



NGĀ HAPŪ O ŌTAKI
HE WAKA EKE NOA

Ngāti Kapu – Ngāti Maiotaki – Ngāti Korokī – Ngāti Pare – Ngāti Huia ki Katihiku

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28 July 2026

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Re: Waikanae North Development [FTAA-2026-1194]

Tēnā koe,

Ngā Hapū o Ōtaki Incorporated Society (NHoŌ) has been invited by Expert Panel to comment on the Waikanae North Development application (the **Proposed Activity**) in accordance with section 53(3) of the Fast-track Approvals Act 2024. This report outlines NHoŌ values and the potential and actual adverse effects on our values as a result of the Proposed Activity. Where appropriate, we have also recommended actions that avoid, remedy or mitigate those effects.

We look forward to your response,

Caleb Royal
Ngā Hapū o Ōtaki Incorporated
Pou Taiao



NGĀ HAPŪ O ŌTAKI
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Cultural Impact Assessment
Waikanae North Development Project
169-171 Peka Peka Road
28 July 2026

Address: Health Camp Road, Ōtaki Beach, Ōtaki 5512

Contact: office@nhoo.nz

Executive Summary

Ngā Hapū o Ōtaki (NHoŌ) is the mandated representative body of the five Ngāti Raukawa ki te Tonga hapū that hold mana whenua within the Ōtaki rohe: Ngāti Pare, Ngāti Korokī, Ngāti Kapu, Ngāti Maiōtaki and Ngāti Huia ki Katihiku. This Cultural Impact Assessment (CIA) has been prepared to assist the Expert Panel in understanding the potential effects of the Waikanae North Development on the kaupapa tuku iho, cultural values and responsibilities of NHoŌ.

NHoŌ acknowledges the importance of increasing housing supply and recognises the Applicant's proposal to deliver a significant number of new homes. However, after assessing the Proposed Activity against our kaupapa tuku iho, NHoŌ has identified significant concerns regarding the permanent modification of the ancestral landscape, impacts on wetlands, waterways and other taonga, risks to wāhi tapu and archaeological material, and the extent to which the proposal provides for the exercise of kaitiakitanga, rangatiratanga and ūkaipōtanga.

For the reasons set out in this CIA, NHoŌ oppose the Proposed Activity and request that the Expert Panel decline the Application. Should the Expert Panel decide to grant the Application, this CIA includes recommendations that NHoŌ considers necessary to avoid, remedy or mitigate adverse effects on our cultural values, support the ongoing exercise of mana whenua responsibilities, and achieve improved outcomes for te taiao, whānau, hapū and iwi.

Ko Wai Mātou – Who We Are

‘Mai i Waitapu ki Rangataua i Mīria-te-kakara ki Kukutauaki’¹

1. Ngāti Raukawa ki te Tonga consist of twenty-five hapū who maintain ahi kā roa and exercise kaitiakitanga throughout the rohe extending from the Rangitīkei River in the north and Kukutauaki Stream in the south. Ngā Hapū o Ōtaki (**NHoŌ**) is the representative body of the five Ngāti Raukawa ki te Tonga hapū that are mana whenua within the Ōtaki rohe: Ngāti Pare, Ngāti Korokī, Ngāti Kapu, Ngāti Maiotaki, and Ngāti Huia ki Katihiku.
2. The NHoŌ rohe stretches from Kukutauaki in the south, to the Waiaute stream in the north, moving across to Takapu o Kā, across KaiNgārara to Te Ahi a Hatana through Punaoro and Huritini and straight on to Puketuirau. Within this rohe, NHoŌ exercise kaitiakitanga, rangatiratanga and mana whakahaere. NHoŌ maintain ahi kā and have continuously occupied and exercised responsibilities over this whenua since the arrival of Ngāti Raukawa ki te Tonga. These responsibilities arise from whakapapa and tikanga Māori and continue to be upheld today.
3. NHoŌ exists to support the collective aspirations of the five hapū and to protect and enhance the wellbeing of our people, whenua and taiao for present and future generations. Our purpose is grounded in our shared whakapapa of the five hapū and the recognition of the mana and rangatiratanga retained by each hapū.
4. NHoŌ is generally recognised as the relevant iwi authority for the purposes of resource management matters by Greater Wellington Regional Council (**GWRC**) and Kāpiti Coast District Council (**KCDC**) within the Ōtaki rohe. Our mandate as mana whenua in our rohe is expressed in a several ways, including within local government processes, this has been formalised through a range of formal arrangements and planning processes, including:
 - The Mana Whakahono-ā-Rohe between GWRC and NHoŌ;
 - The Memorandum of Partnership between Tangata Whenua ki Te Upoko o te Ika a Maui and GWRC;
 - The Memorandum of Partnership between KCDC and Te Rūnanga o Toa Rangatira Inc, Ātiawa ki Whakarongotai Charitable Trust (**ĀKWCT**) and NHoŌ;
 - Te Whakaminenga o Kāpiti – He Whakaaetanga Hononga, Partnership Agreement between NHoŌ, Te Ātiawa ki Kāpiti, and Te Rūnanga o Toa Rangatira and KCDC; and

¹ This pepeha is recited to denote the geographical area in which Ngāti Raukawa ki te Tona are mana whenua.

- Te Whakaminenga o Kāpiti – governance partnership group consisting of members of Te Rūnanga o Toa Rangatira, Ātiawa ki Whakarongotai Charitable Trust and NHOŌ;
5. As mana whenua, NHOŌ has inherited responsibility to exercise kaitiakitanga over the whenua, wai and other taonga within our rohe. This Cultural Impact Assessment (**CIA**) is provided in fulfilment of those responsibilities and reflects our mātauranga, values and assessment of the potential effects of the Proposed Activity on our kaupapa tuku iho.

The Proposed Activity

6. The Fast Track Approvals Act 2024 (the **FTAA**) establishes an alternative consenting pathway for projects considered to deliver significant regional or national benefits. The FTAA enables applicants to obtain approval under multiple legislation, including the Resource Management Act 1991 (the **RMA**) through a single integrated process administered by the Environmental Protection Authority. Applications are determined by an Expert Panel appointed under the FTAA.
7. The Waikanae North Development is a listed project under Schedule 2 of the FTAA, and the substantive application (the **Application**) was deemed complete on 22 April 2026. The Application is currently before an Expert Panel for determination.
8. Waikanae North Developments Limited (the **Applicant**) seeks resource consent and wildlife approval to enable the development, subdivision and ecological enhancement of a 139.35 hectare site at 169-171 Peka Peka Road, Waikanae (the **Site**). The Application proposes to deliver:
 - Between 1,181-1201 residential dwellings of various typologies;
 - Local commercial centre of 3,200m² gross floor area with retail, café, restaurant and other commercial activities;
 - Significant areas including public and private open space;
 - Ecological restoration, including enhancement planting within the existing Te Harakeke wetland;
 - Walkways, active mode connections; and
 - Supporting roading and infrastructure.
9. The Site contains a number of ecological features, including Te Harakeke Swamp (a wetland with outstanding indigenous ecosystem value) the Peka Peka Road Swamp, a series of smaller wetlands, Ngārara Stream, and a prominent sand dune formation. The Site is also an active farm and has been farmed for many decades, with the eastern flats extensively drained.
10. To enable the proposal, the Applicant seeks a range of approvals for activities including earthworks, vegetation clearance, wetland modification, stream works, stormwater and wastewater infrastructure, ecological restoration, subdivision and land use activities. The following assessment considers the proposal through the lens of NHoŌ's kaupapa tuku iho and identifies measures that, in the view of NHoŌ, are necessary to avoid, remedy or mitigate adverse effects on our cultural values and relationship with the whenua, wai and our other taonga.



Figure One: The Site

Source: Waikanae North Masterplan Design Report, McIndoe Urban Local Landscape Architecture Collective, 13 March 2026

He Whakapapa o Tēnei Whenua – The History of This Land

11. The location of the proposed development is part of the rich cultural landscape of both Ngāti Raukawa ki te Tonga and Te Ātiawa ki Whakarongotai. This whenua (land) and the surrounding taiao is imbued with deep and enduring whakapapa and history; the whenua is culturally, spiritually and environmentally significant to Ngāti Raukawa ki te Tonga and Te Ātiawa ki Whakarongotai.

Ngāti Raukawa Relationship to the Land from Rangitīkei to Kukutauaki

12. The Site straddles the area that, today, represents the shared boundary between the Ngāti Raukawa ki te Tonga and Te Ātiawa ki Whakarongotai. The boundary marker was subsequently determined following a particularly significant period of ongoing battle, commonly referred to as the Battle of Haowhenua. The Waitangi Tribunal report: Waikanae provides a narrative on the Battle:²

Around 1834 there were successive waves of migration to this area of from Taranaki and Waikato, these migrations created new pressures and resulted in competition for land which ultimately resulted in warfare; there were a series of engagements often collectively referred to as Haowhenua, which lasted over a year. The tensions between Ātiawa and Ngāti Raukawa were brought to a head when Tawake, of Ngāti Tawahake, an Ātiawa hapū from Puketapu, travelled inland to the north side of the Ōtaki River to an area occupied by Ngāti Raukawa, one account recalls that the purpose of this excursion was to 'to ao kai -steal food'. Tawake was captured by Ngāti Raukawa who killed him with their tomahawks.

13. Following this event tensions were further heightened and brought to a climax with the arrival of an Ātiawa war party at Ōtaki.³ Carkeek outlines the following events:

Rangipito, of Kaitangata, a Ātiawa hapū, says they attacked the Ngāti Raukawa in the open near their pā (although not named, it seems certain that this was Rangiuu on the northern bank of the Ōtaki River). Ngāti Raukawa were driven into their pā at which at that time Te Rauparaha was staying, and within a short time, Ātiawa had them surrounded...As the siege wore on, the problem of feeding so many people in a confined space become more and more acute. It was clear that unless help arrived soon the pā would have to capitulate. Te

² Waikanae: Report on Te Ātiawa/Ngāti Awa Claims, pre-publication version (2022, p.60). Waitangi Tribunal Report, Wai 2200. (the **Waikanae Report**)

³ The Kapiti Coast: Māori History and Place Names (1966, p.35). W. C. Carkeek. (the **Kapiti Coast**).

Rauparaha sent messengers north to Waikato to seek assistance. Before the arrival of reinforcements from the north, the Ngāti Ruanui, who were now assisting Ātiawa, decided for some unknown reason to make peace with Te Rauparaha. Possibly they had heard of the tribes that were coming down to attack them in the rear and realised the consequences if they persisted with their blockade. It is recorded that Te Rauparaha in keeping with his usual character, incited Ngāti Raukawa while the emissaries were in the pā to kill them. This was done and thus died one of the most learned men, Turaukawa, probably that the Māori have ever known. Upon the arrival of reinforcements from the north, the bitter fighting continued and both sides were said to have suffered severely in the fighting and finally Ātiawa were forced to withdraw to the fortified pā called Haowhenua.

14. Peace was eventually secured, and one commonly held view (particularly by the claimants of the Waikanae phase of Wai 2200), was that Waitohi, Te Rauparaha's sister distributed land between the competing iwi resulting in an armistice.⁴ It is said that Te Heuheu of Ngāti Tūwharetoa endorsed this agreement by breaking his taiaha across his knee. The Waikanae Report, refers to evidence of Miria Pomare where she states that:⁵

Following this battle [Haowhenua], there was a re-arrangement of tribal boundaries which required Waitohi's intervention to settle the disputes and stipulate boundaries. She has considerable influence due to her whakapapa links and personal connections to the chiefly lines of both Ngāti Toa and Ngāti Raukawa, and she was a formidable leader in her own rights. It was at her request that the Taranaki iwi moved further south to Waikanae where they took possession of the land south of Kukutauaki Stream. Ngāti Raukawa agreed to occupy the land from the northern bank of this stream as far as the Manawatū River...It is my understanding that all of the iwi agreed to the tuku in terms of the transfer as stipulated by Waitohi. These tribal boundaries were still in place at the signing of the Treaty of Waitangi, te Tiriti o Waitangi in 1840.

15. This history illustrates the significance of the surrounding area to both Ngāti Raukawa ki te Tonga and Te Ātiawa ki Whakarongotai. The Battle of Haowhenua, widely recognised as one of the most significant series of battles in the region's history, and the subsequent establishment of the boundaries that continue to define the shared area of interest and respective rohe of each iwi, are fundamental to the identify, whakapapa, and collective history of both iwi.

⁴ The Waikanae Report, p. 63.

⁵ The Waikanae Report, p. 64.

16. Accordingly, this whenua forms an integral part of the cultural landscape and historical narrative of the area. The whakapapa, kōrero tuku iho, and mātauranga of NHoŌ remain inextricably connected to this whenua. This relationship is enduring and inalienable; it cannot be extinguished by changes in legal ownership or tenure. However, the way in which the whenua is used, managed and accessed can either strengthen or diminish the ongoing relationship between mana whenua and our ancestral lands.

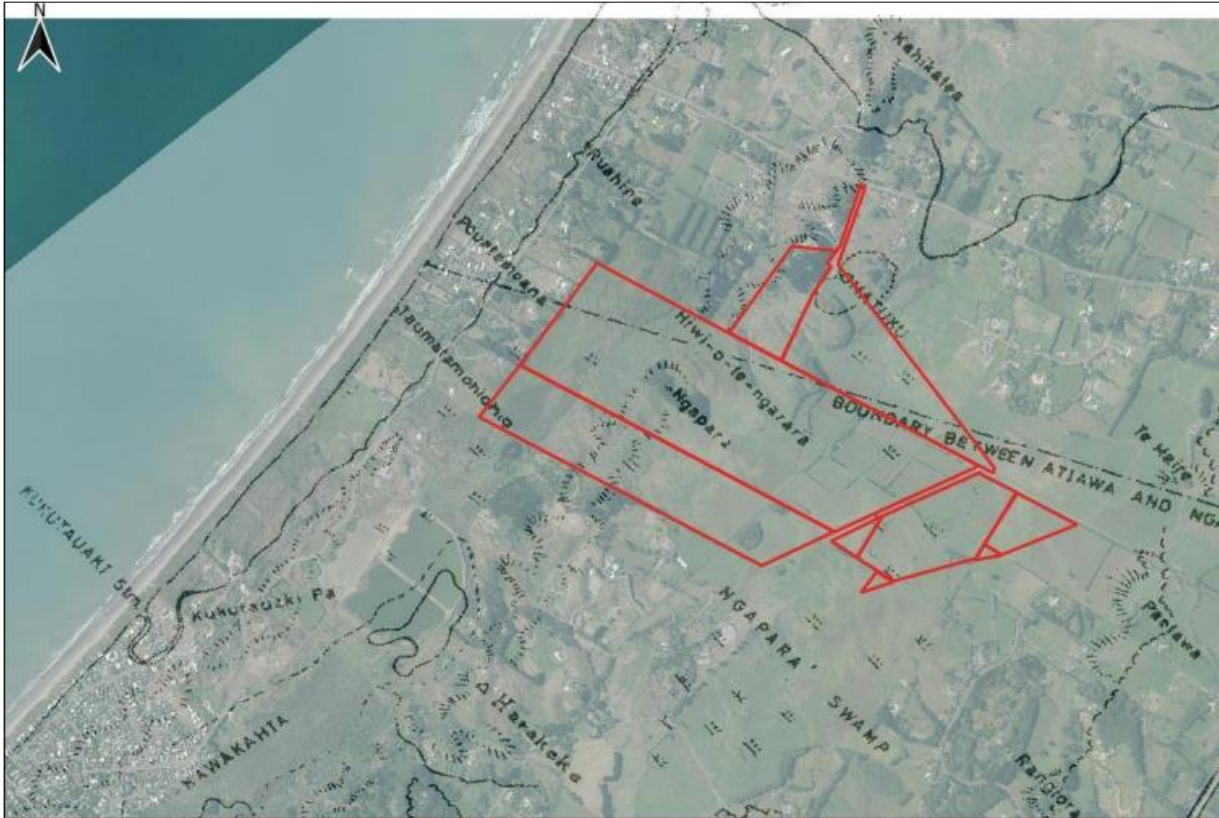


Figure Two: Sites of significance in relation to the Site

Source: *Waikanae North Development: Archaeological Assessment of Effects*. (18 March 2026, p.14).
Emily Howitt Archaeology

Ancestral Landscape – Wāhi Tapu, Mahinga Kai and Other Resources

Kukutauaki

17. Kukutauaki was originally allocated to Te Aratangata and Te Pehi Kupe following the 1819 taua. The name Kukutauaki is derived from an incident that resulted in Te Pehi Kupe being speared in the hip by Te Ratu, a Muaūpoko rangatira. Because Te Pehi Kupe's blood was spilt on the whenua, Te Aratangata relinquished his claim. Through subsequent events, Te Pehi Kupe gifted it to Haukaione.⁶ The Kukutauaki Stream is commonly referred to as the southern boundary between Te Ātiawa ki Whakarongotai and Ngāti Raukawa ki te Tonga.

⁶ The Waikanae Report, p. 75.

Ngawhakangutu Block

18. The Ngawhakangutu Block is part of the boundary marker between Ngāti Raukawa ki te Tonga and Te Ātiawa ki Whakarongotai. It refers to the the block of land that runs parallel to what is now Peka Peka Road. It is thought that there was once a pou (post) located on the beach that denoted the boundary between the two iwi.
19. Historical accounts of Ngawhakangutu refer to it as a pā or settlement of Te Puoho's Ngāti Tama, situated on the coast at Te Horo near the lagoon of that name. According to Hoani te Okoro of Ngāti Toa, it was once owned by Te Rangihaeta.⁷

Ngapara

20. Ngapara is a large swamp inland of Kawakahia Lagoon at Waikanae. In some older maps it is shown as a stream draining into the Kawakahia lagoon. Ngapara was also the name given to a tuna weir that belonged to Wi Parata, and cultivations were also located close to the weir.⁸

Paetawa

21. The book, Kāpiti Coast, records Paetawa as a trig station situated close to the main highway north of Waikanae and shown on some modern maps as Kaitawa.⁹ According to Wiremu Tamihana te Neke, this was one of the places put forward by Tuainane as a possible northern boundary for the land to be retained by those of Ātiawa who were to remain behind in 1848. Wi Parata stated at the 1890 hearing of Ngārara that Paetawa had mainly been a place of residence and that only a little cultivation- "at Paetawa we only built houses and planted apples", he said. At an earlier Land Court sitting Peeti Te Awe Awe of Manawatū claimed that when his ancestor Te Awe Awe and other Rangitane chief named Te Weta sought revenge for the Massacre of the Pumpkins at Waimea, a war party of Rangitane came down from Manawatū by an inland path. They arrived at Paetawa where they discovered a party of Ātiawa whom they attacked, killing a high-ranking Ātiawa named Huriwhakaroto and capturing another, who was a siter of Wiremu Kingi.

Harakeke

22. Harakeke, located north of Waikanae, is a place of significant historical and cultural importance. Horowhenua geologist and ethnographer George Leslie Adkin considered Harakeke to have been the original settlement of Te Rauparaha following his arrival during Te Heke Tataramoa. Historical accounts also record that Te Pehi Kupe was

⁷ The Kapiti Coast, p. 128.

⁸ The Kapiti Coast, p. 127.

⁹ The Kāpiti Coast, p. 130.

speared near Harakeke by the Muaūpoko rangatira, Te Ratu. In addition, several witnesses before the Native Land Court identified Harakeke as a longstanding place of residence. The area was also associated with Metapere Te Waipunahau, the mother of Wi Parata, who maintained a substantial tuna (eel) weir there, which subsequently passed to her son, likely referring to the area known as Te Maire. Harakeke and the surrounding taiao (environment) would have provided natural abundant resources that supported settlement and sustained the physical, cultural and spiritual wellbeing of the people. The area's rich natural environment enabled customary practices including mahinga kai, as evidenced by the presence of the nearby tuna weir.

23. Harakeke is also recognised for its archaeological significance. The dune ridge at Harakeke has yielded numerous taonga and archaeological materials, demonstrating the long history of occupation and use of the area. As recorded by Adkin:

*Shell middens and oven stones with fragments of obsidian and pieces of polished adzes have been exposed in several places along this dune ridge and at the summit of Harakeke.*¹⁰

24. The presence of these archaeological features provides tangible evidence of the sustained occupation, settlement, and customary use of Harakeke over many generations. This is also reflected in the Archaeological Assessment of Effects prepared by Emily Howitt Archaeology, which notes that there are 21 recorded archaeological sites within the proposed development area, and that there is a high likelihood that there are unrecorded archaeological sites below the ground surface within the sand dune landscape.¹¹

25. Ngāti Raukawa ki te Tonga also recognises their shared whakapapa and traditional ties with Te Ātiawa ki Whakarongotai and Ngāti Toa Rangatira. It was through the combined efforts of the three iwi that resulted in acquisition of the described Ngāti Raukawa lands circa 1820 via the tikanga of raupatu and tuku whenua/take tuku (land right by gift). Since this time the three iwi have continuously occupied the land attained and worked as the ĀRT Confederation on a number of joint ventures, including Whakatupuranga Rua Mano – Generation 2000 (WRM). WRM is described by Mikaere:¹²

“By 1975, an alliance of three iwi (also known as the ĀRT confederation) realised that they were fast approaching the point of irreversible cultural collapse. They

¹⁰ The Kāpiti Coast, p. 112.

¹¹ Waikanae North Development: Archaeological Assessment of Effects. (18 March 2026). Emily Howitt Archaeology. (the **Archaeological Assessment**).

¹² Te Wānanga o Raukawa: Transforming the Colonial State of New Zealand Through Education. The European Conference on Education 2017. Ani Mikaere, Te Wānanga o Raukawa (2017).

launched Whakatupuranga Rua Mano: Generation 2000, a counter-assimilatory strategy which focused on revitalisation of Māori language, reconnection with cultural institutions and restoration of traditional values to the heart of Māori thinking and practice. Central to this activity has been the establishment of Te Wānanga o Raukawa, a tertiary education institution that seeks to transform Māori futures and, in so doing, to transform the colonial state of New Zealand.”

26. NHOŌ acknowledge the rangatiratanga and mana of Te Ātiawa ki Whakarongotai within their rohe and recognise that this whenua forms an important part of both our collective history and cultural identity. NHOŌ and Te Ātiawa ki Whakarongotai have maintained enduring relationships over many generations, including through the ĀRT Confederation, and continue to work together in the spirit of Kotahitanga to uphold the wellbeing of te taiao and our whānau, hapū and iwi. NHOŌ acknowledge the significant mahi undertaken by ĀKWCT over many years on this project. It is our intention that this CIA supports the positions of ĀKWCT where our values and interests align, while also reflecting the distinct perspectives, responsibilities and kaupapa tuku iho of NHOŌ.

Kaupapa Tuku Iho

27. This section of the assessment describes the methodology NHoŌ have adopted to assess the cultural effects of the Proposed Activity. A kaupapa Māori framework has been applied to assess the cultural effects of the Proposed Activity. Generally, a kaupapa Māori framework is a methodology 'or plan of action created by Māori, expressing Māori aspirations and certain Māori values and principles.'¹³ For this CIA we have grounded our framework in NHoŌ values. By doing so we centre the NHoŌ worldview, and ensure our values guide any consideration of cultural effects and recommendations to avoid, remedy, or mitigate those effects.
28. Our values are taonga inherited from our tūpuna and ātua, these values inform how we express ourselves in the world, physically, spiritually and metaphysically. The expression these values enhances the wellbeing of whānau, hapū and iwi. When we uphold these values, this is an act of fulfilling obligations, which is usually reciprocated by other acts of 'social approval, honour, respect and esteem – these expressions are mana-enhancing'.¹⁴ Actions that diminish these values, therefore diminish the wellbeing of the environment, our people and our way of being in the world.
29. The kaupapa tuku iho widely accepted and utilised by NHoŌ are included in Appendix A. For the purposes of this Assessment, we have drawn on the kaupapa tuku iho most relevant to the Proposed Activity: Kaitiakitanga, Rangatiratanga, and Ūkaipōtanga,

¹³ Politics and knowledge: Kaupapa Māori and mātauranga Māori. A journal article published in New Zealand Journal of Education Studie, Volume 47, Issue 2. Te Ahukaramū Charles Royal. 2012

¹⁴ He Ōranga Hapori: A model for Māori community wellbeing. A report included in the book Survival of Māori as a people by Daphne Luke and Professor Whatarangi Winiata. Professor Whatarangi Winiata, 2013 at pp. 358

Cultural Impact Assessment

30. This section assesses the Proposed Activity against the NHoŌ kaupapa tuku iho described in the section above. We have also provided recommendations to avoid, remedy or mitigate any potential or actual adverse effects on our kaupapa tuku iho.

Kaitiakitanga

31. As earlier described, kaitiakitanga is the inherited obligation to care for, protect, and restore natural resources and other taonga, including all that exists between Papatūānuku and Ranginui. This includes tangible elements of the natural environment such as freshwater ecosystems, indigenous biodiversity and terrestrial ecosystems, and intangible elements such as mauri.¹⁵ This obligation of care exists to ensure the environment is protected for tūpuna, ngā tāngata, and mokopuna (past, present and future generations), and upholds our whakapapa relationship to one another, and to ngā atua Māori. The act of exercising kaitiakitanga contributes to the wellbeing of whānau, hapū, and iwi. Conversely, the ongoing degradation, destruction, and diminishment of the environment impinges upon the ability to exercise kaitiakitanga.
32. Since the arrival of Ngāti Raukawa ki te Tonga in the area and following the establishment of the rohe after the Battle of Haowhenua, NHoŌ has maintained an enduring relationship with the whenua surrounding the Site through continuous occupation and the ongoing exercise of kaitiakitanga. Today, this relationship continues through active participation in resource management processes, environmental monitoring, cultural impact assessments, restoration initiatives and the protection of sites and resources to NHoŌ.
33. The following section considers the Proposed Activity through the lens of kaitiakitanga and identifies those aspects of the proposal that, in the view of NHoŌ, have the potential to adversely affect our relationship with the whenua, wai and taonga. Recommendations are also provided to avoid, remedy or mitigate these effects and to better provide for the kaupapa tuku iho of NHoŌ.

Ponding / Flooding

34. NHoŌ have an enduring relationship with the natural environment, and through the exercise of kaitiakitanga, continue to observe changes in the landscape and the way natural systems function. Areas that are naturally wet, or historically pond or flood, perform important ecological and hydrological functions. These areas are part of the natural character of the landscape and contribute to the health and resilience of the surrounding freshwater ecosystems.

¹⁵ Te Haerenga Whakamua, A review of the District Plan provisions for Māori: A vision to the future. Pataka Moore, Caleby Royal and A Barnes. 2012.

35. NHoŌ are concerned where urban development is proposed within areas that are naturally prone to ponding or flooding. While engineering solutions may reduce flood risk to a particular development, they often rely on permanently modifying natural hydrological processes. From a kaitiakitanga perspective, this can diminish the natural functioning of the environment, reduce ecosystem services provided by these areas, and create an ongoing reliance on engineered infrastructure to manage natural hazards. It may also expose current and future communities to residual flood risk and place an increasing burden on future generations to maintain these systems. From a te ao Māori perspective, flooding is a natural process, rather than a problem to be engineered away. Maintaining the ability of water to move naturally across the landscape, where appropriate, contributes to the mauri and resilience of the wider catchment.
36. NHoŌ are concerned that building in naturally wet locations unnecessarily exposing people to risk by permitted people to live in areas and creating a sense that the risk has been managed. This not only puts people in harms ways, it creates an issue for KCDC to have to manage into the future, setting a precedent for other development. Also permanently altering the naturalness of the site and the ecosystem services that it provides.
37. NHoŌ note that the Application concludes the proposed flood management design will result in an overall improvement to existing flood levels on surrounding properties.¹⁶ However, the Application also acknowledges that, in isolated locations, the proposal may result in less than minor increases in flood depth within areas already subject to flooding, and that further detailed design may be required to reduce or eliminate these effects.¹⁷ While proposed consent conditions seek to manage flood-related effects, NHoŌ remain concerned that development within naturally flood-prone areas represents a departure from the natural functioning of the landscape.

Stormwater

38. Kaitiakitanga requires Ngā Hapū o Ōtaki to protect and enhance the mauri and health of the whenua and wai for present and future generations. Accordingly, a key concern for NHoŌ is the potential effect that a large-scale urban development may have on natural freshwater ecosystems, particularly through the treatment and discharge of stormwater and wastewater.
39. NHoŌ recognise wai as a taonga, that has mauri. Beyond sustaining physical life, wai has profound cultural and spiritual significance and is fundamental to the exercise of tikanga

¹⁶ The Substantive Application under the Fast-track Approvals Act for a Residential Subdivision: 169-171 Peka Peka Road, Waikanae. (March 2026, p.147), Building Block Planning. (the **Application**)

¹⁷ The Application, p. 147.

and customary practices, including tohi (dedication ceremony for a child), pure and whakawātea (ceremony to remove tapu or to cleanse). The protection of water quality and the mauri of freshwater is therefore of paramount importance. NHO consider that any discharge to land or water that may ultimately enter freshwater bodies must be carefully managed to avoid adverse effects on the receiving environment.

40. NHO note that the Applicant proposes to intentionally discharge treated stormwater from selected development catchments into Te Harakeke Wetland to support wetland restoration.¹⁸ The Application concludes that this approach will not result in adverse effects based on the flood and stormwater modelling undertaken.
41. Te Harakeke Wetland is identified in Schedule A3 of the Greater Wellington Regional Council Natural Resources Plan as a wetland with outstanding indigenous biodiversity values. The wetland is recognised for its representativeness, diversity and rarity, reflecting its significant ecological and cultural values.
42. While NHO acknowledge the proposed restoration of Te Harakeke Wetland, we remain concerned that the scale and intensity of the proposed urban development will substantially alter the function and characteristics of the wetland. Although treatment is proposed, the introduction of urban-derived stormwater has the potential to place additional pressure on the wetland's ecological integrity and mauri over time. Given the recognised significance of Te Harakeke, NHO consider that a precautionary approach should be adopted to ensure that restoration outcomes are not compromised by the long-term effects of urban stormwater discharges.
43. *NHO consider the following recommendations provide for the kaupapa tuku iho, kaitiakitanga with respect to ponding, flooding, stormwater:*
 - a. *Development should avoid, wherever practicable, locating residential development within areas that are naturally susceptible to ponding or flooding.*
 - b. *Stormwater discharged to waterways, including Te Harakeke Wetland should be treated to maintain or enhance water quality and protect the mauri and ecological health of the receiving environment.*
 - c. *Stormwater discharges to waterways, including Te Harakeke Wetland should only occur where it can be demonstrated that the discharge will maintain or enhance the receiving environment's ecological health and mauri over the long term.*

¹⁸ The Application, p. 150.

- d. *A comprehensive monitoring programme, developed in partnership with NHoŌ and ĀKWCT (to the extent the wish to be involved), should monitor (including baseline monitoring) water quality, hydrology and ecological health within Te Harakeke Wetland to confirm that the anticipated restoration outcomes are achieved.*

Earthworks

44. The Proposed Activity requires extensive earthworks to establish building platforms, manage flood risk, remove peat, construct roads and infrastructure, and achieve the ecological restoration proposed by the Application.¹⁹ In particular, the Application states that:
- a. Approximately 93.4 hectares of the Site will be subject to earthworks;
 - b. Approximately 475,000m³ of peat will be excavated to establish suitable ground conditions. The excavated peat will be dried onsite, stockpiled and reused for landscaping, mixed with topsoil;
 - c. Fill material will be sourced from within the Site, meaning that no fill material will be imported;
 - d. The area within the dune formation will be utilised as an additional source of fill material, this landform is proposed to be reformed with the excavated peat;
 - e. Dewatering will be required for specific infrastructure works.
45. Given the scale of the proposed earthworks and the known archaeological context of the Site, NHoŌ consider there to be a significant likelihood that earthworks could disturb wāhi tapu, taonga tuku iho or other archaeological material. This likelihood is greatest within the sand dune landscape, where archaeological sites have historically been concentrated, and lower within the flatter wetland areas.²⁰ The Archaeological Assessment records 21 archaeological sites within the Site, primarily located on or adjacent to the dune ridges, with numerous additional sites recorded throughout the surrounding landscape. The Assessment identifies middens and fire hearths as the archaeological material most likely to be encountered, while also acknowledging the potential for the discovery of kōiwi.²¹

¹⁹ The Application, p.97.

²⁰ The Archaeological Assessment, p. 29.

²¹ The Archaeological Assessment, p. 29

46. As described earlier in this assessment, this whenua has a long history of settlement, occupation and customary use, supported by the abundant resources of the surrounding wetlands, dunes and coastline. It has also been shaped by significant historical events, including periods of pakanga, that form part of the collective identity and whakapapa of Ngāti Raukawa ki te Tonga and Te Ātiawa ki Whakarongotai. Consequently, this whenua is more than a physical landscape, it is an ancestral landscape that embodies the history, mātauranga and identity of NHoŌ. Any disturbance to the whenua therefore has the potential to affect not only archaeological values, but also the enduring cultural relationship between mana whenua and their ancestral lands.
47. The proposed earthworks also have the potential to adversely affect the mauri of nearby waterways and wetlands through the mobilisation of sediment, peat and other contaminants if erosion and sediment controls are not properly implemented and maintained. A decline in water quality could adversely affect freshwater ecosystems and taonga species, diminishing opportunities for the exercise of mahinga kai. As kaitiaki, NHoŌ have an inherited responsibility to protect the health and mauri of these freshwater environments for our tamariki mokopuna.
48. NHoŌ have the following concerns regarding the proposed earthworks:
- a. The extensive earthworks create a significant risk that wāhi tapu, taonga tuku iho, kōiwi, and other archaeological material may be inadvertently disturbed or destroyed;
 - b. The proposed earthworks will permanently modify the existing landforms and natural character of the Site, including the dune landscape and wetland margins that contribute to its cultural significance. Although ecological restoration and public open spaces are proposed, the transformation of this predominantly natural landscape into a large-scale urban environment will fundamentally alter the cultural landscape. While the whakapapa relationship between NHoŌ cannot be extinguished, the ability to experience, exercise and express that relationship through the landscape may be diminished.
 - c. The proposed removal and reconstruction of natural landforms particularly within the dune system, diminished the integrity of the ancestral landscape by permanently altering landforms that have supported occupation and customary use over many generations.
 - d. The proposed earthworks, if not properly managed could reduce water quality because of increased sediment entering receiving environment. This could also

impact on any taonga freshwater species, limiting our ability to practice mahinga kai. It is our inherited responsibility as kaitiaki to safeguard the mauri of our waterways.

49. *NHoŌ consider the following recommendations provide for the kaupapa tuku iho, kaitiakitanga with respect to earthworks:*

- a. A NHoŌ Kaitiaki Monitor is onsite to observe earthworks; the Applicant should provide at least 5 working days' notice prior to the commencement of earthworks and resource NHoŌ for all Kaitiaki Monitoring undertaken.*
- b. NHoŌ Accidental Discovery Protocols are included as a consent condition to ensure that appropriate tikanga Māori is followed should kōiwi or archaeological material is discovered.*
- c. Following engagement between NHoŌ and ĀKWCT, any decisions regarding the treatment, reinterment or long-term management of archaeological material or kōiwi discovered during earthworks should be determined by mana whenua in accordance with tikanga Māori and any applicable legislative requirements.*
- d. The Applicant implement strict erosion and sediment control protocols throughout the duration of earthworks across all phases of the Proposed Activity.*

Modification of the Natural and Cultural Landscape

50. The Proposed Activity will permanently transform the existing landscape from a predominately rural environment containing wetlands, streams, indigenous and exotic vegetation and dune systems into a large-scale urban development. In addition to approximately 1,200 residential dwellings and associated infrastructure, the proposal includes substantial modification of natural features, including:

- a. The removal of 475,000m³ of peat;
- b. The loss of 1.69ha of wetland area;
- c. Removal of 993m of stream length (2,965m² of un-culverted stream bed);
- d. Modification of sections of Ngārara Stream, including stream removal and culverting;
- e. Clearance of indigenous dune vegetation; and

f. Ecological restoration, wetland enhancement and revegetation.

51. The Archaeological Assessment identifies the Site as containing a range of ecological values, including Te Harakeke Wetland, Peka Peka Road Swamp, Ngārara Stream, indigenous dune vegetation, indigenous freshwater species, including īnanga and long-fin tuna (eel), both of which are classified as At Risk – Declining. The Ecological Assessment also identifies Te Harakeke Wetland as having particularly high ecological values due to its intactness and indigenous vegetation.
52. To offset and remediate ecological effects, the Applicant proposes extensive restoration works, including wetland creation and enhancement, riparian planting, dune revegetation and stream restoration. The Ecological Assessment concludes these works will result in an overall ecological benefit for wetlands, streams, dunes and indigenous biodiversity.
53. NHoŌ acknowledge the ecological restoration proposed by the Applicant and support efforts to restore indigenous biodiversity and improve ecological health. However, restoration does not remediate cultural effects arising from the permanent modification of the landscape. Furthermore, the proposal will fundamentally alter the physical form, ecological function and character of the Site.

Peat

54. NHoŌ are particularly concerned by the excavation of approximately 475,000m³ of peat. Peat performs important ecological and hydrological functions, including regulating groundwater movement, storing water during wet periods, slowly releasing water over time and acting as a significant carbon sink. The removal and drying of peat has the potential to permanently alter these natural processes. NHoŌ have observed similar effects elsewhere in the wider rohe, where peat disturbance has altered groundwater movement and resulted in increased ponding. From a kaitiakitanga perspective, these changes diminish the natural functioning and resilience of the whenua.
55. NHoŌ also remains concerned about the permanent loss of historical, existing natural wetland. While offset wetlands and restoration planting are proposed, restored ecosystems require time to establish and cannot immediately replicate the ecological, hydrological and cultural values of existing natural wetlands. Existing wetlands possess accumulated ecological complexity and whakapapa that cannot simply be recreated through restoration.

56. It is unclear whether the Application has comprehensively assessed the effects of releasing carbon from the excavated and dried peat will have on the environment. This is a significant concern to NHoŌ.

Public space

57. NHoŌ acknowledge that the proposal includes significant areas of public open space. However, these areas also form part of an ancestral landscape that has been occupied and utilised by mana whenua over many generations. Public open spaces should therefore not only provide recreational opportunities but also recognise and reflect the cultural values, history and identity of the area.
58. NHoŌ question the appropriateness of locating a dog exercise area within an ancestral landscape known to contain archaeological sites and associated with settlement, occupation and wāhi tapu values. While recognising the need to provide recreational facilities for future residents, the proposed location has the potential to diminish the cultural sensitivity of the site. NHoŌ consider that this area would be more appropriately utilised as a space that recognises the cultural history of this whenua through interpretation, education and, where agreed by both Ngā Hapū o Ōtaki and Te Ātiawa ki Whakarongotai, may provide an appropriate location for the respectful reinterment of archaeological material discovered during construction.
59. *NHoŌ consider the following recommendations provide for the kaupapa tuku iho, kaitiakitanga with respect to the modification of the natural and cultural landscape:*
- a. NHoŌ and ĀKWCT (to the extent they wish to be involved) undertake fish salvage and relocation;*
 - b. The Applicant endeavour to use (purchase) plants from NHoŌ nursery for proposed restoration activities;*
 - c. The Applicant endeavour to employ NHoŌ kaimahi to undertake and assist with restoration activities;*
 - d. Ecological restoration and enhancement plans should be prepared, implemented and monitored in partnership with NHoŌ and ĀKWCT, with opportunities for mana whenua to provide cultural oversight throughout the implementation.*
 - e. The Applicant to work collaboratively with NHoŌ and ĀKWCT to develop an interpretation area that appropriately recognises the history, occupation and*

cultural significance of the site through cultural narratives, interpretive signage and other educational features.

- f. The Applicant to work collaboratively with NHoŌ and ĀKWCT to explore opportunities to provide for mahinga kai within the Site, as well as the harvesting of traditional resources such as harakeke and rongoā.*

Rangatiratanga

60. Rangatiratanga, as a kaupapa tuku iho, reflects the authority, responsibility and leadership of an individual, hapū or iwi. It encompasses the ability of NHoŌ to determine our own aspirations, exercise mana whakahaere within our rohe, and participate meaningfully in decision that affect our whenua, wai, taonga and people. Rangatiratanga is expressed through principled leadership, collective decision-making and accountability to present and future generations. Attributes of an individual, hapū or iwi exercising rangatiratanga can be described using the following statements:²²

- a. 'te kai a te rangatira, he kōrero' (The food of the rangatira is talk). This refers to a well-respected leader [who] follows through on their word, rangatiratanga will be attributed where one fulfils their obligations and does what they say they will do.
- b. 'te tohu o te rangatira, he manaakitanga' (The sign of a rangatira is generosity). Acting with concern and care for others is to demonstrate manaakitanga, and to act in ways that enhance the mana of others and to be mindful to not trample on anyone's mana.
- c. 'te mahia a te rangatira, he whakatira i te iwi' (The work of a rangatira is to unite the people). The ability to bring together an hapū / iwi is seen as to be the work of a rangatira.

61. Article 2 of Te Tiriti o Waitangi / the Treaty of Waitangi guarantees mana whenua the right to tino rangatiratanga over land, waterways and all other taonga. This is the ultimate expression of authority and self-determination, in accordance with attributes described above.

62. As an expression of our rangatiratanga, NHoŌ has prepared this CIA to assist the Expert Panel in understanding the potential effects of the Proposed Activity on our kaupapa tuku iho. NHoŌ acknowledge that the Applicant made genuine efforts to engage with

²² Theory and Understanding of Wānanga. In Luke, D. & Winiata, W, Survival of Māori as a people (pp. 180- 193). Huia Publishers. Winiata, W. (2003).

us during the development of the proposal over a number of years. However, due to the limited capacity and resources, we were unable to meaningfully participate or prepare a CIA during the development of the proposal. Whilst invitation to engage occurred on the behalf of the Applicant, NHoŌ was not provided with the complete substantive application, Assessment of Environment Effects or the full suite of supporting technical reports during the development of the proposal. Earlier discussion also related to a materially different proposal than that ultimately lodged, including an earlier concept involving approximately 500 residential lots. As a result, the first opportunity for NHoŌ to assess the proposal in its final form occurred following notification under section 53(3) of the FTAA.

63. Following notification under section 53(3), NHoŌ had 20 working days to review a substantive application supported by 44 technical appendices. Many of these reports require fulsome consideration to understand the full extent of the proposal and its potential effects. While NHoŌ has endeavoured to undertake a robust assessment within the available timeframe, we have been constrained by time, capacity and resources which as inevitably limited the extent to which the proposal could be fully assessed.

64. NHoŌ also notes that our participation throughout this proposal, including preparation of this CIA, has been undertaken without dedicated funding. As rangatira, we recognise our responsibility to participate in matters affecting our rohe regardless of whether funding is available. However, fulfilling these responsibilities requires the diversion of limited staff time and financial resources from other kaupapa. This challenge is not unique to NHoŌ and reflects the capacity constraints experienced by many hapū and iwi organisations responding to increasingly complex resource management processes.

65. *NHoŌ consider the following recommendations provide for the kaupapa tuku iho, rangatiratanga:*

- a. NHoŌ oppose the Application and request that the Expert Panel decline it. In the view of NHoŌ, insufficient opportunity has been provided for mana whenua to fully understand and assess the potential effects of the Proposed Activity on our Kaupapa tuku iho. Based on the assessment undertaken, NHoŌ is not satisfied that the proposal appropriately protects the cultural values associated with the whenua, wai and taonga, or achieves outcomes that appropriately provide for te taiao and the wellbeing of present and future generations. Should the Expert Panel decide to approve the Application, NHoŌ requests that the recommendations contained within this CIA be adopted as consent conditions where appropriate to avoid, remedy or mitigate adverse effects on our Kaupapa tuku iho.*

- b. *The Applicant should appropriately resource the ongoing participation of NHOŌ throughout all subsequent stages of the project, including (but not limited to) participation in the FTAA process, preparation and review of management plans, cultural monitoring, kaitiaki monitoring, fish salvage, ecological restoration and any future engagement required by consent conditions.*
- c. *If the Application is approved, the Applicant and all consent holders should continue to recognise and provide for the role of Ngā Hapū o Ōtaki as mana whenua and rangatira through ongoing engagement, shared decision-making where appropriate, and opportunities to exercise kaitiakitanga throughout the detailed design, construction, restoration and long-term management of the development.*

Ūkaipōtanga

66. The kaupapa *tuku iho*, ūkaipōtanga is the philosophy that the people of NHOŌ have a ‘strong identity and connection to our tūrangawaewae, marae, hapū and iwi’.²³ These are places and spaces where people feel safe and supported to be themselves, to express their cultural values, and where their wairua is nourished and replenished. Ūkaipōtanga is the feeling of belonging and importance to your land, home and tūrangawaewae.²⁴
67. Ūkaipōtanga can be transposed across the context of urban development. Well-designed urban environments should not simply provide housing; they should support and strengthen connections people and place, and enable the expression of mana whenua identity. Te Rautaki Whakakāinga – the NHOŌ Housing Strategy, identifies several outcomes that support the expression of ūkaipōtanga, including:
- a. The establishment of homes for whānau, hapū, and iwi that literally create a place of belonging and connection to their whenua.
 - b. Whānau can live in ways that reflect traditional ways of intergenerational habitation, for example papakāinga.
 - c. Residents and the wider hapū and iwi can connect with one another through communal spaces that encourage the expression of kaupapa *tuku iho*, such as kaitiakitanga, manaakitanga, whanaungatanga, pūkengatanga, and rangatiratanga.

²³ Te Rautaki Whakakāinga, Ngā Hapū o Ōtaki Housing Strategy. Ngā Hapū o Ōtaki. (2023).

²⁴ He Ōranga Hapori: A model for Māori community wellbeing. In Luke, D. & Winiata, W, Survival of Māori as a people (pp. 353-373). Huia Publishers. Winiata, W. (2013).

68. NHoŌ's concerns extend beyond the historical and environmental effects of the proposal to its long-term social and cultural implications. The ĀRT Confederation, has worked over many decades to create communities that support cultural revitalisation for example through WRM, strengthen whakapapa connections and enable our people to continue living within their ancestral landscape. While the proposal will deliver a substantial number of new homes, there is little evidence before NHoŌ that these homes will meaningfully contribute to the housing aspirations of our uri or improve their ability to remain within, or return to, their tūrangawaewae. Instead, the development has the potential to fundamentally change the social and cultural character of the area without delivering corresponding benefits for mana whenua.
69. Notwithstanding these concerns, should the Expert Panel approve the Proposed Activity, NHoŌ considers that the development should proceed in a manner that better reflects the kaupapa tuku iho of ūkaipōtanga. This includes implementing the recommendations contained throughout this CIA and maintaining meaningful, ongoing engagement with both NHoŌ and ĀKWCT during the detailed design, construction and long-term management of the development.
70. *NHoŌ consider the following recommendations provide for the kaupapa tuku iho, ūkaipōtanga:*
- a. Should the Application be approved, the Applicant should work collaboratively with NHoŌ and ĀKWCT to explore opportunities to reimagine the design of the development so that it reflects mana whenua aspirations for ūkaipōtanga that have been outlined in various NHoŌ strategies and reports, including WRM and the NHoŌ Te Rautaki Whakakāinga.*
 - b. The redesign should seek to:*
 - i. Recognise and express the mana and identity of NHoŌ as mana whenua;*
 - ii. Support opportunities for uri of the five hapū to establish and maintain connections with this whenua;*
 - iii. Incorporate urban design, open space, and housing outcomes that reflect NHoŌ aspirations for ūkaipōtanga.*
 - c. The Applicant should work with NHoŌ to explore mechanisms that improve opportunities for uri of the five hapū to access housing within the development, including (where practicable) affordable housing initiatives, shared equity*

models or other arrangement that support long-term ownership and occupation by mana whenua.

- d. The Applicant should work enable NHoŌ and ĀKWCT to provide names and cultural narratives for places, spaces and features within the Site to ensure that the whakapapa of this this whenua remain visible.*

71. Ūkaipōtanga is not simply about providing houses. It is about creating places where people belong and where history, identify and values of the whenua are recognised and respected. NHoŌ consider that development should contribute to the wellbeing of mana whenua as well as the environmental and economic wellbeing of the wider community.

Appendix A: Kaupapa Tuku Iho

KAUPAPA	DESCRIPTION*
Kaitiakitanga	Acting so as to preserve and maintain taonga; ensuring safety in all activities.
Rangatiratanga	Exhibiting leadership by example; the ability to bind people together.
Whanaungatanga	Recognising that our people are our wealth, knowing that you are not alone and assuring others that they are not alone.
Pūkengatanga	Teaching, preserving and creating knowledge as part of the mātauranga continuum.
Manaakitanga	Behaving in ways that elevate others; showing respect and consideration towards others; generosity; fulfilling obligations.
Kotahitanga	Making decisions and taking actions that lead to unity of purpose and not to division and disharmony.
Whakapapa	Recognising that Papatūānuku and Ranginui and their children are here; our tupuna are beside us; we are one with these as we carry out our role in the creation of our future.
Ūkaipōtanga	Having a sense of importance and belonging; being a contributor to your land, home and tūrangawaewae.
Te reo	The repository of all that we are as Māori, ko te reo te kaupuri i te Māoritanga.
Wairuatanga	Recognising that our relationship with others and our environment (maunga, awa, moana, marae) is more than physical.

