
HE KŌRERO WHAKAMARAMA

Ngāi Te Ahi and Ngāti He acknowledge Tauranga City Councils efforts to support Tangata Whenua in their acquisition of sound Mātauranga Māori recommendations in relation to the effects of a project of this nature on Wai Māori and its components. While the affected Hapū have not been successful in securing expert input pre-resource application, the council agrees to support the further consideration of such input throughout the project giving weight to recommendations submitted at a later stage in the process. This upholds the notion of good faith between Tangata Whenua and Council in maintaining the partnership that supports a fruitful working relationship with local Māori.

Ngā mihi kia koutou kei te kaunihera ā rohe kua kaha tautoko i a mātou e takahi tonu i te whenua Taurikura ā o mātou Mātua Tipuna... kia hora tonu ngā tikanga ā taiao, ā wairua, ā ngākau.

Me anga whakamua.

Ngāi Te Ahi, Ngāti Hē RMU



CULTURAL IMPACT ASSESSMENT

Awaiti Place and Ohauti Reserve Stormwater
Upgrade Proposal

HE OATI E KORE E WHATI

*“Haruru ana te whenua, Kōhikohiko ngā rangi, horahia
ko te haumāringiringi, tāpoaina te whenua, hīnanatia
rawa te mura o te ahi, mōhinuhinu te kiri i te
pungarehu.....Waerea te rangi, waerea te
papa....mōrehurehu ko Ngāti Hē, Whakarauora ko Ngāi
Te Ahi.....koia, awaia e....”*

Ngāi Te Ahi, Ngāti Hē Resource Management Unit

WHAKAPUARETANGA

Tākitimu

Tamatea-arikinui

Rongokako

Tamatea-pōkai-whenua

Ranginui

Ngāti Ranginui

Tamahika - Ngariunga

Ngāi Te Ahi

Mataatua

Toroa

Ruaihona

Tahingaotera

Awanuiarangi

Rongotangiawa

Romainohorangi

Te Rangihouhiri

Te Haenga

Turapaki

Ngāti Hē

Whatungarongaro te tangata

Toitū te Whenua

HE TĪMATANGA KŌRERO

INTRODUCTION

1. Ngāi Te Ahi and Ngāti Hē Hapū hold Mana Whenua from the Maungatapu Peninsula to Waimapu Pā. Kaitiakitanga of this area is entrusted to both Hapū.
2. Ngāi Te Ahi / Ngāti Hē Resource Management Unit (“AHRMU”) represent the collective Hapū regarding matters of an environmental nature as the mandated Hapū authority.
3. The assessment responds to an intended application for resource consent by Tauranga City Council for stormwater upgrades, including the construction of a dam in the Awaiti Place and Ohauti Reserve area.
4. The Council improvements propose to mitigate the risks of flooding in the surrounding area if that were to occur.



Figure 1. Project scope

5. For the purposes of this assessment, the ideological qualities of Wai Māori are represented by the term ‘waterways’ and concern the stream located in the area and any body of water within Hapū boundaries (inclusive of the proposed dam area).
6. This assessment gives effect to Ngāi Te Ahi / Ngāti Hē Resource Management aspirations and environmental planning as referred to in [Tāhuhu Kōrero](#).
7. This assessment adheres to the Regional Policy which seeks to ‘ensure that Iwi and Hapū resource management plans are considered in resource management decision making processes’, inclusive of resource consent processes. This speaks directly to consultation, cultural monitoring and the resulting recommendations as prescribed in this assessment.
8. Procurement of information:
 - a. Review of documents provided by TCC
 - b. Review of Iwi and Hapū sourced material
 - c. He Pūtanga Kōrero: Kaitiaki
 - d. Hapū Management plan
9. This assessment has been approved by the AHRMU as the mandated Mana Whenua authority.
10. This assessment remains the property of AHRMU. Permission is granted to the Tauranga City Council (TCC) for the purposes of this specific consent application only. Reference to this assessment for any other purpose must be approved by the AHRMU.

TĀHUHU KŌRERO

Historical background

Ngāi Te Ahi and Ngāti Hē, while descending from separate Waka Tāwhito and Iwi, share a geographical closeness that has seen the intergenerational merging of Whānau while maintaining their autonomy. Ngāti Hē origins lay in the Eastern Bay of Plenty with the Mataatua Waka, its people dispersing throughout Tauranga Moana upon the death of their leader Rangihouhiri. The Ope known as Ngai Te Rangi settled in mostly coastal areas with Ngāti Hē at Opōpōti in the Rangataua harbour. Ngāi Te Ahi ancestry derives from the Tākitimu waka captained by Tamatea Arikini who, after visiting Awanui and various northland areas, came ashore and settled in Tauranga Moana as the Waka continued its journey southeast to Heretaunga. Ngāi Te Ahi is one of seven Hapū affiliated to Ngāti Ranginui Iwi.

The traditional tribal Whenua of Maungatapu, Hairini and surrounding area have been Kainga to these Hapū since the late 1600's. Hapū boundaries stretch from Te Waiū o te Tohorā in the Rangataua harbour through to Whakapaukarakia, inland to Matahina and along the flats of Urumingi. The Hapū extend their reach to Otanewainuku, to the foot of Waimapu Pā where Mana Whenua is shared with Ngāti Ruahine. It is acknowledged that overlapping interests exist with other Hapū in the Ohauiti, Kaitemako, Waimapu, Waoku and Taumata areas.

Cultural Aspirations

Ngāi Te Ahi / Ngāti Hē cultural aspirations find origin in the maintenance and preservation of Tikanga, Waahi Tapu, sites of significance, Mana Whenua, Mana Moana. It is an all-encompassing view that the environment is an interacting network of related elements, each having a unique relationship to the other and to earlier common origins. Tikanga plays an integral part in Hapū approaches to all Kaupapa and must be upheld to safeguard the cultural balance.

Key principles include¹:

- Kaitiakitanga
- Cultural monitoring of sites of significance and Wāhi Tapu
- Restoration
- Preservation
- Rangatiratanga
- Education and Protection

¹ The underlying principles can be sited in [Appendix B](#)

Kaitiakitanga

The traditional Māori system of environmental management is holistic. It ensures harmony within the environment, provides daily checks and balances, prevents intrusions that cause permanent imbalances and guards against ecocide. Kaitiaki are effective in instances where they can practise what is correct from an Iwi/Hapū position. The role held by Ngāi Te Ahi / Ngāti Hē as Kaitiaki of the collective customary lands, inclusive of the Whenua and waterways in question, is integral to upholding and safeguarding the cultural balance. The guardianship and protection of Whenua, waterways, and coastal areas within the Ngāi Te Ahi / Ngāti Hē Hapū boundaries is paramount in the implementation of Kaitiakitanga and the preservation of Mauri. Changes made to customary landscape and waterways unsettles this Mauri and will have a detrimental effect on both the environment and Tangata Whenua.

Wai Māori | Whenua Māori

The widespread degradation of water quality, quantity, and Mauri is a major concern to Ngāi Te Ahi and Ngāti Hē as it threatens the [collective](#) Māori cultural identity, restoration of native plants and wetland areas and has the potential to negatively affect [future generations](#). Oral history describes the importance of Wai Māori to all Māori in maintaining the environmental and spiritual balance. Tangata Whenua believe that Western scientific approaches to waterways (including stormwater and dams) can be improved by adopting traditional Māori views on water stewardship to ensure the balance is maintained.

Whenua Māori is predominantly concerned with the protection and guardianship of the land. Māori are entrusted with the wellbeing of the Whenua and Taiao, this is inherent in their cultural identity. Western concepts of land ownership and title are lost within Mātauranga Māori and vice versa.

The land and water are organs without which Mauri cannot survive. It is imperative that within Ngāi Te Ahi / Ngāti He Hapū boundaries these customary values are upheld.

Please see attached in accordance with Mātauranga Māori principles.

“Kia Mārama taku titiro ki Tauranga, Ko Rangihouhiri, Ko Ranginui, Kei Rangataua Ko Tamapahore

Ngā Pāpaka o Rangataua, He paruparu te kai, He taniwha te tangata”

- Ngāti Hē

“Mai ngā ngarehu o Whakapaukarakia, kei te ka tonu te ahi”

- Ngāi Te Ahi

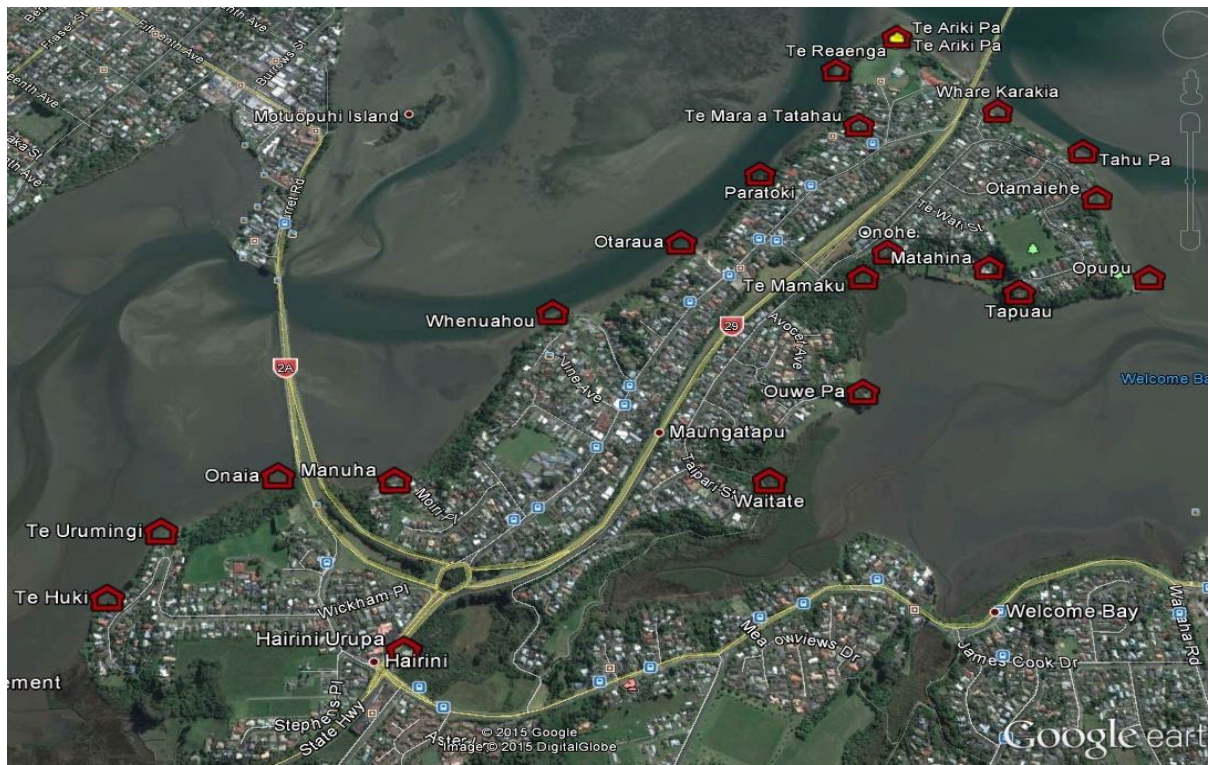


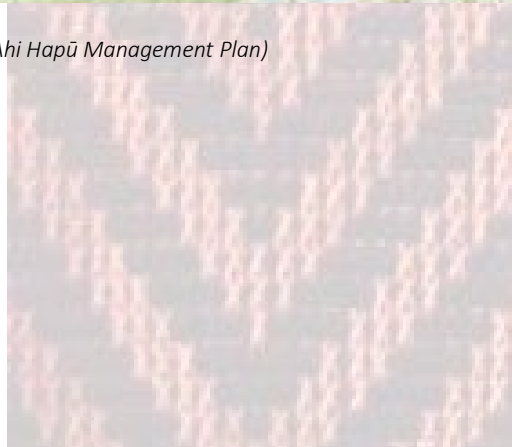
Figure 2. Hapū boundary (Northernmost)



Figure 3. Hapū boundary (Southernmost)



Figure 4. Hapū boundary (Ngāi Te Ahi Hapū Management Plan)



KAUPAPA MAROHI

PROJECT BACKGROUND

“Kua whakatakotoria e te kaunihera a rohe he nawe, me he tirohanga whakamua, kō wai kei te noho tata mai ki tēnei, nāwai te mana Whenua, ko wai ka tūraru ai, ko mātou tēna...ko Ngāi Te Ahi, ko Ngāti Hē, me anga whakamua”

After extensive investigation, TCC have concluded that the current stormwater provisions in areas of Awaiti Place and Ohauti Reserve are inadequate. In the event of a 1-in-100-year storm, water may rise to levels that could risk injury to human life as well as damage surrounding properties, specifically those downstream. Of great concern to both Ngāi Te Ahi / Ngāti Hē Hapū and TCC is that this level of flooding may also cause residents to become stranded from emergency services. Consecutive developments and the redirection of waterways and runoff towards the site in question have exasperated the situation so immediate action is required to ensure the worst-case scenario does not eventuate².

TCC propose upgrades to existing provisions to help increase their efficiency and the introduction of new measures to relieve pressure on those provisions. This will be in the form of stormwater drain upgrades in the area for increased capacity and a dam near the reserve entrance on McFetridge Lane.

The project is extensive and will impact the existing landscape and surrounding areas with an estimated start date of February 2021 (project completion yet to be determined). As with all projects, there is a risk that damage to plant life, waterways and wildlife may occur during implementation or as a result of the proposed changes. Tangata Whenua concerns are that this damage may be long lasting and irreversible, with further variables potentially being identified as the project progresses.

WHAKAUTU KŌRERO

Archaeological response

Kua whakatakoto nga kōrero e pā ana ki te para o Awaiti me kī Te Pae o Tū.

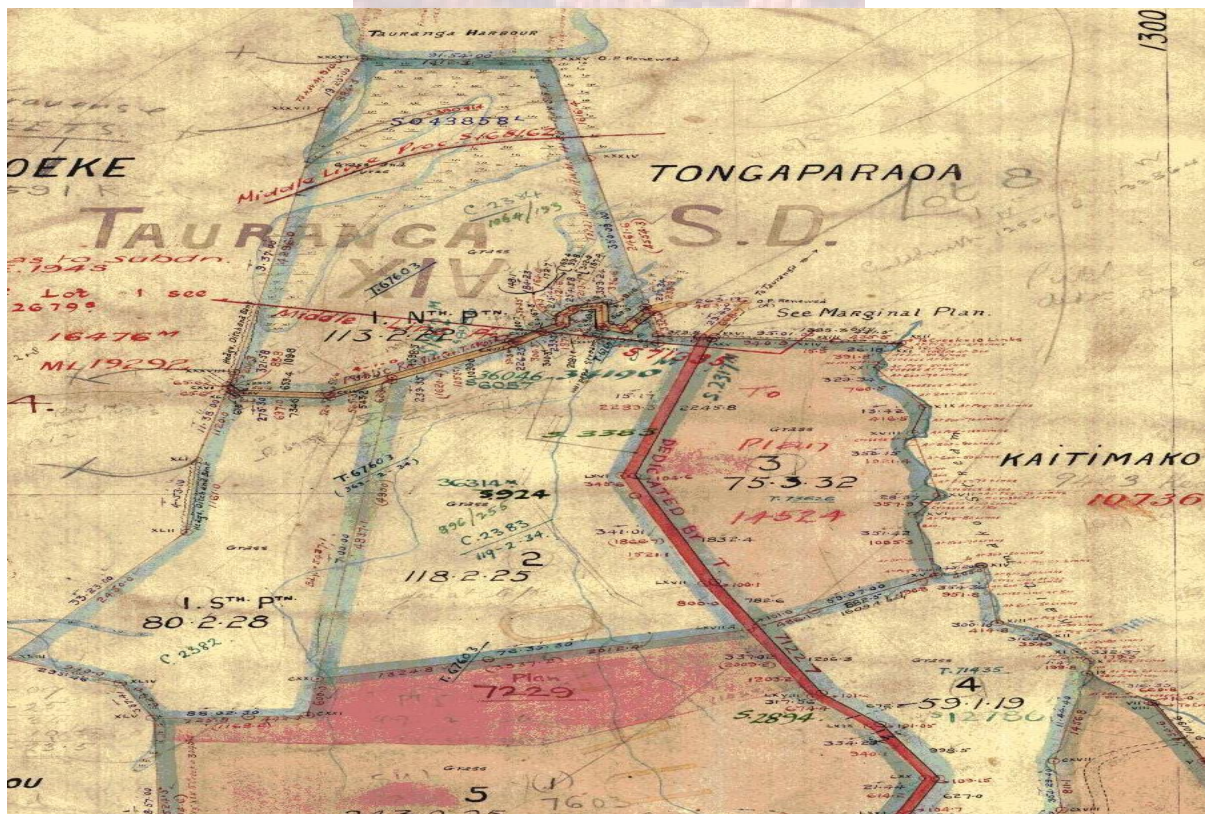
The cultural significance of the area in question is immeasurable to the three affected Hapū, with historical accounts stretching to the time of early settlement. In Māoridom, undisturbed whenua does not denote lack of use or value. While the contents and findings provided for within the Archaeological report concerning Awaiti and McFetridge are not disputed Ngāi Te Ahi and Ngāti Hē support the notions from archaeology BOP that assert the following:

“An assessment of the cultural significance of an area can only be competently made by the affected tangata whenua. It should be noted that an assessment of cultural significance might not necessarily correlate with an assessment of archaeological significance”.

² Refer to [Appendix A](#)

ological sites within land affected by the project found during extensive topsoil removal".

The nature of earthwork associated with the project and the archaeological features may be encountered during ground investigation. Authority is obtained prior to the commencement of earthwork. Unrecorded subsurface archaeological features may be encountered during the immediate investigation of such sites and

[illegible]

recommendations of the archaeological report
 procedure if anything of cultural or archaeological
 t a tikanga based approach be observed with t
 enabled to make arrangement to have the ar

TAKAHITANGA

Cultural Impact

As outlined above, there will be a significant cultural impact from the proposed changes as they will affect the Mauri of both the Whenua and Wai, with the establishment of a dam having the greatest impact on the natural state of the Waahi. These impacts in isolation go against the aspirations of the Ngāi Te Ahi and Ngāti Hē Hapū however they must be considered in concurrence with the risks to human life and property. This is the responsibility of the AHRMU as Kaitiaki in their undertaking of not only customary cultural obligations but also the execution of rights recognised in legislation.

RECOMMENDATIONS

It is accepted that while the cultural impact of the proposed project is significant, with a likelihood that the customary landscape will be altered and natural waterways no longer recognisable, it is recommended that the project proceed with the following stipulations:

1. A collaborative and holistic approach is taken towards environmental issues and developments within the Ngāi Te Ahi / Ngāti Hē boundaries. This entails supporting Hapū in their exercise of Kaitiakitanga (in accordance with resource management processes) by incorporating Mātauranga paradigms, Kōrero Tāwhito relating to the area and Kaumatua Kuia input regarding Taiao.
2. Appropriate native planting should be undertaken to replace any tress and or vegetation that may be disturbed in the area throughout the project. It is advised that Council enlist the support of nominated advisors to provide adequate native tree and vegetation recommendations.
3. Any earthworks undertaken are done so with the utmost adherence to Tangata Whenua Tikanga principles with as little damage to the existing landscape as possible.
4. Soil samples are collected within the project area at regular intervals while work is undertaken to confirm the absence of any contaminants. Sample results should be provided to AHRMU promptly to allow for effective consultation.
5. Tikanga processes, specifically Karakia Whakanoa, must be recognised as an integral part of the project with Tāngata Whenua given the opportunity to uphold Tikanga where Ngāi Te Ahi/ Ngāti Hē deem necessary. They will ensure that these proceedings are time efficient and are mindful of proposed timeline restrictions.
6. The discovery of historical artifacts or sites significant to Tangata Whenua should be managed with the highest level of care and recognition of Mana Whenua values. Customary rituals must be allowed in accordance with Tangata Whenua consultation and participation.

WHAKAKAPI

The assessment and recommendations provided speak to the environmental principles of Kaitiakitanga which are recognised for their significance in New Zealand legislation and valued by both Hapū. Ngāi Te Ahi / Ngāti Hē believe that if these recommendations are upheld then the disturbance to the Mauri of the area will be appropriately mitigated and allow Tangata Whenua to maintain an uninterrupted adherence to Kaitiakitanga of their Taonga thus acting within the spirit of the Treaty of Waitangi.

The AHRMU look forward to Council feedback as well as a continued working relationship with Council officials.

“Haruru ana te whenua, Kōhikohiko ngā rangi, horahia ko te haumāringiringi, tāpoina te whenua, hīnanatia rawa te mura o te ahi, mōhinuhinu te kiri i te pungarehu.....Waerea te rangi, waerea te papa.....mōrehurehu ko Ngāti Hē, Whakarauora ko Ngāti Te Ahi.....koia, awaia e....”

APPENDIX A

The Problem

- Modelling for Awaiti Place shows that flood potential for Awaiti Place during a 1-in-a-100-year storm is over our baseline commitment for Tauranga city (0.4m²/s)
- There are two ponds at higher ground to Awaiti Place (Awaiti pond and Ohauti Reserve pond) that are likely to overflow during an intense storm event.
- Modelled flood levels may pose a high risk to several downstream properties, with moving flood water potentially at Depth x Velocity (DxV) levels that exceed our base commitments
- This means floodwater may stream at depth and speed high enough to sweep a child or unsteady adult off their feet.
- High Risk to residents of 9 properties downstream of the ponds; predicted flood levels would exceed home floor levels and be higher than our baseline commitments around flood levels measured in Depth x Velocity (DxV).
- Another 39 properties in the Awaiti Pl and Harrisfield Dr area could become stranded due to DxV in road, preventing evacuation/emergency services from reaching properties.

APPENDIX B

Ngāi Te Ahi - Hapū Aspirations

Principle of Tino Rangatiratanga – Self management.

Māori have a right and Ngai Te Ahi to exercise under the law, authority and control over their rohe, land, rivers, resources and taonga.

Principle of Kawanatanga – Governance.

The Government has the right to make laws for the good of order and security of the country subject to the duty imposed (on the Crown) to Māori under the Treaty.

Principle of Whakawhanautanga – Partnership.

There is a duty on Ngai Te Ahi, Councils, and other external stakeholders to interact in the best possible way with reason, respect and in good faith.

Principle of Oritetanga – Equality.

Ngai Te Ahi has the right to access legal processes and be treated fairly and equally under the law.

Principle of Kaitiakitanga – Guardianship.

Ngai Te Ahi continues to exercise their traditional customary practices and rights of kaitiakitanga (guardianship) over their ancestral lands, water, sites, waahi tapu and other taonga in Tauranga Moana.

Principle of 'He here kia mohio' – Cooperation and consultation.

All parties have a duty to listen to what others have to say, consider their responses and then decide what will be done.

Principle of Whakatika I te he – Redress Past Breaches.

The Crown has a duty to work towards settlement of grievances under the Treaty of Waitangi

Ngāti Hē – Hapū Aspirations

Te Reo/Language

- Seek an apology for language loss because of government policy and its implementation regarding those matters.
- Establish a written agreement with MOE (Mauao/Matapihi Hapu Cluster) – for 50 years regarding reo and other educational aspirations. Enhance and Preserve te reo o Ngai Te Rangi.

Cultural Assets Transfer Taonga at museums/libraries

- Establish a Ngai Te Rangi MOU with the institutions. This includes Ngai Te Rangi whānui.

Cultural Interests/Rights Māori Museum in Tauranga/Archives

- Seek funding for the establishment of an institution (archives/museum) to store our existing taonga in the most extensive meaning of the term.
- To preserve taonga and significant artefacts.

Cultural Interests/Rights Weavers – scouring materials - pīngao/ngāhere

- Establish protocols with EBOP/DOC/TCC to enable harvesting for weavers. Protection through DOC. Protection, Access rights, harvesting rights.

Areas of Interest Waahi tapu/ Cultural Heritage Sites

- Develop strategy for improving policy regarding the identification of and use of our waahi tapu and cultural heritage sites.
- Improve the consultation provisions through the RMA Act and various other legislation to improve our autonomy over these issues.
- Get all DOC properties back to enable ownership.
- Land is most important.

Management/governance, any rights beyond TOW if a constitution legislated (protection mechanism)

- Ensure that provisions are made in legislation through settlement to allow for Ngai Te Rangi authority should TOW be repealed. To ensure protection.

Areas of Interest/Interests/ Rights

Karewa Islands – waahi kai

- Return of whenua Māori
- Should have a provision for harvesting rights if tītī and other protected kai is still available.
- Protecting kaimoana/ gaining protection rights.

Areas of Interest/management/governance Food sources

- Return of land where kai can be sourced
- Establishment of protocols for access to customary foods/ and preservation of rights should relate to site – e.g. Mahinga taitai. Should extend to customary rights.

Cultural Advancement/Interests/ Rights Education/ Research Centre

- Capital Venture funding/EFTS for a new institution if it is available.
- R&D information and resourcing for a research centre e.g. scholarships. To access funding for research, we should be able to get direct access.

Tribal Boundary Omanu Golf Course (TCC Owned)

- The Omanu Urupa and surrounding land be returned Land is top priority.

APPENDIX C

Consultations Process.

Level of consultation and engagement	Example	Indicative timeframes
1. Initial consultation Initial consultation via telephone and email. Once Standard Information (SI) is provided to the Hapū representative, we will advise whether any further consultation is required.	Minor resource consents, concessions Minor plan changes (not including changes to water takes or discharges to water or land). Unlikely to charge fees for this level of consultation.	Allow up to 20 working days to complete this process This consultation requires: <ul style="list-style-type: none"> • A phone call and email confirmation to advise us of your intentions • A map of the area affected • A letter from the Hapū for resource consent applicants to use as part of their Assessment of Environmental Effects
2. Secondary consultation This level of consultation will be necessary if the works or information required is more in-depth than can be worked through an initial consultation. A fee may apply and be negotiated at this level of consultation.	More in-depth resource consents, concessions Typically where a Cultural Impact Assessment (CIA), Kaitiaki Report (KR) or statement may be required. Any resource consents relating to water. Resource consents, concessions relating to Regional or District Plan changes.	Allow up to 20 working days to complete this process This level of consultation requires: <ul style="list-style-type: none"> • A phone call and email confirmation to advise us of your intentions • A map to identify the area affected • A meeting between applicant and Hapū representatives to discuss the application in full and identify adverse effects • A Cultural Impact Assessment/ Kaitiaki Report/ Statement from the Hapū for resource consent, and or concession applicants to use as part of their Assessment of Environmental Effect
3. Full consultation This level of consultation is necessary for any major works. Fees will be required for meetings and work involved in preparing a CIA, KR, Reports or Statement.	Major resource consents, concessions These include all major resource consents, or concessions for any kind of major developments. Typically the applicant(s) will need to call and coordinate a full consultative meeting with Hapū members.	Allow up to 30 working days to complete this process This level of consultation requires: <ul style="list-style-type: none"> • A phone call and email confirmation to advise us of your intentions • A map to identify the area affected • A meeting between applicant and Hapū representatives to discuss the application in full and identify adverse effects • A CIA or KR Report/ Statement from the Hapū for resource consent, concessions applicants to be used as part of their Assessment of Environmental Effects

APPENDIX D

Other Source Material

- Te Kahui Wai Māori
- Wai Ora Wai Māori – Māori Assessment Tool
- Wai Māori: A Māori perspective on the freshwater debate – Tina Ngata