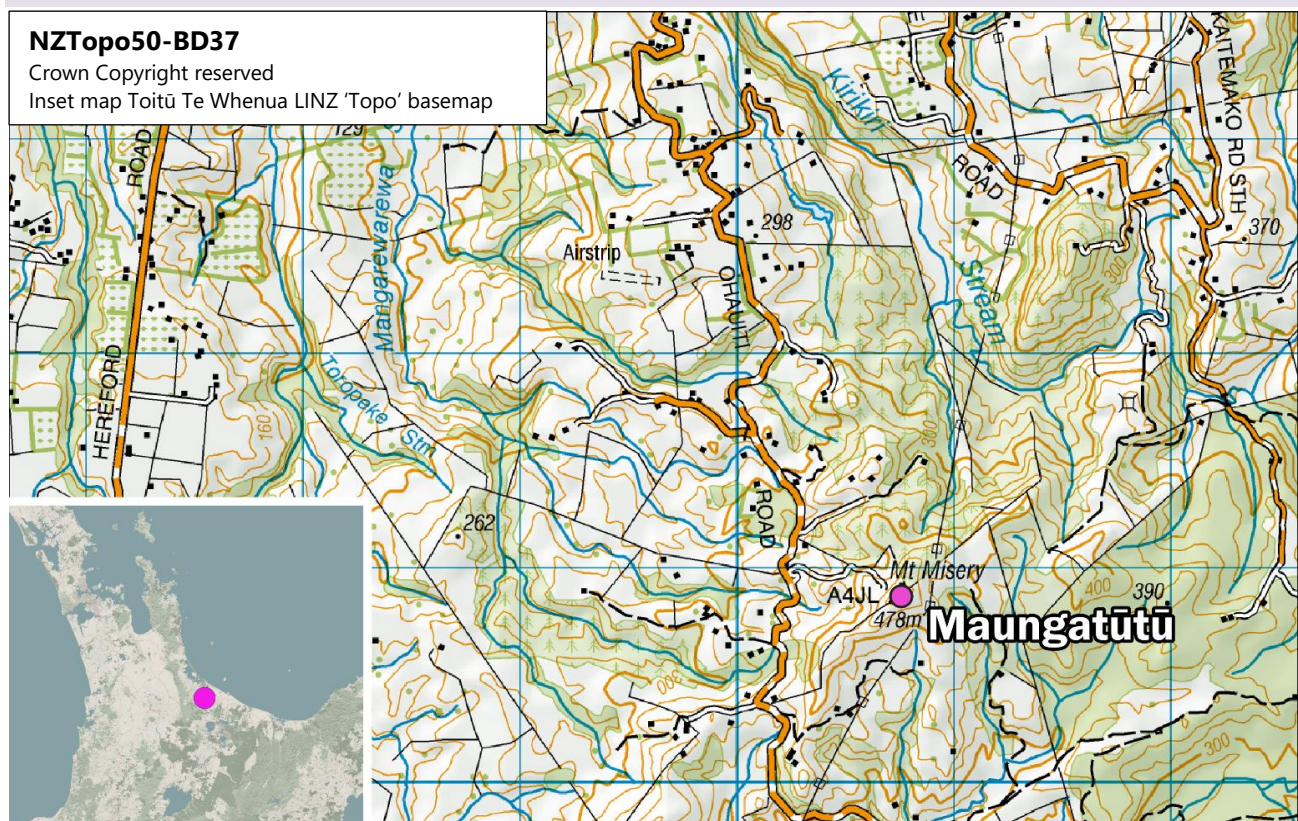


Deferred submissions considered by the Board on 26 July 2022 for Maungatūtū

[altered from Mount Misery]



Summary

During the notification period for the proposal to alter Mount Misery to Maungatūtū the Board received 40 supporting and 86 objecting submissions. Almost all objecting submitters signed a petition for an alternative name, Tutaiwhata.

At its 8 April 2022 hui the Board considered that the objecting submissions may have merit, so deferred making a decision. It requested further consultation with mana whenua on the names and asked the Secretariat to research any further documentary evidence of their use.

Representatives of Ngāti Pukenga, Ngāi Te Ahi (Ngāti Ranginui), and Ngāti Hē (Ngāi Te Rangi) reaffirmed support for Maungatūtū. However, a representative of Ngāi Tamarāwaho (Ngāti Ranginui) advised that their name for the feature is Tukituki. They consider Tukituki was named by Tamatea Arikinui when the Takitimu waka first arrived at [Tauranga Entrance](#). Maungatūtū was implied to be a newer name. [Secretariat note: correspondence from Ngāti Pukenga advising it would support Ngāi Tamarāwaho and the name Tukituki was tabled at the Board's hui].

A virtual hui was held with representatives of Ngāi Te Ahi and Ngāti Hē. The Chairperson of Ngāti Ranginui Settlement Trust was also invited but could not attend. They emphasised that they are the kaitiaki and tangata whenua, being the people at, and of the maunga (by whakapapa and by occupation). Ngāi Te Ahi and Ngāti Hē consider that Maungatūtū is the only name passed down authentically in accordance with Māori tradition – from their ancestors, on the marae, and through waiata and whaikōrero.

They advised that during wānanga in the 1990s and 2000s for the Waitangi Tribunal, Maungatūtū was the name all Tauranga iwi/hapū had agreed upon, so this kōrero for Tukituki was new to them. However, they also consider that Ngāi Tamarāwaho did not oppose the alteration to Maungatūtū. Rather, Ngāi Tamarāwaho is making sure their own tradition is known.

Of the alternative names raised in the objecting submissions, Tukutuku was not considered to be a traditional name. Instead, it is possibly a personal name given by a whānau from outside the area. No substantive comment was made on Tutaiwhata, the alternative name proposed by most objecting submitters via the petition.

The Secretariat's additional research on Tutaiwhata found that the triangulation sheets for survey plan DP 1042 (being the earliest known documented use of the name) mostly spell the name as Tutaewhata or Tutae Whata with an [e]. If correctly Tutaewhata, it would not mean 'spy/lookout' hill as referred to in the objecting submissions. However, the provenance remains unknown.

Further records of interest were only available to view in person at Archives in Auckland, so have not been investigated. Archives agreed to fast-track digitisation of the records, but they are still unlikely to be available in time for this hui. [Secretariat note: some of the records were digitised and available by the Board hui, but had no relevant additional information].

Secretariat recommendation

At its 26 July 2022 hui the Board resolved this recommendation with edits to reflect its discussion.

Consider the **40 supporting and 86 objecting submissions** received for this proposal,

and

Reject the **86 objecting** submissions, including those making alternative proposals for Tutaiwhata and Tukutuku, or for a dual name, based on the Board's original reasons accepted for the proposal, being:

- the Board's function to encourage the use of original Māori place names,
- wide support from mana whenua,
- removing duplication with 21 other Mount Misery place names throughout New Zealand,
- no need for the generic term 'Mount' as the Māori name includes the Māori generic 'Maunga', and
- the inappropriate negative connotations of the existing name,

and in further response to the submissions:

- acknowledging long-term local use of Tutaiwhata and Tukutuku, but there being no compelling evidence (documentary or oral) that they are the original Māori names to outweigh advice and support from mana whenua for Maungatūtū, and
- there being no compelling reasons to alter to a dual name, Tutaiwhata / Mount Misery, as they are not equally significant names,

and noting, subsequent to the Board's hui on 8 April 2022:

- reconfirmed support from several Māori groups for Maungatūtū,

-
- that (at least some) Ngāi Tamarāwaho people consider Tukituki to be the original and correct name of the feature,
 - ~~— advice from representatives of Ngāi Te Ahi and Ngāti Hē as kaitiaki that:~~
 - ~~○ Ngāi Tamarāwaho would not explicitly object to the alteration of Mount Misery to Maungatūtū,~~
 - ~~○ Tukutuku, as used by the Ake whānau (of Pirirakau hapū) may have been their personal name for the feature,~~
 - ~~○ they have no traditional knowledge of Tutaiwhata,~~
 - minimal additional relevant documentary evidence for the alternative Māori names given in the submissions, other than references to Tutaewhata rather than Tutaiwhata, which would have a different meaning,

Confirm the Board's earlier decision to accept the proposal to alter the unofficial recorded name Mount Misery to an official name Maungatūtū for the maunga feature,

and

Report the Board's decision to the Minister for Land Information **and request** the Minister to make the final determination on the proposal.

Background

Draft Board
minutes 8 April
2022
[abridged]

The Board could not decide on the objecting submissions as there was not enough information. There may be genuine doubt about the correctness of the proposal based on the strong local response. It appears there may be some disagreement between the local hapū/iwi about the original name for the feature. The Board could not make a decision without a clearer picture of their views. There is a sense of support across the submissions both supporting, and in many objecting, for changing the name from Mount Misery.

The Board agreed to defer consideration until more information was gathered.

Additional consultation

Mana whenua (Ngāi Te Ahi, a hapū of Ngāti Ranginui; Ngāti Hē, a hapū of Ngāti Te Rangi; Ngāti Pūkenga and Waitaha Iwi) were requested to advise whether Tutaiwhata, Tukutuku and Tutu (for the adjacent hill) had any customary basis in their traditions, and if anything was known of their provenance.

Representatives of Ngāi Tamarāwaho, a hapū of Ngāti Ranginui, and the Chairperson of Ngāti Ranginui Settlement Trust subsequently became involved.

Waitaha Iwi No response.

Ngāti Pūkenga Confirmed support for Maungatūtū.

[Secretariat note: after this report was sent to the Board, Ngāti Pūkenga advised it would support Ngāi Tamarāwaho and the name Tukituki].

Ngāi
Tamarāwaho Advised that the views of the hapū were misrepresented. They don't support Maungatūtū as their name for the feature is Maunga Tukituki. Ngāi Tamarāwaho recite their maunga as 'Tukituki along with Ōtānewainuku, Pūwhenua and Mauao.'

Their kōrero is that the feature was named from at *'first arrival of the Takitimu Waka into Tauranga Moana'*. *'From outside of the entrance of the harbour Tamatea [Arikinui] will cite a mountain in the far distance and call it Pūwhenua as a marker to the entrance. Pūwhenua was a tree that belonged to the rangatira called Waitaha. Two Tohunga or High Priests Rongokako and Ruawharo will conduct the Karakia for the tree and will create the Waka called Takitimu, our Waka.'*

The Secretariat has noted Tukituki and Tukutuku are similar, but the names are not related, ie they are not a mistake or misspelling.

Ngāti Hē, Ngāi Te
Ahi, Ngāti
Ranginui

A virtual hui was held with representatives from Ngāi Te Ahi and Ngāti Hē on 27 May 2022. The Chairperson of Ngāti Ranginui Settlement Trust planned to attend but was unable to. A recording of the hui is in the supporting information.

The points of discussion were:

- The original proposers had done everything they could over many years to support the proposal for Maungatūtū, including consultation with mana whenua. It was heartening/reflective of much better relationships between non-Māori landowners and mana whenua. There are now long term relationships between landowners in the Ohauti Road area and mana whenua.
- Maungatūtū is the correct name. It is considered the only name passed down in the proper Māori way, ie through oral tradition, through family and on the marae. Maungatūtū was the only name Ngāi Te Ahi had ever heard of, noting they are kaitiaki. It's an example of an unbroken and living tradition. Even with the Tauranga confiscations, some Māori retained undisturbed possession of their lands, and others purchased back in.
- Maungatūtū is part of Ngāti Hē and Ngāi Te Ahi identity, standing alongside the maunga Mauao ([Mount Maunganui](#)) at the harbour mouth and [Pūwhenua](#) and [Ōtānewainuku](#) in the ranges, in waiata, whaikōrero, and pepeha. Maungatūtū is part of their whakapapa woven in the Tauranga landscape.
- Maungatūtū also ties into the well-known traditions for Mauao, the maunga being a friend of Mauao when he was still a nameless maunga in the ranges. [Waimapu Stream](#) which flows around Maungatūtū was the path filled by Mauao's tears as he went to drown himself having been rejected by Pūwhenua.
- 'Everyone agreed' on Maungatutu [noting no macrons] in the 1990s¹ and 2000s for what became Wai 215 – the Tauranga Moana confiscation claim². This is why it is the name used across different Tauranga Treaty settlements and in supporting information. At the time wānanga were held and iwi/hapū made site visits to pā, wāhi tapū, etc. Narratives about

¹ Stokes, E. (1990). [Te Raupatu o Tauranga Moana = The confiscation of Tauranga lands](#). [Volume 1]. A Report prepared for the Waitangi Tribunal. Hamilton, New Zealand: University of Waikato, and Stokes, E. (1993). [Te Raupatu o Tauranga Moana : Volume 2, Documents relating to tribal history, confiscation and reallocation of Tauranga lands](#). Hamilton, New Zealand: University of Waikato

² Wai 215, TE RAUPATU O TAURANGA MOANA Report on the Tauranga Confiscation Claims, WAITANGI TRIBUNAL REPORT 2004 - https://forms.justice.govt.nz/search/WT/reports/reportSummary.html?reportId=wt_DOC_68361657 – last accessed 20 June 2022

Maungatūtū re-emerged and the feature may also possibly be seen in whakairo.

- The Ngāti Hē representative recalled his grandfather went up the maunga at that time and the name Maungatutu was already known by the landowner. This led to the Department of Conservation sign and a path up to the trig.
- That the Ngāi Tamarāwaho kōrero for Tukituki has emerged was 'lovely', but at the same time almost disappointing given the earlier wānanga and how far the process for the current proposal has run. Some Ngāi Tamarāwaho people definitely refer to the feature as Maungatūtū rather than Tukituki.
- It was considered this kōrero isn't explicitly about Ngāi Tamarāwaho objecting to the proposal to alter Mount Misery to Maungatūtū, so Ngāi Tamarāwaho wouldn't be upset if that was the outcome. Rather, they are ensuring their own narratives are known and recognised. It was considered that delineating things like areas of interest and boundaries for hapū through the Treaty process may have created a sense of division whereas traditionally kaitiakitanga was shared.
- Tukutuku, as used by the Ake whānau (from Ngāti Ranginui's Pirirakau hapū from Te Puna, west of Tauranga), a name told to early settlers and brought up in the objecting submissions, may have been the family's personal name for the feature. They travelled to use the feature for mahinga kai. The name has been used by others, but this could be because it was more recently published in local histories.
- It was speculated briefly that Tutaiwhata could very well be a site or feature on or around the maunga. In comparison, any given maunga like Mauao would have numerous named features on it.

Other correspondence

Correspondence with the original proposers in the supporting information for the Board's 8 April 2022 hui noted 'Tukituki' but lacked further references.

The proposers have since elaborated they were approached by a Ngāi Tamarāwaho kaumātua who brought the name up in confidence, being reluctant to share it. They advised the name means 'beating heart' and they considered Maungatutu (without macrons) didn't reflect the mana of the maunga.

Supporting information

1. Board Submission report – Maungatūtū – 2022-08-04
2. Letter to mana whenua – 2022-05-06
3. Email from Ngāti Pukenga – 2022-05-07
4. Correspondence with Ngāi Tamarāwaho – 2022-05-07, 2022-05-25
5. Correspondence with Ngāti Te Ahi and Ngāti Hē – 2022-05-25
6. Recording of virtual hui with Ngāti Te Ahi and Ngāti Hē [note, recording started 11 mins into hui] - 2022-05-27

7. Correspondence with proposers – 2022-05-24/25
8. Summary of further Secretariat research for Maungatūtū
9. Survey traverse sheet references to Tuta[e]whata from DP 1042
10. Example from Ohauti Settlement archive RE: 'sick land' – May 1925, February 1926
11. Original copy of Ohauti Settlement Ballot flyer – 9 October 1913