

Plan Change 92 – Ōmokoroa

Pirirākau Presentation to Hearing 11<sup>TH</sup> September 2023 – 4pm

Consultation on the Plan Change with Pirirākau hapū involved Kahurangi Johnson (ex Pirirākau Chair) and others. The set of minutes of that meeting are utilised for this response.

This is necessary to reach further expected requirements of this plan change.

Please note Ōmokoroa requires the macron as shown here and previously advised.

Pirirākau Meeting – 4 August 2022; 9.00am, 3 Lochhead Road, Te Puna

Meeting Notes

1. IN ATTENDANCE

- (a) Shae Crossan – Stratum Consultants
- (b) Gabrielle – Pirirākau
- (c) Kahurangi – Pirirākau (via video)
- (d) Noeline - Pirirākau (via video) (e) Koro - Pirirākau (via video)

2. Plan Change 92 - General Discussion matters:

- (a) Shae outlined provisions of PC92. WBOPDC response in relation to Medium Density Residential Standards and recent RMA changes introduced by Central Government. Would replace original proposed Ōmokoroa Plan Change. Main change was three houses per site as a permitted activity. Other changes to bulk and location controls, yard setbacks, daylighting.
- (b) Gabrielle and Kahurangi could not see much value in this for Pirirākau as they were aware very few whanau owned land within residential areas of Ōmokoroa.
- (c) Kahurangi advised they would like to see opportunity for whanau provided through the developments and potential employment
- (d) Kahurangi advised that first and foremost their main concerns were that historic cultural and archaeological sites within the Stage 3 Ōmokoroa area were protected and preserved
- (e) Gabrielle advised that the only Māori land they were aware of was at the end of Prole Road and owned by Ngāti Haua. Ngāti Haua should be consulted with too as part of plan change. Ngāti Haua contact if Ōmokoroa Gillett 027 328 5043

At a meeting held with Phillip Martelli, Pirirākau and Ngāti Haua. It was agreed that the rights and interests of Ngāti Haua did not extend beyond the allotment of their ownership of land gifted by Pirirākau. Kaumatua stipulated that all resource management issues were to be undertaken with Pirirākau as a result.

- (f) The Plan Change seemed to exceed the boundaries of the original Stage 3 area. Shae to confirm with WBOPDC
- (g) Gabrielle noted that 20m proposed height limit could have significant impacts on cultural viewshafts
- (h) Both Gabrielle and Kahurangi advised that access to traditional food gathering areas and Urupa needed to be provided. Ensuring food security, water security and runoff into rivers and streams was controlled.
- (i) Noeline advised that there should be no further takes from any existing bores to provide reticulated water
- (j) Mitigation and enhancement of areas should be undertaken
- (k) Pirirakau are already engaged with some Prole Road developers
- (l) Pirirakau have had one previous hui with WBOPDC on SPP process but nothing further since that time
- (m) Gabrielle and Kahurangi requested confirmation that the existing Ōmokoroa wastewater line had capacity to cater for the increased residential density. Shae would confirm with WBOPDC.
- (n) Lack of greenspace proposed in current plan change area. Pirirakau would like to have input and a co-management role in reserves areas
- (o) Existing cultural sites not to be used as a playground reserve
- (p) Development of Ōmokoroa a huge change visually and in character in Pirirakau rohe
- (q) Kahurangi noted that cultural monitoring of any future works is a must

### 3. General Discussion Matters

- (a) Shae advised that WBOPDC were potentially looking at further options for Papakainga/Marae community zones next year. Intentions to provide specific zoning where several things (i.e., housing, healthcare) could be facilitated easier on multiple owned Māori land.
- (b) Kahurangi asked who were the tangata whenua representatives on the three waters reform board and advised there had been no notification of this. Shae to ask WBOPDC. Koro advised that he sat on the Te Mana o Te Wai Board with BOPRC
- (c) Kahurangi advised they would like to see opportunity for whanau provided through the developments and potential employment
- (d) WBOPDC should consider acquiring land and giving back to tangata whenua, leases of services and co-management options to be explored
- (e) Koro advised that his wish is that a meaningful relationship is developed with WBOPDC, based on respect and mana rather than simply a functional and transactional relationship as it has been in the past. A long-term relationship should be developed.

- (f) Koro also advised they had the capability, but capacity was limited given all involved have full time jobs. Capacity from WBOPDC to help could including engagement fees and training
- (g) Kahurangi would like to know more about Kainga Ora building homes in Omokoroa per recent media articles which was the first they have heard of the proposal – Shae to ask WBOPDC if they could provide any more information.
- (h) Shae advised that he send meeting notes to Gabrielle for review and to WBOPDC once she had confirmed
- (i) Wananga to be arrange with WBOPDC in coming weeks.

## Hearing Panel

Pirirākau hapū hold mana whenua status of their rohe which is contained between the Wairoa Awa and the Waipapa Awa, the Kaimai ridgeline and Te Awanui the inner harbour.

Pirirākau have for the past 30 years raised the subject matter regarding our support for the maximum urbanisation of Ōmokoroa under a clear understanding that no further urbanisation of the Pirirākau rohe would occur. Settler families had made their mark on this peninsular and some of these remaining families are largely responsible for larger scale development today. Pirirākau made comment in the Stage 3 Structure Plan - Cultural Heritage Overlay that the Ōmokoroa Community were devoid and barren of cultural presence and for this reason we have been working with that local community to integrate our interests to reach suitable outcomes for all. We call this the reclamation of the Pirirākau Korowai of cultural identity.

You should be advised that the Pirirākau rohe and its people were pivotal to Kingitanga movement during the land wars. Pirirākau simply translates to rebel, it is said that Pirirākau were known as rebels all over the country, but it was our people and rohe who retained that name. Our rohe hosted many of the key figures who fought for the retention of Māori lands. Wiremu Tamihana, Te Kooti and Rua Kenana have all been recorded as being present in our ngahere (bush) of Whakamarama. This key event is known as Te Weranga.

*Tommy Wilson: Be brave and tell New Zealand's saddest stories*

## *Bay of Plenty Times*



*Western Bay Mayor Garry Webber and Pouroto Ngaropo from Pirirakau/Ngati Awa, stand side by side alongside the carved memorial poupou up at Puketoki Reserve. Photo/Tommy Kapai*

*There were two memorable battles among locals last Saturday.*

*The first was one of remembrance from 150 years ago and the other was a rematch of sorts, in the form of a rugby match held in the heart of where Lieutenant-Colonel Greer and his troops marched down a road now named after his general to take away the lands of local Māori.*

*Both battles were one sided in their outcomes. The rugby revenge match was all about bragging rights and ended without casualty, other than a bit of claret coming from the ihu (nose) and a few bruised egos, from being outscored 10 tries to none.*

*Not so, the outcome of the other battle we gathered to remember up at Whakamarama on Saturday morning, known as Te Weranga - the scorched earth policy.*

*The outcome of that one-sided battle was to affect future generations for 150 years.*

*Scorched earth campaigns exacted on Māori were not exclusive to Tauranga, they happened throughout the land wars when Māori tried desperately to hold on to what little land they had left, and the Crown who had customers already lined up back in Mother England.*

*Their game plan was to starve the last resistors out by burning their kai grounds. Hence the name Te Weranga - Scorched Earth. Then they dug up the remaining crops post battle many called a massacre.*

*Little did the Crown realise the whenua became tainted with death and Māori would never eat kai grown from the whenua where their loved ones had fallen. This practice is something I learned the hard way when eating food while walking around Mauao many moons ago and never have since.*

*When I try to understand what us human beings are capable of with such heinous atrocities against our own - especially innocent children choking to death on chemicals - it is beyond me. Was the scorched earth campaign where crops were burned, and innocent woman and children slaughtered any different to what Assad is doing today?*

*The only solace I can send back down the chain of command to whoever is responsible for these crimes against humanity is the same message as was sent out on Saturday up at Te Weranga ki Whakamarama.*

***It is one of reconciliation via forgiveness, fuelled by understanding not anger.***

*The challenge for us now is to sow these seeds of reconciliation and learning into the korowai of knowledge in our kura and schools.*

*No longer can we hide from history and play the blame game on ignorance, apathy or the common quote by those who have benefited from the 290,000 acres of confiscated land where toady's Tauranga city is now established, "They are much better off today".*

*Really? Many Māori would beg to differ, especially those who still live in sheds and shacks.*

*Te Weranga was one of the saddest periods in Tauranga's history and like all sad stories sometimes it is easier to try to forget them or hide them rather than own up and understand them.*

*We need to be brave and tell these stories in all of our classrooms so our kids can learn how far we have come from the dark days, when scorched earth and slaughter campaigns did not just happen far away in foreign lands such as Syria.*

*They happened in our own back yard.*

*The good news to this sad Te Weranga story played out on Saturday, up in the foothills of Whakamarama. A poupou, or carved memorial, now stands as bridge of reconciliation up on Puketoki Reserve - for us all to walk across.*

*Many came to listen, and many were non-Maori. All blessed by a beautiful day in so many ways. The local manu sang sweetly, as did the local manuhiri.*

*The entire morning ceremony seemed synchronised in perfect harmony with Papatuanuku (Earth Mother), in the form of the nearby brook that babbled behind us.*

*It was like all of life's magic moments, you really had to be there to believe it. I felt proud to be there on behalf of both my Maori mother and Pakeha father.*

*Now it's up to us all to take that belief back to our kids, our classrooms and our communities.*

*A hikoi to Puketoki to learn from the korowai of knowledge laid down by the peoples of Pirirakau and Tawhitinui Marae is a great investment in all of our futures.*

*The last word belongs not to the referee of the one sided rugby game but to the octogenarian and her husband who sat opposite me during the five-star kai hakere (celebration feast) - post the unveiling of the poupou and shared stories from well-informed Maori historians.*

*"I have passed this marae many hundreds of times in my 80-plus years living up the road, yet never have I walked inside as I have done today. This makes me feel so happy and hopeful for our future as New Zealanders."*

*Tika tonu whaea. I share your hope wise woman.*

*Broblack@xtra.co.nz*

In recent times Rawiri Waititi stated that 'although we may not know our whakapapa our whakapapa knows us'. For me, this speaks to the consequences of land loss caused by raupatu where Crown Land Grants were awarded. Personally, I agree with this, for example the Takitimu Waka landed at Mauao and instilled the essence of its people in the surrounding lands. The whenua I live on was awarded to Roharia Pareamio Tangike of Ngati Apakura – Ngati Maniapoto, Waikato. Roharia was married to a French man Emile Borell.

Roha and Emile had a son named Werahiko (Ngati Apakura - French) who took my great grandmother Te Rina (PIRIRĀKAU) as his second wife. When they had children, it corrected the Pirirākau whakapapa to the whenua. This is the gift of whakapapa it will ensure that it is maintained by the Atua of these domains. For our whanau I am a 25<sup>th</sup> generation descendant to the whenua of the Takitimu Waka, my children, 26<sup>th</sup> and my newly arrived mokopuna at 27<sup>th</sup>. There are many in this position of secure whakapapa to Tauranga Moana and the Takitimu Waka that was purposefully considered at all times in history despite the many difficulties that were faced in raupatu and land wars at that time.

Pirirākau were engaged in the Ōmokoroa Stage 3 Structure Planning providing a Cultural Amenity Plan which we do not see outcomes of in this plan change. From this plan change we seek cultural offset for the continuation of raupatu upholding continual loss of cultural presence and participation in the rohe of Pirirākau. pertaining to decision making and land use activities to lock down an inability to further urbanise any other part of the Pirirākau rohe.

It was agreed at that time that to endorse the urbanisation Pirirākau sought protection from urbanisation of Huharua (Plummers Point), Whakamarama, Te Puna, and Te Rangituanehu (the Minden). This was to secure 'Ki uta ki tai' mountains to the sea philosophy ensuring the maintenance of rural character. This has been raised with Smartgrowth multiple times forcing Pirirākau to understand that economic growth has overtaken the wellbeing of the taiao.

Pirirākau are the kaitiaki to the Kaka flightpath which is found in those key locations. The Kaka arrive at Tuhua (Mayor Island) making their way to Matakana, Motuhua, Huharua, Mangawhai they then head to Te Rangituanehu to Whakamarama and then to the Kaimai Mamaku this is a cluster ecological zone not a corridor and this is what needs to be recognised as a cultural remediation mechanism. The effects of urbanisation of Ōmokoroa has majorly contributed to the progression of the Takitimu North Link creating full severance of our rohe. It won't stop there with state highway offline of our rohe. The Pirirākau rohe is the most adversely effected by major development and infrastructure growth and it needs to be capped. *This paragraph is amended from first reading.*

Western Bay has supported Bay Conservation in their manu strategy which was not consulted with Pirirākau and so one of our most special manu has not been taken into consideration.

With this Bay Conservation strategic plan 2018 lists 'founded by community for community' and where does that leave Pirirākau, it leaves Pirirākau voiceless to the subsummation of others. On the outer to provide for community who are not kaitiaki bonded by whakapapa to the Taiao.

Pirirākau seek progress on this matter to limit further urbanisation in recognition of the Kaka flightpaths and the maintenance secured of rural character as a protected ecological zone of these areas before they are subsumed by developers and Council rules that provide for this.

This was agreed as required to offset the maximum urbanisation of Ōmokoroa which needs to be set down. As well as elevating the hapū rohe as one that provides for all taonga. This could look to serve as a necessary mitigation of urbanisation in Tauranga Moana instead of the piecemeal arrangements available per consent or plan change.

I ask that this be taken seriously within your decision making as an outcome of 30 years plus discussions with Pirirākau. Let your decisions bring to fruition the dignity that our taiao needs in this location.

In addition, these minutes outline many matters that we seek provision of and a cultural plan as well as a comprehensive stormwater management plan to provide for discharge and remediation of the Awakeri (gully systems) which Pirirākau sought protection of previously.

The gully systems are now at the mercy of adjacent developers and these effects are not being managed as it were intended and agreed that Pirirākau were to address the care of these. The scale of this plan change is imposed over the entire peninsular and stage 3.

## Ōmokoroa Plan Change 110923

Pirirākau seeks the following;

Ecological corridor protection

A cultural plan that provides for resourced Pirirākau kaitiakitanga aligned to points raised by minutes.

A comprehensive stormwater management plan that protects and enshrines mahinga kai as a compulsory value of the NPSFM.