 Sbrn Sec 2 PSH OF Opaheke Lot 4 DP 509893
Land Area	61.69083542 ha.
Land Ownership	Private
1. Auckland Unitary Plan (Operative in Part)	
Zone	open space - informal recreation, open space - sports and active recreation, coastal - general coastal marine, coastal - minor port, coastal - coastal transition, business - mixed use, business - heavy industry, business - light industry, strategic transport corridor
Overlay	Māori Heritage Alert Layer New Zealand Archaeological Association (NZAA) Listing Attribute R12/278, R12/723. Auckland Council CHI 10180, 10100, 8634, 8129, 10206 AUP: Historic Heritage Overlay 693 AUP: Quarry Buffer Area Overlay AUP: Schedule 3 Significant Ecological Areas – Terrestrial Schedule Attribute Overlay: D9 SEA_T_5349
Designation	N/A
Precinct	N/A
Schedule	Historic Heritage Overlay, Quarry Buffer Area, Significant Ecological Area
2. Treaty Settlement	
Redress Land	N
Statutory Acknowledgement	Hingaia Stream and its tributaries – Ngāti Tamaoho (OTS-129-06)
3. Statutory Area	
Hauraki Gulf Marine Park	N
Waitakere Ranges Heritage Area	N
Conservation Park	N
Reserve	N
4. Management Plan	
5. Cultural Values Assessment	
AUP Criteria (B6.5.2)	Cultural Values Description Note: Mana Whenua values will not be circulated without consent from Mana Whenua due to the:

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	<p>I. Sensitivity of information</p> <p>II. Integrity of confidentiality agreements</p>
<p>(a) Mauri</p> <p><i>Mauri: ko te mauri me te mana o te wāhi, te taonga rānei, e ngākaunuitia ana e te Mana Whenua.</i></p> <p><i>The mauri (life force and life-supporting capacity) and mana (integrity) of the place or resource holds special significance to Mana Whenua.</i></p>	<p>Ngāti Tamaoho: Kārearea is a place of immense mauri for Ngāti Tamaoho, serving as a tupuna, pā, wāhi tapu, and tūtohu whenua. As a tupuna, Kārearea is a living entity that connects us to Papatūānuku, te ao kōwhatu, and the many atua of our rohe, serving as a link to all those who came before us. The mauri of Kārearea generates, regenerates, and upholds creation, binding physical and spiritual elements together. This force also connects and binds our people together, serving as a crucial element of our cultural identity as Ngāti Tamaoho. The mauri of the pā unites all of our people as its descendants, embodying our whakapapa and forming a foundation for our Tamaohotanga.</p> <p>Ngaati Te Ata Waiohuria: Kaarearea Paa is an immense spiritual and cultural site of significance to Ngaati Te Ata Waiohuria. Kaarearea has a living and thriving mauri to the descendants of Ngaati Te Ata Waiohuria. This mauri is acknowledged spiritually and emotionally through our cultural practices, which include but are not limited to: karakia, mihimihi, pepeha, whaikoorero, mooteatea, paatere, haka, tauparapara, and other forms of cultural practices.</p> <p>The primary management principle and value for Ngaati Te Ata Waiohuria is the protection, restoration, regeneration, and enhancement of the mauri (the life-giving essence) of Kaarearea Paa and its wider eco-system. This mauri is currently being challenged and disregarded by intensive quarrying and future private plan changes that are proposed in and around our ancestral maunga. Pest plants and animals also pose serious threats to the mauri of Kaarearea Paa</p>
<p>(b) Wāhi Tapu</p> <p><i>Wāhi tapu: ko tērā wāhi, taonga rānei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, o ngā wairua a te Mana Whenua.</i></p> <p><i>The place or resource is a wāhi tapu of special, cultural, historic, metaphysical and or spiritual importance to Mana Whenua.</i></p>	<p>Ngāti Tamaoho: Kārearea holds immense spiritual and metaphysical significance to Ngāti Tamaoho, as it is a sacred site with multiple levels of tapu stemming from its creation narrative. These levels of tapu encompass various aspects such as wāhi pakanga, urupa, rua kōiwi, tūāhu, wāhi hahu and many more. It is commonly known that human remains are present in different parts of the site.</p> <p>Ngaati Te Ata Waiohuria: Kaarearea Paa is of immense spiritual and cultural significance to Ngaati Te Ata Waiohuria. The paa is the living and sacred (tapu) embodiment of Ngaa Atua Maaori (the Maaori Pantheon) and, in particular, Mataoho, the guardian of maunga (volcanoes) and all volcanic forms and activity in Taamaki Makaurau (Auckland).</p> <p>Kaarearea Paa is a waahi tapu of great spiritual and metaphysical significance to Ngaati Te Ata Waiohuria. The paa is a sacred cultural site of importance with values so significant that tapu restrictions are warranted. This includes waahi pakanga, urupaa, ana kooiwi, tuuaahu, pakoko, and waahi nehunga. These cultural features contain a strong imposition of rules and prohibitions and are therefore tapu. This 'tapu' is still personified and respected by Ngaati Te Ata Waiohuria today.</p>

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	<p>Kaarearea Paa is associated with pakanga (battles), waahi nohoanga (settlement), tuuahu (altars), pakoko (effigies), nehunga (burials), and ana kooiwi (burial caves), and it is a sacred site where the whenua (placenta), pito (umbilical cords), taonga (artefacts), and kooiwi (bones) of our Ngaati Te Ata Waiohua ancestors lay and rest</p>
<p>(c) Kōrero Tūturu / Historical</p> <p><i>Kōrero Tūturu/historical: ko tērā wāhi e ngākaunuitia ana e te Mana Whenua ki roto i ōna kōrero tūturu.</i></p> <p><i>The place has special historical and cultural significance to Mana Whenua.</i></p>	<p>Ngāti Tamaoho: Kārearea is an immensely important place to the Ngāti Tamaoho community, featuring in their mihimihi and whai kōrero as a key tūtohu whenua and pā. It is a tūpuna connected to their early traditions and as descendants, they are responsible for its care and preservation. The pā is an ancient site with a crucial whakapapa connection, and was a formidable defensive place with numerous battles fought on its land. It was also a year-round occupation with many living areas and traditional places, strategically located along the Te Ararimu ara tupuna and overlooking other significant places.</p> <p>Ngaati Te Ata Waiohua: Kaarearea Paa is of immense spiritual, cultural, traditional, historical, and customary significance to Ngaati Te Ata Waiohua.</p> <p>Our Ngaati Te Ata Waiohua traditional associations with Kaarearea Paa derive from our Ngaa Oho, Ngaa Iwi, Ngaa Riki, Ngaati Pou, and Te Waiohua tuupuna (ancestors).</p> <p>Ngaati Te Ata Waiohua considers the name of the paa, Kaarearea, to derive from the sacred kaitiaki bird, the "Kaarearea" (NZ Falcon). The kaarearea is considered both a physical and spiritual guardian of Ngaati Te Ata Waiohua. It has been said that if you see a kaarearea flying in the sky, it is a good sign or omen and a tohu for treading carefully with regards to your travels to and from your destinations. Ngaati Te Ata Waiohua consider Kaarearea Paa a breeding and resting site for the kaarearea bird.</p> <p>According to oral traditions, Kaarearea Paa was occupied by Poutuukeka and his descendants and kin during the 16th century. These descendants were known as Ngaati Pou, the issues of Poutuukeka. Poutuukeka is the great great grandfather of our founding Ngaati Te Ata Waiohua ancestor, Te Ata-i-Rehia.</p> <p>The Ngaati Te Ata Waiohua traditional associations, interests, and rights to Kaarearea Paa include the following "take", whakapapa (genealogy), take whenua kite hou (discovery), take whenua (principles of land-use rights), taunaha whenua (claiming the land by naming it), take noho tuuturu (original inhabitants' status), take tuupuna (ancestral ties), and ahi-kaa-roa (the long burning fires of continuous occupation).</p>
<p>(d) Rawa Tūturu / Customary Resources</p> <p><i>Rawa Tūturu/customary resources: he wāhi tērā e kawea ai ngā rawa tūturu a te Mana Whenua.</i></p> <p><i>The place provides important customary resources for Mana Whenua.</i></p>	<p>Ngāti Tamaoho: Kārearea was a prime location for our tūpuna to live in due to the abundant natural resources found in the area. This includes the naturally crumbly volcanic soils and sloping terrain, as well as the aquifers that feed several puna wai (springs) in the region. There were extensive māra kai (cultivation fields) that grew various varieties of the staple crop, kumara, along with other crops such as uru karaka, taro, and tī. In addition to cultivating food, the area was also ideal for harvesting natural resources, such as tāhere manu (birding areas), which were well-known. Traditional quarries and stone working sites,</p>

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	<p>as well as timber harvesting areas, were other valuable resources obtained from this area.</p> <p>Ngaati Te Ata Waiohua: Kaarearea Paa is a living taonga and waahi tapu of Ngaati Te Ata Waiohua. Kaarearea is situated in a strategic and prominent position within Drury Hills. The rich, fertile soils and slopes of Kaarearea were fundamental to our ancestors' cultivations and gardens, which were extensive and plentiful.</p> <p>Traditionally, Kaarearea and its surrounding hills were surrounded by large native forests, which would have provided our ancestors with birds, berries, and other foods under the domain of Haumiatiketike (the God of uncultivated foods). These forested areas also provided resources for clothing, fishing, ropes, mats, and building materials. Stones and rocks were readily accessible on the site, and our ancestors gathered and shaped these taonga into tools and weapons.</p> <p>Also, the aquifers and puna (springs) of Kaarearea and its surrounding area provided water and life for the survival of our ancestors. Close access to the streams and waterways meant that our ancestors had readily available access to the fisheries, shellfish, and wealth and abundance of the Manukau Harbour.</p>
<p>(e) Hiahiatanga Tūturu / Customary Needs</p> <p><i>Hiahiatanga Tūturu/customary needs: he wāhi tērā e eke ai ngā hiahia hinengaro tūturu a te Mana Whenua.</i></p> <p><i>The place or resource is a repository for Mana Whenua cultural and spiritual values.</i></p>	<p>Ngāti Tamaoho: Kārearea is a significant site for our cultural identity, representing a wāhi tūtohu whenua and an important pou whenua. It serves as a symbolic landmark for Ngāti Tamaoho and holds immense importance for our iwi. Our people traditionally gather here for learning and wānanga to acquire mātauranga and kōrero tuku iho of our iwi. Additionally, Kārearea is a wāhi tapu associated with numerous tikanga, rites, and rituals of great significance. The Hiahiatanga tūturu of Kārearea cannot be overstated.</p> <p>Ngaati Te Ata Waiohua: Kaarearea Paa is central to our Ngaati Te Ata Waiohua identity, whakapapa, and values. Kaarearea Paa is a waahi tapu, a waahi tuupuna, and a waahi taonga to Ngaati Te Ata Waiohua.</p> <p>Ngaati Te Ata Waiohua have long lived and continue to live in an interrelated and interconnected symbiotic relationship with Kaarearea Paa. This inherent connection is an intrinsic part of our everyday lives, tikanga, whakapapa, kaitiakitanga, tuakiritanga, and rangatiratanga.</p> <p>Ngaati Te Ata Waiohua personifies the "mana" and "tapu" of Kaarearea Paa in our mihimihi, whaikoorero, pepeha, karakia, waiata, mootetea, whakapapa, and in our physical, emotional, and spiritual ability to engage with it from our Ngaati Te Ata Waiohua marae, papakaainga, kaainga (homes), and communities.</p>

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<p>(f) Whakaaronui o te Wa / Contemporary Esteem</p> <p><i>Whakaaronui o te Wa/contemporary esteem: he wāhi rongonui tērā ki ngā Mana Whenua, arā, he whakaahuru, he whakawaihanga, me te tuku mātauranga.</i></p> <p><i>The place has special amenity, architectural or educational significance to Mana Whenua.</i></p>	<p>Ngāti Tamaoho: Kārearea is still significant today as a wāhi tapu, tūtohu whenua, and a place of cultural identity for Ngāti Tamaoho. Though no longer used as a pā, it remains a place of learning and reconnection with our tūpuna. Its unique stone features make it one of the few remaining pā kōwhatu in the Tāmaki region, adding to its importance.</p> <p>Ngaati Te Ata Waiohua: Kaarearea Paa is located within the ancestral heartlands of Ngaati Te Ata Waiohua. A waahi (place) that relates to our identity and is the very source of our livelihood. Ngaati Te Ata Waiohua continues to maintain a physical, emotional, and spiritual connection with Kaarearea Paa that inherently connects and binds us to our past, our whakapapa, and our tuupuna. Ngaati Te Ata Waiohua has both intangible and tangible connections with Kaarearea Paa, and these are likely to remain so far into the future.</p> <p>Kaarearea is integral and vital to the future health and wellbeing of Ngaati Te Ata Waiohua. Kaarearea and its wider cultural landscape are like an invisible umbilical cord that Ngaati Te Ata Waiohua are intrinsically linked to, connecting us with our founding Ngaati Pou ancestors, Poutuukeka and Whatutuuroto.</p> <p>Ngaati Te Ata Waiohua still maintains our customary activities with Kaarearea Paa for waananga, karakia, pure, karakia whakapiki ora, maramataka, ngaa tohu o te taiao (environmental observations), whaiwhakaaro, and other traditional customs and practices.</p>
<p>(g) Horopaki</p> <p><i>The context of the area, site or place within the wider Māori cultural landscape.</i></p>	<p>Ngāti Tamaoho: Kārearea is part of a significant cultural landscape that includes many important places such as pā, papakāinga, tūtohu whenua, wāhi tapu, and māra kai. This landscape is connected by whakapapa and its use by our tupuna over generations. Kārearea was intimately connected to other places such as Te Maketū and Tuhimata, and its importance needs to be understood in the context of the whole cultural landscape. There is evidence of pa/terraces and rua kai to the north and south of Kārearea.</p> <p>Ngaati Te Ata Waiohua: Ngaati Te Ata Waiohua view Kaarearea Paa as being part of the wider ancestral and cultural landscape of Ngaati Te Ata Waiohua. It is emphasised that Kaarearea Paa is viewed holistically, not as a series of separate localities, and that none of them is unnamed.</p> <p>Kaarearea is revered by Ngaati Te Ata Waiohua as a creation and feature of Mataoho (the guardian of the Earth's secrets) and Ruuauumoko (the god of earthquakes and volcanoes), which intrinsically connects Kaarearea with all maunga and lava forms of Taamaki Makaurau, Auckland. These relationships extend to tuupuna awa (ancestral streams) and tuupuna moana (ancestral seas), which are the tuaakana (elder siblings) of the features of Mataoho and Ruuauumoko.</p> <p>Kaarearea Paa has its own unique mana but is intimately connected to the wider cultural landscape, which includes, Tuhimata Paa, Tuhimata Papakainga, Pukekura, Puketuuuu, Pukewhau, Te Ararimu, Pukekooiwiriki,</p>

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	Te Maketuu Paa, Pukekohekohe Paa, Maketuu awa, Hingaia awa, Waihoehoe awa, Waikato awa, Te Paahurehure and Te Maanukanuka o Hoturoa.
Extent Rationale	The extent is a combination of two nominations, one by Ngāti Tamaoho and one by Ngāti Te Ata Waiohua. As a result of the shared whakapapa and kōrero tuku iho it was agreed by these iwi to proceed Kārearea to scheduling as a single site. The site extent boundaries, therefore, are drawn to encompass both sites as nominated by iwi. The extent boundary is defined by natural topography (puke, awa) and by the cultural values and kōrero tuku iho regarding this site.
List of Supporting Documents or Reference Documents	Ngāti Tamaoho Settlements Act 2017
Silent Files	No



¹ The nominating entity is the hapū/iwi group(s) that have nominated the place for assessment and does not necessarily correlate to primary or exclusive interest in a place, for example some hapū/iwi work together to divide the many heritage places that need assessment into work allocations, while other hapū/iwi may have interests but are not actively participating in a given place assessment due to capacity or other issues. Reference to the nominating hapū/iwi is not in the schedule itself due to risk of misinterpretation and misapplication.