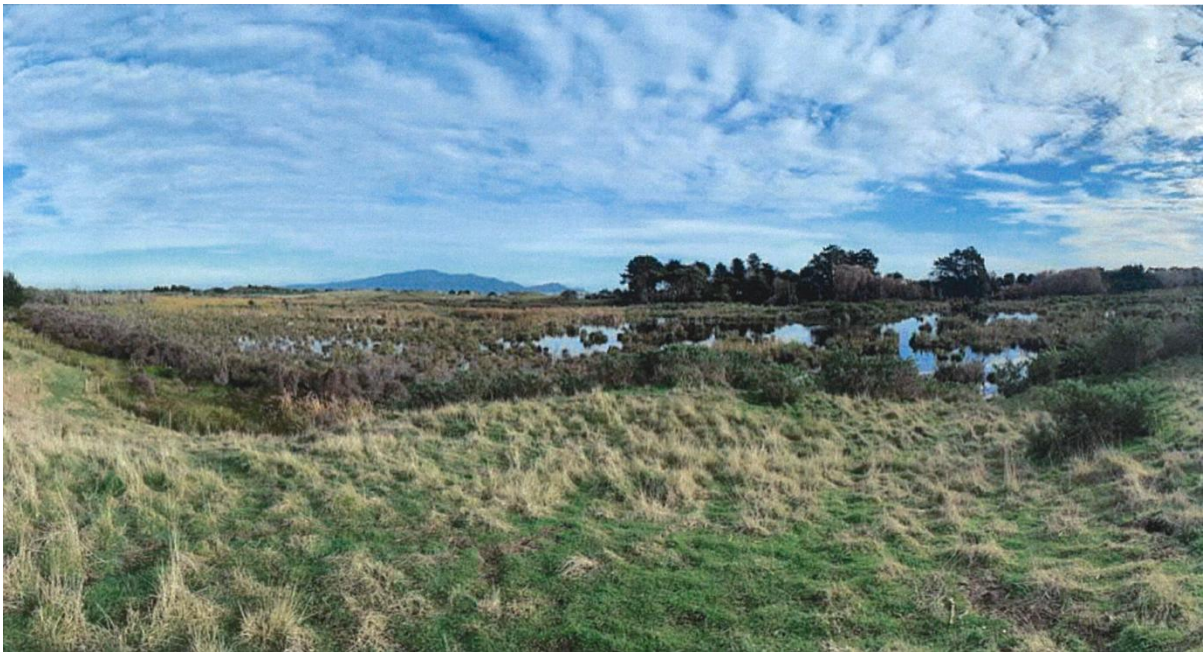




Interim Cultural Impact Assessment



Waikanae North Development

169 Peka Peka Road



Title: Interim Cultural Impact Assessment, Waikanae North Development 169 Peka Peka Road

Author: Pene Palaau Kaonohi

Acknowledgements: Board of Trustees (Ātiawa ki Whakarongotai Charitable Trust), Mike Scott and Dr Fleur Maseyk (The Catalyst Group)

Date: 6 August 2025

© Ātiawa ki Whakarongotai Charitable Trust 2025. All rights reserved.

INTERIM



“Mai i Kūkūtauākī ki Whareroa,tatu atu ki Paripari
Rere whakauta ngā tinitapu ko Wainui, Ko Maunganui,
Pukemore, Kapakapanui, Pukeatua,
Ūngutu atu ki te pou whakararo ki Ngāwhakangutu
Ko Te Ātiawa ki Whakarongotai e”

TABLE OF CONTENTS

Executive Summary	5
1. Te Ātiawa ki Whakarongotai mana.....	7
2. Our historical, cultural, and geographical context	7
2.1 Significance of place to Te Ātiawa ki Whakarongotai	9
3. Te Ātiawa ki Whakarongotai values	10
3.1 Whakapapa.....	10
3.2 Wairua	11
3.3 Mana	12
3.4 Māramatanga	12
3.5 Te Ao Tūroa	12
3.6 Mauri	13
4. Waikanae North Development	14
4.1 The interests of Te Ātiawa ki Whakarongotai	15
4.2 Engagement with mana whenua	16
5. Potential impacts	16
5.1 Waterways and water treatment	16
5.2 Relationship of tāngata and whenua	17
5.3 Cultural landscape and identity	17
5.4 Kaitiakitanga of te taiao	18
5.5 Wāhi taonga and wairua	18
6. Recommended responses to manage effects	19
6.1 Unresolved matters	23

Figures:

Figure 1: The site of the proposed development at 169-171 Waikanae North Road 15

Tables:

Table 1: Identified impacts on values and interests of Te Ātiawa ki Whakarongotai and actions to progress abundance outcomes 20

EXECUTIVE SUMMARY

The landscape of Waikanae is imbued with whakapapa and spiritual significance to Te Ātiawa ki Whakarongotai. Te Tiriti o Waitangi provides for the relationships, values, rights and interests of the iwi toward their ancestral lands, and any developments that have the potential to negatively affect them must be carefully considered.

Waikanae North Developments Ltd (WNDL) have engaged with Ātiawa ki Whakarongotai Charitable Trust (the Trust), as the body mandated to speak for the iwi of Te Ātiawa ki Whakarongotai, in relation to their proposal, which includes 1200 homes, a commercial centre and recreational spaces. The proposed development is both an opportunity and a potential risk in terms of benefits and adverse effects on matters of importance to Te Ātiawa.

To date, the Trust is yet to receive the consent application, Assessment of Environmental Effects (AEE), or proposed consent conditions. Therefore, this is an interim CIA, which sets out our position in broad terms, noting that resolution of our concerns is not yet secured and further discussions are required following the lodging of this CIA.

In summary:

1. In relation to the Waikanae North Development, we have residual concerns as to the actual or potential adverse effects of the development on:
 - a. Waterways and wetlands, particularly in relation to the management of stormwater and wastewater.
 - b. The continued severing of connections between our people and our cultural landscape.
 - c. Our ability to exercise our kaitiaki obligations and potential to bring about abundance outcomes for tāngata, taiao, and wai.
2. Until such point that the consent documentation is made available to us and we have had the opportunity to review these documents in their entirety, our conclusions remain interim and our concerns relating to the management of stormwater and wastewater remain unresolved.

3. The Trust is confident that appropriate and mutually acceptable responses to address adverse effects and resolve our concerns can be agreed. To this end, we provide in this CIA a proposed package to address effects (Section 6) as a starting point for discussions.
4. The Trust also understand the urgency associated with Fast-track applications and welcomes the opportunity for ongoing engagement with WDNL in the coming weeks. It remains our goal to reach a mutually satisfactory outcome.

INTERIM



1. Te Ātiawa ki Whakarongotai mana

The mana of Te Ātiawa ki Whakarongotai (the iwi) as mana whenua spans from Kūkūtauāki in the north to Paripari in the south, grounded in whakapapa and sustained through unbroken occupation of the land. Te Ātiawa ki Whakarongotai hold enduring mana whenua over the Waikanae rohe, neighbouring Ngā Hapū o Ōtaki to the North, and Ngāti Toa Rangatira to the South, including the area of the Waikanae North Development which encompasses Kūkūtauāki and Peka Peka. As kaitiaki, the iwi has a responsibility to protect the environment, including its people, within their rohe. Ātiawa ki Whakarongotai Charitable Trust (the Trust) is the legal entity representing the interests of the iwi. The Trust engages with various entities and individuals on resource management issues within the rohe on behalf of the iwi.

Our authority is affirmed through *Te Tiriti o Waitangi*, which guarantees our tino rangatiratanga over our lands, waterways, and taonga. Unlike the authority of local or central government, which operates under kāwanatanga, our rangatiratanga is inherent and must be recognised as equal within a true Tiriti partnership, as outlined in the Tiriti House Model that underpins the Whaitua Kāpiti Committee.

Tino rangatiratanga must be actively embedded at every level of decision-making and not reduced to token consultation. The Trust's expectations regarding partnership include a clear framework for engagement and collaboration, focusing on clear roles, capable representation, and a unified voice for the iwi. These principles ensure that iwi values are respected and upheld throughout governance, implementation, and regulatory processes, including during engagement with resource users and decision-making on resource consents of interest to the iwi, including the Waikanae North Development.

2. Our historical, cultural, and geographic context

Te Ātiawa ki Whakarongotai hold enduring mana whenua over the Waikanae rohe from Kūkūtauāki to Paripari, including Peka Peka. This area (over which the proposed northern boundary of the Waikanae North Development lies) marks not just a territorial boundary, but a site of deep historical, cultural, and spiritual importance to Te Ātiawa. Kūkūtauāki Stream is recognised as the northern rohe limit established following the pivotal 1834 Battle of Haowhenua, which confirmed the authority and territorial claims of Te Ātiawa in



the region. This boundary, embedded in whakapapa and reinforced by intertribal history, continues to hold significance in defining iwi identity and mana.

Kūkūtauākī itself was historically associated with prominent Te Ātiawa tūpuna, including Te Peehi Kupe, whose bloodshed during early intertribal encounters with Muaūpoko symbolised the taking of the land. This incident gave the name "Kūkūtauākī" to the area. The pā and surrounding landscape later became home to Ngāti Rāhiri, a hapū of Te Ātiawa, and by 1839, Kūkūtauākī was an important site for mahinga kai, cultivation, and settlement. This area, along with the Peka Peka wetlands and surrounding streams, was vital for food security, with eel weirs, shellfish gathering sites, and harakeke resources sustaining generations.

Peka Peka, located just south of Kūkūtauākī, also holds layers of cultural significance. Oral histories and land court evidence reference it as a site of both settlement and conflict, with ancestral pā of Taranaki iwi Ngāti Tama and Ngāti Ruanui present in the area. The local streams—including Te Kowhai, formerly Ngawhakangutu—remain important waterways for Te Ātiawa ki Whakarongotai. These freshwater and coastal ecosystems are valued not only for sustenance but also for their spiritual and ecological mauri, forming part of a wider network of taonga within the rohe.

Today, the northern boundary remains a key marker of Te Ātiawa ki Whakarongotai's cultural landscape. Any activity or development in this area must recognise the significance of Kūkūtauākī and Peka Peka as sites of historical assertion of mana whenua, enduring wāhi tapu, and continuing sources of identity and well-being for the iwi. The protection of these areas is essential to upholding the role of Te Ātiawa ki Whakarongotai as kaitiaki and ensuring the mauri of the land and waters endures for future generations.

The site proposed for the Waikanae North Development, in its entirety, holds deep historical, cultural, and environmental significance for the iwi due to its association with key locations such as Ngāpara/Ngārara Swamp, Omatuku, the Kūkūtauaki Block, and the Ngāwhakangutu Block. Te Ātiawa ki Whakarongotai have maintained enduring whakapapa connections to this land and its resources since their settlement in the area during the various Heke from their ancestral home of Taranaki down to the Kapiti region in the early 1820s.



The region supported a rich way of life, with abundant resources from the coast, forests, and wetlands, and was the site of significant inter-iwi conflicts—including the Haowhenua and Kuititanga battles—reflecting historical disputes over land and authority. Ātiawa are mana whenua, holding primary kaitiakitanga over the area, particularly around the Waikanae estuary. These deep intergenerational ties encompass a wide range of values—spiritual, cultural, environmental, economic, political, and mahinga kai—that remain vital.

2.1 Significance of place to Te Ātiawa ki Whakarongotai

The rohe of Te Ātiawa ki Whakarongotai is defined not just by boundaries but by the deep ancestral, cultural, and spiritual relationships held with particular sites, streams, wetlands, and land blocks across the Waikanae and greater Kapiti area. A key northern boundary is marked by **Kūkūtauāki**, a site of historic conflict and strategic significance. The name itself records the wounding of Te Pehi Kupe, an event that solidified Te Ātiawa presence in the area. Following the Haowhenua conflict, Kūkūtauāki Stream came to define the iwi's boundary with Ngāti Raukawa. The area is remembered not only for its role in territorial demarcation but also for its high water quality and the customary use of its resources for mahinga kai, particularly eel and pipi gathering. It is a taonga landscape with enduring cultural value.

Inland from the coastal lagoons, **Ngapara** and **Paetawa** carry significant ancestral associations with residence, food production, and conflict. Ngapara was both a swamp ecosystem and an eel harvesting site, with weirs and associated cultivations attributed to Wi Parata. Paetawa, was a key place of residence and modest cultivation. However, it is also the site of remembered trauma—an attack on Te Ātiawa residents by a Rangitāne war party led to the death and capture of high-ranking women, underscoring the site's layered history. Both Ngapara and Paetawa are thus associated with occupation, sustenance, and inter-iwi dynamics, contributing to the wider cultural landscape's identity and collective memory.

Ngarara, the central land block surrounding the Waikanae River, is significant as a long-standing food gathering and cultivation area. The block is connected to important hapū such as Ngāti Rāhiri and Ngāti Kura, with use predating the Battle of Kuititanga in 1839. Within Ngarara are named sites like **Rangiora**, associated with gardening and cultivation, and **Omatuku**, a smaller lagoon used for fishing. These areas demonstrate the interconnected system wetlands and resource zones that provided for Te Ātiawa

communities and underpin their identity and rights as mana whenua. Any impact on these areas, whether direct or indirect, has implications for cultural connection, historical continuity, and customary practice.

Coastal and wetland areas such as **Kawakahia Lagoon**, and the wider **Pekapeka–Ngawhakangutu** zone, were once key areas for shellfish gathering and flax harvesting. Oral accounts confirm the use of these sites for toheroa, tuatua, pipi, and harakeke extraction. These customary activities were made possible by the quality of freshwater inputs and the ecological integrity of the coastal fringe. In recent generations, degradation of these waterbodies has compromised customary harvesting, illustrating the ongoing impact of environmental decline on cultural practice and mahinga kai rights. These sites remain of high significance for future restoration and the exercise of kaitiakitanga.

3. Te Ātiawa ki Whakarongotai values

In the following sections we set out relevant kaupapa, and explain the values associated with each of those kaupapa. In doing so, we draw from the kaupapa, tikanga, and huanga of our Iwi Management Plan, '*Whakarongotai o te moana, Whakarongotai o te wa*'¹.

3.1 Whakapapa

The identity of Te Ātiawa ki Whakarongotai is deeply rooted in the land and water of our rohe. Our connection to these natural features shapes who we are and defines our role as kaitiaki. This relationship is embedded in our pepeha, which maps out our ancestral lands through the rivers and mountains that mark our mana whenua. **Whakapapa** links us genealogically to these places and affirms our responsibility to protect all living things within them.

Our whakapapa extends to other living beings and practices, reinforcing our kinship with species such as ngārara, including taniwha and tuatara, which act as spiritual guardians. Cultural traditions like mahinga kai continue to sustain these connections, as do relationships with neighbouring iwi through shared sites and resources. Our sense of

¹ '*Whakarongotai o te moana, Whakarongotai o te wa, Kaitiakitanga Plan for Te Ātiawa ki Whakarongotai*, <https://teatiawakikapiti.co.nz/wp-content/uploads/2023/11/TAKW-Kaitiakitanga-Plan-V6-online-2.pdf>



belonging comes from understanding these interwoven relationships – to the land, water, atua, and each other of Te Ātiawa ki Whakarongotai.

3.2 Wairua

The name *Waikanae*, gifted by the ancestor Haunui-a-Nanaia, reflects the peaceful and calming nature he experienced upon arriving in the area. This sense of serenity, especially in relation to the river, continues to shape how the area is valued today—as a place of beauty, humility, and spiritual connection. The environment and human well-being remain deeply interwoven, with **wairua**—the spiritual and emotional essence—bridging the health of the land and the health of the people.

Different natural spaces hold unique wairua shaped by historical events and ongoing interactions. Recognising the spiritual character of a place helps guide how people relate to it, ensuring respectful and safe engagement. Some areas are seen as sanctuaries—places that offer emotional calm, foster personal reflection, and hold collective memories for whānau. These spaces are vital for nurturing spiritual well-being and a sense of belonging.

Other places offer connection to atua, or natural elements, helping people feel grounded and protected. This spiritual link is sustained through practices like karakia and waarea, which support emotional and mental clarity. Familiarity with natural spaces also plays a practical role in ensuring safety—knowing which areas or resources are unsafe is essential to physical health. Understanding and respecting these dynamics supports holistic well-being across generations.

Waterways, especially, serve as important sites for spiritual and physical cleansing. Many iwi members speak of turning to water for healing and stress relief, whether through submersion, ritual use, or simply being present at the site. Mahinga kai, too, supports wairua by fostering connection through gathering and preparing food. These practices are not only calming and enriching but also reinforce identity, self-worth, and collective strength as kaitiaki of the land and waters.

3.3 Mana

Our **mana** is also strengthened by social cohesion and community well-being, built through connections to each other and to the taiao. The practice of manaakitanga—showing respect and care for others—further enhances our collective mana. The ability to provide kai for manuhiri is a key expression of this, making access to healthy mahinga kai essential. However, environmental degradation and disconnection from the land have threatened these practices. When mana tāngata is exercised without balance, it can harm the environment, weakening both our relationship with the taiao and our ability to uphold tikanga. Ultimately, the mana of Te Ātiawa is upheld through the full expression of tino rangatiratanga and adherence to our kawa and tikanga.

3.4 Māramatanga

Understanding of the natural world within mana whenua is developed from careful observation and is passed down from generation to generation. That **māramatanga** covers a diverse array of topics, including mahinga kai, rongoā and plant properties. It is important that this accumulated knowledge is protected, valued and applied in a safe, appropriate and respectful way. It is important that developments acknowledge the importance and relevance of cultural forms of knowledge, and that they allow their developments to be guided by them.

3.5 Te Ao Tūroa

Te Ao Tūroa, the enduring world, represents the natural balance, order, and patterns that underpin all life. It reflects the interconnectedness of atua, natural processes, and ecological systems, forming the foundation of the Māori worldview. For Te Ātiawa ki Whakarongotai, recognising this balance shapes our practice of kaitiakitanga—understanding that no aspect of the environment can be treated in isolation. Every part of the natural world is linked, and decisions must be made with the health of the whole system in mind.

Kaitiakitanga acknowledges that change in one part of a system creates ripple effects throughout. As populations grow and environmental pressures intensify, adaptive management becomes essential. We are guided by the principle that natural systems

must remain connected and resilient. Wetlands, for instance, play a critical role in filtering water and supporting biodiversity. Similarly, the health of freshwater networks relies on the protection of tributaries and catchments, which support species like inanga throughout their life cycles. Ensuring habitat connectivity and diversity is key to sustaining mahinga kai and ecological balance.

Maintaining natural order also involves ensuring native species thrive while minimising the impact of invasive ones. Human use of the environment—such as harvesting mahinga kai—must align with traditional tikanga to protect the mana of natural systems. However, disconnection from these values has led to overuse and degradation. In response, Te Ātiawa ki Whakarongotai has developed specific tikanga and policies to guide sustainable use. The long-term goal is to restore a collective consciousness where communities self-regulate and live in harmony with natural systems, as once guided by inherited knowledge and environmental indicators, or *tohu*.

3.6 Mauri

Mauri is the vital life force that sustains all living systems. It is not limited to individuals but speaks to the overall vitality and balance of ecological and spiritual processes. As *kaitiaki*, our central role is to protect, nurture, and restore mauri wherever it is diminished. When mauri is strong, ecosystems flourish, and people thrive. This principle is deeply embedded in Te Ātiawa ki Whakarongotai values and responsibilities.

The health of our environment directly influences the mauri of our people. The food we eat, the water we drink, and the healing we receive from the land all depend on the vitality of natural systems. Our *kaumātua* recall the richness of mahinga kai in their youth, reflecting a time when our *rohe* was abundant and vibrant. This thriving state is the *mauri ora* we aim to restore. Mahinga kai species such as tuna, inanga, piharau, and native birds are not only vital food sources but are essential indicators of ecological and spiritual health.

Key natural features in our *rohe*—like the Waikanae River, *puna* (springs), forested *maunga*, and offshore islands—are all *taonga* whose mauri is vital to our identity and wellbeing. The river, often referred to as our lifeblood, along with sacred water sources and native habitats, sustains biodiversity and supports the interconnected web of life in our region. Disruptions to these systems, whether through pollution, invasive species, or habitat degradation, threaten mauri and, in turn, the health of our people.

The decline in mauri has become increasingly evident, particularly through the contamination of waterways. Inputs like excessive nutrients and heavy metals have compromised mahinga kai, rendering them unsafe and disrupting vital ecosystems. Through wānanga, the iwi has identified heavy metal contamination as a critical threat to mauri. Restoring the health of soils and waterways is essential. The Trust envisions a future where invasive species are removed, native flora is re-established, and contaminants are eliminated—restoring mauri to its rightful state and enabling us to once again live in harmony with the richness of our rohe.

4. Waikanae North Development

This report has been commissioned by Waikanae North Developments Ltd. and prepared by Ātiawa ki Whakarongotai Charitable Trust to provide an assessment of the potential cultural impacts of the proposed development at 169 Pekapeka Road (Waikanae North Development) on Te Ātiawa ki Whakarongotai, who are mana whenua of this area.

In preparing this report, we have drawn on a number of resources including historical kōrero tabled by the Taiao Komiti and mātauranga shared by Ātiawa mandated kaumātua. We have engaged with WNDL via hui and site visits (attended by kaumātua, iwi members, and Trust kaimahi).

WNDL owns a 138.7-hectare property at 169–171 Waikanae North Road, Kapiti, located at the northern edge of Waikanae (see Fig. 1). They propose to construct 1,200 homes, a local commercial centre, and community amenities such as open spaces and recreational facilities, along with areas of wetland and dune restoration.

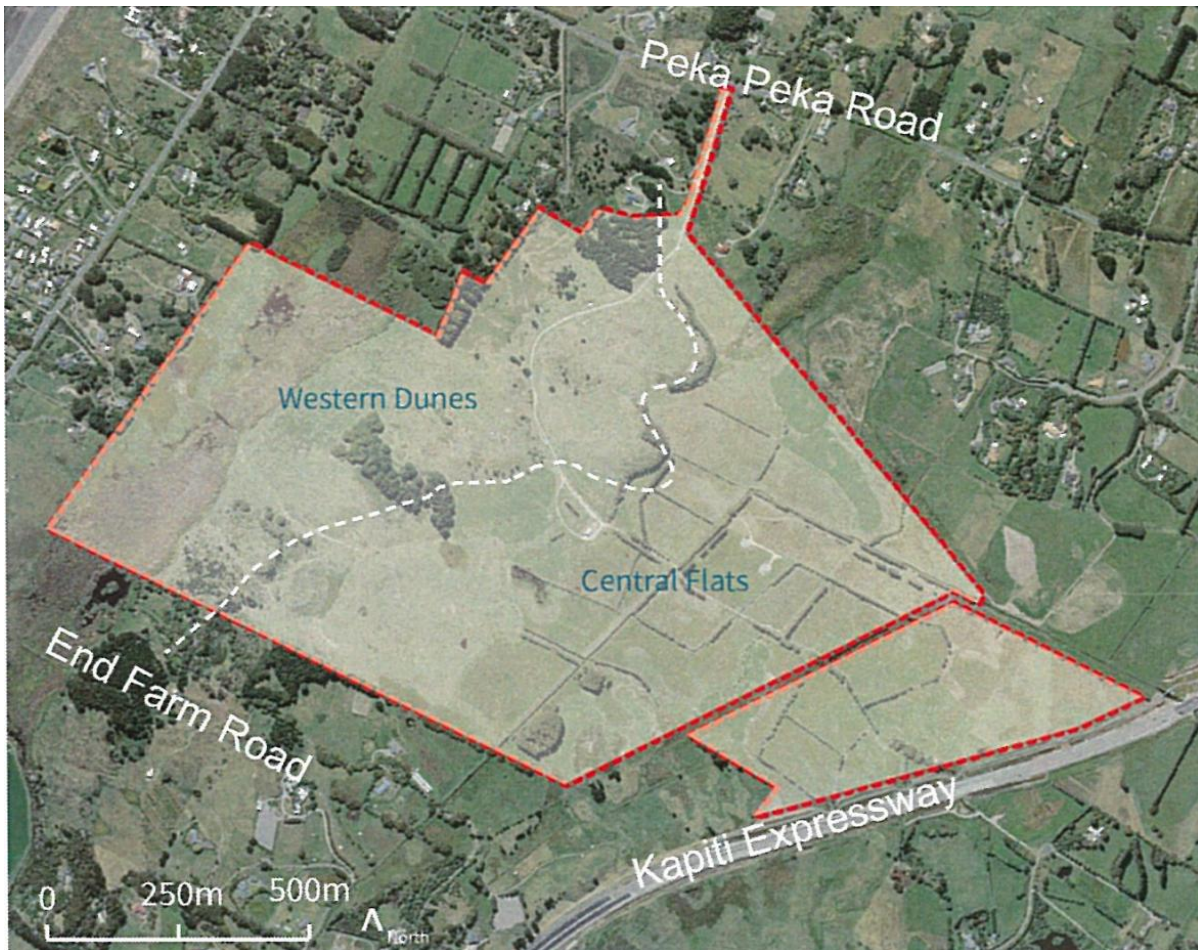


Figure 1. The site of the proposed development at 169–171 Waikanae North Road, Kapiti.

4.1 The interests of Te Ātiawa ki Whakarongotai

Given the deep cultural and historical associations Te Ātiawa ki Whakarongotai holds with these places, any development or activity that affects waterways, wetlands, landforms, or the integrity of named places should be assessed not only for ecological impact but also for cultural impacts. The cumulative degradation of taonga sites erodes whakapapa relationships, undermines kaitiakitanga responsibilities, and diminishes opportunities to pass knowledge and practice to future generations. Addressing cultural effects must therefore include opportunities for restoration, access to traditional sites, and support for iwi-led management of mahinga kai, heritage, and water health to uphold the mana and

mauri of these culturally significant landscapes. We explore these opportunities further in sections below.

4.2 Engagement with mana whenua

WNDL has engaged with the Trust early in the process, beginning in 2021. This has allowed both parties to understand each other's key issues and objectives at a broad conceptual level. The goal of that engagement was to understand and appropriately manage the adverse effects of the proposed development in a manner that recognises our mana and whakapapa and seeks opportunities for abundance outcomes.

As this CIA was prepared in the absence of the consent application, Assessment of Environmental Effects (AEE), and draft conditions for the development, all conclusions set out in the following sections are to be considered interim, subject to our final assessment of the application (when the documents are made available) and ongoing discussions with WNDL, which are currently scheduled for August 2025.

5. Potential impacts

The following categories summarise the actual and potential adverse cultural effects identified through engagement with kaumātua, assessment against the kōrero of *Whakarongotai o te moana*, *Whakarongotai o te wā*, and through ongoing dialogue with the applicant.

5.1 Waterways and water treatment

Significant concerns have been identified in relation to management of wastewater and stormwater on the site, with a particular focus on infrastructure, as this has the potential to impact culturally significant waterways. As with urban development generally, waterways and groundwater often suffer negative impacts from residential development, from surface water runoff and as a result of contamination from unanticipated wastewater discharges.

Any discharge of either stormwater or wastewater into surrounding water bodies (such as the Paetawa Stream) would have serious negative effects on taonga species and would compromise the mauri of the stream. That in turn would impact negatively on the exercise

of mana whenua rights and interests, such as cleansing, collecting mahinga kai and performing their role as kaitiaki of the rohe.

The proposed use of wetlands for treating and managing stormwater is strongly supported in principle, though noting that assessment of the actual plans is required to confirm protection of our taonga and the utilisation of wetlands for treatment of does not conflict with our other abundance goals.

5.2 Relationship of tāngata and whenua

The large-scale change to the open landscape at Pekapeka and the division into small private allotments will permanently change the landscape and remove or obscure important cultural markers. Such changes to the landscape can further negatively impact the relationship between iwi and the whenua within the rohe. The balance between mana tāngata and mana taiao can be upset if there is insufficient regard to the needs of the latter.

The nature of the development (conversion of open landscape to housing) prevents the damage to the ongoing relationship of people and place to be completely avoided. The high-value small-scale privatized holdings being sought by the development may also create the potential for further alienation of Te Ātiawa ki Whakarongotai members from their cultural landscape, in cases where this housing may be unaffordable for hapū members. The inability to directly benefit from the housing development at Pekapeka would result in a lack of access and connection.

It is therefore important to seek opportunities to mitigate severing of our connections with our whenua where we can, including the provision for papakāinga within the development.

5.3 Cultural landscape and identity

There is potential for the proposed development to negatively impact the relationship of Te Ātiawa ki Whakarongotai with their rohe. The landscape is imbued with meaning, mapping out collective memories of historical events and abundant natural resources. It also gives Te Ātiawa uri a sense of belonging and identity. Large-scale development in the rohe risks erasing the cultural landscape for the iwi and its people. Care should therefore be taken to ensure that the collective memory endures.

5.4 Kaitiakitanga of te taiao

Beyond providing for the relationship of the iwi and the whenua and protecting the access to and use of environmental resources, mana whenua have a duty of kaitiakitanga, ensuring that the taiao remains healthy and abundant. Urban development has a profound effect on natural systems, often marginalising or disrupting ecosystem health and connectivity. This disruption results in an ongoing deterioration in foodwebs and ecosystem function, which in turn impacts on the mana of Te Ātiawa ki Whakarongotai as kaitiaki of their rohe.

The thoughtful dune, wetland, and stream restoration (including the realignment of the Paetawa Stream) throughout the site as proposed will have strong cultural benefits, and the proposed works are anticipated to deliver positive outcomes for te taiao. Throughout our earlier discussions, WNDL expressed its commitment to te taiao by proposing a development with substantial restoration works as an integral component of the project design. Based on the conceptual ideas shared with us and discussions held to date, we are highly supportive of these opportunities to achieve abundance outcomes for te taiao and tāngata. We look forward to further discussions and review of the work plans and draft conditions.

5.5 Wāhi taonga and wairua

New development in a site of spiritual and historic importance needs to be managed carefully. While necessary for new buildings, earthworks carry a number of risks for disruption of the wairua. The importation of fill from outside the rohe introduces an element that can disrupt the spiritual character of the place and result in an ongoing disturbance of the wairua.

During earthworks, there is also the potential for disturbing taonga or tūpuna, in particular given that it was a historical battleground. It is important that proper tikanga is followed in the event of such accidental disturbance. This will allow the wairua of that place and of those kōiwi to be restored. Where the proper tikanga is not followed, the site will suffer an ongoing disturbance to the wairua in ways that will lead to a decline in mauri for the site and its residents.

6. Recommended responses to manage effects

To the extent that we can, we have set out below a package of responses to address the actual and potential adverse effects on the proposed development (Table 1). We present these responses in such a way to make them easier to imbed into agreements or consent conditions, as appropriate, but note that they are a starting point in lieu of a full assessment against the application, AEE, and draft conditions.

There are positive aspects associated with the Waikanae North Development which we anticipate will contribute to progress towards abundance outcomes in line with our aspirations. In relation to some elements, we haven't yet received enough information to determine whether effects have been managed appropriately. However, we expect those issues can be resolved with further dialogue and collaboration.



Table 1: Identified impacts on values and interests of Te Ātiawa ki Whakarongotai and actions to progress abundance outcomes. Potential impacts on freshwater matters are unresolved and not included here (see section 6.1).

Activity or issue	Manifest impact on Te Ātiawa ki Whakarongotai	Abundance outcomes – to be secured via conditions of consent or side agreements
Transformation of the landscape	• Further severing of connection between iwi and whenua. • Loss of recognition of Te Ātiawa as mana whenua. • Impact on identity and sense of belonging. • Loss of collective memory of history and landscape.	• Provision for papakainga within the development. • Incorporation of cultural narrative and history into the site design including via interpretation panels at significant locations, pou or tohu, and street names; as designed and approved by Te Ātiawa ki Whakarongotai kaumātua.
Division of the whenua into small private land parcels	• Disruption to ancestral landscape. • Loss of access to mahinga kai.	• Provision for unfettered access to mahinga kai, rongoā and other taonga species.



ĀTIAWA KI WHAKARONGOTAI

Activity or issue	Manifest impact on Te Ātiawa ki Whakarongotai	Abundance outcomes – to be secured via conditions of consent or side agreements
	• Restricted access to culturally significant sites. • Loss of ability to exercise kaitiaki obligations. • Loss of cultural memory. • Inability to harvest mahinga kai. • Inability to undertake other cultural practices. • Potential adverse impacts on wetlands and waterways. • Changes to the ecosystems and foodwebs, and consequential impacts on abundance and quality of local mahinga kai and rongoā. • Severed relationship with the taiao.	• Full participation of Ātiawa experts in restoration design and planting plans. • Inclusion of taonga species (e.g., pīngao and watercress) as focus of restoration activities. • Mātauranga-informed and tikanga-led implementation of restoration activities. • Supply of restoration plantings from the nursery of Te Ātiawa. • First refusal of restoration of planting contracts to Te Ātiawa. • Te Ātiawa-designed and led cultural monitoring programme, with in-built response actions when monitoring indicates intervention is required.
Large-scale earth works	• Potential disruption of spiritually and historically important sites.	• The use of iwi monitors during all phases of earthworks, including ability to halt works as appropriate kawa and tikanga is followed.



Activity or issue	Manifest impact on Te Ātiawa ki Whakarongotai	Abundance outcomes – to be secured via conditions of consent or side agreements
	• Destruction, loss, or alteration of wāhi tapu sites. • Disturbance of tūpuna or taonga in the whenua. • Impact on whakapapa relationship with the land. • Loss of connection to tūpuna and taonga. • Decline in mauri and adverse effects on the wairua of the location. • Loss of spiritual safety.	• Protocols for briefing of contractors on the process and what to look for. • Te Ātiawa ki Whakarongotai approval of all fill and metal brought onto the site.



6.1 Unresolved matters

Potential impacts on freshwater

Until detailed information on wastewater and stormwater management plans for the site are made available, we cannot draw conclusions as to the likely or potential risk to freshwater.

Outcomes sought:

- Appropriate management of any potential conflict between wetlands as stormwater treatment and wetlands as habitat and potential mahinga kai.
- Protection of waterways by ensuring that wastewater systems and stormwater treatment are not vulnerable to unintentional discharge to the waterways.