



Ngāi Tukairangi Hapū

CULTURAL IMPACT ASSESSMENT

Prepared for Tauranga City Council

Mount Maunganui Beachside Holiday Park Upgrade

This report was prepared and written by

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1.0 PURPOSE OF REPORT

This report has been prepared for the purpose of providing a review of the cultural and in some cases environmental impacts that will occur with the proposed Tauranga City Council (TCC) resource consent application Mt Maunganui Beachside Holiday Park Upgrade. The information within, should not be used for any other purpose than that outlined in the report.

2.0 TANGATA WHENUA ASSOCIATION WITH MAUAO

At the southern entrance to Tauranga Moana is Mauao, standing alone, and dominating the surrounding landscape. This hill originally resided beside the mountain Otanewainuku to the south. Mauao was in love with a neighbouring mountain named Puwhenua but she was pledged to Otanewainuku, so the heartbroken 'maunga' decided to drown himself in the ocean. He enlisted the help of the supernatural forest folk 'patupaiarehe' who intended to drag him out to sea. However, when they reached the shore the sun rose and the 'patupaiarehe', who could not stand the sunlight, fled back into the forest. As a result, the hill was stranded in his present location and was given the name Mauao indicating that he had been caught or fixed in place by the dawn.

The various Maori groups that moved to Tauranga formed strong associations with Mauao. There are many sites of significance located on around this mountain. It has held pa sites, battle sites, and a place where important tupuna were buried.

Historically, there is no question that Mauao is a significant landmark and geographical emblem that personified not only legendary meaning but also majestic significance to many Iwi at different times throughout history. In terms of Iwi occupation, history outlines the arrival of several waka including Tainui, Takitimu, Mataatua and also Te Arawa.

The earliest inhabitants of the Tauranga district were the Nga Marama people, who were conquered and absorbed by later incoming groups. The result of this is that all present-day tangata whenua can trace their decent back to these original people. Maori tradition then tells of the arrival in Tauranga Moana of a series of great voyaging waka from Hawaiki.

The first waka to visit was Tainui, whose inhabitants did not settle here but made their final landfall at Kawhia.

The next waka to make landfall was Te Arawa, whose people settled mainly to the south of Tauranga, apart from Waitaha, who occupied part of the Tauranga district. They shared the district with the people of Takitimu, the third waka to arrive. Takitimu landed at Mauao, where the leader of the expedition placed his peoples 'mauri' (object representing life principle) on the summit of Mauao. Together, Waitaha and Ngati Ranginui conquered the Nga Marama people and divided the land between them.

Their dominance in the area was challenged, however, when the final Maori migration into the Tauranga district took place. This heke consisted of the people of the Mataatua waka, which had landed at Whakatane. Whilst Ngati Ranginui, Waitaha and also Ngati Pukenga have an association with Mauao what stretches across different timeframes and so forth, at the arrival of Europeans to Tauranga Moana, the rohe was under the dominion of Ngai Te Rangi Iwi and the mana whenua area within which the Mauao is located is deemed that of Ngai Tukairangi hapu.

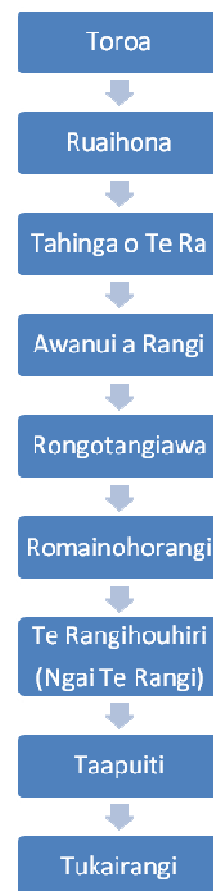
2.1 Ngai Te Rangi Iwi

Ngai Te Rangi was originally a hapu of ancient Awa tribes that claim descent from the common ancestor Awanui a Rangi. The tribe later settled at Tawhitirahi Pa in Opotiki with Te Rangihouhiri as their rangatira, chief.

Warfare with other tribes caused them to progress a journey from Gisborne, Te Kaha, Torere, Opotiki, Whakatane, Matataa and Maketu. Augmented from other tribes, they advanced on Tauranga whence becoming known as Ngai Te Rangi Iwi, meaning the people of Te Rangihouhiri¹.

2.2 Ngai Tukairangi Hapu

Ngai Tukairangi is a hapu of Ngai Te Rangi. Tukairangi was the son of Taapuiti and the grandson of Te Rangihouhiri, the eponymous ancestor of Ngai Te Rangi. Following the establishment of Ngai Te Rangi in Tauranga, Ngai Tukairangi Hapu settled around Mauao, Whareroa, Matapihi, Otumoetai and Otamataha (Te Papa)².



¹ Grudgeon, W. G. (1970). Te Heke o Rangihouhiri. Whakatane and District Historical Society, Incorporated: NZ

² Te Raupatu o Tauranga Moana, 2006

2.3 Kaitiakitanga

Maori principles are often difficult to define within contemporary western resource management systems. The intrinsic quality of those principles referred to and adhered to by tangata whenua are often misunderstood and the meaning and value behind them diminished.

An attempt to define these principles has been made for the purpose of giving some understanding of the Maori perspective in caring for the environment. This does not discredit other views that have been portrayed, but is provided to assist in achieving a better understanding of kaitiakitanga in relation to the activity proposed.

When dealing with issues around the preservation and sustainability of the environment, one of the core principles; kaitiakitanga is primarily adhered to in maintaining these. Kaitiakitanga is an inherent obligation through whakapapa³ for tangata whenua to operate as guardians over the environment.

Mauao is a sacred entity to tangata whenua, possessing its own mauri; the life essence that plays an integral role in maintaining intrinsic and metaphysic health with its purifying and life supporting qualities.

³ Ancestral lineage

3.0 CULTURAL IMPACT ASSESSMENT

This report further outlines the Cultural Impact Assessment (CIA) associated with this particular proposed activity. In this report, Maori cultural values, interests and associations with an area or resource, and the potential impacts of a proposed activity on these areas are documented. CIAs are a tool to facilitate meaningful and effective participation of Maori in impact assessment. A CIA should be regarded as technical advice, much like any other technical report.

A CIA can form part of an Assessment of Environmental Effects (AEE) in an application for resource consent.

A CIA can;

- Identify the effects of a proposed activity on Maori (tangata whenua) associations with the environment.
- Identify or assist identification and formulation of methods to avoid, remedy or mitigate adverse effects on cultural values and associations.
- Suggest what conditions of consent could be applied if consent is granted.
- Provide Iwi/Hapu with comprehensive information about and improved understanding of the proposed activity.
- Assist both the applicant and the council in decision-making under the RMA.

The assessment of impacts on cultural values, interests and associations can be an important part of the resource consenting process under the RMA, particularly where activities are likely to have an effect on Maori historic heritage or the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.

3.1 Methodology

The following project tasks were completed as part of the development of the CIA.

1. Consultation process (meetings) between Tauranga City Council, Ngai Tukairangi hapu and Ngai Te Rangi iwi.
2. Development of a Memorandum of understanding between Tauranga City Council, Ngai Tukairangi Hapu and Ngai Te Rangi Iwi.

3. Resource consent components to outline input from tangata whenua.
4. Outline of relevant iwi planning documents.
5. Review of relevant literature: Tangata whenua association with Mauao.

3.2 Description of Application

The overall purpose of the resource consent application for Mt Maunganui Beachside Holiday Park Upgrade is to provide for the following;

- Improve the safety of movements around the existing park;
- Improve the amenity of the park for both the public and patrons;
- Co-locate the park administration facilities; and
- Provide variety of accommodation options to patrons.

The improvements proposed as part of this upgrade and application includes:

1. Landscaping, including native planting throughout the holiday park to provide shade.
2. Reconfiguration of existing site access including planting and entry signage. This includes reconfiguration of the existing vehicular access with the relocation of the two office buildings, and provision of additional parking for vehicles checking in and out.
3. Upgrading the existing lookout with interpretive signage, paving and a handrail to meet safety requirements.
4. Removal / demolition of the existing manager's house (including after hours office), camp office and rangers office, and erection of a single building that houses all three functions.
5. Place up to 8 mobile accommodation units on the site. Only 4 are to be placed initially. These are to be primarily located to the north of the manager's residence in 4 powered sites that currently can be utilised by caravans. This location is outside of the Coastal Hazard Erosion Policy Area. This will be the primary location for these units, however given that they are 'mobile' they may be used in different locations around the park at different times of year.

4.0 RESOURCE CONSENT RECOMMENDATIONS

The following resource consent components are outlined to provide information from iwi and hapu representatives that participated in consultation with Tauranga City Council representatives.

Due to the sensitivity of the area and the high likelihood of cultural finds, an archaeologist should be accompanied by a cultural monitor during all earthworks. Te Runanga o Ngai Te Rangi can provide the cultural monitor, provided that this is appropriately resourced. It is proposed that that person is from Ngai Tukairangi hapu.

4.1 Landscaping

Minor planting and revegetation, including native planting throughout the holiday park to provide shade, and vegetation to sloping banks.

Native planting throughout the holiday park will enhance the natural character of the area forming the backdrop to the campground. Further planting will also enhance the natural feature of the 'cloak of Mauao'. Native plants will also have the added value to attract native and endemic birds to the area.

4.2 Reconfiguration of Site Access

Reconfiguration of existing site access with planting and entry signage. This includes reconfiguration of the existing vehicular access with the relocation of the office, and provision of additional parking for vehicles checking in and out.

During discussion with the TCC representatives it was indicated that a Pohutukawa tree removal would be required to improve access to the Holiday Park. Due to relatively recent discovery of 'koiwi' in this area where the telephone box is located, a site monitor will be required during works. It was also proposed by one of the koroua, namely Kihi Ngatai that the entry to the site was re-considered, and in fact that the tree was not removed at all.

4.3 Lookout Upgrade

Upgrading the existing lookout with interpretive signage, paving and a handrail to meet safety requirements. Ngai Te Rangi Iwi and Ngai Tukairangi hapu are prepared to provide information, guidance and cultural advice relating to interpretive signage.

Any earthworks will require site monitor as indicated in earthworks protocol.

4.4 Managers House, Main Office, and Rangers Office

Removal / demolition of the existing manager's house (and after hours office), main office and rangers office, and replacement with a single building that houses all three functions.

The obvious solution to efficient management of the Holiday Park is provided by an integrated management building on the campground.

Any earthworks associated with this activity will require a site monitor as per the earthworks protocol.

4.5 Mobile Accommodation Units

Placement of up to 8 mobile accommodation units on the site. Tangata whenua appreciate the use of non-permanent structures on the site. This is an issue that has been addressed as a result of meetings held with TCC representatives. This is a suitable outcome from those discussions.

The following has been provided within the resource consent application:

With specific regard to effects, the archaeological and cultural effects of the proposed works are considered to be similar in character, scale and intensity as to what has previously occurred on site given the already disturbed and highly modified nature of the area. It is noted that an HPT Authority is required for any earthworks at this location, but that this is largely a precautionary measure based on the findings of archaeology assessments done in the past and the proximity to Mauao and Pilot Bay. An application for HPT Authority has been lodged at the same time as this application.

Ngai Tukairangi hapu and Ngai Te Rangi iwi must be informed of any archaeological findings during this activity. It is proposed that advice will be sort from those groups in regards to suitable arrangements for cultural emblems associated with the buildings, should that be required.

5.0 ADDITIONAL TANGATA WHENUA RESPONSES

5.1 Ngai Te Rangi Management Plan

The Iwi Management Plan produced by Ngai Te Rangi in 1995 is currently under review. It sets out resource management policy statements from iwi and hapu in relation to;

- land
- marae and community zones;
- harbour, inland waterways, estuaries;
- Port of Tauranga activities;
- coastal foreshore;
- waahi tapu;
- Mauao (visual appearance);
- Iwi and hapu resource management; and
- rates and services.

The overarching policy statement within the plan relating to resource management states that;

All environmental activities that place within the rohe of Ngai Te Rangi must take into account the impact on the cultural, social, and economic survival of Ngai Te Rangi hapu. No environmental activities will be permitted where that survival will be put at risk.

5.1 Ngai Tukairangi Hapu Specific Issues

In earlier discussions with TCC representatives, a number of issues were highlighted by Ngai Te Rangi and Ngai Tukairangi Hapu representatives regarding the resource consent. For the purpose of recording those issues, they are as follows:

- Completion of the MOU, with reference to including:
- Monitoring Support and resourcing
- Inclusive of Ngai Tukairangi representatives in establishing cultural symbols on the sights
- Final agreement on the placement, location and materials used for the cabins
- Inclusion at key points in the process
- Recognition of Ngai Tukairangi's interest in the camping site area

In the context of this report, these items were identified as requiring attention by the hapu and tribe. TCC representatives have made a commitment to remedy these issues, and also provided further assistance should any of these matters be outstanding. As a result, most of these items are deemed as addressed. As at today, the MOU will be completed early next week e.g. first week of April 2010.

5.2 Camping Site – Under Claim: Treaty of Waitangi Claims

It is also important that Ngai Tukairangi hapu register with TCC officials that this site (the Mauao recreational reserve) is currently under claim by the hapu, and it is proposed that this site feature as a possible redress item for the hapu and tribe. As a result, we have sought to ensure that where possible, buildings are non-intrusive in that they are put on piles for easy removal if and should that be necessary in the future. This issue is ongoing, and should be considered in the wider context of the current work being undertaken by TCC representatives.