

## Te Puia Submissions

1. The submitters for Te Puia did not speak to their submission at the hearing.
2. Having reviewed their submission, I understand that their concern is about the effects on their tourism business with CEH not being the “optimum use” of visitor accommodation post-Covid, and the reputational effects of CEH. They have highlighted flow-on cultural impacts if their business is not thriving. Training taura in traditional arts and crafts is a significant focus for Te Puia, and funding is in part sourced through visitor revenue. As stated in their submission, *“Te Puia is a tourism business with strong Māori cultural and legacy perpetuation functions”* and they rely on a *“strong and vibrant tourism industry to survive, thrive and meet its cultural perpetuation commitments and costs”*.
3. Economic effects have been assessed by Ms Hampson; however, she assessed the cumulative economic effects of all 13 CEH motels. We are therefore unable to determine the level of economic effect (including reputational damage) that the use of Pohutu for CEH has on Te Puia.
4. At a cumulative level, Ms Hampson concluded that the use of motels for CEH has contributed to a loss of capacity of tourist accommodation but there hasn't been any material capacity issues over the last two years, with some capacity returning<sup>1</sup>.
5. We were advised by the applicant through its s92 response that Pohutu has provided UEH services since before the current owner brought the business in 2017<sup>2</sup>. This has been confirmed by the operator<sup>3</sup>. It is unclear

---

<sup>1</sup> Summary Statement of Natalie Hampson, paragraph 7.

<sup>2</sup> Response to request for further information – RC 17661 – 3 Meade Street. 11 May 2022

<sup>3</sup> Statement of evidence by Akshat Rajvanshi Pohutu Motor Lodge, 12 October 2022. Paragraph 3.2

whether the operator would return to the UEH sector if consent was declined (albeit the operator would still need a resource consent under the ODP to undertake UEH), however the operator stated, *“the tourist sector is a long way from having recovered and a conservative estimate might put that a (sic) several years away from now before there is sufficient demand to operate a business like (Pohutu) as was the case pre pandemic”*<sup>4</sup>. It can be assumed from that statement, that one option for the operator would be to close their doors and redevelop the site if consent was declined.

6. In my opinion, declining the application for Pohutu would not necessarily resolve the issues raised by Te Puia. Declining the application could potentially return a visitor accommodation provider to the market but this is not certain, with the motel operator indicating this is unlikely to be viable in the short-term and acknowledging the landowner could redevelop the site to another land use in any event. CEH seeks to avoid reputational damage by removing motel signage and ensuring the motels are only used for CEH occupants (as opposed to a mixed model).

### **Cultural Effects – Whakarewarewa Village (Apollo and Pohutu)**

7. Submissions by residents of Whakarewarewa Village were on all 12 CEH applications (excluding Emerald Spa which was notified at a later date). I focused on Pohutu and Apollo when summarising these submissions. This did not give a complete account of the matters of concern to the submitters.
8. Of the residents that submitted, Makuini Warbrick<sup>5</sup> specifically identified Pohutu, Apollo and Alpin as they are “immediate neighbours”, and Kathryn Warbrick<sup>6</sup> specifically mentioned Apollo in regard to anti-social behaviour. James Warbrick, Director of Whakarewarewa Village did not

---

<sup>4</sup> Statement of evidence by Akshat Rajvanshi Pohutu Motor Lodge, 12 October 2022. Paragraph 3.14

<sup>5</sup> Submitter 210

<sup>6</sup> Submitter 174

specifically identify any motel. This was confirmed at the hearing when, in response to a question on whether the removal of CEH from Apollo, Pohutu and Alpin would lessen the effects on Whakarewarewa Village and its business, Mr Warbrick replied that 'no, it was the impact of all CEH'.

9. Issues raised in Mr James Warbrick's submission related to impacts on the Village's business from manuhiri not having anywhere to stay because of the degraded amenity of Fenton Street, and litter and anti-social behaviour within the Village leaving villagers feeling unsafe.
10. Ms Kathryn Warbrick spoke of bored children accessing or being able to access Whakarewarewa pools and other taonga.
11. Ms Makuini Warbrick spoke of CEH occupants coming "*down to our Wharekai and peering into our windows*". She also spoke of discarded shopping trolleys in the awa.
12. Speaking to his submission, Mr Warbrick spoke of the "*complete lack of respect by our neighbours to our taonga*". He detailed how the communal baths have been used by people who do not whakapapa to Whakarewarewa, and shopping trolleys have been dumped in the awa. They also encounter people congregating in their carpark using drugs and alcohol. Staff or residents are having to clean up the carpark regularly.
13. In response to the evidence provided by the applicant, Mr Warbrick criticized WERA for a "tick box" exercise in claiming that they employ whanau from Whakarewarewa. Mr Warbrick commented that they had only been invited to one hui at Apollo, and it was for the first cohort of CEH occupants, not subsequent cohorts. In response to a question from the Panel on how CEH affects tikanga, Mr Warbrick stated it adds an extra burden.

14. The significance of Whakarewarewa Village is highlighted through its zoning (RESZ3) and the multiple overlays across the site. For example:

- The entrance to Whakarewarewa Village is via Whakarewarewa Bridge, a significant cultural structure<sup>7</sup>.
- Whakarewarewa has a Marae Protection Area Overlay for Te Pākira<sup>8</sup>.
- The site has both a significant natural area overlay and an outstanding natural feature or landscape overlay.

The Wharekai is located on the northern end of the carpark adjacent Rydges Hotel.

15. The Historic and Cultural Values chapter of the ODP seeks to protect the significance of marae from development around them, stating:

*Marae are places with a high cultural historic heritage value that are centres of activity, and function as an integral component of everyday life.*<sup>9</sup>

16. The objectives and policies and performance standards are largely focussed on built form, i.e., building height and the location of balconies, however, the clear theme is to protect the significance of the marae from external impact. Objectives SASM-01 – SASM-03 state:

*Sites of importance to tangata whenua are protected so that their cultural values are maintained and not adversely affected by new activities.*

*Resource management decisions that give appropriate weighting to the relationship of tangata whenua with water, the lakes, rivers and streams of the district.*

*The cultural significance of marae, as landmarks, significant sites and buildings, and their relationship with the landscape is protected.*

These are supported by Policy SASM-P1 which states:

---

<sup>7</sup> Part 2 District Wide Matters, Historic and Cultural Values, SASM-SCHED1 – Structures and Sites of Cultural Significance Schedule.

<sup>8</sup> Part 2 District Wide Matters, Historic and Cultural Values, SASM-SCHED2 – Marae Schedule

<sup>9</sup> Part 2 District Wide Matters, Historic and Cultural Values, Issues.

*Avoid activities that will adversely affect the spiritual and cultural heritage values of sites of importance to tangata whenua.*

17. From the submissions, it is apparent that it is anti-social behaviour that is having an adverse cultural effect on Whakarewarewa (e.g. use of the communal baths and access to other taonga). It is difficult to identify whether the behaviour is from CEH occupants, occupants from other EH sites, or members of the wider community. However, there are five EH motels within 500m of the entrance to Whakarewarewa, three are CEH (Alpin, Apollo, and Pohutu) and two are UEH.
18. Evidence on behalf of the applicant, and the submission by Te Hau ki te Kāinga identified mitigation measures they are in place or are being put in place to discourage anti-social behaviour (with a specific focus on Apollo and Pohutu for the reasons outlined in paragraph 7 above).
19. Speaking to their submission, Te Hau ki te Kāinga stated they have engaged with Tūhourangi Ngāti Wāhiao through employing whānau as navigators at Apollo Hotel, and through employing a representative from Tūhourangi Ngāti Wāhiao as a work broker to support employment of both local hapū and iwi, and CEH occupants. They are exploring a policy where only those who whakapapa back to Tūhourangi Ngāti Wāhiao can be referred to Apollo Hotel.
20. The evidence of Ms Maka (WERA) outlined Apollo's engagement with Whakarewarewa:
  - Whakarewarewa residents invited to and attending Apollo village hui;
  - Regular visits to Whakarewarewa Village to educate whanau on the dangers, risks, safety, and kua at Whakarewarewa;
  - Whakarewarewa residents attending barbeques at Apollo;
  - Connection to Whakarewarewa through the lead support worker. They whakapapa to Tūhourangi and were raised in Whakarewarewa;

- Identifying an affiliation to Tūhourangi Ngāti Wāhiao iwi as part of the triage process;
  - Invitation to Apollo CEH occupants to participate in the Whakarewarewa concert group;
  - Maintenance of a risk register identifying incidents around the Whakarewarewa Village.
21. Ms Maka reported that there were two whanau who had caused issues in the Village in the past, but they have since moved out of Apollo.
22. The evidence from Ms Isaac included a statement from Visions' Māori Liaison Cultural Advisor who advises their role is to teach Te Reo Māori me ōna Tikanga and the history of Te Arawa to CEH occupants and Visions staff. Through this korero they also "*discuss the importance of wāhi tapu, the care and respect that is required for these significant places*"<sup>10</sup>. Other work includes developing relationships with Te Puia, Tūhourangi Ngāti Wāhiao, and Whakarewarewa Village, particularly in regard to Vision's Tama Tū, Tāne Ora programme. The hope is that Rangitahi in the programme can help clean up Whakarewarewa Village, "*learn about the area and take on a kaitiaki role where they can educate others about the importance of such areas*".
23. CEH provides an environment where CEH occupants can be educated on the significance of Whakarewarewa Village however, CEH cannot easily control people's behaviour once they leave site. Mitigations measures proposed as conditions such as an 0800 number for community complaints and incident reporting may go some way to identifying individuals who are disrespectful of the taonga and tikanga of Whakarewarewa.
24. There is clear policy direction for the protection of Whakarewarewa; as outlined above.

---

<sup>10</sup> Statement of evidence by Visions of a Helping Hand Charitable Trust, 12 October 2022. Paragraph 11.9

25. From what I have heard from submitters, anti-social behaviour is having an adverse effect on Whakarewarewa Village. This behaviour cannot be clearly attributed to CEH occupants, in particular, those from Apollo, Pohutu and Alpin. The work the service providers are currently doing in educating CEH occupants on the significance of Te Puia and the Village is important, and this work plus continued engagement with Te Puia and the Village should, and sounds like it will, continue.

26. If the Panel grant consent, below are recommended conditions that will help manage potential off-site anti-social behaviour from CEH occupants.

1. *The consent holder shall ensure information on the historic and cultural significance of Whakarewarewa and Te Puia (and Utuhina) is provided to all CEH occupants.*

2. *For Pohutu, Alpin, and Apollo, the consent holder shall invite representatives of Whakarewarewa Village and Te Puia to provide information to CEH occupants on the importance of those sites.*

*Note: This invitation should be on a regular basis to ensure new CEH occupants are provided with the information and may be undertaken collectively.*

3. *Additional security personnel shall be employed at Apollo Hotel for the purpose of managing any off-site anti-social behaviour of CEH residents on Whakarewarewa Village. This includes:*

a. *Managing behaviour of people in the Whakarewarewa Village carpark and public toilets.*

b. *Being available to respond to any anti-social incidents in Whakarewarewa Village, including trespassing in the communal baths.*

c. *Removing shopping trolleys in the vicinity, including from the Puarenga Stream.*

4. *An incident register shall be kept of any off-site incidents at Whakarewarewa Village that have been dealt with by security personnel. This incident register shall be provided to Council on request.*

5. *The additional security personnel referred in Condition 13 shall undergo training on the historical and cultural significance of*

*Whakarewarewa Village. This training shall be provided by someone recognised by Whakarewarewa Village as having authority to speak to the historic and cultural significant of Whakarewarewa Village.*

*Note: In the event that representatives from Whakarewarewa Village or Te Puia do not want to participate (Condition 14) or endorse someone to provide training to security (Condition 16), this will not be deemed a breach of these conditions.*