



**Western  
Bay of Plenty**  
District Council



# **Appendix 6 –** Ōmokoroa Structure Plan Urban Design Cultural Overlay



# Pirirakau Incorporated Society

Western Bay of Plenty District Omokoroa Structure Plan Urban  
Design Cultural Overlay

Future  
Planning

Pirirakau  
cultural  
values

Restoring  
the Pirirakau  
relationship

Omokoroa

November 2018

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# 1 Introduction

Western Bay of Plenty District Council (WBOPDC) have commissioned Rolleston Advisory Services Ltd, supported by Pirirakau Incorporated Society to develop a Pirirakau hapū cultural landscape overlay for the Omokoroa Structure Plan Stage 3. The cultural landscape overlay is an assessment of Pirirakau cultural values associated with the Omokoroa peninsular. The overlay is applied in this project to determine the types of landscape and urban design treatments and procedural aspects of earthworks for the structure plan area.

Pirirakau hapū are the mana whenua of Omokoroa, which forms part of the Pirirakau rohe (tribal estate). Pirirakau hapū have a long standing relationship with the area centred on ancestral and historical connections. The Crown confiscation of the Pirirakau estate in 1864 created a physical severance of Pirirakau dominance in Omokoroa. While Pirirakau have retained some traditional narratives associated with the area, there is a deterioration of knowledge regarding traditional site names.

The cultural landscape overlay will guide and inform the Omokoroa Structure Plan Stage 3 and Omokoroa 2050 Spatial Plan. It is envisaged that the rendering of the cultural landscape overlay will assist the hapū and WBOPDC to restore and reinstate a clear visible Pirirakau presence within the natural and built environment of Omokoroa.

Omokoroa contains a multitude of natural features, the inner harbour, Waipapa River, Mangawhai estuary and other landforms, although modified, they offer an alluring appeal to inbound denizens. Pirirakau acknowledge that long-term planning for growth in Omokoroa has occurred since the late 1970's which became more progressive after the installation of the Omokoroa wastewater line to Tauranga in 2007. The development of Omokoroa has leaned centrally on the physical landscape of the area. While it has retained some landform legibility, the landscape has been heavily modified through progressive development over time. The modification of the landscape has seen many archaeological sites destroyed, and those sites that are known have been retained, are relatively protected from development encroachment. The physical severance of Pirirakau has conceded to the "settler community" of Omokoroa. This has resulted in a community wearing its own korowai (cloak) devoid and barren of Pirirakau hapū identity. The enduring effects have annexed the cultural identity and memory of the hapū.

Pirirakau will continue to work collaboratively with WBOPDC and others, to reclaim and reinstate a Pirirakau cultural presence into Omokoroa. The Omokoroa Structure Plan Stage 3 and other projects (Omokoroa to Tauranga cycleway, Pa site restoration, Omokoroa Domain upgrade, etc) presents a unique opportunity for cultural reclamation.

## 1.1 Aim and Objectives

The aim of this report is primarily to inform and influence the Omokoroa Structure Plan Stage 3 through a Pirirakau cultural overlay. Pirirakau understand the cultural overlay forms one component to a suite of environmental, social, economic and technical considerations. The report details cultural values and the interpretation into a cultural landscape overlay through urban design and cultural amenity treatments.

## 1.2 Scope and Limitations

The scope of this report covers the following activities:

- Identify cultural values associated with the Omokoroa area as described by Pirirakau hapū:
  - through the literature:
    - Pirirakau Hapū Management 2017;
    - Nga taonga tuku iho, Pirirakau Hapū Environmental Plan 2004;
    - Te Awanui Tauranga Harbour Iwi Management Plan 2008;
    - Tauranga Moana Iwi Management Plan 2016-2026;
    - Pirirakau Cultural Report 2001-Assessment of cultural values for Omokoroa and Hamurana Road upgrade;
    - Report on the Tauranga Confiscation Claims;
    - Pirirakau Cultural Impact Assessment Neil Construction Ltd Proposal for Development of 423 Omokoroa Rd, Omokoroa, Bay of Plenty;
    - Pirirakau Cultural Impact Assessment Armadale Holdings Ltd Subdivision Consent Stages 1 and 2;
  - validation of cultural values by Pirirakau kaumatua;
- Assessment of cultural amenity treatments based on cultural values – testing of treatments with kaumatua

### 3 Pirirakau Hapū Cultural Values

The following is a summary of the cultural values associated with Omokoroa based on a review of relevant literature and discussions with Pirirakau kaumatua and kuia.

#### 3.1 Literature Review

The review of Pirirakau traditions and existing literature, fortifies the cultural values which determine the cultural overlay for urban design of future planning in Omokoroa from a Pirirakau perspective. To summarise the collective findings without extensive citations reveals the echoes of Pirirakau understandings.

‘Protection’ combined with ‘preservation’ is a theoretical standpoint that has been adopted by the English language. The Oxford Dictionary defines ‘protection’ as; “a person or thing that protects someone or something” and ‘preservation’ as; “the action of preserving something” (Oxford University Press, 2018).

The nature of theory applied in this report is accentuated by a ‘Kaupapa Pirirakau theory’ to relay Pirirakau experiences and perspectives of the world; values and expectations around ethics; cultural practices and values; language and knowledge and the place and status of Pirirakau within their world view. Only Pirirakau can articulate what is ‘right’ for them. A Kaupapa Pirirakau standpoint responds with the following interpretation of ‘protection and preservation’ to define them equally. Tiakanga (circumstance of guarding, protection, preservation). Tiakanga is not to be confused with tikanga (protocols) but it is a protocol in itself.

It is important to make these expressions so that they are promoted under a WBOPDC and Pirirakau relationship. The dual theoretical approach can be applied when considering the preservation and protection of the gully systems and the Waipapa River corridor. These are the remnants of culturally significant sites that are potentially affected by the Omokoroa Stage 3 Structure Plan.

The Pirirakau Raupatu Report describes the name Pirirakau being derived from the Ngāi Te Rangi conquest of Mauao when the remnants of Ngāti Ranginui fled to their forest settlements. From that point on, the survivors became known as Pirirakau “clinging to the trees”. The authority of Pirirakau extends from the Wairoa River to the Waipapa River with usage rights through to the Aongatete river.

The Waitangi Tribunal notes that Ngāti Hāua lands lay to the west of the Kaimai Range, but held close ties with Ngāti Ranginui and Ngāti Te Rangi. They regularly crossed the range over the Wairere track to Omokoroa to gather kaimoana (seafood). At times Ngāti Hāua lived in Tauranga, however, their occupation and use were based on their alliance with Tauranga Māori, particularly Pirirakau and never asserted rights of their own. Pirirakau also has close whakapapa connections to Ngāti Hinerangi through Ngāti Tokotoko. They were afforded certain rights within the area, however, mana over the land always remained with Pirirakau.

Omokoroa Stages 1 & 2 cultural reports suggest that Omokoroa was largely a conflict free area with no battles talked of in the area and little evidence of fortifications are to be found. Omokoroa and Huharua (Plummers Point) were gateways for people travelling between the Waikato District and Tauranga moana. The major access way was the Wairere track. The highway system was not a single track but a network of tributaries starting in the Whakamarama area and branching down the spurs and ridges ending on the numerous peninsular on the harbour foreshore. The track provided a secure line of communication and contact between Pirirakau and tribes in the Waikato, particularly Ngati Haua, Ngāti Tokotoko and Ngati Raukawa. Waikato tribes were able to maintain access to coastal resources via the Wairere track and establish waahi nohoanga or seasonal settlements to collect and process fish and shell-fish. In that regard, the waahi nohoanga were never fortified and are not easily distinguishable in the landscape.

The Pirirakau Hapū Management Plan 2017 (J Shepherd, 2017) outlines that the Bay of Plenty Regional Council have recorded that over the last 150 years 90% of New Zealand natural wetlands have been lost. Through the visual recollections of Pirirakau hapū the losses of culturally significant natural water systems and their biodiversity has come because of development and infrastructure. Estuarine and freshwater wetlands, gully systems and Puna (springs) were highly regarded by Pirirakau as resource areas for food harvesting and textiles. Overall the importance of these areas is considered to represent the mauri (supporting life capacity) of the land the people and the spiritual realm this is described as Te Ao Marama the connection of all things. Te Ao Marama is exercised through the expression of kaitiakitanga and the many associated narratives of Pirirakau cultural values. The swamps on either side of the Omokoroa peninsular contain a number of significant sites.

*Kaumatua talk of a traditional access way from the Waipapa estuary to the Mangawhai that skirted the foot of the hill already mentioned, on its northern side. They also know of a body buried just outside this block to the north in the estuarine wetland. The flat bench that creates a border between the land and the Mangawhai was a waahi nohoanga as a ford crossing the estuary to the Huharua peninsula was situated there. It is interesting to note that three pits or rua are found on top of the escarpment above the ford.*

*We know that certain types of swamps, including estuarine wetlands were used as burial grounds for bodies and artifacts. While we do not know whether interment occurred here, we do ask that the development proceed with caution in those areas (Pirirakau, 2000).*

Wetlands were used for many purposes which included preservation of natural resources, this is observed as recently as December 2017. At a development in Omokoroa, Stage 2 (Neil Construction Ltd) where a wetland was partially removed, worked wooden taonga were recovered. Brigid Gallagher (Archaeologist) records these items as partial hoe, Ko, uprights and rākau (Gallagher B, 2018). The assemblage of the artefact collection is currently held by the Tauranga Heritage Collection under the mana of Pirirakau. A significant effort is required to retain and restore the diminutive remainders of these water systems. These efforts must consider initiatives within planning arrangements of Omokoroa Stage 3 which promote the opening of ephemeral sources which have been disconnected from these systems. We must encourage planning which responds to the necessity of mauri to support the preservation of taonga species (native fish, birds and plants) to thrive within an optimal habitat.

The Omokoroa peninsular was strategically important for Pirirakau given its proximity to the ranges, Te Puna, Otumoetai and nearby islands. Signs of habitation and use are evident along the length of the peninsular and two major pa are situated there – Rauhuia pa and Waihuri pa . The population fluctuated between times of seasonal gathering from the sea, preparation and preservation of seafood, and growing, tending and harvesting of food crops, grown throughout the peninsular. In times of conflict, inhabitants could withdraw to the safety of the nearby ranges, or across the water to Te Puna, Otumoetai, or the islands nearby.

All that changed with land confiscation policies that followed the land wars in the 1860's. In this way Pirirakau was stripped of its economic base and prevented from maintaining a cultural association with its traditional lands, forests and fisheries. As a result of the confiscation, Pirirakau were essentially left landless with reserves being set aside on Omokoroa for Ngāti Hāua and Ngāti Tokotoko.

### 3.2 Site Visit with Kaumatua

On the 12<sup>th</sup> of November 2018, Pirirakau kaumatua (elders), Hohepa and Taakahi Borell, Papu Borell, Kiritoha Tangitu and Tame Kuka were taken on a tour of Omokoroa. Most had not visited the Omokoroa peninsular within the last 5 years.

The Pirirakau kaumatua were initially overwhelmed and disorientated by the rapid change and transformation of Omokoroa. In that regard they felt emotionally and culturally disconnected from an environment they were traditionally familiar with. They lacked orientation to familiar landmarks and reference points that would connect them into the landscape. There was a sense of unfamiliarity and foreignness to the new development areas. While we understand it probably wasn't intended, they felt disenfranchised from the new development areas of Omokoroa.

They suggest that while Pirirakau hapū have been physically removed from Omokoroa the land remains - Whatungarongaro te tangata toitū te whenua — (People are disconnected, but the land remains). They console themselves by the future prospects of restoring the hapū to the land through Pirirakau collaborations with local government and the community. Pirirakau history depicts a tale that their people never surrendered their lands, this position holds relevance of today. When they visited the developed sites of Omokoroa and the remnant pa sites one kaumatua, Tame Kuka felt washed by the breeze of the day and claimed “he hau marangai (stormy)”. The physical and spiritual embodiment of how this visit affected them was sad yet inspiring to witness, that the natural world was so conversant and present with them.

The kaumatua host a burning desire to form a range of focus projects which revive wetlands, gully systems and Puna in the Pirirakau rohe to preserve and protect them as recognised culturally significant sites. They seek to reclaim the cultural traditions of Turangawaewae which historically assisted to establish and strengthen connections of Pirirakau and place that have deteriorated. This may include waka landings, waka passage, harvest areas with the replenishment of Rongoa species (Māori medicinal plants) and Maara kai (food gardens) where cultural observations are applied such as Maramataka (traditional Māori lunar calendar). Maramataka is the acknowledgement of Matariki (the Māori new year) which begins in June and is signified by the Matariki star cluster. This is discussed to increase abundance and practical application of cultural value to the



gully systems within Stage 3 which can be shared as a living resource for Pirirakau, local community, schools and tourism ventures to be united in the adage and fortification of Pirirakau traditional and living cultural practices. (Pirirakau kaumatua,2018).

# Kaumatua

Validation of cultural values



Restoring  
Pirirakau

Relationship  
agreements

Cultural  
impacts

### 3.3 Cultural values

The kaumatua have sanctioned the cultural values outlined in this section to develop urban design of Omokoroa as they reflect the tikanga of Pirirakau. It is also the inherent obligation of Pirirakau through this report to draw attention to the underlying cultural value of turangawaewae (a sense of identity and independence associated with having a particular home base). Pirirakau have identified that the outcome of this report is to enhance future planning which recognises and provides for the re-establishment of the hapū in Omokoroa. Thus, acknowledgement is required to understand the disenfranchisement of Pirirakau.

Manaaki whenua, Manaaki tangata, Haere whakamua — (Care for the land, care for the people, go forward).

To support the Omokoroa Stage 3 outcomes and to fulfil the Turangawaewae of Pirirakau the following cultural values are presented;

- Kaitiakitanga - the application of kaitiakitanga expresses a much deeper and broader context. The kaumatua support Merata Kawharu who articulates that “kaitiakitanga does not mean guardianship alone rather it forms the genesis of Māori resource management” (Kawharu, 2000). A kaitiaki has an obligation of ‘rights and responsibility’ to safeguard the inheritance of future generations and the legacy that is left to them;
- Kotahitanga - unity and solidarity for social and community connectivity and cohesion;
- Wairuatanga - embedded emotional and perceptive connection to space, place and people;
- Manaakitanga - social care and responsibility;
- Whanaungatanga - social and community interaction;
- Rangatiratanga - the right of Pirirakau hapū to determine their outcomes;
- **Turangawaewae - a sense of identity and independence associated with having a particular home base.**

### 3.4 Whakamutunga (the final words)

The kaumatua reignited the Pirirakau long-term plight of displacement. They also resonated the aspects of disenfranchised mataawaka (Māori living within a rohe who are not in a mana whenua group). Ultimately, they seek restoration of people and place. As a solution they proposed an Omokoroa shared Pirirakau and mataawaka cultural space in the form of an open marae with a small Papakainga (the ancestral home of a Māori kinship group) cluster. Under Pirirakau tikanga all taonga tūturu which is understood to encapsulate the notion of a treasure that's been lost and found, traces a direct lineage to the natural world. Humans, wood, rock, shells, sand and all-natural formation have an intrinsic cultural value of whakapapa (genealogy). As kaitiaki, Pirirakau host a responsibility to care for the natural world to ensure the whakapapa from which they collectively descend is unbroken. If broken there must be a process to restore that whakapapa. As the only kuia (female elder) participant of the

visit, Taakahi Borell supported by her husband Hohepa reiterated the need for the hapū to work closely with WBOPDC. To progress these outcomes, Taakahi communicated a desire to have respectful engagement between the two parties to reach relationship agreements.

Ki te kotahi te kakaho ka whati, Ki te kapuia e kore e whati — (Alone we can be broken. Standing together, we are invincible).



*Figure 1 The Pirirakau emblem*

## 4 Assessment of cultural values and potential cultural amenity treatments

The following table translates the Pirirakau hapū cultural values into potential cultural amenity treatments for Omokoroa.

Cultural Value	Sub-Values	Expression	Description
Kotahitanga – social and community connectivity and cohesion	<ul style="list-style-type: none"> <li>• Encourage community interaction and engagement in Pirirakau narratives and spaces</li> <li>• Restore Pirirakau connection to Omokoroa</li> <li>• Enhance the cohesion and continuity between existing (older) community and new communities</li> </ul>	Community centre	Community centre provides opportunities for community connection and social interaction. The community centre could provide for community events, social forums, and clubs. The design of public spaces could reflect Pirirakau narratives. The location of the community centre needs to consider the physical relationships with the existing older parts of the community and other public spaces.
		Parks (active and passive) and reserves	Parks and reserves provide opportunities for social interaction through formally organised sporting activities through to engaging with the environment and nature. Formal parks and reserves should be located within a 5-minute walk of residents. Stage 3 should utilise the natural gully system as passive reserves and could provide for other cultural values. The existing park and reserve networks should connect together to provide for continuity within Omokoroa.
		Walkways and cycleways	Walking and cycling opportunities provide for a more physically active community. Walkways and cycleway will encourage a more active community. The use of passive reserves like the gully systems could provide opportunities to better link different parts of the community together.
		Tauranga waka – boat ramp, pontoon	Public access to the water's edge
		Share multi-functional community facilities and co-location	Provide opportunities for community services to co-locate in the same area. There

		<ul style="list-style-type: none"> <li>○ e.g. Council, education, kohanga, day-care, health, emergency services, marae</li> </ul>	could be opportunities for social agencies to share facilities. The location and design of facilities needs to take into account the location of existing services and access.
Wairuatanga – embedded emotional and perceptive connection to space, place and people	<ul style="list-style-type: none"> <li>• Restore tangata whenua memory back into landscape</li> </ul>	Orientation and sightlines to geographical and cultural features	Design the streetscape and community space to capture important cultural geographic features. The orientation toward features will reconnect memory Streetscape furniture could be designed to reflect and capture community features and heritage.
		Street furniture – benches	Opportunities for community to reflect on the physical and social environment
		Memorials and heritage information boards	Creates opportunities for community to engage in tangata whenua narratives
		Public cemetery and/or crematorium	Provision of cemetery with appropriate cultural acknowledgements
Manaakitanga – social care and responsibility	<ul style="list-style-type: none"> <li>• Restore sense of community and tangata whenua connection and cohesion to Omokoroa</li> </ul>	Traditional harvesting areas <ul style="list-style-type: none"> <li>○ medicinal, textiles and food resources</li> </ul>	In reserves, restore natural environment to provide for mixed values – aesthetics, environmental enhancement, cultural use.
		Communal gardens	While reducing section sizes and private space, there are opportunities to develop communal gardens
		Fruit trees in public spaces	Fruit trees in public spaces provided opportunities for local and community harvesting
		Free BBQ's in parks and reserves	Parks and reserve provide for community interaction
		Access to public transport	Provides opportunities to reduces vehicle dependency
		Walkways and cycleways	Active transport enables health and well-being
		Outdoor fitness equipment	Active parks and reserves enables and builds health and well-being
		Commercial neighbourhood centres	Commercial centres that are accessible and connected to the community
Traffic calming measures in residential streets	Reduces vehicle speed and promotes public safety		

		<p>CPTED</p> <ul style="list-style-type: none"> <li>○ lighting</li> <li>○ community surveillance</li> <li>○ open space</li> <li>○ eyes on the street - pedestrian</li> </ul>	Creates community care and safety, particularly for families and the elderly
Whanaungatanga – social and community interaction	<ul style="list-style-type: none"> <li>• Develop a sense of community and social care</li> <li>• Encourage social and community interaction</li> </ul>	Common and civic spaces	Common and civic spaces could be designed to reflect local narratives and heritage
		Multi-function communal shared facilities – Council, education, health etc. <ul style="list-style-type: none"> <li>○ community centre, library, civic facility, marae</li> </ul>	Co-location of community and social service can create opportunities for efficiency of land use and create shared services
		Access to public transport	Provides opportunities to reduce vehicle dependency
		Street furniture in areas of high amenity value	Opportunities for community to reflect on the physical and social environment
		Integration into surrounding communities	Old and new communities need to be integrated.
Kaitiakitanga – guardianship and stewardship of the physical and cultural environment	<ul style="list-style-type: none"> <li>• Restoration of enhancement of wetlands and waterways</li> <li>• Restore indigenous flora and fauna back into landscape</li> </ul>	Restoration of waterways and natural areas	Create community buy-in for environmental enhancement
		On site treatment and disposal of stormwater where appropriate. Which avoids channelled displacement and promotes overland soakage.	Stormwater needs to be treated appropriately before being discharged into the environment. Allow for nature processes to treat stormwater.
		Maximise indigenous or endemic vegetation in natural areas	Provide for indigenous vegetation in community areas, rather than exotic. Indigenous vegetation will encourage native wildlife.
		Refuse and recycling centres	Encourage waste reduction within communities
Rangatiratanga – assertion of authority, presence, influence, control	<ul style="list-style-type: none"> <li>• Re-instatement of traditional names into environment – through public spaces, reserves, streets, public centres</li> <li>• Protect culturally sensitive areas</li> </ul>	Mixed use in commercial areas	Encourage and provide for mixed use in commercial areas. Provide for a mixture of housing typology.
		High density with high public amenity	Encourage a higher density land use patters that also provides for mixed use
		Pou and heritage markers	Restore tangata whenua place names to improve community knowledge of local narratives

	<ul style="list-style-type: none"> <li>• Recognise and provide for cultural heritage</li> <li>• Actively plan ahead</li> </ul>	Memorials and heritage information boards	Restore tangata whenua place names to improve community knowledge of local narratives
		Signage – restoration of traditional names through public space – parks, reserves, street	Restore tangata whenua place names to improve community knowledge of local narratives
		Future proof transport network	Access to other community centres – Tauranga, Katikati etc, must be designed to provide for public transport and reduce the high reliance on vehicles
Turangawaewae - a sense of identity and independence associated with having a particular home base.	<ul style="list-style-type: none"> <li>• Re-establishing Pirirakau in Omokoroa</li> <li>• Forming a cultural base</li> <li>• Mataawaka (Māori living within a rohe who are not in a mana whenua group)</li> </ul>	Open Marae for Pirirakau and mataawaka	Re-establishing mana whenua and manaakitanga



## 5 Earthwork Procedures

The current provisions for Omokoroa Stage 2 have been reviewed and amended to reflect an effects based protocol which responds to the cultural requirements of Pirirakau. The review is required as an evaluation of stage 2 experiences, to capture missed opportunity for Pirirakau and to reduce the notion that Pirirakau are a tool for developers as participants for the purpose of clearing and removing archaeological contents.

Omokoroa Stages 1 and 2 have not resulted in the improvement of a Pirirakau presence as there is an absence in the plans current format to encourage this. What has been formed to increase the Pirirakau presence has been achieved through Council relationships with the vesting of pa sites and the development of the cycleway which requires further cultural interpretation development (budgets). The rationale of the review accommodates better direction and clearer understandings as a start point between the developer and Pirirakau for Stage 3.

Please note the existing note of Stage 2 is sought to be replaced with a Stage 3 note;

### **Stage 2 note**

Naming Rights Pirirakau, as Tangata Whenua of the area, retains the right to suggest names to Council and reasons for such suggestions for any areas or roads resulting from earthworks and/or construction of roads

### **Stage 3 note**

Pirirakau are recognised as the manawhenua hapū of Omokoroa, the hapū retains the right to suggest names to Council and reasons for such suggestions for any roads resulting from earthworks and/or construction of roads. The developer/owner will be encumbered with associated costs of cultural (Māori origin) archaeological discovery, this may include the removal and reinterment (second burial or interment) of koiwi. To mitigate the cultural effects of activities of earthwork association, where it is deemed appropriate by Pirirakau a provision shall be made to provide recognition of Pirirakau through relationship agreements, cultural interpretation - signage, street furniture and or carved features.

### **Earthworks Procedures - Pirirakau**

The following information is provided to give land developers information on Pirirakau agreed earthworks practice in the Omokoroa Stage 3 Structure Plan area.

#### **Generally**

1. Contractors involved in earthmoving or who disturb earth as part of their development need to consult with Pirirakau, so all parties are aware of protocols surrounding archaeological sites.

### **Consultation**

2. Specifically, at least four weeks prior to significant earthworks on site Pirirakau is to be informed of the upcoming earthworks.

### **Earthworks**

3. Prior to the works starting Pirirakau should be invited to carry out a blessing of the site.

4. All earthworks are to be monitored by a representative of Pirirakau and to this end an agreement between Pirirakau and the developer should be formed to enable site access for monitoring. It will be the developers responsibility to reach an agreement for payment of this service with Pirirakau and to ensure all Occupational Safety and Health requirements and other legal obligations are able to be met by the Pirirakau representative.

5. On discovery of any unrecorded sites of archaeological importance work shall cease immediately until an assessment can be made by a hapū representative. Pirirakau will retain an archaeologist for further opinion or recommend when or if one is required.

### **Archaeological**

6. On discovering any archaeological find the following process will be instigated:

#### **Koiwi (human remains)**

- Site work will stop, and the designated Pirirakau representative will be notified and an inspection/assessment carried out.
- Rāhui (Customary closure) will be imposed on the site and immediate surrounds.
- Pirirakau and contractors will meet and assess implications and constraints.
- Pirirakau to notify relevant authorities.
- Koiwi site and location to be recorded and inspected by archaeologist.
- Site to be registered as waahi tapu where appropriate and practicable.
- Exhumation to be carried out according to tikanga and kawa.

- Construction work may continue in another area until the site has been made safe to continue works.
- A process for the removal and reinterment (second burial or interment) and associated costs will be encumbering on the site owner/development.

### **Stone Artefacts**

- Work in the immediate area will stop and the Pirirakau representative will be notified.
- Rāhui will be imposed for duration of the assessment.
- Location will be recorded.
- Relevant authorities will be notified.
- Artefacts will be dated and removed from site by an approved archaeologist and Pirirakau.
- Taonga will be vested under mana of Pirirakau with the Tauranga Heritage Collection.
- Investigation of immediate vicinity will be carried out.
- Work may continue in another area until the site has been made safe to continue works.

### **Wooden Artefacts**

- Work in immediate area will stop and the Pirirakau representative will be notified.
- Rāhui will be imposed for duration of assessment.
- Location will be recorded.
- Relevant authorities will be notified.
- If dry, artefact will need to be vacuum-packed and protected from deterioration.

- If wet, artefact will need to be submerged at the site. The artefact cannot be removed until a safe curing process is confirmed.
- Artefacts will be dated and removed from site by an approved archaeologist and Pirirakau.
- Taonga will be vested under mana of Pirirakau with the Tauranga Heritage Collection.
- Investigation of immediate vicinity will be carried out.
- Work may continue in another area until the site has been made safe to continue works.

### **Habitation/Midden/Cooking Sites**

- Work in immediate area to stop and the Pirirakau representative will be notified.
- Rāhui will be imposed for duration of the assessment.
- Location will be recorded.
- Relevant authorities will be notified.
- Surface investigation/excavation to determine extent of the site.
- Archaeological investigation will be carried out because of the number of artefact remains which may be found.
- If wet, artefact will need to be submerged at the site. The artefact cannot be removed until a safe curing process is confirmed.
- Artefacts will be dated and removed from site by an approved archaeologist and Pirirakau.
- Taonga will be vested under mana of Pirirakau with the Tauranga Heritage Collection.
- Any significant find will be stored and recorded.
- Work may continue in another area until the site has been made safe to continue works.

## 6 Concessions

Pirirakau hapū via the endorsement of the Pirirakau Incorporated Society are prescribed as the preferred concessionary holder for the delivery of visual, oral or written cultural content within Omokoroa Stage 3 and the Pirirakau hapū rohe of the Omokoroa to Tauranga cycleway.

## 7 Next Steps

The values and sub-values can be viewed as vague and ambiguous, however, the types of treatments applied to Omokoroa will give expression to those values and assist Pirirakau in reasserting its presence into the landscape.

Pirirakau will continue to engage and work with WBOPDC and its consultants to interpret and integrate the cultural overlay into the structure plan.

## 8 Bibliography

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