

14 Tangata Whenua and cultural heritage

Overview

An environment rich in natural resources with a benign climate, the Kāpiti Coast has long been an area of Māori settlement. The proposed Expressway traverses a significant cultural landscape, containing wāhi tapu and areas and features of cultural importance.

The NZTA has been engaging with Kapiti Coast iwi, hapu and whanau groups as well as affected Māori land owners to seek Māori perspectives on the proposed Expressway. This engagement has been premised on the principles of the Treaty of Waitangi; in particular, the principles of good faith, cooperation. The feedback received during this engagement informed decisions made on the alignment options, the proposed design and associated mitigation measures.

Te Āti Awa ki Whakarongotai are the predominant tribal group (tangata whenua) within the affected area, their tribal boundary extends from the Whareroa Stream (in QE Park) to the Kukutauaki Stream (Peka Peka). The NZTA has developed and maintained a strong working relationship with Te Rūnanga o Āti Awa ki Whakarongotai Inc who are the mandated iwi authority for Te Āti Awa ki Whakarongotai and the administrative body of iwi estates and assets. Te Rūnanga also deals with political and public issues of national and local interest through the management of relevant activities such as Treaty of Waitangi claims, resource management matters, and relationships with central and local government.

The NZTA has also developed a strong working relationship with the Takamore Trust, the body mandated to manage the interests of Te Āti Awa ki Whakarongotai in regard to the Takamore wāhi tapu and the wider cultural values of the vicinity (referred to as the Takamore Cultural Heritage Precinct).

This Chapter is an articulation of the impacts on cultural heritage values as set out in the two cultural impact assessments prepared for this Project. This Chapter is also informed by the feedback received through the extensive engagement process undertaken by NZTA with iwi on the Kapiti coast. The Chapter will conclude with an overview of the mitigation proposed to ameliorate these impacts.

Over the course of developing and designing the proposed Expressway, the NZTA has also consulted with representatives of other iwi groups, including Ngāti Toa, Ngāti Raukawa and Muaupoko.

14.1 Introduction

This Chapter provides an overview of the NZTA's engagement with ngā iwi Māori o te tai o Kāpiti (iwi of the Kāpiti Coast) in identifying and assessing the impacts of the proposed Expressway on cultural heritage values to inform the process of selecting alignment options, developing the proposed Expressway design, and determining appropriate mitigation.

It draws on the information and findings of the cultural impact assessments (CIA's) prepared by Te Rūnanga o Āti Awa ki Whakarongotai Inc and the Takamore Trust, which record their information, values and views of the M2PP expressway which in turn has informed the NZTA's development and selection of the proposed alignment, design and mitigation measures for the Project. The CIAs have also helped to identify the effects of the Project on cultural values and to inform the assessment of those effects under the RMA

The NZTA has developed strong working relationships with the iwi representative groups affected by this proposal and has developed a number of mitigation proposals to address the impacts of the Project on culturally sensitive sites and places. The process of engagement is ongoing, and has been assisted by the input of delegates from the iwi appointed working groups, in particular the Te Rūnanga o Āti Awa ki Whakarongotai Inc and Takamore Trust. This relationship will continue through the subsequent phases of the Project.

This Chapter provides an overview of the engagement process that has been followed to date, the identified impacts and proposed mitigation measures.

14.2 Existing cultural environment

14.2.1 Background

The proposed Expressway described in Part D of the AEE has been presented to and discussed with the following iwi groups:

- Ngāti Toa Rangatira
- Ngāti Haumia
- Te Āti Awa ki Whakarongotai
- Takamore Trust
- Muaupoko
- Ngāti Raukawa
- Nga Hapu o Ōtaki

The NZTA recognises Te Āti Awa ki Whakarongotai as the manawhenua (traditional/ contemporary tribal authority) in the Project area, and that the proposed Expressway will affect the traditional tribal takiwā of Te Āti Awa ki Whakarongotai, the detail of which is outlined in the sections that follow.

The tribal takiwā contains an area of particular cultural significance, upstream from the estuary of the Waikanae River in the vicinity of Puriri Road, part of which is registered under the HPA as the *Takamore Wāhi Tapu* Area.¹¹⁹ The Takamore Trust is mandated to represent tribal and beneficial interests within

¹¹⁹ In January 2012 the NZHPT confirmed an extension of the physical boundaries of the registered Takamore wāhi tapu area in response to an application for review lodged by the Takamore Trust

this area.¹²⁰ To address the potential impacts of the proposed Expressway on this wāhi tapu area, the NZTA independently engaged with the Takamore Trust. The respective jurisdictions of each of these groups is illustrated in Figures 14.1 and 14.2.

Te Āti Awa ki Whakarongotai and the Takamore Trust were commissioned to prepare two separate Cultural Impact Assessment (CIA) reports which outline the specific concerns of the groups respectively in relation to the proposal:

- Cultural Impact Assessment – MacKays to Peka Peka Expressway, Te Rūnanga o Āti Awa ki Whakarongotai Inc, July 2011, prepared by Daniel Mullen; and
- Cultural Impact Assessment – MacKays to Peka Peka Expressway, Takamore Trust, July 2011, prepared by Ben Ngaia (Trust Chairman).

These assessments are included as Technical Reports 11 and 12, Volume 3 of the AEE. They were prepared to assist the NZTA to understand the perspectives of iwi from a cultural/kaupapa Māori standpoint and to address the following issues:

- Impacts on cultural heritage;
- Environmental impacts;
- Cultural health effects; and
- Impacts on Māori land.

14.2.2 The cultural landscape

14.2.2.1 Māori settlement history¹²¹

Māori tribal connections with the Kāpiti Coast are founded on relationships formed out of occupation, settlement and use of the ancestral landscape over hundreds of years. The Kāpiti coast has always been a highly desirable place to live because of its abundant natural resources and benign climate, and, although the exact date of the first people living on the coast is not known, radiocarbon dating suggests people were present on the Kāpiti Coast by the 14th century.

In Māori tradition, it is recorded that the voyager Kupe came to Te Whanganui a Tara (now known as Wellington Harbour) as part of his extensive travels.

Among the earliest of indigenous inhabitants of New Zealand, and ancestor of the northern iwi that would migrate and settle on the Kāpiti Coast, was the renowned explorer Whatonga. Whatonga was the grandson of Toi who, like his grandson, is attributed in many tribal narratives as having explored and named many of the areas and landscape features throughout New Zealand. Settlement of the lower

¹²⁰ The Takamore Trust is a customary trust formed pursuant to s333 of *Te Ture Whenua Māori Act 1993*

¹²¹ For a more comprehensive overview of Māori settlement on the Kapiti Coast refer to Technical Report 11, Volume 3 of the AEE

North Island was undertaken by peoples who claimed descent from Whatonga. These included Ngai Tara, Rangitane, Muaupoko and Ngāti Apa. These iwi extended out from Wellington over to Porirua Harbour and along the western coast of the lower North Island. At the beginning of the nineteenth century, the Kāpiti Coast was generally occupied by the Muaupoko and Ngāti Apa peoples.

Whatonga had a son named Tara who migrated from his birth place in the Hawke's Bay to the Wellington region. Tara established his settlements in and around the harbour, and it is from him that the name for Wellington is taken – Te Whanganui a Tara – the great harbour of Tara.

The descendants of Tara – Ngai Tara were later joined by Ngāti Ira a related iwi group from the East Coast. These iwi were later joined by Muaupoko a sub-tribal group of the Rangitane and also descendants of Tara. Muaupoko resided mostly in the northern areas of the harbour and were settled along the Kāpiti Coast at the time of the migrations of Taranaki iwi from the west coast of the North Island in the early 1800s.

By the late 1820s, Ngāti Raukawa, who had close links with Te Rauparaha, came to the Horowhenua coast from Waikato and, in 1832, other northern Taranaki people also moved south. The increased numbers of people and their various interconnections created tension among the Kawhia and Taranaki groups located on the western coast, especially as Ngāti Raukawa had traditionally been enemies of northern Taranaki iwi.

The phases of migration from Taranaki to the Kāpiti Coast according to Ngāti Awa tribal tradition are as follows:

1821	Te Heke Tahutahu
1822	Te Heke Tataramoa
1824	Te Heke Niho Puta
1827	Te Heke Taranaki
1828	Te Heke Whiri-Nui
1832	Te Heke Tama – Te Uaua
1833-34	Te Heke Paukena, Te Heke Hauhaua
1835	Te Heke Mutunga – Te Puoho

As a result of the successive migrations of Taranaki iwi to the Kāpiti Coast, the population swelled. This resulted in pressure on the availability of natural resources, which in time culminated in tensions and warfare between the tribal groups in the Kāpiti and Horowhenua regions.

By 1834, these tensions erupted into a battle (referred to as Haowhenua) which took place in the Ōtaki district between Ngāti Raukawa and Taranaki iwi. These groups were assisted by several others including different Ngāti Toa hapu on each side. Although the outcome of the battle was inconclusive, it signalled the end of the general alliance that existed between the northern migrants.

By 1839 intertribal warfare between the Kawhia and Taranaki groups was reignited on the Kāpiti Coast. The impetus for the resurgence of hostilities was an exchange of insults between Ngāti Raukawa and Ngāti Awa following the death of a ranking Ngāti Toa chieftain – Waitohi. This was preceded by some

members of Ngāti Ruanui being killed when a party of Ngāti-Raukawa came to stop them building a house at Whanganui and a fight ensued. The chiefs of the former tribe killed were Te Pu-takarua, Te Matoe, and Te Hau-maringi, and many were taken as slaves—men, women, and children. Many lives on both sides were lost in the battle of Te Kuititanga, much of the fighting occurred in and around the Pā - Kuititanga and Kukutauaki north of the Waimea River (now the Waimeha Stream). At the conclusion of the battle, the Ngāti Raukawa invaders were repulsed and returned to their settlements in Ōtaki.

The battle of Kuititanga was observed and events recorded by Colonel William Wakefield onboard his ship – *Tory*, which at the time was anchored off the Kāpiti Coast.

14.2.2.2 European settlement on the Kāpiti Coast

The *Tory* was a New Zealand Company vessel dispatched to New Zealand for the express purpose of purchasing land from Māori and facilitating settlement of British settlers. In the late 1830s the *Tory* was anchored off the Kāpiti Coast and, amongst its passengers were New Zealand Company officials such as Colonel William Wakefield and his nephew Jerningham Wakefield who were actively negotiating land sales with Kāpiti Coast iwi. Many iwi were eager to sell tracts of land at this time as exchange for new technology and weapons such as muskets, both of which were regarded as critical to the advancement and protection of their communities. By the 1840s, the Kāpiti Coast had become a highway for the transportation of goods, services and people between Wellington and northern settlements. Trade was conducted on a mutually beneficial basis between iwi and European migrants; it was at this time that missionaries were also actively converting Māori to Christianity.

The battle of Te Kuititanga was followed by the arrival of a very important figure in the history of the Kāpiti Coast; in 1840, Octavius Hadfield of the Church Missionary Society was dispatched from Wellington to the Kāpiti Coast to assist in settling hostilities between resident iwi groups and to convert their willing tribal members to Christianity. By late 1841, he was ministering to about 7,000 Māori on both sides of Cook Strait and in charge of 18 mission schools. Often resolving disputes among Māori, he became widely respected.

Hadfield was also instrumental in facilitating engagement between Crown representatives and Kāpiti Coast iwi regarding the signing of the Treaty of Waitangi, and from 1840 to the 1860s became a principal advocate for Māori Treaty rights. He resided in Kenakena Pa and, in 1849, with the assistance of Te Āti Awa built the first church at Kenakena, to the south of the Waikanae River estuary.

14.2.2.3 Schedule of significant sites and places

The Te Āti Awa ki Whakarongotai and Takamore Trust Cultural Impact Assessments identify a series of sites of cultural heritage significance within the Project area, a number of which are either directly or indirectly affected by the route of the proposed Expressway. The values associated with these sites are either of a tangible or intangible nature, some of which are of wāhi tapu significance. Although many of these sites or places are either no longer identifiable or are not recorded in the New Zealand Archaeological Association (NZAA) site recording scheme (ArchSite), they are still afforded a high level of collective recognition and value by local iwi, hapu and whanau.

The following lists identify the types of sites and places potentially affected by the proposed Expressway:

Traditional Settlements – Pā and Kainga

- Whakarongotai Marae – Waikanae
- Tuku Rakau Village
- Kaitoenga Pā
- Arapawaiti Pā
- Peka Peka Pā
- Waikanae Pā
- Waimea Pā
- Kuititanga Pā
- Pikeho Pā
- Kaiwarehou Pā
- Kaitoenga Pā
- Taewapaharahara Pā
- Te Rere Pā
- Upokotekaea Pā
- Taiwapirau Pā
- Te Maumaupurapura Pā

Cultivation Areas

- Pukekawa and Te Rere cultivation areas – Waikanae

Wāhi Tapu Areas – Urupā

- Takamore Urupā
- Takamore Registered Wāhi Tapu Area
- Maketu Tree
- El Rancho Christian Holiday Park – burial sites
- St Luke's Church and Urupā – Waikanae

Ecological Areas/Features

- QE Park – significant dune features and undisturbed centre of settlement and cultivation
- Ngā Manu Nature Reserve – Native forest and swamplands
- Wi Parata Reserve – Kohekohe Forest
- Lindale – Nikau Forest



Figure 14.1: Sites and Areas of cultural significance to Māori within the Project area

These sites and places are regarded as spiritually important to the iwi, hapu and whanau of Te Āti Awa ki Whakarongotai. As such, the iwi promote the protection of the cultural values ascribed to these sites (wāhi tapu, wāhi taonga, mauri) and their sustainable and collective management in perpetuity.

14.2.2.4 Wāhi Tapu/Wāhi Taonga values

Throughout 2010 and 2011, the Project team met regularly with representatives of Te Āti Awa ki Whakarongotai and the Takamore Trust to discuss the Project and associated impacts on sites and places of cultural heritage significance. Engagement with Te Āti Awa ki Whakarongotai has been ongoing since 1997 following KCDC's announcement that the Wellington-Foxton motorway designation (instituted in 1956) would be used for a two lane local purposes road. The requirement for designation of the Western Link Road was issued by KCDC in December 1997. This recent series of engagements for the proposed Expressway has included meetings with the Te Āti Awa ki Whakarongotai Kaumatua Committee, the Te Āti Awa ki Whakarongotai Expressway Committee, and the Takamore Trustees as well as hui a iwi (general tribal meetings).

The general feedback from iwi representatives at these meetings centred primarily on the impact on sites of cultural heritage importance during the construction phase of the proposed Expressway, as well as the cumulative effects on other important sites and places within the wider landscape. Of particular concern was the effect that the Project might have on the spiritual attributes of these sites and places, and if this was a factor to be considered by the decision makers in assessing environmental effects.

There was a general concern among iwi that the spiritual implications of the proposal had not been properly assessed to date, and a strong view expressed on this inadequacy that the assessment of effects must afford consideration of the impacts on spiritual health – te taha wairua – and its corresponding impact on cultural/physical health – te taha tinana.

What underlies these concerns are the fundamental concepts within the Māori worldview that govern the rules and regulations for the appropriate use and exploitation of natural and physical resources, including the following:

- **Whakapapa** (defining the relationship between people and the environment)
- **Mauri** (the life-force of all animate and inanimate things)
- **Wairuatanga** (spiritual wellbeing)
- **Whanaungatanga** (relationships between people)
- **Manaakitanga** (support and care for people)

These concepts and values, in turn, exist within a cultural framework of knowledge and understanding which can be defined as follows:

- **Te Taha Tinana** – The material or physical state (matters which are observed and identified);
- **Te Taha Hinengaro** – The mental or intellectual state (requires consideration of the whole system, with all processes, as opposed to parts in isolation);

- **Te Taha Wairua** – The spiritual state (concerns matters not measured by conventional means – the spiritual dimension); and
- **Te Taha Whanaunga** – The related/associated state; matters which are understood through experience (trial and error).

The potential impacts of the proposed Expressway on these values relative to the sites and places of significance to iwi within the Project area were explored with representatives of Te Āti Awa ki Whakarongotai and the Takamore Trust throughout 2011, as were possible measures to address such impacts. A progressive series of mitigation proposals were developed over that period which seek to ameliorate impacts on tangible sites of importance to local iwi, hapu and whanau and to address the broader effects on intangible values. An important principle behind such considerations was how to protect or enhance the relationship of iwi with their wāhi tapu and wāhi taonga. The methodology for developing these mitigation measures was informed by Matauranga Māori.

14.3 Assessment of effects on Tangata Whenua

14.3.1 Background

This assessment of effects on cultural heritage values is supplementary to, and draws upon, the CIAs prepared by Te Rūnanga o Āti Awa ki Whakarongotai Inc and the Takamore Trust. In particular, it:

Identifies tangata whenua considered likely to be affected by the Project;

Assesses how the proposal could affect the relationships and values of identified Tangata whenua, based on the issues identified in the CIAs, as well as feedback provided through consultation and engagement with iwi; and

Outlines how measures to avoid, remedy or mitigate the potential effects were considered in the options assessment process used to determine the final alignment and design of the proposed Expressway.

In addition to the CIAs, sources of information used in this assessment included a review of existing literature and other documentation from published and unpublished sources. Information was also obtained through site visits and a marae noho, held in August 2010 at Whakarongotai marae, Waikanae.

14.3.2 Methodology

Identifying the physical impacts of activities associated with road construction on cultural heritage sites and places is a relatively straight forward process. However, understanding the implications of these impacts on cultural heritage values necessitates a comprehensive analysis of the framework of knowledge that defines these values otherwise known as Matauranga Māori.

As identified in section 14.3.2, the proposed Expressway will affect, to varying degrees, a number of sites and places of cultural heritage significance. It is important to note that, from a matauranga Māori standpoint, these sites and places are inextricably interlinked and comprise a highly significant cultural landscape. In assessing the effects of the proposed Expressway, great care has been taken to

acknowledge that each individual site forms part of a network of interconnected sites that, like a jigsaw, piece together the settlement history and traditions of local iwi, hapu and whanau.

As discussed above, in identifying the impacts of the proposed Expressway on cultural heritage values, the Project team undertook extensive engagement with tangata whenua.

The following activities were identified as concerns by the tangata whenua:

- disturbance or modification of traditional and ancestral sites, including Tuku Rakau village;
- construction activities near marae or kainga (settlement) – Whakarongotai marae;
- activities near or on urupā – Takamore, Maketu Tree and the urupā at St Luke’s Church
- discharges (particularly of waste) to water and air;
- other activities potentially compromising the purity or mauri (spirit / life-force) of waters (inland, coastal or offshore);
- any activities potentially compromising the integrity of or access to food resources (mahinga kai) and food gathering areas, wetlands, rivers and tributaries;
- any activities potentially compromising access to natural resources, such as timber, stones, flax, and fish ; and
- any activities that disturb indigenous flora and fauna, such as the clearance of bush or damming or diversion of waterways.
- Any incursions into the registered Takamore wāhi tapu area.

Subsequently, constraints maps were prepared that identified and located a series of significant cultural heritage sites, and Te Āti Awa ki Whakarongotai and the Takamore Trust were contracted by NZTA to prepare separate CIAs for the Project: the Te Āti Awa ki Whakarongotai CIA addressed impacts within their tribal jurisdiction (refer Figure 14.2), whereas the Takamore CIA focused on those impacts specifically within the area of land referred to as the Takamore Cultural Heritage Precinct (see Figure 14.3). The information derived from these assessments was then used to inform the decision-making processes on alignment and design options.

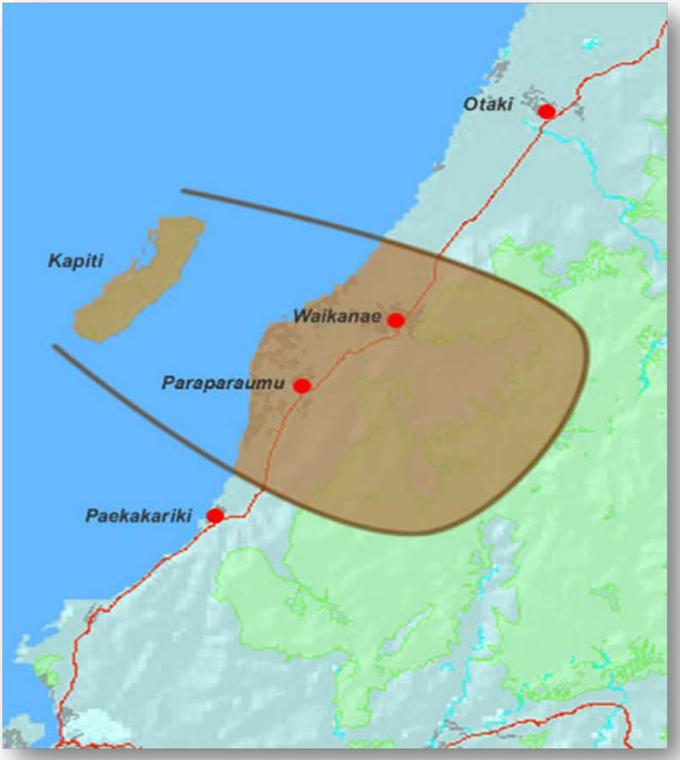


Figure 14.2: Te Āti Awa ki Whakarongotai – Traditional Tribal Takiwa

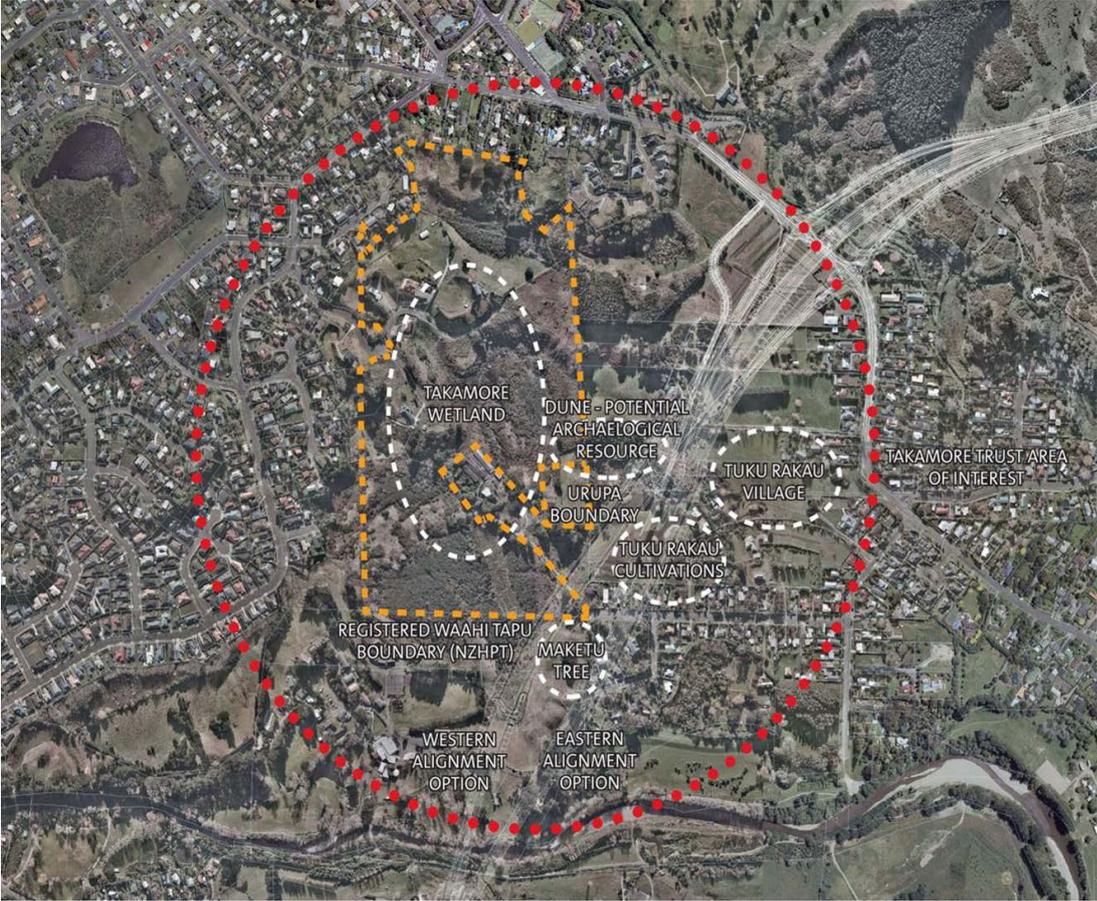


Figure 14.3: The Takamore Cultural Heritage Precinct

The framework for assessing the potential cultural health impacts of the Project was through the application of Professor Mason Durie's model for the assessment of health impacts titled *Te Pae Mahutonga*.

In 1999 Ta Mason Durie (Assistant Vice Chancellor Māori, Massey University) submitted a paper to the *Health Promotion Forum of New Zealand Newsletter* titled *Te Pae Mahutonga – A Model for Māori Health Promotion*. In this article, Professor Durie explored the connections between environmental health and the well-being of Māori communities generally. Professor Durie suggests that the key determinants of cultural health such as identity, environment, and economics are inextricably interlinked and must be understood as a whole when assessing the status of Māori health in contemporary New Zealand society.

Professor Durie's model was applied and appropriately tailored to assess the impacts of the proposed Expressway route and alignment options. Durie's model for assessing the status of Māori cultural health comprises the following key concepts:

Table 14.1: Māori Concepts of Health

Mauriora Strong Cultural Identity	Mauriora rest on a secure cultural identity. Good health depends on many factors but among indigenous the world over cultural identity is considered to be a critical prerequisite. De-culturation has been associated with poor health, whereas acculturation has been linked to good health. A goal of health promotion therefore is to promote security of identity.
Waiora Environmental Protection	Maintaining high standards of environmental protection and quality are linked to both individual and community good health. Therefore, health promotion must take into account the nature and quality of the interaction between people and their surrounding environment.
Taiora Physical Health/ Wellbeing	Taiora relates to reducing risks to health from various real and potential impacts, this may include; ensuring water is free from pollutants, air can be breathed without fear of inhaling irritants or toxins, noise levels are managed, people can freely engage with the environment.
Te Oranga Participation Engagement Development	It is well recognised that health promotion is interlinked with socio-economic circumstances, whilst identity and environmental quality are important to cultural health it is the ability to engage and input into decisions that affect ones community that strengthen ones sense of well being. Health promotion is about enhancing the levels of wellbeing, te oranga, through increased participation in society. ¹²²

The various impacts that were identified throughout the engagement process with Tangata Whenua included:

¹²² Health Promotion Forum of New Zealand Newsletter - Te Pae Mahutonga- A Model for Māori Health Promotion. (M. Durie)

Table 14.2: Cultural Impacts

Cultural Landscape	Heritage	Environment	Construction
Landscape features Natural heritage Reserves	Wāhi tapu Wāhi taonga Archaeology	Water Wetlands Ecology Bio-diversity	Visual Noise Dust Vibration Sedimentation
Treaty Claims	Land	Communication	Engagement
Existing claims New claims	Māori freehold General land	Protocols Relationship agreements	Current and future Opportunities

14.3.3 Cultural landscape

In order to fully appreciate the concerns of manawhenua (ahi kaa) and tangata whenua, regard must be given to the cultural landscape and the connection between environmental features and cultural identity. In accordance with matauranga Māori, all things both animate and inanimate are infused with a life force (mauri) and are bound through a web of kinship (whakapapa). The ability to connect to one's surroundings and to identify with landscape features is fundamental to Māori culture and traditions. The cultural heritage of Te Āti Awa ki Whakarongotai and wider iwi interest groups is tied to the land and water of the Kāpiti Coast. The footsteps of their ancestors (ngā tapuwae tipuna) are recalled in the traditions of the people and identifiable by the remnants of prior occupation in the landscape.

Recorded and unrecorded archaeological sites are only one layer of the cultural landscape, and not "the" cultural landscape. Wāhi Tapu (sacred sites), Wāhi Whakahirahira (sites of significance) and Wāhi Taonga (treasured sites) are amongst some of the key indicators of the wider cultural landscape. Manawhenua is the ability to walk one's rohe and name the places and recite the korero (history) back to "discovery". While other iwi may have an interest/s in a rohe, it does not automatically accord them Manawhenua status.

Potential effects of the Project on the cultural landscape include:

- Noticeable changes to natural forms in the landscape; and
- Severance from sites and places of cultural importance.

14.3.4 Cultural heritage – archaeology

The proposed Expressway traverses a landscape of high cultural value as there are numerous recorded and unrecorded archaeological sites that relate to prehistoric and early historic settlement of the Kāpiti Coast. Numerous archaeological sites have been recorded in the NZAA site recording scheme (ArchSite) which include burial grounds, pā, midden and artefact finds.

Ground disturbance associated with the construction of the proposed Expressway will include excavation for the installation of new structures and pipes within proximity to recorded archaeological sites. It should be noted that, while there are a number of known sites affected by the proposed Expressway, there is also an associated risk of accidental discovery of unrecorded archaeological sites.

Potential effects on archaeology are discussed in further detail in Part G, Chapter 13, Volume 2.

14.3.5 Cultural heritage – Wāhi Tapu/Wāhi Taonga

The key differentiator between heritage sites of an archaeological and cultural nature is the methodology for assessing their value. Western methodologies identify and categorise sites and places through scientific methods whereas matauranga Māori (the Māori framework of knowledge) defines the significance of a site or places based on its historical relationship to its communities.

There are a number of significant sites and places along the proposed Expressway alignment that are of significant cultural importance; these are sites described by local iwi as wāhi tapu (sacred sites) or wāhi taonga (treasured places). In particular, the Takamore Cultural Heritage Precinct, including the registered Takamore Wāhi Tapu Area, contains a cluster of interconnected sites and places of both wāhi tapu and wāhi taonga importance.

Potential effects of the Project on wāhi tapu/wāhi taonga are:

- physical severance of, and disconnection between, a number of these important places including the Takamore urupā, the Maketu Tree, and the former Tuku Rakau Village;
- Destruction of wāhi taonga sites (for example, Pukekawa cultivation grounds); and
- Disturbance of koiwi tangata (human remains).

14.3.6 Environmental impacts

The impact of the proposed Expressway on the environment represents a continuation of modification of the natural landscape of the Kāpiti Coast. The cultural impact assessments prepared for this project identify various matters of concern in relation to the direct and cumulative impacts of the Project on the environment: of particular concern to tangata whenua are the potential effects of the proposed Expressway on water quality.

The mauri of water is often compromised by the mistreatment of natural water sources through contamination of springs, groundwater, and the coastal environment by way of uncontrolled discharges. This in turn can have a significant impact on marine and aquatic life traditionally sourced for food and other cultural purposes.

Maintaining an appropriate level of water quality in the environment is fundamental to Māori spiritual values (te taha wairua) and iwi are concerned that the discharge of stormwater into local rivers and streams may have potential impacts on local marine and aquatic life. Moreover, their concerns relate to the ability to undertake customary activities such as the collection of kaimoana from rivers such as the Waikanae, surrounding wetlands and the Coastal Marine Area (CMA). The inability to provide kaimoana to manuhiri directly reflects the cultural credibility of the people, in particular the values of:

- Manaakitanga (support and care of your guests); and
- Whanaungatanga (maintaining relationships between people)

The mauri of air, as it is with water, can also be compromised through mistreatment and contamination. Air pollution can have a significant impact on the health of people, as inhalation of toxins, and other noxious discharges can adversely affect the elderly and people suffering from respiratory illnesses. The iwi have expressed concerns about whether there is the potential for higher concentrations of exhaust emissions as a result of the Project as well as in relation to the potential for noise pollution from vehicle use.

Potential effects of the Project on the environment of particular concern to iwi include:

- Increased sediment entering waterways (for example, rivers, lakes, CMA);
- Loss of terrestrial and freshwater habitats; and
- Loss of natural habitats (native flora and fauna).

These effects are discussed in further detail in Part G, Chapters 20, 21, 22, 23 and 28, Volume 2.

14.3.7 Visual/amenity impacts – construction

Since the mid 19th Century, agricultural and urban development has significantly altered the natural environment on the Kāpiti Coast. These activities have had a significant impact on iwi visual amenity values as they detract from important cultural features in the landscape.

Overall, the landscape character of the Kāpiti Coast features high natural coastal values, particularly former dunes and wetland areas, many of which were sites of activity or burial, or were natural resources of importance to Māori. Therefore, the construction of a new Expressway has the potential to impact adversely on the cultural landscape, including view shafts to sites of cultural significance.

Earthworks will temporarily expose large areas of the Project area and alter the natural contours. Any loss of indigenous vegetation will also alter the natural values of the area. The potential effects of construction such as from dust, traffic and noise, will also affect the amenity value of the area.

In summary, potential visual/amenity effects of the Project of concern to Māori include:

- Nuisance effects (dust, traffic, noise from construction activities); and
- Impacts on landscape character and visual amenity values.

These effects are discussed in further detail in Part G, Chapters 12, 17, 19 and 20, Volume 2.

14.3.8 Social/community impacts

Cultural health determinants account for a broad range of issues, which include the aforementioned matters, as well as other variables such as employment and socio-economic circumstances. This includes the strengthening of leadership and decision-making and recognising that Māori success relies on their capacity to lead, influence and make positive choices for themselves. Thus, the potential impacts on cultural health include the effects of the proposed Expressway on iwi's sense of wellbeing, and opportunities for social and economic development.

The future settlement of the Te Āti Awa ki Whakarongotai Treaty claim is likely to achieve various objectives of importance to the iwi; as well as the return of sites of cultural importance, Te Āti Awa ki Whakarongotai hopes to be positioned to capitalise on their resources and grow their commercial asset base, which in turn will provide employment opportunities for local iwi and hapu. As outlined in Part G, Chapter 29, Volume 2, the proposed Expressway is anticipated to bring about economic benefits to the District from improved accessibility and travel time reliability.

Nevertheless, iwi have expressed concern that the proposed scheme may affect their ability to initiate and progress tribal commercial ventures: of specific concern are the potential impacts on aquaculture, agriculture and ecotourism on the Kāpiti Coast.

Potential impacts of the Project of particular concern to iwi are:

- Potential impacts on parcels of land subject to the Treaty claim process; and
- Potential impacts on iwi commercial initiatives.

14.4 Measures to avoid, remedy or mitigate actual or potential adverse effects on tangata whenua

14.4.1 Cultural mitigation proposals

The NZTA has sought, as far as practicable, to avoid affecting sites of significance to tangata whenua in developing the final alignment and the design of the proposed Expressway. However, there are locations along the extent of the proposed Expressway where impacts (direct and indirect) cannot practicably be avoided. The NZTA has directly engaged with tangata whenua to seek to determine appropriate mitigation measures to address these impacts.

A range of proposals for Te Āti Awa ki Whakarongotai and the Takamore Trust have been developed to date, some of which are appropriately implemented through the designation process as measures to avoid, remedy or mitigate the effects of the proposed Expressway, whereas others will occur through agreements on measures that have to be implemented under different statutory processes.

As the major impact of the Project on cultural heritage will occur within the Takamore Cultural Heritage Precinct, including the registered Takamore Wāhi Tapu Area, a number of mitigation proposals are focused on addressing potential impacts on a number of highly sensitive sites and places within this area, whereas other measures seek to address the effects of the proposed Expressway on the natural character and ecology of the area, as part of the broader suite of measures required to address the ecological, stormwater, noise and visual effects of the project. In addition, there are other measures that will have to occur under other statutory processes outside the RMA. Overall, the desired outcome is to address the various impacts outlined in Table 14.2 within an integrated framework that addresses the concerns of the Trust as kaitiaki of the Takamore Cultural Heritage Precinct.

A further set of mitigation proposals relating to the balance of the proposed Expressway has been prepared, and has formed the basis of ongoing discussions with Te Rūnanga o Āti Awa ki Whakarongotai. As with the mitigation measures related to the Takamore Cultural Heritage Precinct,

these proposals encompass an integrated range of actions and agreements, some of which fall outside the RMA to be given effect.

At this stage of the process, the NZTA is proposing that conditions relating to a number of matters be imposed on the designation and/or resource consents granted for the Project to avoid, remedy or mitigate adverse effects on cultural values that have been identified through the consultation undertaken to date. It may be that, as a result of further consultation with iwi, amendments or additions to these will be required.

The nature of the conditions that may be imposed on the designation would relate specifically to environmental enhancement and protection of places of cultural importance, and could include:

- Environmental
 - Ongoing engagement with the Takamore Trust and Te Āti Awa ki Whakarongotai through the construction period for the purpose of assessing the impacts of construction on cultural health, in particular any impacts on:
 - Water quality
 - Coastal condition
 - Ecology – marine/aquatic life/birdlife/habitat
- Cultural Sites
 - Prior to construction, undertake a constraints mapping exercise that records the location of culturally sensitive sites and places.
 - Cultural monitoring for earthworks and excavations required for archaeological/geotechnical investigation, excavation and construction activities, particularly for sensitive sites and areas such as the Takamore Cultural Heritage Precinct.
 - In consultation with local iwi, draft and comply with the one or more protocol documents which include the following:
 - Koiwi discovery protocols;
 - Artefact discovery protocols;
 - Tikanga protocols;
 - A protocol for archaeological site identification training for contractors; and
 - A protocol for the cultural training of contractors
 - Early engagement with Te Āti Awa ki Whakarongotai Expressway Committee and Takamore Trust during the construction period on issues concerning monitoring, construction and any other activities deemed to have an effect on cultural values.
 - Develop, in liaison with KCDC and iwi, an interpretation programme outlining the significance on the Kāpiti Coast to local iwi.
 - Explore opportunities to erect memorial pou/kohatu/plaques to commemorate the significance of the Kāpiti Coast to local iwi.

The protection of cultural sites of significance may require the following actions:

1. Prior to construction, undertake a constraints mapping exercise that records the location of culturally sensitive sites and places.
2. Cultural monitoring for earthworks and excavations required for archaeological/geo technical investigation, excavation and construction activities.
3. In consultation with local iwi, draft and comply with the one or more protocol documents which include the following:
 - Koiwi discovery protocols
 - Artefact discovery protocols
 - Tikanga protocols
 - A protocol for archaeological site identification training for contractors
 - A protocol for cultural training for contractors
4. Early engagement with Te Āti Awa ki Whakarongotai Expressway Committee during the construction period on issues concerning monitoring, construction and any other activities deemed to have an effect on cultural values.
5. Develop in liaison with KCDC and iwi an interpretation programme outlining the significance on the Kāpiti Coast to local iwi.
6. Explore opportunities to erect memorial pou/kohatu/plaques to commemorate the significance of the Kāpiti Coast to local iwi.

14.4.2 Relationship agreements

Relationship agreements between the NZTA and the Takamore Trust and Te Rūnanga o Āti Awa ki Whakarongotai Inc are being progressed. It is anticipated that these agreements will be completed in early 2012.

The NZTA has signed a MoU with Ngāti Toa Rangatira for the Transmission Gully project and is currently negotiating similar type relationship agreements with Muaupoko, Ngāti Raukawa ki te Tonga and Ngā Hapu o Ōtaki.