



# 2016 Titirangi Reserve Management Plan Te Kaupapa Tiaki a Titirangi Maunga

## VISION

Titirangi, he maunga teitei, he maunga ahuru, he maunga tu tonu — Titirangi, a lofty mountain, the sentinel mountain that keeps guard over us, her people of Turanga; a mountain that stands forever.



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VISION,  
VALUES and  
OUTCOMES

What's important?



## VISION, VALUES and OUTCOMES - What's important?

Titirangi (or Kaiti Hill) is of significant **value** to the Gisborne, Tairāwhiti community. We enjoy the nature, history, views, trails and sense of identity drawn from its prominence in our landscape.

This reserve management plan provides a strategic framework for the management of Titirangi by Gisborne District Council. It will guide both immediate actions and long term objectives required to “ensure the use, enjoyment, maintenance, protection, preservation, as the case may require...development as appropriate, of the reserve for the purposes of which it is classified.”<sup>1</sup>

This **vision** for Titirangi was drawn from understanding what it is we love about Titirangi, what we want for its future and how we want to protect and enhance its significant features or values.

*Titirangi, he maunga teitei, he maunga āhuru, he maunga tu tonu — Titirangi, a lofty mountain, the sentinel mountain that keeps guard over us, her people of Turanga; a mountain that stands forever.*<sup>2</sup>

The vision indicates Titirangi's sense of place in our landscape and minds. It denotes the cultural origins for care of the maunga and is based on centuries old kaitiakitanga principles. When combined with modern day guardianship principles the vision promotes responsibility to care for the area for the benefit of all people.

The following is the framework for this reserve management plan. Any activities or proposals can be tested against the proposed **outcomes** identified here.



<sup>1</sup> Reserves Act, section 41 (3).

<sup>2</sup> Taken from 2007 Nga Maunga Korero (The stories of mountains) publication written by Wananga Walker.

## VALUES What's important?

### KAITIAKITANGA

The special relationship Ngati Oneone as Tangata Whenua have with Tīfīrangi as a site of spiritual cultural and historic significance, and a reference point for whanau, hapu, iwi identity.

### RECREATION / NGA TAKARO PŪANGI

Tīfīrangi is iconic to the landscape of Gisborne city. It is a place to visit enjoy the views and be healthy in.

### CULTURAL HERITAGE / NGA TAONGA TUKU IHO

Tīfīrangi, and the area surrounding it, is historically and culturally significant as a place of occupation, meetings, life, war and rest. Some evidence of it still remains.

### LEARNING / WANANGA

The learning opportunities Tīfīrangi has in terms of sharing cultural, spiritual, heritage, recreation and environmental values with the community and visitors.

### ENVIRONMENT / TAI AO

The natural environment and its potential for enhancement in an urban and modified environment.

## STRATEGY How will Council achieve the vision?

### REFRESH

Council ensures Ngati Oneone has an active role as kaitiaki.

### RECREATE

Council ensures low impact recreational facilities, appropriate to the values of Tīfīrangi.

### REMEMBER

Council works with appropriate stakeholders to protect and appropriately manages waahi tapu, archaeological sites, historic sites and values.

### REVIVE

Council facilitates learning, community pride based on kaitiakitanga and stewardship.

### RESTORE

Council manages the vegetation including trees, pest plants and replanting with natives where possible.

## ACTIONS What we'll do

Implement a co-management agreement with Ngati Oneone.

Improve user safety and visual appeal of the reserve.

Develop procedures for best practice associated with archaeological and waahi tapu sites.

Promote opportunities for people to be involved in and make use of Tīfīrangi.

Develop a restoration management strategy.

Council and Ngati Oneone agree to an annual implementation plan to achieve the vision of the reserve management plan.

Improve and create new pedestrian connections and pathways.

Re-fresh interpretation and signage linked to nearby sites.

Community events are supported, encouraged and managed well.

Manage animal pests through Regional Pest Management Strategy 2016.

Manage specified re-interment sites.

Implement a one-way road.

Refresh interpretation and care of Waikāhūa and Te Kuri a Paoa sites, including visual and interpretive link to the Cook Landing site.

Private commercial use of Tīfīrangi will generally not be permitted, but could be considered where appropriate to achieve the outcomes.

Mitigate land stability issues.

Contractors working on Tīfīrangi have consideration for tangata whenua outcomes.

Landscape skid sites and first car park.

Commemorate the military and archaeological history on Tīfīrangi.

Manage the fire risk.

Represent Ngati Oneone's mana whenua with interpretations and refreshing sites with traditional names.

Manage new developments of tracks, roads, car parks, play options and facilities.

Commission a regular cultural values exercise where Ngati Oneone identify aspirations and values and map key sites for protection and recognition.

## OUTCOMES How will we know we're successful?

*Ka toitu te mana whenua me te mana moana o Ngati Oneone.* Ngati Oneone demonstrates their authority for their traditional lands and sea.

Low impact facilities that are connected, safe and tidy.

We recognise, protect and celebrate the story Tīfīrangi can tell us about our past and identity.

Tīfīrangi is a place of learning, where all people learn about social, cultural and environmental activities.

Tīfīrangi's natural habitats enhance the community and contributes to the regional ecological network.



## VISION

*Tīfīrangi, he maunga teitei, he maunga āhuru, he maunga tu tonu*

Tīfīrangi, a lofty mountain, the sentinel mountain that keeps guard over us, her people of Turanga; a mountain that stands forever.





Titirangi - Improvement Projects





# WE VALUE KAITIAKITANGA

The special relationship Ngati Oneone as **Tangata whenua** have with Titirangi as a site of spiritual cultural and historic significance, and a reference point for whanau, hapu, iwi identity.



## STRATEGY How will Council achieve the vision?

### REFRESH

Council ensures Ngati Oneone has an active role as kaitiaki.

### Why co-management with Ngati Oneone? <sup>3</sup>

Ngati Oneone are mana whenua or the traditional authority to speak for Titirangi. They maintain Te Poho o Rawiri Marae (including church and urupa) at the base of Titirangi. They also maintain the many cultural institutions and responsibilities required with being tangata whenua for the area. Included in this role of mana whenua are responsibilities as kaitiaki (spiritual guardianship) for Titirangi on behalf of themselves and wider iwi that share whakapapa to the maunga. Ngati Oneone are the logical partner in co-management for the site. Ngati Oneone provided a leading role in the 2015 forestry harvest and revegetation project and from this have reminded Council of their vision and role in the management of the maunga.

This working relationship will be strengthened through the establishment of a co-management agreement for Titirangi, which will enable Council and Ngati Oneone to partner on management decisions for the future wellbeing of Titirangi.



## ACTIONS What are the actions to achieve the vision?

### Ongoing/Immediate

- Implement a living co-management agreement with Ngati Oneone and contribute to its ongoing improvement.
- Council and Ngati Oneone agree to an annual implementation plan to achieve the vision of this reserve management plan.
- With Ngati Oneone, manage specified re-interment site for discovered human remains
- Ensure all contractors working on Titirangi have consideration for tangata whenua outcomes.

### 1– 5 years

- Showcase physical representation of Ngati Oneone's mana whenua including refreshing sites on Titirangi with traditional names, enhancing cultural landscapes through plantings/harvests, view shafts etc.
- Commission a regular cultural values exercise where Ngati Oneone identify aspirations and values and map key sites for protection and recognition (if appropriate).



## OUTCOMES How will we know we're successful?

- Ka toitu te mana whenua me te mana moana o Ngati Oneone. Ngati Oneone demonstrates their authority for their traditional lands and sea.

<sup>3</sup> Read the Co-management Agreement with Council and Ngati Oneone.



# WE VALUE RECREATION NGA TAKARO PUANGI

Titirangi is iconic to the landscape of Gisborne City. It's a place to visit, enjoy the views and be healthy in.



## STRATEGY How will Council achieve the vision?

### RECREATE

Council ensures low impact recreational facilities, appropriate to the values of Titirangi.

#### What are the principles for priority recreational facilities and why?

##### Improve visual appeal

As one of the most used reserves in the District it's important the managed areas are tidy and fit-for-purpose. Visual linkages to and from Titirangi have always been important. From the earliest Pa, extensive views have enabled pa dwellers to communicate with others throughout the region and vice versa. Most visitors enjoy the views and panorama both from Titirangi and of Titirangi from below.

##### Connections

Council's Urban Development Strategy (2015) seeks to build and enhance our network of cycle and walkways to create better connections and links to our beaches, rivers, reserves and the places we live. In addition the Active Transport 2015 – 2045 vision is for Tairāwhiti to be a cool and innovative walking and cycling friendly region, encouraging more active and accessible travel for all residents and visitors. Any new walkways should fit with the natural and heritage environment, enable pedestrians to circuit Titirangi and enable pedestrians to avoid the road.

Also the consideration of any new recreational facilities should be developed alongside district-wide Community Facilities Strategy currently in development. This will identify a cost-effective and sustainable network of fit-for-purpose facilities to meet our community's needs for play and outdoor recreation.

##### Access/Safety

As a popular visitor destination ensuring safe spaces and facilities that are fit-for-purpose are important.

Passive recreation<sup>4</sup> sees huge numbers of walkers (especially with events) making cars using both lanes unsafe.

Anti social behaviour (which results in personal safety issues, rubbish dumping, vandalism and fire risk) is sometimes avoided by having maintained, tidy, safe and well-used facilities.

The current playground site is considered an appropriate size.

Fitness furniture is at the end of its life now and won't necessarily be replaced because maintenance will be more than its value. New recreational trends include multi-purpose furniture.

There is currently one drinking tap and no toilet facilities on Titirangi.



## ACTIONS What are the actions to achieve the vision?

### Ongoing/Immediate

#### Improve visual appeal

- Generally improve the visual appeal through safe and maintained facilities, vegetation maintenance and considered planting.

<sup>4</sup> ie. activities that require minimal facilities, development and have minimal environmental impact.



- Optimise views: Enhance viewing points that fit within the natural environment.
- Landmark for the city: Improve the visual appeal from city views.

### Connections

- Enhance current walkways to a safe and best practice standard. Manage informal tracks (or desire lines) to reduce incursions on waahi tapu and archaeological sites.
- Encourage pedestrian and cycling linkages: Develop safe passage for pedestrians and cyclists to harbour, city, coast and wider Kaiti.
- Donated assets: Any donated items must fit design themes, criteria, needs and will generally not be replaced at end of life.
- Mountain biking facilities are not appropriate to Titirangi given its cultural, heritage, passive recreation and environmental values.

### Accessibility/Safety

- Fitness equipment: Stairs are the priority fitness equipment and should be built to a safe standard.
- Roads: Recent surveys have indicated support for one way road from Queens Drive to Endcliffe Road to ensure pedestrian safety.
- Car parks: Maintain current amount of car parking.
- Security: Using CPTED<sup>5</sup> principles in the design of spaces, streetlights, security cameras, avoid graffiti and vandalism by immediate removal and prosecution.
- Play equipment: Maintain the current playground area.
- Dogs: Must be on a leash. Bins are provided so owners can dispose of waste.

### 1–5 years

- Track developments include improving the safety of summit to Cook Plaza track, develop the Homeguard track while trees are small, develop Kaiti Beach and harbour link (ensuring access to the sea).
- Development of “skid site” for viewing and pedestrian gathering area with large carpark close by.
- Development to improve first carpark as start of a fitness and recreation area facing city to minimise use of car park on Rakaiātane Road which fills up and has an unsafe crossing.
- Scope options for public toilet provision.
- Installation of drinking water at appropriate sites.
- Investigate scope for a Grade 1 or 2 mountain bike facility on an appropriate site on Titirangi that has a low archaeological sensitivity.

### Consider

- Upgrading some tracks for pushchair and wheelchair use.
- Undergrounding of remaining powerlines to improve visual appeal.
- Options to promote pedestrian safety through one way road and/or traffic calming measures.
- Options to mitigate late night anti social behaviour by restricting night vehicle access.
- Forest based play options for play equipment.
- Appropriateness and need for toilet facilities.
- The acquisition of additional land where it fits with recreation management priorities.



## OUTCOMES How will we know we're successful?

- Low impact facilities that are connected, safe and tidy.

<sup>5</sup> Crime Prevention Through Environmental Design.



# WE VALUE CULTURAL HERITAGE/ NGA TAONGA TUKU IHO

Titirangi, and the area surrounding it, is **historically and culturally significant** as a place of occupation, meetings, life, war and rest. Some evidence of it still remains.



## STRATEGY How will Council achieve the vision?

### REMEMBER

Council works with appropriate stakeholders, protects and appropriately manages waahi tapu, archaeological sites, historic sites and values.

### Why do we celebrate our past?

The heritage values on Titirangi require special management. As well as legislative and planning processes there is an important consideration of celebrating the past and what it can tell us about our future. Titirangi and its surroundings are significant to the history of Aotearoa and includes evidence (such as human remains, middens, pits, terraces and pre-human fossils) of our country's entire human settled history - including moa prints!

Titirangi Reserve is a significant archaeological and cultural landscape. It contains 14 recorded archaeological sites. There are likely to be many more unrecorded and sub-surface sites. It also encompasses a number of historic sites associated with important persons or events in Gisborne's history.

The Tairāwhiti Navigations project is an opportunity to renew heritage interpretation on Titirangi with a strong link to other nearby significant sites.

This is an opportunity with key stakeholders to consider where Cook memorabilia is best celebrated.

The community is currently preparing for 2019 sesquicentennial (250 years) commemoration of Cook's first contact with Māori. Titirangi was both backdrop and location to these important historical events.

Proposed key heritage sites for improved interpretive signage and development are:

- Waikāhua site has an important Māori history (a spring was located here) and early European history (a former whaling station, site of William L. Williams cottage in 1865).
- The military history on Titirangi includes the World War One Freezing Workers monument, RSA plaque and legacy, gun emplacement at the summit and a former military barracks site. Coastal defences are an important part of NZ history. The Pine harvest revealed the former World War Two Homeguard track where soldiers would trek from their Hillary Huts based at the foot of Titirangi (below the altar windows of the church) up to the summit. A proposed track following this former route provides pedestrian links to the bottom of the hill.
- The summit is a proposed site for celebrating the celestial link to the stars as a viewing platform and interpretation. Rawiri Te Eke Tu o te Rangi is the tipuna of Ngāti Oneone after whom the wharenui Te Pohu O Rawiri is named. Te Eke Tu o te Rangi means the four pou which hold up the sky. Incorporate this interpretation into a feature at the summit. The pou erected in 2015 at Eastland Port's logyard is a beginning of this story (see Appendix).
- Te Kuri a Paoa site as a viewing platform overlooking the Bay.





## ACTIONS What are the actions to achieve the vision?

### Ongoing/Immediate

- **Develop procedure for compliance** and best practice associated with archaeological and waahi tapu discovery, identification, and management.
- **Re-fresh interpretation and signage** which is conceptually linked to nearby interpretative sites such as Te Poho o Rawiri Marae and wider traditional rohe of Ngati Oneone, Navigations, Cook's Landing/Waihora, Oneroa.

### 1– 5 years

- **Refresh interpretation and care of the Waikāhua and Te Kuri a Paoa sites:** Work with DOC, Heritage NZ, iwi and stakeholders to scope an interpretive link to Cook Landing site (including the sites proposed redevelopment), and determine the most appropriate site where Cook is commemorated.
- **Commemorate the military and archaeological history** on Titirangi.



## OUTCOMES How will we know we're successful?

- We recognise, protect and celebrate the story Titirangi can tell us about our past and identity.



## WE VALUE LEARNING / WANANGA

The **learning opportunities** Titirangi has in terms of sharing cultural, spiritual, heritage, recreation and environmental values of Titirangi with the community and visitors.



### STRATEGY How will Council achieve the vision?

#### REVIVE

Council facilitates learning, community pride based on kaitiakitanga and stewardship.

#### Why?

**Learning opportunities:** Whare Korero was the name of the ancient pa site and whare wananga (sacred place of learning) near Tuahine Point. It means 'House of Spoken' word. A place where discussion leads to understanding. It is also the resting place of many great chiefs of Turanga. This provides a conceptual basis for Titirangi as a site of learning and understanding. It's important that the community is supported to engage in outcomes on Titirangi. There is potential for Titirangi to be an education test site for urban plants, animal pests and native restoration through the Regional Pest Management Strategy.

**Leasing:** The needs of local communities should take precedence over those of specific organisations. The previous reserve management plan for Titirangi indicated no further leases of the reserve should occur.

**Concessions:** Any concession for use of a reserve will define and limit the area within which the activity is to be carried out

- specify the times (over the year and during the day) during which the concession can operate
- specify the nature of the activities the concession operator can provide
- define the signage (if any) permitted in association with the concession
- specify the fee or bond amount.

Concessions will not provide for the exclusive use of any part of a reserve and will not function to the disadvantage of general public use of the reserve. Any concession permitted by Council will be specific to the operator identified and will not be transferable. Any concession granted by Council will be for a specified period with no automatic rights of renewal.

**Community events:** Reserve users will need to apply to Council via the booking system to ensure an area is available, and to allow maintenance to be programmed. Booking areas of Titirangi for an event will also help to reduce any potential conflicts of use. Bookings can be made at Council or on Council's website.<sup>6</sup> Currently, there are no fees or charges included in Council's Fees and Charges Policy for the use of Titirangi, although this may be amended during the next review of the policy as part of the Long Term Plan process.

<sup>6</sup> <http://www.gdc.govt.nz/park-fees-booking-information/>





## ACTIONS What are the actions to achieve the vision?

### Ongoing/Immediate

- **Promote opportunities** for people to be involved in and make use of Titirangi.
- **Community events:** Events are supported, encouraged and managed according to Council's event guidelines. Council will consider applications for use of reserves such as Titirangi for one-off community events of less than three days based on the following criteria:
  - the potential degree of negative impact of the event on Titirangi,
  - the impacts of any exclusive use on existing users,
  - the impacts of use on the future quality of Titirangi particularly the ancillary facilities.

Council will also consider if the event will contribute to the enjoyment of the public of the reserve.

Charges may be incurred pending the Council's Fees and Charges Policy.

In addition, any road closures are managed in line with Council's event guidelines.

### 1– 5 years

- **Concessions:** The temporary or permanent private commercial use of Titirangi will generally not be permitted. However, Council may determine that a commercial activity is:
  - complementary to the purpose of the reserve,
  - will assist in the public use and enjoyment of the reserve,
  - compatible with or will avoid or mitigate any potential adverse effects on neighbours
  - will not adversely affect the general character and amenity of Titirangi.

In such cases Council may provide for the activity by way of a licence or permit.



## OUTCOMES How will we know we're successful?

- Titirangi is a place of learning, where all people learn about social, cultural and environmental activities.



# WE VALUE ENVIRONMENT TAIAO

The **natural environment and its potential for enhancement** in an urban and modified environment.



## STRATEGY How will Council achieve the vision?

### RESTORE

Manage the vegetation including tree maintenance and removal, pest plant removal and maintenance, replanting with natives where possible.

#### Why?

**Restoration strategy:** The indigenous biodiversity on Titirangi has undergone considerable change and the unique species and ecosystems that once existed, are now lost. Severe modification has occurred over the centuries as a result of forest clearance and farming regimes, the introduction of vertebrate pests and more recently, the establishment of exotic tree and invasive weed species. These weed species are extensive and severely threaten the health and regeneration of existing forest areas, particularly slower growing indigenous forest species. It is a challenging site to restore which will require significant investment and phased efforts. A restoration strategy that recognises these challenges and opportunities and can coordinate community effort and resources is more likely to be successful. The presence of *Hebe tairāwhiti* a threatened species endemic to the East Cape is worth noting.

**(Proposed 2016) Regional Pest Management Strategy:** Council has a statutory role around animal and plant pest (weed) management under the Biosecurity Act 1993, which was amended in 2012. Though currently in development, there will be new focus areas such as increasing education about pests and their control and site-led programmes of eradication. Focussing on weed and animal pests in the city will have opportunities for Titirangi's animal pest problem (rabbits, possums and feral cats, mustelids).

**Land stability:** The pine plantation harvested in 2015 (planted in 1981, 1986, 1991) were planted for land stabilisation purposes. The upper part of Titirangi is young and permeable made of Mangatuna Formation estuarine silts and tempura, the remainder is a mudstone geology with poor drainage and deep seated instability. Large slumps have occurred on Titirangi. The southern face is especially steep and unstable. The stumps of some exotic trees may best be left until native regrowth becomes established.

**Managing fire risk:** As well as safety hazard, fires also cause significant damage to Titirangi. Security features will be enhanced by placing security cameras in hot spots or highly vandalised areas. There is also significant fire risk during dry periods and low flammability species adjacent to roads could act as a firebreak reducing size and impact of a fire.





## ACTIONS What are the actions to achieve the vision?

### Ongoing/Immediate

- **Develop a restoration management strategy** with focus on weed management, replanting and maintenance and cultural restoration and people capability.
- **Manage animal pests** through Regional Pest Management Strategy 2016 and subsequent Operation Plan.
- **Mitigate land stability issues** through careful vegetation management and monitoring for erosion issues. Any earthworks, clearance, planting and track maintenance has to be carefully considered due to land stability issues.
- **Manage the fire risk** through security cameras, low-flammable plantings near properties and roads and tracks maintenance of fire-risk vegetation.



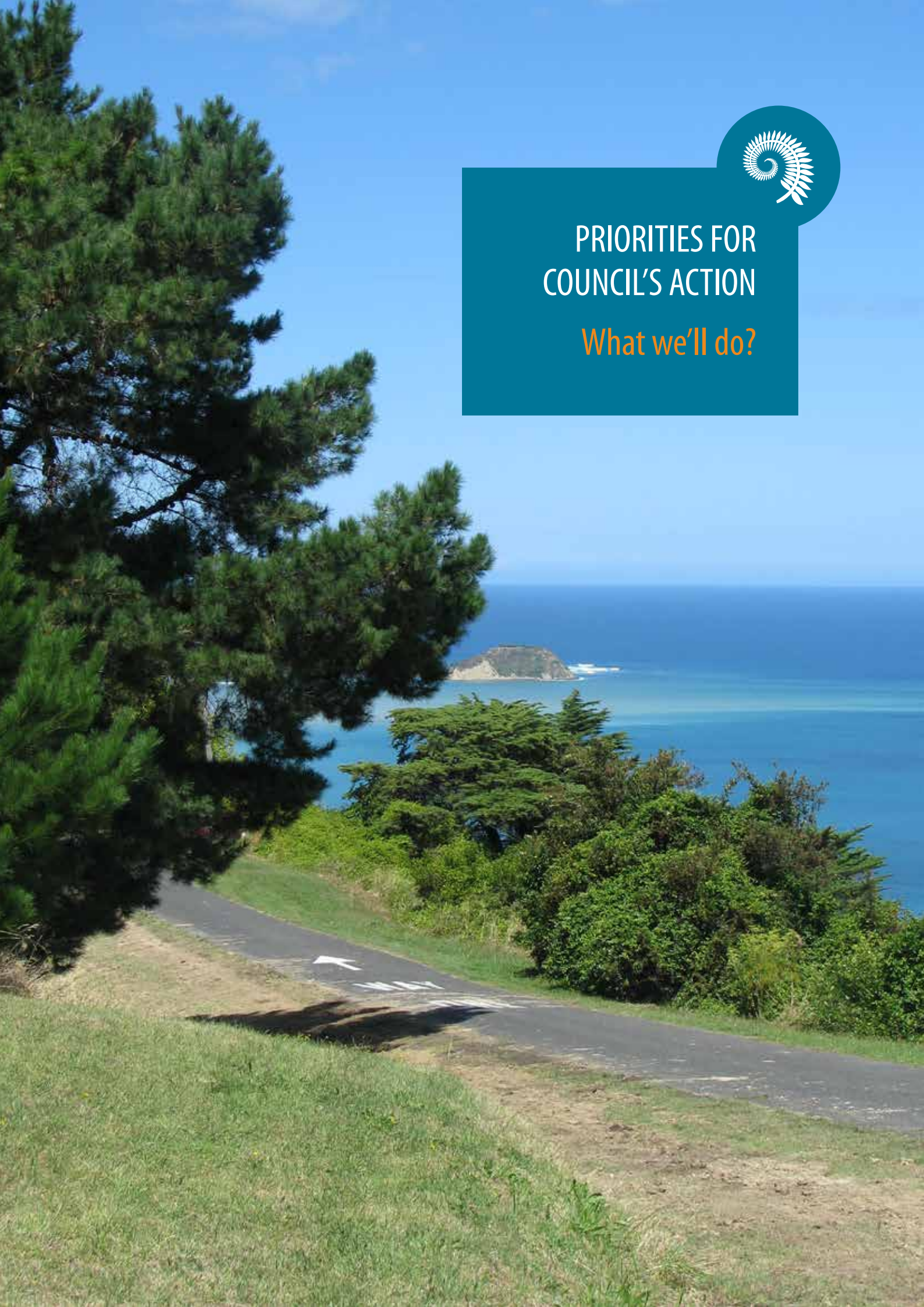
## OUTCOMES How will we know we're successful?

- Tītīrangi's natural habitat enhances the community and contributes to the regional ecological network.



# PRIORITIES FOR COUNCIL'S ACTION

What we'll do?





## Priorities for Council's action on Titirangi

Titirangi (Kaiti Hill) is important to many people. It's the key viewing site in the city the many visitors enjoy its facilities, views and environment. There is an expectation that the hill is in good working order, looks cared for and that access is safe and assured.

Based on this, Council has the following priorities for its management of Titirangi:

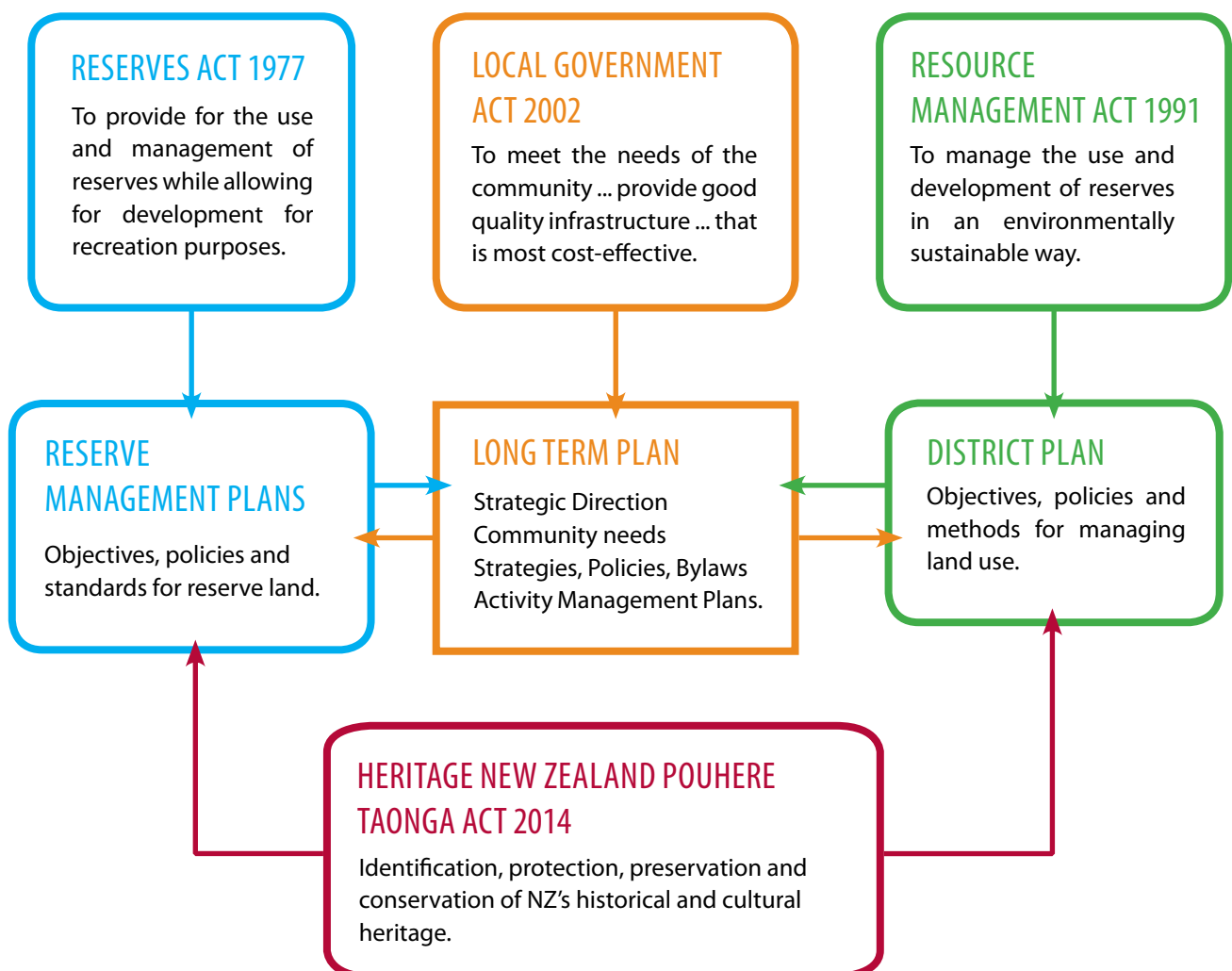
1. Ensure statutory and best practice decision making.
2. Ensure effective and efficient asset management.
3. Fund and carry out new developments appropriate to the identified outcomes.

### 1. STATUTORY AND BEST PRACTICE DECISION MAKING

**Land classification:** Titirangi Reserve includes approximately 65.5 hectares of land that is classified as Recreation Reserve under the Reserves Act 1977. An additional 6.3 hectares of land is currently managed as part of the reserve, but not classified under the Reserves Act 1977. A total area of over 71 hectares has been considered as part of Titirangi and included in this management plan.

Legislation and Planning:<sup>7</sup>

The decisions Council makes about Titirangi are derived from the following laws and plans. Key stakeholders Council will work with in order to fulfil these statutory obligations are Heritage NZ (who administyer Heritage NZ Pouhere Taonga Act) and Ngati Oneone, mana whenua and other groups.



<sup>7</sup> See Appendix: Legislation and Planning.

## 2. ASSET MANAGEMENT<sup>8</sup>

The following asset areas are actively managed on Titirangi Reserve:

- Titirangi Reserve playground
- Main Entry with car park
- Portside entry
- Waikahua Cottage site
- WW1 Monument
- Shady Oaks picnic area
- Observatory site
- City lookout
- Cooks Plaza lookout
- Poverty Bay lookout
- Kaiti lookout
- Te Kuri a Paoa lookout
- Titirangi Reserve surrounds
- Roadings.

Asset management includes maintenance of carparks, lookouts, bins, furniture, grass to mow. Titirangi Reserve surrounds includes the remainder of the site and includes all the bush, walkways and recognises waahi tapu.

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<sup>8</sup> See Appendix: Asset Management Background.

### 3. PROPOSED NEW DEVELOPMENTS | Proposed immediate action

#### Background:

The last 60 years have seen various developments and improvements including lookout and parking areas, planting, monuments, statues and construction of the James Cook Observatory from part of an existing bunker. During the 1980s government-assisted development of the reserve added walking tracks, fitness trails, a playground, signage, seating and more tree plantings. Four main lookout areas and platforms offer extensive viewing opportunities over the city and bay.

In keeping with a renewed vision for Titirangi, the following development projects are proposed:

#### Proposed projects [see map on page 6]:

- Developing further walkways: Homeguard track, Summit to Cooks Plaza, link to Kaiti Beach and harbour.
- Interpretation: In tandem with the Tairāwhiti Navigations project to develop interpretive and educational information which promote the significant features of Titirangi .
- One way road over the hill: To promote the safety of pedestrians on the hill and in keeping with safe access for pedestrians.
- Landscape:
  - **The 'skid site'** for viewing and pedestrian gathering area with large carpark close by.
  - **The summit** as a proposed site for celebrating the celestial link to the stars as a viewing platform and interpretation.
- Improve first carpark as start of fitness and recreation area (to minimise use of car park on Rakaiatane Road which fills up and has an unsafe crossing.)
- Interpretive link to Cook Landing Site.

#### Projects in progress:

The following projects are currently in progress and are generally ongoing.

- Replanting: We started replanting harvested sites in July 2015 with 40,000 native plants.
- Weed management: Focus on intensive targeting of noxious weeds/smothering plants.



Nga tamariki o Kimihia te Kupu Kohanga reo, 2015.



Ngati Oneone and Council help replant Titirangi, 2015.



- Maintenance of recreation facilities: Improve the current walking tracks with better materials.



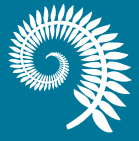
- Post-harvest inundation prevention.

#### **Completed projects:**

- 2015 Harvesting of Pines: 8.7ha was successfully harvested in April/May 2015.







## APPENDICES





## APPENDICES:

### LEGISLATION AND PLANNING

#### Reserves Act

Council is required to prepare management plans for reserves held under the Reserves Act 1977 (the Act). The Act provides the statutory (and high level) framework for applying management policies and philosophies to a piece of land held as a reserve.

The purpose of a management plan is defined in the Act is to:

*provide for and ensure the use, enjoyment, maintenance, protection and preservation, as the case may require, and to the extent that the administering bodies' resources permit the development as appropriate, of the reserve for the purposes of which it is classified (Section 41(3)).*

Under the Act, the "class" determines the primary purpose of the reserve. Titirangi Reserve currently has a recreation classification. The recreation classification provides for a range of uses and is the most commonly used class by local authorities due to its broad recreation and environmental principles. The purpose of the recreation classification is:

*Providing areas for recreation and sporting activities and the physical welfare and enjoyment of the public, and for the protection of the natural environment and beauty of the countryside, with emphasis on the retention of open spaces and on outdoor recreational activities, including recreational tracks in the countryside (Section 17(1)).*

#### Local Government Act 2002

The Local Government Act 2002 (LGA) empowers Councils:

*To meet the current and future needs of communities for good quality local infrastructure, local public services, and the performance of regulatory functions in a way that is most cost-effective for households and businesses.*

*Good-quality, in relation to local infrastructure, local public services, and performance of regulatory functions, means infrastructure, services, and performance that are—*

- (a) efficient; and*
- (b) effective; and*
- (c) appropriate to present and anticipated future circumstances.*

The LGA enables and directs Council's administrative processes. The preparation of the Ten Year Plan is mandatory under the Local Government Act 2002. It is the principle document providing strategic direction for Council's activities as well as identifying priorities for action and funding streams.

#### Long Term Plan 2015-2025

The Council maintains a parks and open spaces network that provides our district with areas that allow cultural, leisure and recreational activity and opportunities while ensuring landscape amenity values and ecological protection of these areas. The network helps protect the district's biodiversity and moderate the impact of human activity on the natural environment. Parks, reserves, sports grounds, coastal foreshore and other open spaces play an important role in enhancing Gisborne as a great place to live, work and play. They are key elements of Gisborne's infrastructure which provide opportunities for our community to relax, socialise, play sport, enjoy nature, appreciate our heritage and enjoy the sun.

A lot of this community infrastructure is aging and some of it is in poor condition. Council is planning to invest in parks and community property to help bring facilities and equipment up to standard. It is also planning to invest in new infrastructure for example the Tairāwhiti Navigations cultural heritage trail to revitalise the inner harbour. Parks will plan for:

- Affordable accessible recreation, social and cultural activities
- An ageing population on fixed incomes with more children than the national average
- Urban walking and cycling linkages



- Ensuring strong and enduring relationships with iwi/tangata whenua
- Develop and maintain ecological linkages that support environmental sustainability.

Council's Ten Year Plan (2015-2025) objectives for parks and open spaces with specific regard to Titirangi and its management are:

- Complete harvesting and progress redevelopment of Titirangi recreation reserve. Council is commencing a programme of help to restore the mauri (wellbeing) of Titirangi for 2019 Commemorations and move towards co-management with Ngati Oneone;
- Develop and implement the Navigations cultural heritage trail, revitalising the inner harbour;
- Implement reserve management plan actions.

### Council Strategies, Plans, Policies, Bylaws

Council strategies, plans, policies and bylaws are considered and integrated within the reserve management planning framework. The most relevant strategies, policies and bylaws referred to during the development of this management plan are:

#### STRATEGIES:

- Tairawhiti Piritahi: Fostering Maori participation in Council decision making (2014)
- Urban Development Strategy (2015)
- Community Facilities Strategy (draft pending 2016)
- Community Development (to be scoped in 2016).

#### PLANS:

- 2012-2018 Waste Management Minimisation Plan
- Regional Pest Management Plan (to be adopted 2016)
- (Proposed) Freshwater Plan.

#### POLICIES:

- Reserves Policy
- Significance & Engagement policy
- Te Reo me ona tikanga policy
- Art in public places policy
- Pruning and Removal of Public trees procedure: clarifies the process for pruning and removal of public trees.
- Traffic calming measure implementation policy.

#### BYLAWS:

- Reserves Bylaw 2015: identifies a range of activities on Reserves which Council can prevent or restrict through enforcement: rules cover public safety and nuisance, damage, fire and camping, litter, water, obstructions, erection of booths and tents, articles for trade, animals in reserves, assembly, access to beach, sports and games, riding and driving, dangerous and inconsiderate driving, bathing, restricting use of play equipment, destruction of wildlife, use of entrances and exits, times of opening and charges, closing in special circumstances, charges on special occasions, ordering off.
- Public Places Bylaw 2015: identifies a range of activities in Public places which Council can prevent or restrict through enforcement: rules cover public safety and nuisance, damage, fires in public places, litter, water, obstructions, placing of articles, exposing articles for trade, animals in public places, access to beach, assembly, skating devices, projections, barbed wire and electric fences, road building and identification.
- Fire prevention bylaw involving vegetation 2008.
- Dog Control Bylaw 2010: Titirangi Park is listed as prohibited area for dogs, parts of Kaiti Hill are also listed as a designated exercise area.

## Resource Management Act 1991

The purpose of the Resource Management Act ("RMA") is to:

*Promote the sustainable management of natural and physical resources to manage the use, development, and protection of natural and physical resources in a way, or at a rate, which enable people and their communities to provide for their social, economic, and cultural well-being and for their health and safety while...*

- a) *Sustaining the potential of natural and physical resources (excluding minerals) to meet the foreseeable needs of future generations; and*
- b) *Safeguarding the life-supporting capacity of air, water, soil and ecosystems; and*
- c) *Avoiding, remedying, and mitigating any adverse effects of activities on the environment.*

Section 6 - Matters of Importance: the RMA also recognises and provides for the following national matters of importance:

- a) *the preservation of natural character of the coastal environment from inappropriate subdivision, use and development;*
- b) *protection of outstanding natural features and landscapes from inappropriate subdivision, use and development;*
- c) *protection of areas of significant indigenous vegetation and habitats;*
- d) *maintenance and enhancement of public access to and along coastal marine area, lakes and rivers;*
- e) *the relationship of Maori and their ancestral lands, water, sites, wahi tapu and other taonga;*
- f) *the protection of historic heritage from inappropriate subdivision, use and development;*
- g) *the protection of customary rights.*

## District Plan

The District Plan defines the way in which the district's natural and physical resources will be managed to achieve the principles and purpose of the RMA. The District Plan recognises management plans prepared under the Reserves Act as a method to implement its objectives and policies. The following Chapters are relevant to Tītirangi:

- **Chapter 1A – Tangata Whenua** recognises and provides for relationship of Maori to their culture, traditions and ancestral lands and other resources. Tītirangi is significant for Tangata Whenua;
- **Chapter 3** recognises and protects **Cultural Heritage**. This includes archaeological sites (pre and post-European), wahi tapu and areas (pre and Post European) and heritage buildings, places and precincts (post European). Tītirangi is a significant historical site.
- **Chapter 4 Natural heritage** covers the natural character of the Coastal Environment, wetlands, lakes and rivers and their margins, outstanding natural features and landscapes, areas of significant indigenous vegetation and significant habitats of indigenous fauna; and ridgelines of the Gisborne urban area; and intrinsic values of ecosystems, including indigenous biodiversity.<sup>9</sup>
- **Chapter 5 Natural Hazards** describes the soil characteristics of the District. A Site Caution overlay indicates potential land instability.<sup>10</sup>
- **Chapter 6 Soil conservation** is the statement of how Council will manage regional environmental effects, such as erosion caused by inappropriate land management practices.
- **Chapter 8 Infrastructure, Works and Services (Roading and provision of utilities, cell phone tower, radio antennae)** sets out how Council will manage infrastructure resources of the district including network utility operations and works and services.
- **Chapter 22** provides for activities on reserves through the use of zones. Reserves are grouped into four broad zones to indicate the range of acceptable effects from activities. The District Plan zones include; recreation

<sup>9</sup> Protected management area overlay identifies and maps areas of significant indigenous vegetation and significant habitats of indigenous fauna, and provides for their protection. Ridgelines in the Gisborne Urban Area - a method which identifies and maps the amenity landscape values of the ridgelines included within the Gisborne Urban Area.

Overlays recognise and provide for the matters of national importance specified in Section 6(a)-(e) of the RM Act. The overlays are either mapped or are based on clear measurable criteria to indicate with some certainty to landowners or other resource users the sensitivity and importance of the District's natural heritage values. The overlays provide for consistency between the District Plan and the RPS, NZCPS and RCEP.

<sup>10</sup> This signals to the public that there may be potential issues regarding land stability and that there may be additional site specific controls or a need to avoid development.

reserve, neighbourhood reserve, heritage reserve, amenity reserve, and cemetery reserve. The **heritage reserve zone** provides for areas which are intended to be primarily open space with limited development. Included in this zone are areas of natural vegetation, natural ecosystems, important habitats, sites of cultural/spiritual importance to tangata whenua and sites of historical/archaeological importance such as Titirangi. Land use activities within the heritage reserve zone are permitted provided they meet the General Rules (i.e. passive and outdoor recreation, habitat conservation including new landscaping, maintenance and enhancement works, picnic facilities seating and fencing, childrens play equipment, maintenance and repair of approved reserve structures) where applicable, and the activity is carried out in accordance with an approved management plan prepared under the Reserves Act 1977.

## Heritage New Zealand Pouhere Taonga Act 2014

Heritage New Zealand administers the Heritage New Zealand Pouhere Taonga Act 2014. The Act makes it unlawful for any person to modify or destroy, or cause to be modified or destroyed, the whole or any part of an archaeological site without the prior authority of Heritage New Zealand.

Any work that may affect an archaeological site requires an authority from Heritage New Zealand before commencement. This process applies regardless of whether the land on which the site is located is designated, or the activity is permitted under the District or Regional Plan or a resource or building consent has been granted. The Act provides for substantial penalties for unauthorised destruction or modification.

An archaeological site is defined in the Heritage New Zealand Pouhere Taonga Act 2014 as any place in New Zealand (including buildings, structures or shipwrecks) that was associated with pre-1900 human activity, where there is evidence relating to the history of New Zealand that can be investigated using archaeological methods.

The archaeological authority process applies to all sites that fit the legal definition, regardless of whether:

- The site is recorded in the NZ Archaeological Association Site Recording Scheme or recorded on the New Zealand Heritage List;
- The site is not recorded and only becomes obvious because of ground disturbance;
- The activity is permitted under a district or regional plan, or a resource or building consent has been granted.

There are wahi tapu significant to tangata whenua throughout the reserve which indicates a reasonable cause to suspect archaeology may be identified. As well, there are recorded archaeological sites. There is reasonable cause that any work involving digging will be uncovered during any earthworks on Titirangi.

Heritage NZ is New Zealand's lead historic agency. Heritage NZ is involved in Titirangi including - but not limited to:

- statutory role - administering the provisions of the Act through processing archaeological authorities. An accidental discovery protocol should only be in place where there is no archaeological authority and no reasonable cause to suspect an archaeological site may be modified or destroyed.
- provide advice and training on best practice management of archaeological sites on Titirangi.
- provide advice in relation to resource consent applications for activities such as harvesting, paths or parks infrastructure.

Ngati Oneone have a critical role in managing the discovery of any archaeological material and in preventing and minimising impacts on cultural values. Ngati Oneone expect to be involved in any discoveries and the care and preservation of archaeological sites, and that there is appropriate opportunity to culturally monitor activities. Recommendations to minimise any possible effect on archaeology would be described in any archaeological authority.

## Co-management of Titirangi with Ngati Oneone

Ngati Oneone are mana whenua or the traditional authority to speak for Titirangi. They maintain Te Poho o Rawiri Marae (including church and urupa) and the many cultural institutions and responsibilities required with being tangata whenua for the area. Included in this role of mana whenua are responsibilities as kaitiaki (spiritual guardianship/custodians) for the maunga on behalf of themselves and wider iwi that share whakapapa to the maunga.

*Tairāwhiti Piritahi* is the Council's framework for effecting Maori participation in Council planning and decision-making. It is derived from our statutory obligations, understanding our own organisational capacity needs and in recognition of our post-Treaty settlement environment. This framework provides high level guidance and rationale for the co-management of Titirangi Reserve with Ngati Oneone.



The objectives are that the Council will:

1. Enable Te Tiriti o Waitangi/Treaty of Waitangi;
2. Be an empowered organisation that values Te Ao Maori (the Maori world);
3. Effect Maori participation in Council democracy;
4. Strengthen relationships and share decision-making with Maori.

The following diagram shows the Council's objectives and how our organisation gives effect to them through our policies, processes and people.



Council acknowledges Titirangi Maunga has historical, cultural, spiritual and ongoing significance to Ngati Oneone. Council has a longstanding relationship with Ngati Oneone. In 2002 Council signed the Titirangi Accord with Ngati Oneone. Commemorative the 162nd year since the signing of the Treaty of Waitangi by Rawiri te eke tu o te Rangi, the Accord explains the historical context of Ngati Oneone's mana whenua for Titirangi and the surrounding land and sea. It also states the importance of the Treaty of Waitangi as the basis for ongoing partnership of both parties and their mutual commitment to the region's wellbeing (attached in Appendix). In 2006 an agreement/protocol (attached to 2006 Titirangi RMP) outlined the process to manage waahi tapu, archaeological and historical sites.

## ASSET MANAGEMENT BACKGROUND

### ► Background:

Following World War 1, trees were planted and a monument erected on the northern face in 1922 to dedicate to Kaiti Freezing Works staff who lost their lives in WW1. A road (track) was constructed up the hill in 1928 by the then Borough Council and in 1937 the Gisborne Returned Services Association began acquiring land on the summit of the hill to create a Memorial Park. During World War 2 a road was constructed over the hill to connect with Endcliffe Road and various buildings and structures were erected, including a gun emplacement still standing today. The Titirangi Domain Board was created and administered the land until the Gisborne City Council took over the administration in 1959.

### ► Physical description and context:

Titirangi Reserve is characterised by a variably vegetated north-western side, a relatively open pastoral environment on the southeast. A prominent high ridge running adjacent to the Kaiti Beach shoreline rises to a height of 129 metres. Slope angle within the reserve is predominantly moderately steep with several very steep hill sumps. More

favourable slope angle is found on the northern and north eastern side. Geology within the Titirangi Reserve comprises highly erodible tertiary mud stone. Major influences on the susceptibility of land to erosion include the extent and type of vegetation cover, rainfall, slope angle and earthquakes.<sup>11</sup>

While this reserve management plan doesn't manage the surrounding areas it is important to acknowledge the context to the urban open space environment it exists in.

#### ► Linkages

**Te Poho O Rawiri Marae** sits at the base of the maunga, the home fires of Ngati Oneone and kaitiaki for the maunga the complex itself consists of NZ's largest wharepuni, a Kokiri centre and caretaker housing, tennis courts/ car park, a wharekai building project and Toko Toru Tapu Church surrounded by trees which slope towards the reserve boundary. The Marae also has land which borders on the eastern seaward side of the reserve and the historic cemetery on Hirini Street.

Titirangi's proximity to other locally, nationally and internationally significant heritage areas such as the **Turanganui River, Cooks Landing Historic Reserve** (Waihora, the landing place of Horouta and where Captain James Cook first landed), **Te Moana, Tokomaru and Hawea reefs, Te Toka a Taiau** (boundary marker for Ngati Porou with Turanga iwi, place of first meeting of Maori and Pakeha), **Kaiti Beach** (traditional names of Onepoto/Tauararo/Tawararo) as a place of landing.

On Titirangi Drive is a large prominent **Chorus** telecommunications site. The land is owned and managed by Chorus. It has a District Plan designation (Dg 129) for *telecommunication, radio-communication and ancillary purposes* with Chorus NZ Ltd and Telecom (Spark) Ltd being the Requiring Authorities.<sup>12</sup>

Gisborne Amateur Radio Club has equipment (ie. antenna and radio equipment) housed in the bunker adjoining the observatory building. It was installed in 1981 and forms part of a chain of emergency communications throughout the district and New Zealand. It is maintained at the clubs expense and provides an important public service.

Much of the western side of the Reserve where facilities are located are surrounded by **Eastland Port**.

Council land adjacent to the reserve at the south eastern end includes land used for water works purposes. Currently leased out, Council may in the future decide to manage it for recreation purposes.

Tuamotu Island on the western side of Sponge Bay is currently held for Harbour Board purposes by Council. Its management and ownership should also be considered in the future by Council.

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<sup>11</sup> Phillips, 2002:2,3.

<sup>12</sup> A designation is a planning technique used by Ministers of the Crown, local authorities and network utility operators approved as requiring authorities under s167 of the RMA. A designation is a form of 'spot zoning' over a site or route in a district plan. The spot zoning authorises the requiring authority's work or project on the site or route without the need for a land use consent from the relevant district council.

## 2016 TITIRANGI RESERVE MANAGEMENT PLAN SUBMISSIONS SUMMARY

### What you said:

Over the consultation period of 28 April – 24 June 2016 Council received 42 submissions on the draft Titirangi Reserve Management Plan.

- There was general support for the proposed vision, values and developments. Given the high numbers of recreation users of Titirangi, recreation facilities was the key matter which most submitters responded to.
- There was strong support for mountain biking tracks on Titirangi. This was not addressed in the draft plan as it was focused on passive recreation.
- There was reasonable Facebook feedback which was also considered.

Nine submitters spoke at the Council Hearings Committee (which included Ngati Oneone representative Nick Tupara) on 14 September 2016.

### How we responded:

Council accepted the vision, values and developments proposed in the 2016 Titirangi Reserve management plan. The following were considered for each of the identified values:

a) the Kaitiakitanga value, strategy, actions and outcome be adopted

NOTE ON COMMITTEE'S DELIBERATIONS: The Committee felt that Rongowhakaata Iwi Trust's relationship matters with Council can be addressed strategically through Council's Treaty relationships such as the Local Leadership Body (when it is established) and direct engagement with Council.

With regard to Council acknowledgement of Rongowhakaata's traditional interests in Titirangi, the plan states under the Kaitiakitanga section: "Ngati Oneone...included [in Ngati Oneone's] role of mana whenua are responsibilities as kaitiaki for Titirangi on behalf of themselves and wider iwi that share whakapapa to the maunga." The Committee decided this was sufficient and that by including Rongowhakaata as a listed iwi in the plan could potentially exclude other iwi (who did not submit). The Committee decided that included in the plan will be a section outlining Rongowhakaata's submission today acknowledging their traditional interest in Titirangi and the Kaiti area.

b) the Recreation/Nga Takaro Pūangi value, strategy, actions and outcome be adopted with amendments:

1. Add to Recreation actions:

- a. Installation of drinking taps at appropriate sites.
- b. Scope options for public toilet provision given numbers of recreation users.
- c. Investigate scope of a Grade 1 or 2 mountain bike facility on an appropriate low archaeological sensitive site of Titirangi.

NOTE ON COMMITTEE'S DELIBERATIONS:

The Committee decided that based on today's presentations and given the significant number of submissions on mountain biking, an easy grade (1 or 2) mountain biking facilities should be investigated on an appropriate low archaeological sensitive site on Titirangi.

Ngati Oneone representative Nick Tupara advised that Ngati Oneone only supports passive recreation. Would like families to be able to walk, relax and enjoy the scenery and quietness of the bush / area.

c) the Learning/Wananga value, strategy, actions and outcome be adopted with amendments:

1. Accept Gisborne Amateur Radio Club's request to acknowledge its existing use of the Club's equipment (i.e. Antenna pole and radio equipment) on the summit in the plan on p. 26 under Asset management background, linkages.

d) the Cultural heritage/Nga Taonga Tuku Iho value, strategy, actions and outcome be adopted with amendments suggested from Heritage NZ:

1. Amend Cultural heritage strategy to read: Remember - Council works with the key stakeholders to protect and appropriately manage wahi tapu, archaeological sites, historic sites and values.
2. Accept Heritage NZ's request for greater collaboration with them in terms of heritage site management and clarification on the paragraph: "There are wahi tapu significant to tangata whenua throughout the reserve, which indicates a reasonable cause to suspect that archaeology may be identified."



3. Amend on page 25 Heritage NZ is involved in Titirangi in a number of ways over the years, including but not limited to:
  - a. A statutory role, administering provisions of the Heritage NZ Pouhere Taonga Act 2014 through processing archaeological authorities. An accidental discovery protocol should only be in place where there is no archaeological authority and no reasonable cause to suspect an archaeological site may be modified or destroyed, and;
  - b. Providing advice and training on the best practice management of the archaeological sites on Titirangi, and,
  - c. Providing advice in relation to resource consents application for activities such as harvesting, paths or parks infrastructure.
4. As a result of DOC's submission on its proposed development of the Cook Landing Site, amend Cultural heritage actions, Council works with DOC on the proposed development of Cook Landing Site.

e) The Environment/Taiao value, strategy, actions and outcome be adopted with amendments:

1. Amendment be made to actions to manage fire risk include: Manage the fire risk through security camera, low flammable plantings near properties, roads and tracks and maintenance of fire-risk vegetation.

f) Accept all the proposed developments be finalised and included in an implementation plan, subject to resourcing.

- i. Refresh care of Waikahua and Te Kuri a Paoa Lookout sites;
- ii. Develop visual and interpretive link to Cook Landing Site;
- iii. Refresh interpretation and signage on Titirangi;
- iv. Landscaping of skid sites and first car park improvement;
- v. One way road: This requires careful scoping and resourcing including potential additional infrastructure such as footpaths, turning areas and cycle friendly routes but could result in improved safety for walkers/runners.
- vi. Walking tracks – new and improved (i.e. Homeguard, Kaiti Beach link, Inner Harbour link, Summit to Cook Plaza).

Also include the following amendments at the request of Heritage NZ:

1. Accept Heritage NZ's suggestion on RMA Matters of importance to be added to Legislation and Planning;
2. Describe the importance of working with Heritage NZ and DOC in promoting the heritage significance of Titirangi and its link to Cook Landing Site.

g) In response to mountain biking specific facilities:

1. Through Council's Community Facilities Strategy there is commitment from Council to work with mountain biking advocates to scope an appropriate facility that is fit for purpose and cost effective. Council sees the mountain bikers' role as crucial in providing the expertise, resources and investment required to support fit for purpose mountain biking facilities that can be an asset to this region.
2. Policy addition to Recreation/Nga Takaro Pūangi Actions: Mountain biking specific facilities are currently not appropriate to Titirangi given the cultural, heritage, (passive) recreation and environmental values unique to Titirangi.

## 7. **DECISION**

As per report 16-335 – Titirangi Reserve Management Plan

**MOVED by Cr Bauld seconded by Mr Nick Tupara**

**That the Hearings Committee**

1. **Noted the contents of the report**
2. **Having heard and considered all the submissions on the Titirangi Reserve Management Plan at its meeting on 14 September 2016**
3. **Recommends that Council:**
  - a) **Directs the Chief Executive to amend the Titirangi Reserve Management Plan in line with the Committee's decisions to reflect the submissions received.**
  - b) **Directs the Chief Executive to publicly notify the Titirangi Reserve Management Plan as operative under section 41 of the Reserves Act 1977.**

The Committee came to its view not only as reflected in the record of the meeting captured in the minutes, but including oral and written submissions, Facebook feedback, tabled reports and accompanying correspondence.

This was a unanimous decision for recommendation to Council. Council accepted the recommendations on 27 October 2016.



## WAKA POU ACKNOWLEDGE WAKA VILLAGE

A line of waka inspired pou have recently been installed in gardens and alcoves on Crawford Road and Parau Street alongside the Eastland Port's upper log yard. They stand in front of a scenic backdrop of a stone work wall and plantings of native including pohutukawa trees.

This inspired project was a joint effort between the local port company and tangata whenua, Ngāti Oneone. Following meetings at Te Poho o Rāwiri Marae, local artist Nick Tupara designed the pou to acknowledge our Ngāti Oneone people who lived at Titirangi and the surrounding lands including Titirangi Maunga along the Onepoto (Kaiti Beach) coast, to Papawhairiki (Sponge Bay) to Pouawa, and inland, including the Waimata River, back Te Wharau, and the adjacent Waikirikiri wetlands to the Kopuawhakapata Stream and the Tūrangui River. For generations this has been papakainga for Ngāti Oneone.

However, with the arrival of tauīwi and the development of the harbour, and the "Public Works Act" that facilitated its construction, Ngāti Oneone became marginalised to where Te Poho o Rāwiri Marae stands today and many had no choice but to relocate to other areas. The pou give recognition to the generations who lived there and their connection to each other and the whenua.

With the continued development of the port area, Eastland Port and Ngāti Oneone recognised that neither party was going anywhere and it was important to establish and maintain a harmonious relationship with each other. Ngāti Oneone acknowledges the Port Company's willingness to positively engage with them on the project with such a successful outcome. Nick hopes that it is the beginning of a range of future collaborations with the Port including the navigation project, inner harbour development and the restoration of the native bush on Titirangi (Kaiti Hill).

Over the years major earthworks in the development of the log yards and port extensions uncovered many archaeological sites, and created discussions around wahi tapu areas requiring input from both archaeologists and Ngāti Oneone. This assisted the Port Company and the Gisborne District Council, to acknowledge the cultural significance of the site and a need to initiate some form of recognition of the land under its guardianship for future generations. In turn Ngāti Oneone were always available to kōrero about the area, their connections to it and its importance to Tūrangui.

Once agreed to, the whole project took over a year and a half with Nick's brother Barney Tupara taking a key role at the beginning. When he moved to Auckland the mantle fell to Nick. From the kōrero at Marae hui emerged the desire for three key elements to be represented in whatever structure would be put in place acknowledging the deep relationship Ngāti Oneone has with the area and the people's connection to it.

As the port area looks today there is very little sign that at one time it was an intensive area of settlement, a thriving community, a papakainga with homes built down to the edge of the Tūrangui River. It was the first point of contact for early settlers where they built the first European church alongside the only tangible sign of pre and early European settlement, the urupā where early settlers



The first Pou (photo left) represents Hamo te Rangi who was an esteemed tipuna holding the mana for the area. She lived at Te Ploi which is at the rear and to the right of the gates.

In addition to the koru pattern representing the rippling waters and the niho signifying wahine, the six pointed star references the tipuna, Rawiri Te Eke Tū o te Rangi after whom the Marae is named. The feather signifies the mana of all the ancestry that connect the whānau, hapū and Iwi of Ngāti Oneone.

Nick hopes that one day a specific memorial can be erected for Hamo te Rangi outside the log yard fronting onto Rakaitane Road.

are buried alongside local Iwi including Captain Harris.

Kōpuawhakapata, which runs alongside Crawford Road, was at one time a large river feeding into the Tūrangui River but is now reduced to a stream finding

its way to the harbour through culverts underneath the Tatapouri Sports Fishing Club. Long since closed off, Nick recalls playing 'hide and seek' in them as a child. Originally Kōpuawhakapata flowed from Kaiti inland back to Wainui along which the people paddled their waka into what was called Shark Bay where the Tuahine Point lighthouse is. It was frequently used as it was much safer than taking the open sea route. Iwi and the early settlers followed the same route on horse and cart in the early days of European settlement and it now forms part of state highway 35.

Te Poho o Rāwiri Marae stood where the Moana Fisheries is now, facing north towards the Kopuawhakapata River and across to the ranges beyond where the spirits of those who have passed on travel on their final journey. Waka travelled up from the turbulent Tūrangui River caused by the strong flow of the Waimata River into Kōpuawhakapata to dock in the calmer waters in front of the Marae.

It was here that the Ngāti Oneone rangatira Te Maro lived. He was murdered by Cook's men on their arrival at Tūrangui a Kiwa. Tuapawa was another great rangatira of the area and his descendants now live at Waikohu.



By 1902 the church must have been within months of demolition as it had fallen into disrepair. By then also the meeting house (centre photo) had been rebuilt and the suburb of Kaiti subdivided and offered for sale



The first mission church to be built in Tūrangui (Gisborne) in 1864, seen on the right of the photo, ministered to the people of Poho o Rāwiri nearby, when this 1885 photo was taken. The Kopuawhakapata River which is now barely a stream can be seen flowing past the front of the Whareniui

Source Gisborne Exposed - The Photographs of William Crawford 1874 - 1913

Before work commenced on the project the area was blessed by Kaumātua Temple Isaacs and it was noticed that the construction workers, many of whom were Māori, became increasingly aware and respectful of the whenua as they developed the area. All of the pou are waka shaped in recognition of the many waka that travelled in and around the numerous waterways in the area. They are made of marine plywood to give them longevity. The folded metal forms to which the artwork is attached strengthens the pou providing a contrast between the two art mediums.

All of the pou represent three key elements that are special to the area and Ngāti Oneone being water, mana wahine and the pā on Titirangi.

Water is represented by the koru pattern on the pou providing a rippling effect. The koru scroll also represents the Ngāti Oneone people and the community who have lived in the area. Besides the numerous rivers cutting through their ancestral land Ngāti Oneone also relied on the numerous natural springs producing very pure water after being filtered through layers of sand. There were also a special spring that flowed above the log yard, Te Waiu o Hamo te Rangi which was not used for drinking but by the tohunga for healing people. The tohunga also used these waters to cleanse the land including areas used for mārakai. The gardens ran alongside the water's edge from the Cook monument right through to where Te Wharau School now stands and on to Darwin Road. From these special places came food for all of the Ngāti Oneone people.

Wahine hold an esteemed place with Ngāti Oneone particularly for their knowledge of where to gather and use rongoa and special places to go for healing. They are reflected in the niho pattern on the pou which is typically representative of women.

The third element is the fortified pā on Titirangi maunga where the people went to be safe in times of inter Iwi warfare.



## HE POUPOU KŌRERO HE POUPOU WHAKAMAUMAHARA

I ngā rā ō mua he papakāinga kē te wāhi e mōhiotia nei ko te waapu, ahakoa rā he ūnga waka engari kua rerekē katoa te hora o te whenua. I runga i ēnei āhuatanga ka toko ake te whakaaro ki a Nick Tupara mo ngā whakairo hei whakatau, hei whakaatu i taua awa o nehe me ngā hītori e pā ana. He whakaaronui tēnei nā te whānau, nā te iwi o Ngāti Oneone me ngā Kaiwhakahaere o te Waapu. Ki te taraiwa koe i te rori o Crawford ki te taha o te waapu me te putunga rākau ka kitea ēnei whakairo whakapaipai e piri haere ana ki te puke, ā nō nei he pakitara aukati i te horo o te whenua. Tekau ma rua ēnei pou.

Ki te āta titiro ka kitea ngā koru whakaahua i te rere o te wai, te parirau o te mana o ngā tīpuna me ngā rēanga tūhonohono ki te iwi, hapū, whānau o Ngāti Oneone. Ko te whetu, he tohu rangatira ki a Rāwiri Te Eke Tū o Te Rangī. Ko ngā niho he tohu mo ngā wāhine whai mana, nā te aha, ko te nuinga o ngā mahi ka riro ma te wahine e mahi.

E ai ki a Nick he papakāinga tēnei nō te iwi o Ngāti Oneone i mua o te taenga mai o tauiwi. I reira hoki e tū ana Te Poho o Rāwiri tuarua. I nōhaina e te tangata, i whakatipuhia ā rātou māra kai mai i reira tae atu ki Te Wharau, tae atu ki te hiwi e mōhiotia nei ko 'Dawin Road'. He iwi rangatira. Ehara rangatira i te hereni engari i noho a iwi i runga i tō rātou whenua me te tata ki te akau.

Ko Kōpuawhakapata te awa, āe te awa rere mai ai i Wainui ki Kaiti ka tūhono ki te awa o Tūranganui. Koiane te ara wai e rere ai ngā waka kawē i mua kia kore ai e rere mā te moananuiki te whanga o Tuamotu, ki te whanga rānei e mōhiotia nei ko Wainui moana.

He mama ake te huarahi ma te awa i te huri ma te moana. He wāhi haerea e te tangata ki te hii pioke. Ka taea te hoe waka mai i Kaiti ki Wainui. I takahia hoki tēnei ara e te moa i ngā rā o nehe. Nō muri mai ka noho hei ara mo ngā hoiho tō kōta mō te iwi o Ngāti Oneone, a, ko te huarahi matua i ēnei rā. Koinei te tūnga o Te Poho

ō Rāwiri i taua wā. Nō nātata tonu nei i nekehia ai ki tana tūnga o naiane. Ahakoa ko te āhua o te awa he kōawaawa noa inaiane kei te rere tonu mai i te ara o Rangiatāne ki ngā karawata kei raro i te rori ka puta atu i raro i te Karapu o Tatapouri ki te awa o Tūranganui.

Kei reira tonu te urupa ahakoa uaua te kitea mai i te rori. Kei tua atu ko te wāhi whakakii i ngā taraka kawē rākau ki te hinu, ā i reira te whare karakia e tū ana. A te wā ka whakapaipāingia nā te mea he maha ngā tāngata kei reira e tāpuke ana, ā, ko ētahi e whaipānga ana ki ngā hītori o te rohe pēra i a Kāpene Harris.

Nō te taunga mai o Tauīwi ka tīmata te riro haere o te whenua, me te hūnuku o ngā whānau he wāhi ke noho ai, ka kerikerihia ki tōna āhua o naiane. Nā te tīmatanga o te kerikeri ka kitea ngā kōiwi moa me ētahi atu taonga.

Mai i te puke i runga ake i te putunga rākau, rere mai ai te puna wai ko te Waiū o Hamoterangi. E ai ki ngā kōrero tuku iho he wai whakaora tinana. Kua mimiti i naiane i ngā mahi ketuketū o te wā. I kō atu i taua puna ko te wāhi noho o taua kuia ko Te Pioi. He rangatira, he ruahine

I raro tonu mai i taua wāhi ko ngā pou o Porourangi rāua ko Tahu Pōtiki me Hamoterangi. Ko te nuinga o ngā pou he whakamaumaharatanga ki ngā whānau o mua i nohonoho haere i taua rohe i mua o te rironga o ngā papakāinga i te whare patu mīti.

E ai ki a Tupara, "He kaupapa nui tēnei i whakatinanahia e te iwi o Ngāti Oneone, arā te whakatū i ngā pou, te whakapaipai me te whakaātaahua i te whenua me ngā hītori hoki e pā ana. Koinei te āhuatanga e hiahiaitia ana e te iwi me ngā Kaiwhakahaere o te Waapu".



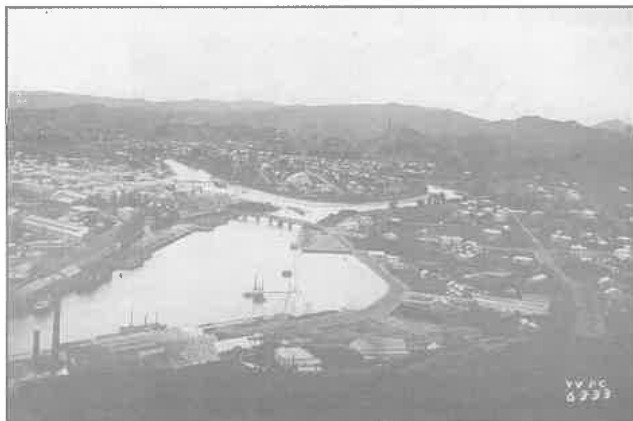
The next two taonga are her husbands, first Porourangi (centre) and after he died she went south to marry his younger brother Tahu Potiki (far left).

Ko te wawata, he timatanga tēnei ki ētahi atu o ngā kaupapa kei mua i tōna huarahi pēra i te kaupapa whakaterenga, te kaupapa o te waapu me te poronga o ngā paina i runga i Kaiti me te whakatikatika anō a muri mai! Ko te whakaaronui i puta i tēnei kaupapa ko te aro mai a ngā kaimahi o te waapu ki ngā tikanga e pā ana ki ngā wāhi tapu me te whakamana tohunga kaiwhakawātea a Temple Isaacs. Ka mahitahi te iwi o Ngāti Oneone me ngā Kaiwhakahaere o te Waapu ka tika.

### He Tīmatanga Noa



The rest of the Pou including the one at the very end have clearly defined notches representing whakapapa, the uri or generations of whānau, hapū and iwi from mokopuna to their tīpuna who lived together and are affiliated to the area.



In 1909, the dredge was at work draining a shallow area of the harbour in an attempt to solve silting problems. Twenty years later, dredges were digging that whole area out to create the new inner harbour. Landmarks which can easily be seen include the long roof of Poho o Rāwiri on Hirini Street to the right... Gisborne's appearance would alter little until the major harbour works of the late 1920s.



This is the same view of the area as it looks today. Te Poho o Rāwiri stood approximately where the cylindrical tower by the Fisheries is, on the far right of the photo. This demonstrates just how much the ongoing development of the harbour has encroached into Ngāti Oneone whenua.



## He Mihi

E aku nui, e aku rahi, takahia mai ngā ara rau ki Tūranganui-a-Maru, ki Tūranganui-a-Rua. Piki mai, kake mai ki runga o Tītīrangi, ki Wharekōrero o Māia te tipua, o Māia te tahito Nau mai, haramai ki ngā kōrero o pūrongohia nei e Te Kaitiaki o Te Tairāwhiti.

Welcome to this first offering of the revamped Te Ao Māori pages in 2007. It is our intention as Kahutia, the Department of Māori Studies and Social Sciences at Tairāwhiti Polytechnic, to present each month kōrero pertaining to our many Maunga Rangitira (Important Mountains). Join us as we traverse Te Tairāwhiti presenting kōrero from the past and present on these pages dedicated to increasing our collective knowledge of this place we call home.

Kahutia Department contributors:  
Glenis Philip-Barbara, Manager  
Georgina Boyd-Keckest, Section Head  
Walton Walker, Tutor  
Morehu Nikora, Tutor



# Tītīrangi (Kaiti Hill)

Ko Tītīrangi te maunga  
*Tītīrangi (Kaiti) is the mountain*

Ko Tūranganui te awa  
*Tūranganui is the river*

Ko Ngāti Oneone te hapū  
*The people of Ngāti Oneone are the guardians*

Ko Rāwiri Te Eke-tū-o-te-rangi te tangata  
*Rāwiri Te Eke-tū-o-te-rangi is the chief*

Tihei mauri ora!  
*Atas the breath of life!*

MORE commonly known as Kaiti Hill, Tītīrangi stands tall as a guardian to this place we call home, Tūranga/Gisborne. From the seons of time, to the arrival of our ancestors, on to the first meeting of Māori and Pākehā, to the conflicts between inhabitants and settlers, to the impact of growth and development, to the birth of a city, Tītīrangi has been witness to all the pages of our voluminous history. From its summit we look as far as the eye can see. To the south rises the headland of Te Māhia, across the bay stands Te Kuri-a-Paoa (Young Nicks Head), inland to Whakapūnake, to Maungahau, to Arowhāna, then to Herchereuma, forward to Popoia, and sweeping back to the north-east the magnificence of Hikurangi. All these iconic landmarks touched by the first rays of sunlight each day, which then spread across the rich fertile lands

upon which we reside.

The name Tītīrangi was said to have been given by the commanders of the Takitimu waka where, upon approaching the mouth of the river, they commented how much it resembled the hill in their homeland on which their waka was made. From this journey and that of the Horouta and Te Ikaroa-a-Rauru waka, Tītīrangi became home to many generations of new arrivals. Its steep escarpments were a natural buffer to repelling invaders, while its lower reaches were ideal for the growing of kumara to feed its many residents.

The pā that stood on Tītīrangi was called Whare-kōrero. One of its early residents was Hamo-te-rangi (circa 1475), who had considerable mana in the district. She married Porourangi, from whom the tribe of Ngāti Porou descends, and shifted to live with her husband in Whāngāri. Upon the death of Porourangi, Hamo was taken as wife by Tahu-pōtiki, Porourangi's younger brother, and settled in Te Waipounamu (the South Island). From that union was born the tribe known as Ngāti Tahu (or Kai Tahu).

The famous ancestor Kahungunu (circa 1550) was a visitor to Tītīrangi and from its summit he observed the rising smoke from burning fires on the flats. This was to lead him to Popoia (near Waituhi), the pā of Ruapani, paramount chief of the Tūranga area, and marriage to his daughter, Ruarahanga. Kahungunu eventually settled in Māhia but his influence in the Tūranga area was to continue through his progeny, the most notable being his grandson, Māhaki-a-Tauheikuri, the founding ancestor of the tribe Te Aitanga-a-Māhaki.

Other ancestors of the Tūranga and Tairāwhiti area were to

make Tītīrangi home, including Materoa (circa 1625), who with her second husband, Tama-te-rongo — a great-great-grandson of Kahungunu and Rongowhakaata — had nine children. Most of the tribes of Tūranga also trace descent from Materoa and Tama-te-rongo, while from Materoa's first marriage a son, Tamaihu, was born and from him Te Aitanga-a-Mate tribe of the East Coast descend.

At the time of the arrival of Captain James Cook on the HM Bark Endeavour in October 1769, Tītīrangi was still thriving. As botanist Joseph Banks observed, "On a small peninsula at the NE head we could plainly see a regular paling, pretty high, enclosing the top of a hill." From these "palings", tangata whenua witnessed events that were to change the landscape of Tūranga and Aotearoa forever.

Today Tītīrangi stands as the symbol of past and present. It has been established as a reserve for all the community to enjoy and every day locals follow in the footsteps of its former residents, trudging the road and pathways to its summit and down again for peace of mind and body, pausing for a moment to swallow the breathtaking views from its look-out points. So next time you're up there on Kaiti Hill, imagine yourself back in the day and the events that moulded our history, for you too would have seen it all from the hallowed ridges of Tītīrangi.

*Tītīrangi, he maunga teiaki, he maunga aburu, he maunga tā tonu — Tītīrangi, a lofty mountain, the sentinel mountain that keeps guard over us, her people of Tūranga; a mountain that stands forever.*

## In Pursuit of Wellbeing



Kaiti Hill walkers . . . Margaret Potter, Ngahiti Ngamana, Morehu Potter, Tania Cameron, Deafine Hiroki, Kuini Moeau Reedy and Sarah-Jane Hiroki.

"Ehara ko te hiko noa iho, he hokinga mahara ki te ao o neherā, he oranga mo te tinana, te hinengaro, te wairua hoki . . . (Kuini Moeau Reedy)

WHEN we stop to consider how Tītīrangi adds richness to our community today, one cannot think far past the many pairs of feet that traverse its twists and turns each day.

According to Kuini Moeau Reedy and her whānau, "walking Tītīrangi is so much more than keeping fit".

"It is about maintaining a connection with the land and the

environment that gives us life. It is a way to connect to what has been before, the history, our ancestors, to the world of time gone by.

"It is also for some a time to stop and engage with this place, our home," says Kuini.

"Walking Tītīrangi one cannot help but admire the views of the Bay stretching below, admire Te Kuri-a-Paoa, sigh at the beauty of lands stretching out below, the rivers green and beautiful, the sprawling buildings, the ever-changing environment.

"Each day there is something different to engage across the

whole spectrum of wellbeing. The wind blows warm and cool, sometimes there is rain, different birds hover and soar, trees change, the seasons bring different colours and a new experience. These things bring life and relief to the mind, spirit, body and heart."

Kuini refers to this as "Ngā pūkarakara o te ao" — a sprawling palette of colour.

"Nature's gift to us every day, free of charge, no strings. Our only responsibility is to care for the whenua and the environment, to leave only footprints behind, a full heart, healthy body and settled spirit."



## KŌRERO O TE TAIRĀWHITI

# Kahutia – a City is Born



Ko Te Toka-a-Taiau  
Te Toka-a-Taiau

Te Pito o Te Ao  
Is the core of our universe

Ko Te Toka-a-Taiau  
Te Toka-a-Taiau

Te herenga o ngā wai mai te hononga o ngā rua  
Is the spiritual gathering place of our ancestors

Ko Te Toka-a-Taiau  
Te Toka-a-Taiau

Te whakatinananga o te whakapapa  
Is the embodiment of our lineage and inheritance

Ko Te Toka-a-Taiau he mauri tipua  
Te Toka-a-Taiau is the spiritual essence of our ancestors

Ko Te Toka-a-Taiau he mauri tawhito  
Te Toka-a-Taiau is a spiritual essence  
from ancient times

He mauri no te kukunetanga mai i Hawaiki  
The spiritual essence from the origins of time and the spiritual  
homeland of Hawaiki

Mauritū nei hei ahurewa tapu  
That stands as a sacred altar

Mauritū nei hei tūāhu tapu  
That stands as the launching pad of our destiny

THE karakia above was written by Derek Lardelli and speaks of the significance of Te Toka-a-Taiau to the people of Te Tairāwhiti.

Te Toka-a-Taiau was the name of a rock that once stood in the mouth of the Tūrangāwhiri River which was dynamited during the development of the harbour in the late 1870s. Although no longer to be seen, Te Toka is of huge significance in the story of the settlement of the Gisborne area. No doubt it would have been an ever present symbol to all seafarers who landed in the bay and river mouth. This would include the ancient waka, Horouta, and thereafter, Takitimu, from whom most iwi of the region descend. It also serves as the symbolic southern boundary marker of the Ngāti Porou tribal area — “Mai Potikirua ki Te Toka-a-Taiau” (From Potikirua in the north to Te Toka-a-Taiau in the south). It was also the first place of contact between Māori and Pākehā when Captain James Cook hongū (pressed noses) with a local Māori on October 9, 1769.

One version of the origin of the name Te Toka-a-Taiau was that it was taken from Taiau, the son of Awapūrua and a grandson of Hau — and therefore a great-grandson of Porourangi, the eponymous ancestor of the Ngāti Porou tribe. Rongowhakaata Halbert, in his book Horouta, credits the name to a small girl by the name of Taiau, who was beckoned by Māia (see Kaiti story) to bring his waka across the Tūrangāwhiri River to him. For some reason Māia drowned the little girl who was then transformed into a rock — Te Toka-a-Taiau.

Conjecture remains as to the exact location of Te Toka, however recent research by staff of the Tairāwhiti Museum pinpoints it to a spot on the harbour wall in the river upstream from the dry dock and roughly near the light beacon. Wherever Te Toka's location is, the greater tragedy is that it isn't even marked yet on either side of it and upon Tūrangāwhiri stands the immortalised deeds of a later seafarer. What about our early discoverers, what price is our history?

THE name Kahutia is synonymous with the story of Gisborne. We have Kahutia Street, the Kahutia Bowling Club in Cobden Street, and Kahutia is also the name of the Māori Studies and Social Sciences department at the Tairāwhiti Polytechnic. So who was Kahutia and what was so special about this person?

Two people bore the name Kahutia. The first Kahutia was a principal rangatira (chief) of the Tūrangā (Gisborne) area in the early to mid-1800s and belonged to the Te Aitanga-a-Māhaki tribe. He and a handful of other chiefs in the district, including Paratene Potiti, Raharuhi Rukopō and Rāwiri Te Eke-tū-o-te-rangi, exercised considerable authority over the Tūrangā area. In the period from 1840 to 1865, they controlled settlement by Pākehā, engaged in farming and exporting, and also charged taxes on trading vessels in the area. Their power was virtually absolute, much to the frustration of Pākehā settlers and government authorities.

Kahutia had a daughter called Riperata born about 1839. When Kahutia died in about 1860, Riperata Kahutia inherited his mana as leader of Te Aitanga-a-Māhaki.

With the outbreak of fighting between Hauhau insurgents and local settlers in 1865, many Tūrangā Māori aligned themselves with the “rebels”. In the aftermath of these hostilities the government saw its opportunity to break the stranglehold of Māori control over Tūrangā by introducing legislation to punish those who had supported the Hauhau. Through various laws much of the Tūrangā area was confiscated, and thus began a long and arduous process of sorting out those who supported the “rebels” and those who did not.

Riperata, who had remained loyal to the Crown, was able to secure title to large blocks of land in the Tūrangā area on behalf of her whānau and people. She was one of the principal owners of the Tūrangāwhiri No. 2 block, sold to the government in 1869 to provide land

for the township of what was to become Gisborne.

Riperata married Mīkaere Tūrangā and had two children, Heni Materoa and Pare Keiha. Riperata died at the age of 48 in 1887 from tuberculosis, after the opening of the marae, Te Poho-o-Materoa, which she organised.



Riperata Kahutia

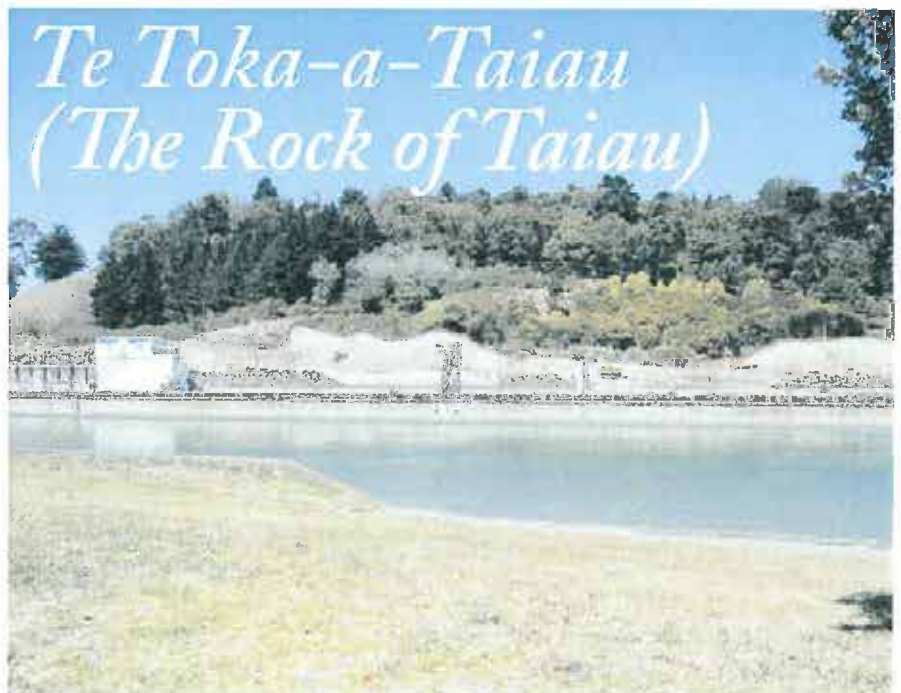


Heni Materoa Carroll

©Reed Publishers – Potticott Pioneers

Heni Materoa married James Carroll, who was to become a Māori MP and later knighted. They had no children but raised many of their nieces and nephews. Heni Materoa assumed the mantle of leadership left behind by her mother and also showed the same generosity as her mother with her work in the community. She helped to raise funds for Māori soldiers serving abroad during World War I and provided land and raised funds for a children's home named after her (Heni Materoa Home). She was awarded the Order of the British Empire (OBE) in 1918 and died in November 1930.

Kahutia, Riperata Kahutia, Heni Materoa, three generations whose influence and compassion laid the foundations of our city.



Te Toka-a-Taiau stood in the area of the wall somewhere between the Moana Pacific Ice-house to the left and the light beacon towards the middle of this photograph.

## The Story of Māia and the Naming of Kaiti

Kaiti is the name describing the suburbs of Gisborne on the eastern side of the Tūrangāwhiri and Waimatā rivers. It is also the name of the adjacent hill otherwise known as Tūrangā. The name Kaiti originates from the story of Māia.

ACCORDING to the story, as retold in the booklet “Te Mana o Tūrangā” by Leo Fowler, Māia was having trouble with Uenuku at Patinuitara in Hawaiki and, rather than face the wrath of the almighty Uenuku, decided he would be better to take his leave and move elsewhere. Māia had been cleaning out hūe (gourds) and as he did so he tied them together with a long chord, which he had taken from the stern of his canoe. Upon hearing the approaching

war party of Uenuku, Māia took to the water on a raft of hūe. By the use of magic incantations, he reached Tūrangā. It is said that he landed at the site where the Cook Monument now stands. At that location he built a house which he called “Puhikaiti”, after the chord that held the hūe of his raft together. The streamers that descend from the stern of a war canoe are called puhī. The longest is the puhikaiti, the next is the puhikaitimoana and the smallest is the puhikaiti — or the smallest puhī.

Thus, the name of Māia's pah, Puhikaiti which stood in the area near the Cook Monument, was shortened to Kaiti and enshrined as the name of the beach, the hill, the school and the surrounding suburb.







TURANGA ECOLOGICAL REPORT, SURVEY OF PROTECTED NATURAL AREAS PROGRAMME,  
DEPARTMENT OF CONSERVATION, 1991.

PNA 8 Kaiti Hill (Titirangi) Recreation Reserve

Area	38.2 ha	
Altitude	0-129 m	
Grid Reference	Y18 476684	
Landscape Unit	plain surrounded island	
Bioclimatic Zone	coastal	
five finger-karo-tutu scrub	on hillslope, colluvial toeslope	2.0 ha
tutu-karamu scrub	on cliff, hillslope	4.0 ha
wharariki flaxland	on cliff	3.0 ha
native plantation	on hillslope	2.5 ha
exotic plantation	on hillslope	3.0 ha
exotic grassland	on hillslope	23.7 ha

This reserve, in two main parts, encompasses steep, erosion-prone, seaward slopes of Kaiti Hill and some gentler landward hillslopes. It is mainly in pasture with small pockets of primary flaxland, secondary scrub, exotic and native (some planted very recently) plantations. Most of the native vegetation is on seaward hillslopes in the south-east half. Here five finger-karo-tutu scrub, unrepresented elsewhere in the district protected areas, is well developed on the colluvial toeslopes and extends up onto the lower hillslopes. The unnamed koromiko, *Hebe* "Wairoa", classified as local by Given (1990), was growing on steep slopes among shrubs of tutu, karamu, rangiora and *Hebe stricta* var. *macroura*. *Hebe* "Wairoa" is concentrated in the Wairoa-Gisborne region, growing mainly on the coast (large populations are at Makarori Beach) but is also found inland along the Parikanapa and Tarndale Roads (all sites are outside the district). In the Turanga Ecological District it was only otherwise recorded at Te Aroha RAP. Reclassification, affording greater statutory protection, is desirable for those parts of Kaiti Hill Recreation Reserve with significant ecological units.

# The Titirangi Accord

In the shadow of the sacred mountain, Titirangi, on the 5<sup>th</sup> of May 1840 24 other chiefs and Rawiri Te Eke Tu-o-te-Rangi signed the Treaty of Waitangi. By early in June that same year 2 others in Tolaga Bay, 7 in Waiapu, 3 from Rangitukia and 4 from Tokomaru Bay had also signed the Treaty. The Titirangi Accord commemorates that event of 162 years ago.

Ngati Oneone are the tangata whenua of Titirangi Maunga and the surrounding lands and sea. Ngati Oneone are ahi-ka or "keep the home fires burning" in respect of their marae, named after their ancestor Rawiri Te Eke Tu-o-te-Rangi, called Te Poho-o-Rawiri. Titirangi is sacred and tapu to Ngati Oneone and considered a place of special significance to the whole community of the Gisborne and East Coast region.


In recognition of the important role local government plays for all peoples in the Tairāwhiti District on the 13<sup>th</sup> of April 1995 the Gisborne District Council and 8 local Iwi Authorities signed a Declaration of Understanding. The Tairāwhiti District Council; Tairāwhiti Federation of Maori Authorities; Tairāwhiti Maori Women's Welfare League; Te Runanga-o-Paikea; Te Runanga-o-Nga Ariki; Te Runanga-o-Ngati Porou; Te Runanga-o-Turanganui-a-Kiwa; and the Turanganui-a-Kiwa Rangatāhi Council.

The Titirangi Accord commemorates that event also.

The Titirangi Accord is entered into by the Gisborne District Council and Ngati Oneone in the spirit of goodwill and pledge to act towards each other with the utmost good faith. It also seeks reconciliation between Maori and all others who choose to live within the traditional boundaries of Ngati Oneone by acknowledging and celebrating our cultural heritage differences all of which culminate to contribute to the Tairāwhiti's unique national and international identity.

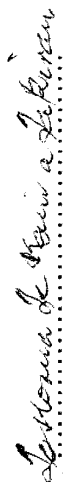
further:

The Gisborne District Council and Ngati Oneone accept the Treaty of Waitangi as a basis for ongoing partnership. Each partner is committed to processing and enhancing the overall well-being of the region's people, environment, culture, and heritage by acknowledging and accommodating each other's values and philosophies where ever applicable.

  
His Worship the Mayor

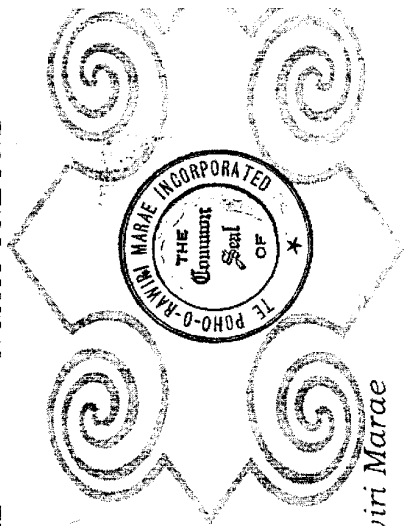
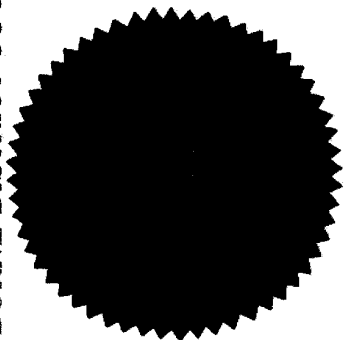
**Meng Foon**

GISBORNE DISTRICT COUNCIL

  
Rangatira

**Tokorua Te Kani**

NGATI ONEONE



Signed on Wednesday the 6<sup>th</sup> day of February 2002, at Te Poho-o-Rawiri Marae

# DECLARATION THAT LAND IS A RESERVE, 20 OCTOBER 2016

NEW ZEALAND GAZETTE, No. 95 — 20 OCTOBER 2016

(LINZ CPC/2014/17940)

2016-In5915

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## Declaration That Land is a Reserve

Pursuant to section 14 of the Reserves Act 1977, and to a delegation from the Minister of Conservation, the Gisborne District Council hereby notifies that a resolution was passed by the Council on 18 August 2016 declaring land described in the Schedule to this notice to be recreation reserve subject to the provisions of the said Act.

### *Gisborne Land District—Gisborne District*

#### Schedule

Area  
ha

Description

6.5092 Lot 1 DP 448152 (all Computer Freehold Register 566690).

Dated at Gisborne this 13th day of October 2016.

JUDY ELLEN CAMPBELL, Chief Executive, Gisborne District Council.

2016-In5919

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