

Cultural Impact Assessment

ARIKI TAHI SUGAR LOAF WHARF UPGRADE



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'The doorway to Hauraki widespread'

1. Introduction

Ariki Tahī (Sugarloaf Wharf) is the shared commercial and recreational wharf facility that services the aquaculture industry operating in the Firth of Thames / Tikapa Moana.

It is needed and important infrastructure for the ongoing success of the aquaculture industry in the Waikato and Auckland Region's due to its all-tide use, proximity to existing and consented aquaculture space in the Firth of Thames / Tikapa Moana.

This application is aligned with the intent of the fast-track consenting process under the COVID-19 Recovery (Fast-track Consenting) Act 2020.

The upgrade and future management of infrastructure at Ariki Tahī (Sugarloaf Wharf) will be via Ariki Tahī Sugarloaf Wharf Limited ("ATSWL"), who is the entity seeking resource consents for the upgrade of the Wharf.

Day to day operational responsibilities at Ariki Tahī will be managed by Thames Coromandel District Council.

1.1 Purpose

The purpose of this Cultural Impact Assessment (CIA) is to ensure the significance of the relationship of Ngāti Tumutumu with the Firth of Thames and is articulated, acknowledged and understood in order to ensure the proposed wharf upgrade is approached in a manner that respects, acknowledges and maintains the integrity of this relationship.

It sets out the matters of interest to Ngāti Tumutumu that are to be considered and reaffirms the cultural values of the Firth of Thames and seeks to understand the actual and potential adverse effects on the cultural and environmental values in relation to the proposed Ariki Tahī upgrade.

Specifically, this CIA identifies the following in relation to the Project Area:

- The natural, cultural, heritage and amenity values of the Firth of Thames that are to be protected.
- Access and connections with the Firth of Thames that are to be maintained or enhanced.
- Iwi economic, social, cultural, and spiritual relationships with the Project Area that need to be recognised, restored, protected.
- Iwi relationships, values, aspirations, roles, and responsibilities that those carrying-out development or activities need to consider.

- Iwi resource management priorities.

This report also provides a list of recommendations that aim to avoid, remedy, or mitigate and/or improve outcomes for Ngāti Tumutumu if the resource consents are approved.

The outcomes that Ngāti Tumutumu seek from providing this report and participating in future discussions about the development are:

- (i) The health of the wai is improved, not degraded.
- (ii) The wellbeing of the people is secured and enhanced.
- (iii) The connections of the people to the land and water are strengthened and safeguarded.
- (iv) The responsibility to future generations and other iwi and communities to protect the land and water is actively recognised.

Fundamentally Ngāti Tumutumu affirm the need to restore and protect a healthy environment and a flourishing community that takes pride in and looks after the land and waters on which it relies for cultural, social, and economic wellbeing.

1.2 Methods

The methodology used in the preparation of the CIA is broadly based on information provided by Mitchell Daysh Limited.

The primary responsibility in this process has been to provide the framework for the statutory assessment and the communication of values, issues, and opportunities. The values and uses are those of Ngāti Tumutumu as expressed by the iwi during consultation.

To assess the potential impact of the proposal the following sources were also researched or reviewed, namely:

- A literature review providing information gathered in relation to mana whenua cultural history from cultural impact reports resources, iwi trusts and members, online resources, library resources, archaeological reports, and court evidence
- Draft CIA circulated to Ngāti Tumutumu Trust Manager and wider mana whenua iwi for comments and amendments.
- Skype conversations with wider tribal networks and

Identification and evaluation of potential impacts of the proposal against cultural values, objectives and policies outlined in the relevant iwi management plans.

2. Description of the Project

2.1 Site and surroundings

Ariki Tahī is the commercial and recreational wharf facility located in Waipapa Bay, along the southern shoreline of the Coromandel Harbour. Ariki Tahī is situated on Te Kouma Road.

It is a public asset that has been operating since 1994 and is currently managed by the TCDC.

2.2 The proposal

TCDC are wanting to upgrade the facility and develop a separation between commercial and recreational users at the facility.

Resource consents are being sought to:

- Provide for the predicted increase in harvested aquaculture from the existing, consented and proposed aquaculture activities in the Firth of Thames / Tikapa Moana (which are predicted to increase to approximately 42,000 tonnes per annum by 2040);
- Address the health and safety challenges associated with the current lack of adequate separation between the commercial and recreational users at the Wharf;
- Provide improved boat launching facilities for recreational users who live around Coromandel Harbour;
- Address the overtopping and flooding issues that already constrain Ariki Tahī in extreme climatic events, and which are predicted to increase in the future; and
- Improve the roading network to cater for the proposed upgrade, which will have wider safety benefits for other users of Te Kouma Road, and to address the current parking issues.

The existing facility is currently compromised from a health and safety perspective and if nothing gets done now to address the current issues it would become more compromised over time, causing health and safety challenges with the current and projected increased mussel farming production.

Therefore, proposed activities for the upgrade include:

- The dredging of approximately 30,000 m³ of the seabed to the north of Ariki Tahī to provide for an all-tide approach channel to the Wharf (along with periodic maintenance dredging);
- The reclamation of approximately 6,900 m² of seabed via the establishment of a blockwall / seawall, revetment and armouring, and the use of dredged material as fill.;
- The establishment of a separate commercial facility over the existing facility, including a separate access off Te Kouma Road (with an automated gate) and carparks for commercial vehicles and trailers. The commercial facility will also include a storage area for equipment and an enclosed area for forklifts and other equipment. Up to five berths for commercial vessels are proposed, with three berths orientated in a northwest / southeast direction and two berths orientated in a northeast / southwest direction;
- The establishment of a separate recreational facility, including a 25 m long groyne and dual boat ramp, to the southeast of the existing facility, including a separate access off Te Kouma Road and carparks for vehicles and boat trailers;
- The retention of the existing boat ramp in the commercial area;
- The relocation of the maintenance grid to the east of the recreational area, including a single lane boat ramp to access the grid;
- The access to Ariki Tahī from Te Kouma Road will be lengthened to provide access to both the commercial and recreational areas. Signage warning of a concealed entrance is proposed;
- Stormwater treatment and disposal infrastructure; and
- A kiosk and toilet block

Ariki Tahī Sugarloaf Wharf Limited anticipates that the upgrades to Ariki Tahī will be operational by the end of 2024. In this regard, detailed design of the wharf upgrade is currently occurring in parallel with the preparation of resource consent applications.

3. Required Resource Consents and Activity Status

Resource consents are required from Waikato Regional Council and Thames Coromandel District Council.

All required resource consent(s) are sought from the Waikato Regional Council, including:

- A coastal permit to reclaim the bed of Waipapa Bay;
- A coastal permit to undertake dredging in the bed of Waipapa Bay and deposit material on the bed as part of the proposed reclamation works;
- A coastal permit for the erection, placement, use of and occupation of space by structures (including temporary structures) in Waipapa Bay;
- A coastal permit for the discharge of water and contaminants to the coastal marine area during construction of the reclamation at Ariki Tahī;
- A coastal permit to undertake maintenance dredging in the bed of Waipapa Bay; and
- A coastal permit for the discharge of water and contaminants from Ariki Tahī to the coastal marine area.

Resource consent(s) required from the Thames-Coromandel District Council:

- All necessary land use consents from the Thames-Coromandel District Council to authorise the establishment, operation, maintenance and use of expanded facilities at Ariki Tahī in Waipapa Bay.

Rules for consent is required under the following:

- Waikato Regional Coastal Plan; and
- Proposed Thames-Coromandel District Plan

4. Tangata Whenua/Mana whenua

Mana whenua refers to the mana or 'authority' held by an iwi, hapū or whanau over the land, territory and/or resources of a particular area. The Resource Management Act 1991 provides that 'mana whenua' means customary authority exercised by an iwi or hapū in an identified area. This authority is passed down through whakapapa (genealogy) and is based on the settlement and occupation of, and continued use and control of natural resources within, an area.

Mana whenua is also used to describe the people who hold this authority, and who are also considered the kaitiaki (guardian/ caregiver, steward) of their area or takiwā.

4.1 Known history of the site and area

There are several narratives of events, ancestors, and places for the Thames rohe district. Material collated in the provide traditions activities relating to the area.

The association and whakapapa connections for the area are captured in Waitangi Settlement information, cultural narratives and previous research and cultural impacts assessment and data.

4.2 Cultural principles and values

The following Kaupapa Here and tikanga, help us define and maintain the focus and structure of Ngāti Tumutumu. These kaupapa form the objectives of the iwi, with various tikanga covering policies, operations emanating from these kaupapa.

4.2.1 Manaakitanga

Manaakitanga acknowledges the mana of people, of things tangible or intangible; it elevates the wellbeing or importance of those things to an equal or greater status of importance than one's own, whereby that mana is enhanced, improved, or maintained. This could be manifested through the expression of one's aroha, hospitality, generosity, mutual respect, reciprocity, support and understanding shown to the recipient or those things considered of importance.

4.2.1 Mana

Mana is the celestial strength given to all living and non-living things. In people it manifests itself in qualities such as altruism, humility, diplomacy, knowledge of benefit to the people, and leadership. As an organisation, it is demonstrated through, commitment, integrity, honesty and 'walking the talk'. As a people, mana is reflected in the promotion of self-determination for Ngāti Tumutumu and as an expression of the rights defined by mana atua, mana tupuna and mana whenua.

4.2.3 Whānaungatanga

It is the close relationship developed and generated between members of a whānau group through working together. It is the principle that binds individuals to the wider group and affirms the values of the collective. It connects a person to selected family groups from immediate to the wider whānau, on to hapū and into the Iwi. Whanaungatanga is inter-dependence with each other and recognition that the people are our wealth.

4.2.4 Wairuatanga

Wairuatanga is the belief of an unseen sanctum, the spiritual essence of the unseen domain that is co-exists alongside the physical world. It is the pathway that has been paved to the unknown by our old people. It is expressed through the intimate connection of the people to their maunga, awa, moana and marae, and to tūpuna and atua. These connections are affirmed through knowledge and understanding of atua Māori and must be maintained and nourished towards the achievement of wellness. It is central to the everyday lives of Ngāti Tumutumu people and is integral to the Ngāti Tumutumu world view.

4.2.5 Whenua

Whenua is the principle that defines Māori by the land occupied by right of ancestral claim. It defines turangawaewae and ūkaipoo, the places where you belong, where you count, where you are important and where you can contribute. It is essential our Māori well-being. The places we as Māori find ourselves, strength, and our energy are where Māori have mana whenua. Once grounded to the land and home, we Māori can participate in society in general in a positive, productive manner.

4.2.6 Tiakitanga

Tiakitanga embraces the spiritual and cultural guardianship of Te Ao Mārama, it is a responsibility derived from whakapapa. Tiakitanga entails an active exercise of responsibility in a sustainable manner beneficial to resources and the welfare of the people. It promotes the growth and development of Ngāti Tumutumu in all spheres of livelihood so that we can participate in a future of living in good health and in reasonable prosperity. Protecting, guarding, and taking care of all that is Ngāti Tumutumu so we can continue to fulfil our functions and duties.

4.2.7 Whakapapa

Whakapapa provides us with the framework for understanding historical descent, pattern and connections amongst all things living and non-living. It is the 'family tree' of the universe. All things have a whakapapa; they are all related. Everything living and non-living shares descent from the same ancestral and celestial force. It is the bridge that links us to our ancestors, defines our heritage and gives us the stories that define our place in the world. It helps us know who we are, from whom we descend, and what our obligations are to those who come after us. Whakapapa confirms an individual's membership within the kin groups that constitute our society and provides the means for learning about the history of our tūpuna. It is also a tool utilized in analyzing and synthesizing information and knowledge.

5. Statutory Context

5.1 Waikato Regional Policy Statement and Resource Management Act 1991

The Waikato Regional Policy Statement provides specific direction on Māori or Tangata Whenua cultural heritage which acknowledges the significance of Māori heritage resources and has policy for the protection of heritage resources of significance to Tangata Whenua. The implementation methods for achieving protection are primarily through the district plan provisions, resource consent processes and potential transfers of functions.

The RMA is the primary statute which governs the use and development of natural and physical resources in New Zealand. It applies to all resources within New Zealand (including the coast), and to all people seeking to exercise rights, obligations or powers in relation to those resources. Māori values and world views are a feature of New Zealand's environmental regulatory regime and have an influential role in the management of New Zealand's natural and physical resources.

The primary Part 2 provisions expressly addressing Māori values require persons exercising functions under the RMA to:

- Recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga as a matter of national importance (section 6(e)).
- Recognise and provide for the protection of protected customary rights as a matter of national importance (section 6(g)).
- Have particular regard to kaitiakitanga (section 7(a)).

- Take into account the principles of the Treaty (section 8).

The RMA provisions require substantive and procedural recognition of Māori values. The substantive provisions (such as Part 2) recognise that Māori values and world views will influence the outcome of RMA decisions and are to be given practical effect in policy and planning instruments and consenting processes.

The RMA recognises the role of iwi management plans in the preparation of regional policy statements, regional plans, and district plans. Iwi management plans are an important tool in informing the preparation and assessment of applications for resource consent and designations.

5.2 Heritage New Zealand Pouhere Taonga Act 2014

The HNZPTA provides for the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand. It requires that modification or destruction of an archaeological site needs an archaeological authority and sets out penalties for the unauthorized modification or destruction of archaeological sites. It outlines the regulatory function for HNZPT to control activities that may modify or destroy archaeological sites, including archaeological research investigations. It is based on the presumption that sites are avoided in the first instance. However, it also requires HNZPT to manage activities affecting sites in such a way as to balance the benefits of land use and the interests of landowners, with the safeguarding of archaeological heritage.

To recognize and respect the Crown's responsibility to give effect to the Treaty of Waitangi, the HNZPTA contains specific provisions relating to the functions, powers and delegations of the Māori Heritage Council and processes relating to the archaeological authority process, including:

- information requirements for applications,
- determining applications relating to sites of interest to Māori including emergency authorities,
- notification of decisions,
- recommendations for exploratory authorities affecting sites of interest to Māori,
- having regard to any statutory acknowledgment,
- taking steps to prevent activities affecting archaeological sites from continuing without an authority, and appeal rights.

HNZPT has special obligations under additional statutes in relation to its administration of the archaeological provisions. These include the Marine and Coastal Area (Takutai Moana) Act 2011, and provisions for specific areas of statutory acknowledgement in settlement statutes. The HNZPTA also complements the RMA and the Protected Objects Act 1975.

6. Mana Whenua Consultation

Ngāti Tumutumu is bound by its cultural rules or cultural responsibilities to protect and safeguard the spiritual and physical aspects of the environment for seven generations.

Iwi engagement has been captured with trustees of Ngāti Tumutumu and key points were reaffirmed, namely:

- Identity, whakapapa and enduring relationship with Tikapa Moana.

- The project area is of historic, cultural, and spiritual significance and important to iwi as reflected in the Ngāti Tumutumu Deed of Settlement principles.
- Mātauranga Māori is informed by purākau, karakia, mooteatea, whakataukī, whakapapa and many other acquired puna kōrero. The state of the holistic wellbeing of people is the aspirational state and goal for the present generation
- Mana motuhake, rangātiratanga are key concepts underpinning how we exercise ‘kaitiakitanga’. Through these concepts we demonstrate our authority of kaitiakitanga over the environment and its resources. They enable us to protect, enhance, restore, and utilise natural and physical resources appropriately.
- Whakapapa is at the heart of Māori identity and embedded in the any landscape and is inherent in understanding the relationship between iwi and the natural world, including ngā awa.
- Ngāti Tumutumu want to acknowledge, celebrate, and educate our people about traditional stories and whakapapa, connection through design, art and cultural markers.
- Mahinga kai customary food-gathering places and practices continue to exist, in the Firth of Thames.
- Ngāti Tumutumu want to be an Iwi that is future focused, aspirational a sense of inter-generational benefit.
- The moana and all waterways are viewed as the lifeblood of the land, so their protection, enhancement and restoration are a central agenda and one that should be considered and enhanced wherever possible.
- The taonga value of indigenous ecosystems as natural capital should be increasingly valued in the Ngāti Tumutumu rohe.

6. Overview of Cultural and Environmental Issues

Ngāti Tumutumu considers the site as māhinga kai, which includes ecological importance as a source of food and resource supply. The story and connection Ngāti Tumutumu to this area is intimate, longstanding and illustrates the intergenerational kaitiaki responsibility to manage and sustain resources for future generations. The history of Tumutumu is embedded in oral history.

6.1 Heritage

The edges of the Tikapa Moana and alluvial flats was a prime location for Māori occupation. Whānau hapū and iwi heavily occupied the coastline due to the accessibility of these māhinga kai areas. Alluvial flats had a plentiful supply of freshwater and brackish species in and around the river catchment and mouth including tuna, inanga and koura.

The area is archaeologically significant. It is known as an ‘archaeological hotspot’ with many recorded pre-settlements finds of cultural significance occurring in relatively close proximity to the proposed development area. This is not surprising to iwi.

This impacts on heritage which is important to Ngāti Tumutumu because it is about identity and provides physical and metaphysical connection past, present and future.

6.2 Ecological

Pisces Ecology Limited and Coast & Catchment Limited undertook an ecology and coastal water quality assessment of the proposed project upgrade, however the report does not present any cultural baseline data for Tikapa Moana.

The health of Tikapa Moana (in its entirety) is paramount. Wai is the source of all life, it is where food is grown and collected, our mokōpūna play and bathe and many waahi tapu / waahi tūpuna sites can be found in or around wai.

- I. **Ngāti Tumutumu is supportive of the submitted technical reports which demonstrate that effects of the project can be appropriately managed through consent conditions.**

6.3 Socioeconomic

Construction and operation of the marine precinct facilities in the area would produce direct and economic impacts for the greater region.

- I. **Ngāti Tumutumu is supportive of the regional economic uplift derived from the project.**

6.4 Earthworks

The area falls within a cultural precinct and is considered a wāhi tāonga the land surrounding the wharf, and the coastal margins. Coastal margins are considered a hotspot for cultural archaeological finds such as artefact finds and kōiwi tāngata or burial sites. Understanding the detailing of the earthworks is important to forecast in the event of findings within the surrounding area.

The key potential damage of cultural material is a risk for artefacts or other finds of a cultural significance that may be accidentally uncovered and damaged during construction and digging. Increase sedimentation into the river is also a concern.

- I. **Ngāti Tumutumu provides a neutral position to the scale of earthworks required onsite for the proposal.**

8. Cultural Statement Response and Position

Ngāti Tumutumu wishes to establish and maintain a long-term relationship that has mutual benefits and outcomes for the Thames Coromandel District Council which includes working through any issues associated with Ariki Tahī development and maintaining a kaitiakitanga or guardianship role over the wai and whenua.

Overall, it is considered that the proposed development will not be inconsistent with or have overly negative impacts on the environmental and cultural values associated with the area in a holistic manner.

Ngāti Tumutumu supports the Ariki Tahī development conditional on agreement and execution of the following recommendations.

9. Recommendations

Cultural and environmental issues raised by Ngāti Tumutumu, proposed mitigation, remedial or avoidance measures should be addressed through appropriate consent conditions.

This is based on the view that adequate provision of the cultural values associated the area, including Waihou and Firth of Thames mitigation will be provided for through appropriate measures.

9.1 Kaitiakitanga – Guardianship

The protection of the Firth of Thames is essential. Assurances are required that wastewater discharge, storm water control, sediment control, culvert construction and associated impacts on fisheries, habitat is managed in accordance to best practice. An ongoing role for Ngāti Tumutumu is critical to any future work on proposed development. This includes the need to engage further around understanding infrastructure and cultural monitoring.

Recommendation 1: To establish, grow and maintain relationships with Ngāti Tumutumu by entering into working relationships and particularly in relation to the consent conditons (i.e. cultural monitoring during initial earthworks).

We aim to complement and work with Ngāti Whanaunga where applicable.

9.2 Whakapapa – Heritage

Whakapapa - heritage is important to Ngāti Tumutumu because it reaffirms identity and provides physical and emotional links to the past, present, and future. This makes protecting heritage, cultural and traditions vital to continued cultural well-being.

Recommendation 2: Ensure that cultural protocols are established for not limited to: (a) observing tikanga before works commence. (b) Incorporating design interventions – such as artworks, cultural markers, landscape features such as kōwhaiwhai patterns sandblasted onto boulders, glazing, a colour palette – that acknowledges and celebrates the history of the area, other traditional stories and whakapapa and complements the existing Marine character

Recommendation 3: That an accidental discovery protocol (ADP) be implemented as part of any future consent granted/or work undertaken.

Recommendation 4: That any contractors involved in earthworks be given appropriate guidance on mana whenua tikanga and protocols including an understanding of the ADP which may be delivered by a mana whenua representative or designate, and that agreement is noted.

9.3 Ngā Wai Ora- Marine

Wai ora is considered taonga and require protection to maintain the special qualities they possess.

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