



TE RŪNANGA O
TOA RANGATIRA

CULTURAL IMPACT ASSESSMENT

State Highway 1 Wellington Improvement Proposal

KA UPANE Ā UPANE WHITI TE RA!



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Te Rūnanga o Toa Rangatira (Te Rūnanga) as the mandated iwi authority for Ngāti Toa Rangatira (Ngāti Toa) has responsibility for protecting and enhancing the mana of Ngāti Toa across the various political, economic, social, and environmental spheres.

In relation to Te Ao Tūroa, the objective of Ngāti Toa is to nurture a resilient environment to sustain future generations through reclaimed connection and mātauranga to natural resources, empowering kaitiaki who are leaders and co-managers of our natural environment, our commitment to environmental sustainability and our ability to adapt to the impacts of climate change.

Subject to the written consent of Te Rūnanga o Toa Rangatira, the information contained within this document must not be used for any other purpose than that intended.



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Timatanga

This Cultural Impact Assessment (CIA) assesses the State Highway 1 Wellington Improvement proposal (the proposal) by New Zealand Transport Agency Waka Kotahi/NZTA (the applicant). The cultural landscape associated with the proposal has many important values which are connected to the history and identity of Ngāti Toa Rangatira.

The CIA provides a cultural lens through which the proposal is evaluated, drawing on Ngāti Toa Rangatira tikanga, historical associations, and the enduring relationship of the iwi with the lands, waters, and cultural landscapes. It identifies potential risks, opportunities, and pathways for ensuring that the mana, mauri, and wellbeing of Ngāti Toa Rangatira and the wider environment are upheld. It is intended to inform Waka Kotahi/NZTA, consenting authorities, proposal partners, and other stakeholders of the cultural considerations that must be recognised and provided for in the design, development, implementation, and ongoing management of the proposal. It also outlines the expectations of Te Rūnanga o Toa Rangatira regarding partnership, engagement, and kaitiaki responsibilities throughout the life of the proposal.

Te Rūnanga o Toa Rangatira supports investment in sustainable transport options, including public transport, walking and cycling infrastructure, and improved accessibility for the disability community. While the proposal incorporates a number of positive features, large-scale roading developments are likely to contribute to increased emissions and will require ongoing monitoring, mitigation, and investment to manage their long-term environmental impacts. We appreciate the applicant's opportunity to continue providing input into this significant infrastructure proposal.

The CIA should be read as a living document that supports ongoing dialogue, co-design, and decision-making between Te Rūnanga o Toa Rangatira and Waka Kotahi/NZTA, ensuring that cultural values are embedded from early design through to long-term operation. The report has three main topics:

- Ngā mātāpono me ngā uaratanga – principles and values of Ngāti Toa Rangatira.
- Ngā take – key historical and environmental issues.
- Ngā huanga – cultural and environmental outcomes and aspirations.

Central to these three topic areas is the Ngāti Toa Claims Settlement Act 2014 and associated Deed of Settlement.

Proposal Description

For the purposes of this CIA, the proposal involves improvements to SH1 within Wellington City, from north of the Terrace Tunnel to Kilbirnie. The State Highway 1 (SH1) Wellington Improvement proposal is a Road of National Significance (RoNS) intended to improve SH1 in Wellington City. The proposal intends to provide more efficient and reliable access on SH1 and includes duplicate tunnels at The Terrace and Mount Victoria, a new layout at the Basin Reserve, and improvements along the remainder of the SH1 corridor from north of the Terrace Tunnel to the intersection of Cobham Drive and Evans Bay Parade. The proposal aims to unblock critical

bottlenecks on the state highway, maintain access for local traffic, and enable growth in public transport.

Ngāti Toa Rangatira have strong associations with the landscape of Te Whanganui a Tara and the proposal area. This CIA articulates the importance and significance of this cultural landscape to Ngāti Toa Rangatira and assesses the proposal. The assessment is based on the principles, values, and history of Ngāti Toa Rangatira in Te Whanganui a Tara.

Methodology

The methodology for this CIA reflects the approach taken by Te Rūnanga o Toa Rangatira to evaluate the cultural implications of the State Highway 1 Wellington Improvements proposal. The assessment draws on established cultural frameworks, iwi-specific knowledge, and the technical information provided by the proposal team. The following methods were used.

- **Review of Existing Cultural Impact Assessments and Iwi Frameworks**

Existing CIA documents and cultural assessments previously prepared by or for Te Rūnanga o Toa Rangatira were reviewed to ensure consistency of approach, terminology, and cultural framing. These documents provided a foundation for understanding the cultural landscape, Ngāti Toa Rangatira values, and the expectations of the iwi for engagement and environmental management.

- **Interpretation of Cultural Redress Sites and Areas of Significance**

Cultural redress sites, statutory acknowledgements, and areas of significance identified through the Ngāti Toa Rangatira Claims Settlement Act 2014 and related processes were analysed to understand their relevance to the proposal. This included interpreting the cultural, historical, and spiritual values associated with these sites and assessing how the proposal may affect their integrity, visibility, or ongoing use.

- **Assessment of proposal Documentation**

All proposal information provided by Waka Kotahi and associated consultants was reviewed, including design drawings, technical reports, environmental assessments, and planning material. This review focused on identifying aspects of the proposal with potential cultural implications, such as earthworks, tunnelling, stormwater management, landscape changes, and long-term urban form outcomes.

- **Application of Ngāti Toa Rangatira Cultural Values and Assessment Framework**

The cultural values, tikanga, and historical associations of Ngāti Toa Rangatira documented separately in this CIA were used as the primary lens for assessing potential effects. Each proposal component was evaluated against these values to determine the nature, scale, and significance of cultural effects, both during construction and over the long term.

- **Distinction Between Construction and Operational Effects**

The assessment distinguishes between temporary construction-related effects and the enduring; intergenerational impacts associated with the operation of the proposal. This approach recognises that cultural effects may shift over time as design decisions are finalised and environmental conditions evolve.

Limitations and assumptions

This CIA has been prepared with the following limitations and assumptions:

- Information available at the time of writing, which assumes that the proposal will be designed, refined, and implemented in a manner that is generally consistent with that information. Where design elements remain subject to further development, the assessment reflects the current expectations and understanding of Te Rūnanga o Toa Rangatira.
- Assumes the continued and meaningful involvement of Te Rūnanga o Toa Rangatira throughout the design, development, construction, and operational phases of the proposal. This includes participation in monitoring, restoration, cultural expression, and decision-making processes. If such engagement does not occur, the outcomes and conclusions identified in this CIA may require review or reconsideration.

Executive summary

This Cultural Impact Assessment has been prepared by Te Rūnanga o Toa Rangatira to assess the proposed State Highway 1 Wellington Improvements proposal from a Ngāti Toa Rangatira perspective.

The assessment confirms that the proposal traverses a cultural landscape of high significance within Te Whanganui-a-Tara, where the relationship of Ngāti Toa Rangatira to whenua, wai, sites of significance, and wider historical experience is enduring. The proposal must, therefore, be considered not only as a transport proposal, but as an intervention in a place shaped by whakapapa, raupatu, ahi kā, cultural redress, and ongoing kaitiaki responsibilities.

In recognition of this cultural landscape, this CIA cites the Wellington Harbour statutory acknowledgement for the purpose of section 32 of the Ngāti Toa Rangatira Claims Settlement Act 2014. This citation applies to all activities within, adjacent to, or directly related to Te Whanganui-a-Tara and is evidence of the association of Ngāti Toa Rangatira with the statutory areas in relation to submission or proceedings before a relevant consent authority, the Environmental Protection Authority, the Environment Court and Heritage New Zealand Pouhere Taonga.

The proposal intersects with a landscape shaped by customary rights, historical injustice, environmental transformation, and continuing responsibilities of mana whenua. The central issue is not simply whether transport improvements can be delivered, but whether they can be delivered in a manner that protects cultural heritage, respects tikanga, maintains environmental mauri, and recognises the status and role of Ngāti Toa Rangatira within Te Whanganui-a-Tara.

Accordingly, the appropriateness of the proposal will depend on sustained partnership between Waka Kotahi/NZTA and Te Rūnanga o Toa Rangatira, strong cultural safeguards, and a genuine commitment to co-design and cultural enhancement. If these matters are embedded in design, consenting, construction and long-term operation, there is scope for the proposal to better reflect Ngāti Toa Rangatira aspirations and contribute to enduring cultural, environmental and community outcomes.

Overall, the assessment finds that while the proposal has the potential to result in cultural effects that require careful management, it also incorporates a range of measures intended to avoid, remedy and mitigate adverse effects, while providing opportunities for cultural and environmental enhancement.

The proposal seeks to maintain and improve ecological values through stormwater treatment, indigenous planting, protection of fish passage, improvements to water quality, and ecological restoration measures. While we support these aspects, we remain concerned regarding the potential impact on the Town Belt, noting that replacement planting cannot immediately replicate the ecological, cultural and amenity values associated with established vegetation and existing ecosystems.

The assessment further notes that specialist assessments identify opportunities for improved pedestrian safety, enhanced accessibility to key community services including health facilities, new active transport connections, and transport infrastructure that supports future public transport improvements. The proposal also seeks to strengthen connections within the Basin Reserve and Pukeahu landscape through integrated urban and landscape design approaches.

Importantly, Te Rūnanga o Toa Rangatira understands that opportunities to recognise and express Ngāti Toa Rangatira values, histories and associations with places such as Hauwai and the historic awa network will continue to be explored through the detailed design process. The proposed Urban Landscape Design Management Plan, developed in consultation with the Mana Whenua Steering Group, provides an important mechanism for cultural expression, interpretation and the incorporation of mana whenua narratives within the final design.

While some concerns remain regarding the scale of infrastructure, vegetation loss, construction effects and the ongoing visibility of Ngāti Toa Rangatira history and presence within the urban environment, Te Rūnanga o Toa Rangatira recognises that the proposal has been developed with an increasing focus on environmental enhancement, cultural engagement and long-term community outcomes. Continued partnership with mana whenua will be essential to ensure these commitments are realised throughout detailed design, construction and operation.

Accordingly, Te Rūnanga o Toa Rangatira recommends that:

- Te Rūnanga o Toa Rangatira be involved early, meaningfully and continuously in detailed design, construction planning, monitoring and operational review.
- The Urban Landscape Design Management Plan be developed in consultation with the Mana Whenua Steering Group to ensure

opportunities for cultural expression, cultural interpretation and recognition of places such as Hauwai and historic awa are incorporated into the proposal.

- Proposal design continues to avoid, remedy or mitigate adverse effects on culturally significant sites, landscapes, waterways and ecological connections, particularly within the wider Hauwai and Basin Reserve area.
- A robust Accidental Discovery Protocol be implemented and supported by tikanga-based processes, clear stop-work procedures and timely engagement with mana whenua and relevant heritage authorities.
- Ecological enhancement measures, including indigenous planting, stormwater treatment, improvements to water quality and protection of fish passage, be delivered and maintained as integral components of the proposal.
- Opportunities for restoration, landscaping and environmental enhancement within affected parts of the Town Belt be pursued in partnership with relevant stakeholders.
- The design process actively identifies and incorporates opportunities for cultural enhancement, including interpretation, cultural storytelling, landscaping and visible acknowledgement of Ngāti Toa Rangatira history, presence and aspirations.
- Decision-makers adopt a partnership-based and intergenerational approach that recognises the long-term implications of the proposal and embeds Ngāti Toa Rangatira values throughout the project's proposal lifecycle.

In conclusion, Te Rūnanga o Toa Rangatira considers that, subject to continued engagement, appropriate cultural safeguards, and the implementation of the proposed mitigation and enhancement measures, the proposal has the potential to deliver transport, environmental, cultural and community benefits while providing opportunities to better recognise and reflect the enduring relationship of Ngāti Toa Rangatira with Te Whanganui-a-Tara.

Ngāti Toa Rangatira Principles and Values

Ngake escaped, forming the entrance to the harbour and, as the water shallowed from what is now Wellington Harbour, Whataitai became stranded. The body of Whataitai became the hills close to the harbour entrance. The soul of Whataitai left him in the form of a bird named Te Keo. Mount Victoria is known by Māori as Tangi Te Keo or the weeping of Te Keo.¹

Ngā mātāpono

Ngā mātāpono (principles) are fundamental ‘unchanging’ truths that serve as foundations for beliefs or behaviour – the basis to the exercise of all tikanga². These principles must be guided to be pono, which means ‘true’ or ‘genuine’ that is true in terms of principles of Māoritanga.

Mana whenua

Ngāti Toa Rangatira are mana whenua of Te Whanganui a Tara. The responsibility is shared with Taranaki Whānui who are also mana whenua and exercise ahi kā. Ngāti Toa Rangatira took possession of the area by conquest in accordance with tikanga Māori. The cultural, social, and spiritual life of Ngāti Toa Rangatira centres around the land over which the iwi hold mana whenua.

Ngāti Toa Rangatira acquired mana whenua by take raupatu, subsequently followed by occupation, or ahi kā, resulting in the displacement of the original Ngāti Ira inhabitants. The conquest of the south-western Te Upoko o Te Ika began with the Te Āmiowhenua expedition of 1819. This was a war party led by Ngā Puhi and Ngāti Toa Rangatira, especially Te Rauparaha, Te Pēhi Kupe, and Te Rangihaeata. Te Pēhi Kupe is a hereditary rangatira of Ngāti Toa Rangatira. The expedition involved a number of battles and the taking of critical strategic pā sites such as Waimapihi (Pukerua Bay). The lands remain connected to Ngāti Toa Rangatira through ongoing iwi occupation, protection of wāhi tapu and sites and areas of cultural significance, particularly urupā, and the retention and transmission of mātauranga Māori pertaining to the history and customary rights of Ngāti Toa Rangatira in the area.

The Ngāti Toa Rangatira rohe is traditionally described as being from Whangaehu in the north, the Tararua ranges to the east, south by Turakirae Heads to Kaikoura and west to Arahura, then returning to Whangaehu. The Ngāti Toa Rangatira rohe spans a large number of local authorities. It includes both rural and urban areas, as well as a diverse range of landscapes from the Manawatu plains to the Marlborough Sounds. The waters of the Te Moana o Raukawa connects Te Whanganui a Tara and over to Te Taihū. These seas are at the heart of the rohe and integral to the rohe.

¹ Wellington Harbour, Statement of Coastal Values, Ngāti Toa Rangatira Deed of Settlement, 2012

² Hirini Moko Mead refers to ‘base principles’ to ensure that tikanga is ‘correct and right’. Ref, Hirini Moko Mead, *Tikanga Māori: Living by Māori Values*. Wellington, Aotearoa, New Zealand: Huia Publishers, 2016, p 29

Whakapapa

Whakapapa is the identity and basis of Ngāti Toa Rangatira. Whakapapa is the relationship between tangata and whenua. It is the foundation for recognition and respect for te taiao. The shared whakapapa to atua reminds us that we are connected to our natural environment and have a responsibility to maintain its continued health and wellbeing for our own benefit, as well as for the flora, fauna, and tūpuna that inhabit it. Whakapapa is the inherited and inseparable connection between the iwi and te taiao. Our efforts to protect each other and our environment are not out of 'goodwill' or citizenship but are inherited commitments and obligations to care for atua, our tūpuna, and our future generations. This is the basis of kaitiakitanga and all the tikanga principles of Ngāti Toa Rangatira. Our past, present, and future pūrākau, histories, genealogies, events, place names, whenua, landscapes, papakāinga, marae, and pathways are all connected by whakapapa.

Kaitiakitanga

Kaitiakitanga is exercised by Ngāti Toa Rangatira as mana whenua to protect the natural environment, cultural practices, iwi traditions and all taonga. Ngāti Toa Rangatira kaitiakitanga includes maintaining tikanga and kawa, and preserving taonga. Kaitiakitanga flows from mana whenua and the authority to act as guardians. Kaitiakitanga is an inherited responsibility passed down by the ancestors to each successive generation to care for and preserve the natural environment for our benefit and ultimate survival. As mana whenua and kaitiaki, Ngāti Toa Rangatira recognise whakapapa as the basis of their relationship with Papatūānuku and the natural world imbued by a reciprocal duty of care to sustain the health of the environment so that it continues to sustain the health of the iwi.

The guardianship role of Ngāti Toa Rangatira aims to protect and enhance mauri. The health and wellbeing of iwi members and the community is secured by ensuring the spiritual and cultural needs of the taiao and those that are associated with it are respected. Kaitiakitanga also involves environmental restoration that reconnects Ngāti Toa Rangatira whānau with the taiao for mahinga kai, waka ama, tikanga and associated traditional practices.

It is the aspiration of Ngāti Toa Rangatira to maintain our cultural practices that physically, spiritually, and culturally connect us with our taiao and our whakapapa. Therefore, the protection of mauri is our main objective in considering the potential effects of improvements to SH1 within the city of Wellington. Streams are regarded as the life blood of Papatūānuku, so any impacts affecting water quality and/or the life-sustaining capacity of streams (particularly in respect of native fish) have the potential to cause adverse cultural and ecological effects.

Mātauranga and manaakitanga

Mātauranga and manaakitanga are important aspects of Ngāti Toa Rangatira tikanga that relate to the ability of the iwi to sustainably manage the taiao and ensure its spiritual and temporal wellbeing. Traditional tikanga such as rāhui remain an important mechanism for management of certain areas.

The mana of Ngāti Toa Rangatira must be enhanced by ensuring the iwi can fulfil manaakitanga responsibilities by the exercise of customary gathering, harvesting and maintenance of mahinga kai. Kaimoana must be plentiful and culturally safe to provide for manuhiri at marae.

Ngā Uaratanga

Ngā uaratanga (values) are drawn from ngā mātāpono and the history of the iwi, taonga, and events associated with relationship of Ngāti Toa Rangatira with Te Moana o Raukawa.

While principles are unchanging and all-encompassing, ngā uaratanga are dynamic and adapt over time. For example, there are 'traditional' values such as the taking of customary kaimoana, but also more contemporary values and interests.

Statutory recognition of the cultural landscape

Central to the values of the iwi is the cultural landscape. The proposal traverses a cultural landscape shaped by generations of kāinga, māra kai, mahinga kai, awa, wetlands, and interconnected places of identity and use. Understanding the potential effects of the proposal, therefore, requires consideration of the wider cultural landscape, not only the immediate construction footprint.

The values of the iwi are affirmed in the 2012 Deed of Settlement. In particular, the Statement of Coastal Values for Wellington Harbour states:

Wellington Harbour (Port Nicholson) has high cultural, historical, spiritual and traditional significance to Ngāti Toa Rangatira. A well known narrative tells of how Wellington harbour was formed by ngā taniwha Ngake and Whataitai. Ngake escaped, forming the entrance to the harbour and, as the water shallowed from what is now Wellington Harbour, Whataitai became stranded. The body of Whataitai became the hills close to the harbour entrance. The soul of Whataitai left him in the form of a bird named Te Keo. Mount Victoria is known by Māori as Tangi Te Keo or the weeping of Te Keo.

Ngāti Toa Rangatira's claim to the Wellington Harbour region is primarily based upon their early invasion of the region during the 1820s and their political and military influence, rather than occupation. Ngāti Toa Rangatira also traded with the settler community at Wellington and sent produce to Wellington by sea. Harataunga was an important source of large trees suitable for the construction of waka. These waka were fashioned in the area and tested in Te Whanganui a Tara. Te Whanganui a Tara was also important in conjunction with the Hutt River as access to and from Porirua and the developing Wellington town. The Harbour is also an important source of kai moana.³

The statutory recognition of Wellington Harbour and the associated provisions under the Ngāti Toa Rangatira Claims Settlement Act 2014 are relevant to the proposal. In

³ Wellington Harbour, Statement of Coastal Values, Ngāti Toa Rangatira Deed of Settlement, 2012

particular, section 32 relates to the citing of the statutory acknowledgement in RMA and Board of Inquiry processes. This is an explicit legislative recognition between the statutory acknowledgement and Part 6AA of the RMA (Proposals of National Significance).

This CIA cites the Wellington Harbour statutory acknowledgement for the purpose of section 32 of the Ngāti Toa Rangatira Claims Settlement Act 2014.

Te Mahere Wai o Te Kāhui Taiao

Critical to the values of Wellington Harbour are the multitude of streams that flow into the harbour and the associated whenua. The mauri of the harbour reflects the collective mauri of the streams. *Te Mahere Wai o Te Kāhui Taiao* has been prepared by mana whenua with Greater Wellington Regional Council (GWRC) as a blueprint to return mana to our freshwater bodies.⁴ Many of the specific Wellington urban catchment outcomes of *Te Mahere Wai o Te Kāhui Taiao* are relevant to the proposal. In particular:

The awa are recognised and considered as whānau and taonga by the people of Te Whanganui-a-Tara.

The awa has its own identity, unique personality and mauri/mouri.

The āku waiheke (small streams), such as Te Māhanga, Korimako streams, Akiwai, Waitangi streams and Days Bay Stream, including ngā wai huna (concealed waters) and aquifers, are enhanced:

1. By naming piped and unrecognised streams.
2. All āku waiheke and ngā wai huna traditional Māori names are used.
3. All āku waiheke and ngā wai huna that are not named, or have anglicised names, are given traditional Māori names under the guidance of Mana Whenua.
4. These names are formalised and shared with the local community and Mana Whenua through education and signage.
5. Monitoring for water quality/quantity and for the presence of indigenous biodiversity and ecological function. Streams that are currently piped are daylighted, as far as practicable and are able to take their natural form and path. Where streams cannot be daylighted, their ecological values are recognised. Native fish have access to move freely up and down the entire length of the catchment.⁵

Many of the values identified in *Te Mahere Wai o Te Kāhui Taiao* are also relevant including (summarised):

⁴ Taranaki Whānui ki te Upoko o Te Ika, Te Rūnanga o Toa Rangatira, Greater Wellington Regional Council, *Te Mahere Wai o Te Kāhui Taiao*, 2021

⁵ *ibid*, p 98

- Āhua. The awa has a natural variation of flows.
- Ngā mahi a ngā tupuna. We show respect for our awa, estuarine and coastal waterbodies and tupuna by ensuring that all waterbodies are clean and healthy.
- Te nui o te wai. There is sufficient water quantity and flow levels in the awa
- Te mana o te tangata. Mana Whenua rights as kaitiaki and mana whakahaere
- Wāhi tapu, wāhi tupuna, wāhi maumahara. Significant sites that are wāhi tapu (sacred place), wāhi tupuna (significant ancestral) and/or wāhi maumahara (places with significant history).
- Te mahi kai/mahinga kai. The whole catchment supports the entire life cycle of mahinga kai species.
- Wāhi whakarite. The water is clean and safe to interact with, and the river margins are safe.
- Taonga species. The water conditions, level and habitat in the awa, estuary and ocean support the presence, abundance, survival and recovery of taonga species.
- Contact recreation and Māori customary use/taunga ika (fishing grounds). The health of the wai at takutai moana (the sea) is prioritised for improvement for contact recreation and Māori customary use.
- Swimming. The water is suitable for primary contact throughout the catchment.⁶

He Kainga Ururua

The cultural landscape of Wellington is not limited to our valued streams or harbour. There are contemporary and dynamic values associated with an indigenous urban landscape, accessibility, ōhanga, oranga and ora Toa. For Ngāti Toa Rangatira, many of these values are articulated in our *He Kainga Ururua, Economic Development & Investment Strategy*.⁷ As example, the strategy sets out the value of kaitiakitanga as “Stewardship reflects past, present and future aspirations. Our economy is innovative and grounded in identity.”

A recent expression of our *He Kainga Ururua* strategy is our support for sustainable public transport network and our investment in the construction of the new Kenepuru bus hub with GWRC which will be critical to the future expansion and resilience of the regional bus network.⁸ This partnership is grounded in shared values, including

⁶ ibid, pp 99-102

⁷ Te Rūnanga o Toa Rangatira, *He Kainga Ururua, Economic Development & Investment Strategy*, 2025

⁸ <https://www.gw.govt.nz/your-region/news/ngati-toa-and-greater-wellington-partner-on-future-focused-transport-solution/>

sustainability, cultural expression, economic opportunity, and the transition to low-emissions transport. It also provides for co-design, environmental and cultural outcomes, and opportunities for employment, training, and procurement for Ngāti Toa Rangatira whānau and the wider community. The agreement illustrates proactive approach of Ngāti Toa in exercising rangatiratanga over its landholdings while contributing to regional transport resilience.

He Kainga Ururua and associated iwi aspirations articulate the responsibilities of Te Rūnanga o Toa Rangatira as kaitiaki, its strategic aspirations for sustainable development, and its commitment to supporting resilient, low-emissions transport networks for future generations. It highlights the broader interest of Te Rūnanga o Toa Rangatira in ensuring that transport proposals, including the State Highway 1 Wellington Improvements, align with iwi aspirations and the tikanga established in this assessment, uphold environmental and cultural values, and support long-term community wellbeing. The iwi has a direct and ongoing interest in the direction, design, and delivery of major transport and urban development initiatives across Wellington.

Urban development and transportation

Many of these values were recognised as an iwi partner within the Let's Get Wellington Moving (LGWM) programme, alongside Taranaki Whānui and central and local government agencies. This partnership signalled a clear expectation that Ngāti Toa Rangatira would be involved in co-design, strategic decision-making, and programme governance, rather than being engaged solely through consultation processes. Within LGWM, these values were explicitly incorporated into option assessment frameworks, recognising the importance of mātauranga Māori, kaitiakitanga, and whakapapa relationships with whenua and coastal environments. It established a clear expectation that infrastructure and urban development outcomes must align with Māori values, protect culturally significant landscapes, and enhance environmental wellbeing.

Ngāti Toa Rangatira also has strong interests in urban development, land use, and housing outcomes, particularly in areas influenced by major transport investments such as mass rapid transit (MRT) corridors. The programme anticipates substantial intensification and redevelopment along these corridors, including significant increases in housing supply. This creates both risks and opportunities for Ngāti Toa Rangatira. Key interests include protecting sites of cultural significance, participating in or leading development initiatives, and ensuring that urban growth supports Māori aspirations such as papakāinga development, affordable housing, and whānau wellbeing.

Hauora aspirations

Urban development is more than building roads and associated infrastructure and urban design. The city must be designed to achieve tangible health, social and cultural benefits. In particular, the aspirations and programmes operated by the Āti Awa Toa Hauora Partnership Board (ĀATHPB) are critical. The Hauora Partnership represents the interests and aspirations of two iwi: Te Āti Awa and Ngāti Toa Rangatira, and three rūnanga: Ātiawa ki Whakarongotai, Te Rūnanganui o Te Āti Awa ki te Upoko o te Ika

a Maui and Te Rūnanga o Toa Rangatira.⁹ As outlined by Hikitia Ropata (Manahautū, Executive Chair, Āti Awa Toa Hauora Partnership Board), critical to hauora is to:

Continue to centre the lived experience and mātauranga of our people. Our families have told us that oranga happens where whenua, wai, and whānau are strong together. This remains both our focus and our kaupapa. Kia tau ngā manaakitanga o Matariki ki runga i a tātou – with our mokopuna in mind and our tīpuna by our side, we move forward together.¹⁰

Hauora Partnership asserts that the whānau voice is not only critical to understanding the challenges of the health system but also offers the pathways to solutions. These pathways and solutions will involve the design of the urban environment, healthy ecosystems, reduced pollution, improved housing, affordable and accessible health services, etc.

For Ora Toa, the Primary Health Services of Ngāti Toa Rangatira, the urban community of Wellington is close to the proposal area with our Pōneke Medical Centre at Whakamaru, Wellington City Mission 4-8 Oxford Terrace, Mt Cook. As part of the Wellington City Mission, Whakamaru is a 24/7 community hub offering transitional housing, support services, and a welcoming space for all.

Ngā Huanga – Cultural and Environmental Outcomes

Ngā huanga are cultural and environmental outcomes relevant to the proposal in light of the principles and values of Ngāti Toa Rangatira. Te Rūnanga o Toa Rangatira is not opposed to roading improvements in Wellington, but the development and design of transportation corridors must align with the principles and values of Ngāti Toa Rangatira, especially mana whenua, mātauranga, kaitiakitanga and manaakitanga. The implementation of the Treaty Settlement and iwi planning statements are also relevant to the desired environmental outcomes for the proposal.

The following outcomes are identified at a high level for further discussion and investigation with Waka Kotahi as partners in the pursuit of better outcomes for te Taiao, iwi and people of the Wellington region.

The cultural landscape

The importance of Wellington Harbour is cited in this CIA under section 32 of the Ngāti Toa Rangatira Claims Settlement Act 2014. The citing of the harbour means that the proposal is directly relevant to the achieving greater recognition of the catchment waterways and associated whenua.

The harbour catchment landscape was once characterised by extensive wetlands, māra kai, mahinga kai, kāinga, and pā. Although much of this landscape has been

⁹ <https://atiawatoaimpb.nz/>

¹⁰ Āti Awa Toa Hauora Partnership Board, *Matariki 2025 – Matariki 2025, Annual Report to 30 June 2025*, p 6

heavily modified through successive phases of urban development, its cultural and historical layers remain important to Ngāti Toa Rangatira.

Prior to European settlement, the Basin Reserve area formed part of a large wetland system dominated by flax and raupō. This environment supported extensive areas of mahinga kai, making it a key resource area. The presence of cultivations, kāinga, and urupā in the surrounding area reflects the importance of this landscape as a place of sustenance, occupation and ongoing use.

The importance of the waterways is articulated in *Te Mahere Wai o Te Kāhui Taiao*. As partners, we need to investigate how the proposal will contribute towards the outcomes and values of the waterways. We are concerned to minimise the impacts of proposed works on subsurface drainage structures through which the once extensive network of streams flowing through the valley is now channelled.

One of the most important waterways was the Waitangi Stream, which historically ran down the valley where the Basin Reserve now sits, discharging into the sea via Waitangi Lagoon. We recognise that this proposal has incorporated stormwater treatment raingardens within the Waitangi awa. Although this stream has been severely modified over the years and is now channelled through a large culvert (down Adelaide Road and Kent Terrace), it still provides habitat for tuna (eels) and possibly other native fish species. The proposal intends to maintain existing fish passage through piped awa within the proposal area. Ensuring fish passage is maintained in accordance with best practice is an important ecological and cultural consideration for Te Rūnanga o Toa Rangatira. The restoration of the waterways should be accommodated as part of the works necessary to ensure there is no disruption to stormwater flows. It may also be possible to improve fish passage in subsurface drainage structures if there are currently obstacles to fish movement. There are also opportunities for cultural and historical narratives to be included in the design process (and landscaping Proposals). The development of interpretive signage, sculptures, carvings, or other art forms to express the early history and cultural importance of the area is an exciting possibility. This might involve enhancing the historical linkages between the wetland area and the sea.

Te Rūnanga o Toa Rangatira understands that the proposal proposes to provide for these outcomes through measures that maintain and, in some locations, enhance existing freshwater values. In addition, there will be opportunities for wider cultural expression, including acknowledgement and interpretation of piped awa, are intended to be developed through the Urban Landscape Design Management Plan in consultation with the Mana Whenua Steering Group as part of the detailed design process.

Significant sites and mahinga kai

Ngāti Toa Rangatira exercises kaitiaki responsibilities for Hauwai, alongside Taranaki Whānui, to ensure the cultural integrity of these sites is protected. Despite the physical landscape having been substantially altered, the potential for archaeological material or cultural evidence to remain beneath the surface is significant. Within the wider proposal area, Ngāti Toa Rangatira is aware of three sites of cultural significance:

- Hauwai Cultivation Area – located to the south-east of the Basin Reserve and the only known site situated within the immediate proposal area vicinity.
- Akatarewa Pā – located on Mt Alfred and likely associated with the Hauwai cultivation area.
- Te Aro Pā – historically located near the intersection of Taranaki and Manners Streets.

Of these, only the Hauwai cultivation area lies within the direct influence of the proposal. While the Wellington City District Plan identifies a specific mapped location, the actual extent of Hauwai would have been significantly larger, reflecting the scale of traditional cultivation and food production in the wetland environment. We consider that the proposal presents opportunities to co-design, cultural interpretation, and partnership with mana whenua:

- Improve public understanding of the cultural and historical significance of the Basin Reserve area.
- Acknowledge and interpret the Hauwai cultivation landscape.
- In conjunction to Taranaki Whānui, highlight pūrākau and aspirations associated with Ngāti Toa Rangatira with the urban environment.

Given the depth of earthworks required for the proposal and the long history of occupation in the area, there remains a real possibility of encountering previously unidentified cultural or archaeological material. This includes artefacts, structural remnants, or kōiwi that may not be recorded in existing databases or planning maps. For this reason, a precautionary approach is essential.

Te Rūnanga o Toa Rangatira understands that the proposal proposes to recognise the significance of Hauwai through the detailed design phase. In particular, the requirement for an Urban Landscape Design Management Plan (ULDMP) to be prepared in consultation with the Mana Whenua Steering Group (MWSG) provides an important mechanism for exploring opportunities to acknowledge Hauwai within the landscape and urban design outcomes. We consider that this collaborative process will help ensure that cultural narratives and associations with Hauwai are appropriately reflected in the final design, alongside the protections and processes provided through the Archaeological Management Plan.

The draft Conditions for the proposal include the adoption of an Accidental Discovery Protocol (ADP). Te Rūnanga o Toa Rangatira supports the inclusion of an ADP as a minimum requirement to:

- Ensure any discoveries are managed appropriately.
- Avoid, remedy, or mitigate adverse effects on cultural heritage.
- Enable the involvement of Ngāti Toa, Taranaki Whānui, and Heritage New Zealand Pouhere Taonga in decision-making.
- Ensure works do not recommence until cultural and archaeological investigations are complete.

The ADP must be implemented in a manner that upholds tikanga and provides for timely engagement with mana whenua.

He Kainga Ururua

The outcomes of He Kainga Ururua display concern for a sustainable and resilient transportation network for the Wellington region. It requires long-term investment and care with a view towards the living environment for our mokopuna.

Te Rūnanga o Toa Rangatira understands that the proposal is intended to reduce congestion, improve transport resilience, and enable future transport initiatives that can contribute to a more integrated and sustainable transport system for the region. These measures align with the aspiration that major transport investments deliver broader environmental, cultural and community benefits alongside transport outcomes.

Notwithstanding these anticipated benefits, Te Rūnanga o Toa Rangatira is concerned about the extent to which the proposal reinforces the dominance of private vehicle transportation in the CBD and prioritises linkages to the airport and hospital. The proposal needs to be undertaken with joined-up investment in public transport which meet the diverse needs of our communities.

Hauora

The quality of our urban environment is critical to achieving our hauora aspirations and outcomes. The vision of Hauora is “Oranga whenua, oranga iwi, oranga whānau, A place to stand, a place to connect, a place to belong.” We wish to explore in detail how the proposal will contribute towards this vision.

Kaumātua and Tamariki safety

We welcome the design improvements to improve pedestrian safety, including for kaumātua, tamariki and other vulnerable road users, through a range of design measures identified in the Transport Assessment. In particular, changes at the SH1 Vivian Street/Cuba Street intersection, including the removal of traffic turning movements into Cuba Street and kerb realignments, are intended to protect pedestrian crossings and reduce crossing distances. These measures are envisioned to make it safer and easier for people to move through the area, helping to address longstanding concerns regarding pedestrian safety along Vivian Street and supporting more accessible connections for the community. Enforcement of slow vehicle movements down Vivian Street will also be essential to reduce the risk of accidents.

Potential impact on local businesses and services

The proposal has the potential to create some localised effects on businesses and services, particularly during the construction phase and through changes to on-street parking and access arrangements. However, the Economic Assessment concludes that these effects are expected to be relatively small when compared with the wider economic benefits anticipated from improved transport efficiency, connectivity and network resilience. Te Rūnanga o Toa Rangatira further understands that the proposal is expected to support regional economic activity by improving access to employment, services and key destinations, contributing to long-term economic growth and productivity across the Wellington region. We are hopeful that there will be practical

support and assistance for local businesses who will be impacted by the proposal, especially during construction.

Increased air, light and noise pollution and the impact on whānau health

The proposal has sought to avoid or minimise adverse effects on whānau health associated with air quality and noise. The specialist assessments indicate that traffic noise levels are expected to improve in some locations through the use of low-noise road surfacing, while in most other areas the proposal is not anticipated to result in significant increases in existing noise levels. Te Rūnanga o Toa Rangatira also understands that the air quality assessment concludes the proposal is not expected to cause any significant degradation in air quality and therefore is unlikely to result in material adverse effects on community health compared with the existing environment. These measures provide some assurance that the proposal has considered the wellbeing of surrounding communities while also seeking to deliver wider transport and connectivity benefits. Ongoing monitoring of issues such as air and noise pollution will be essential.

Roading barriers and structures around the Basin Reserve

The proposal has sought to minimise the potential adverse effects of new roading infrastructure around the Basin Reserve through a design approach that responds to the surrounding landscape, heritage values and historical connections. In particular, the proposed land bridge and associated landscaping are intended to reconnect Pukeahu National War Memorial Park with the Basin Reserve, Canal Reserve and the Cambridge/Kent Terrace corridor, strengthening pedestrian connectivity and reinstating an important historical relationship within the area. We understand that the Heritage Assessment identifies these elements as having a positive effect and that the integrated design approach seeks to ensure that new transport infrastructure contributes positively to the wider urban environment rather than creating additional barriers between communities and significant places.

Accessibility to our health services, especially our Pōneke Medical Centre at Whakamaru, Wellington City Mission

Maintaining and improving access to essential health services, including Pōneke Medical Centre at Whakamaru and Wellington Regional Hospital, is an important consideration of the proposal. The Transport Assessment indicates that the proposed transport improvements are intended to enhance the efficiency, reliability and resilience of the wider transport network, supporting better access to these critical community services. While temporary disruptions may occur during construction, measures will be implemented to manage these effects and minimise delays where practicable. Overall, the proposal is expected to support continued and improved accessibility to key health services for whānau and the wider community.

Loss of green spaces, especially along the Wellington Town Belt

The Wellington Town Belt is a valued green space that contributes to the environmental, recreational and cultural wellbeing of the community. The proposal will result in the loss of Town Belt land and vegetation, and we note that NZTA is working with Wellington City Council regarding compensation for these effects, and that the

Terrestrial Ecology Assessment recommends a range of mitigation and offset planting measures, including indigenous planting within the Town Belt. While these measures may contribute to ecological restoration and enhancement over time, Te Rūnanga o Toa Rangatira notes that replacement planting cannot immediately replicate the ecological, cultural and amenity values associated with established vegetation and existing ecosystems.