

Tūhourangi Tribal Authority



Enhanced Iwi Environment Resource Management Plan

July 2011

Acknowledgements

This report is ultimately the culmination of five years hard work by all members the Tūhourangi Tribal Authority (TTA) in our inaugural tenure as a Trust. Although the going has not always been easy, I believe the future to be solid as a result of our work together. Thanks also to Gina Mohi of Te Maru o Ngāti Rangiwewehi and Joe Tahana of Ngāti Pīkiao for their on-going support and advice and to Patrick Clarke for our early work together.

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Disclaimer

The Tūhourangi Tribal Authority views the Stage One Enhanced Iwi Environment Resource Management Planning document as a living document. We reserve the right to amend or update the contents of this planning document for Tūhourangi Whānui, Regional Council and District Council purposes as the need or demands require it.

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The Trustees of the Tūhourangi Tribal Authority assert that right to have control and decision making rights in regard to all content and supporting information set out in the proposed Scoping Report and Iwi Management Plan (IMP). If any individual, group or organisation seeks to use this information in any form or manner they must contact the Tūhourangi Tribal Authority for further discussion.

The TTA acknowledges for the purposes of the Regional Council's policy to make available on the website an electronic copy of the approved Tūhourangi Tribal Authority Enhanced Iwi Environment Resource Management Plan.

Walton Lee

Trustee

Environmental Portfolio

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Introduction

He maungarongo ki te whenua, He whakaaro pai ki ngā tāngata katoa.

Ki a Tūhourangi whānui nei rā te mihi ki a koutou mō tō mana rangatira kei ēnei kahui maunga, ngā awa, ngā whenua ki roto i tō tātou takiwā, arā o tātou taonga katoa mai i a Rangi ki a Papatuānuku.

Ko nga kōrero kei roto i tēnei ripoata ko ngā rangahau o ētahi roopu whakahaere o mua, mō ngā ngahere o Tūhourangi, mō ngā kōrero o Te Puarenga, me te rautaki whānui o Tūhourangi .

He tūāpapa whakaaro tēnei mō ngā tau kei te heke mai hei arataki, hei tohutohu i a tātou ngā hunga tiaki i tō tātou ake whenua, taiao katoa.

In order for Tuhourangi to engage in the new era of post settlement development and management, the development of an Iwi Management Plan is necessary to highlight the aspirations of Tūhourangi Whānui. This scoping report is a precursor to the planned larger IMP.

The main focus for this report, is the current health of the Puarenga River and the overall catchment. The Puarenga catchment includes lands and streams that feed into the Puarenga River and ultimately into Lake Rotorua. Whilst the health of the land and waterways is not good, remedial action for restoration will also be included for consideration.

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Tūhourangi Tribal Authority Iwi Environment Resource Management Planning Scoping Report

The Tūhourangi Tribal Authority is an affiliate entity to Te Pūmāutanga o Te Arawa (TPT). It has the mandated authority to receive and care for the Treaty of Waitangi settlements relating to the Hapū of Tūhourangi, which forms a part of the overall TPT settlement in 2008.

On 21 January 2007, the Tūhourangi Tribal Authority was established formally to receive the comprehensive Treaty of Waitangi settlement packages from TPT the settlement entity that negotiated the settlement with the Crown. The TTA current chair is John Waaka, establishment Trustees have been elected for a period of five years, there after every three year (tenure).

In April 2009, Tūhourangi Tribal Authority submitted a draft Iwi Management Plan funding application, which required further information. In early 2010, Tūhourangi Tribal Authority initiated discussions to revisit the Iwi Management Plan funding application for 2009 with the Bay of Plenty Regional Council. Several meetings were held during in 2010.

In August 2010, Tūhourangi Tribal Authority submitted its revised IMP funding application. In September 2010, the Manager Māori Policy reviewed the IMP funding application and supporting proposal and approved it. Also, as a sign of good-faith and an intention to work in collaborative manner with the Bay of Plenty Regional Council, Tūhourangi approved the use of a Bathymetric image (map) of the sacred mountain Tarawera in the Bay of Plenty Regional's Statutory Acknowledgment Compendium to the Regional Policy Statement.

On 30 October 2010, the Bay of Plenty Regional Council and Tūhourangi Tribal Authority signed the IMP funding application to develop a Tūhourangi Environment Iwi Management Plan scoping report. This report is the result of the IMP funding application and subsequent research.

Tūhourangi Tribal Area of Interest

The Tūhourangi tribal boundaries and sites of cultural significance are vast and to get an idea of the scale of the area, mountain landmarks will be used in this instance, for immediate identification.

They are Moerangi, forming the northern boundary and encompassing the Whakarewarewa forest. Haparangi and the Horohoro bluffs to the west, south to Kakaramea or Rainbow Mountain and the eastern identity of Ruawāhia, more commonly referred to as Mount Tarawera. It must also be noted that the Tūhourangi boundaries are not exclusively within these identifiable land marks as Hapū of Tūhourangi also reside in the Te Puke area. (See indicative Area of Interest map attached as Appendix A).

Kaitiakitanga of our natural environment

The significant waterways of importance to Tūhourangi lakes, rivers, streams and wetlands are important cultural taonga for the Hapū of Tūhourangi. Our responsibilities as 'kaitiaki' as inter-weaved with the natural environment including our sacred rivers and maunga (mountains) which is an expression of the Treaty of Waitangi principle of Tino Rangatiratanga. The second stage of the IMPs development will identify and list each of these taonga in more detail and cultural relevance to Tūhourangi. The right of tangata whenua to take part in managing freshwater resources is formally recognised and legislated in the Resource Management Act (1991), in Sections 5, 6(e), 7(a), and 8.

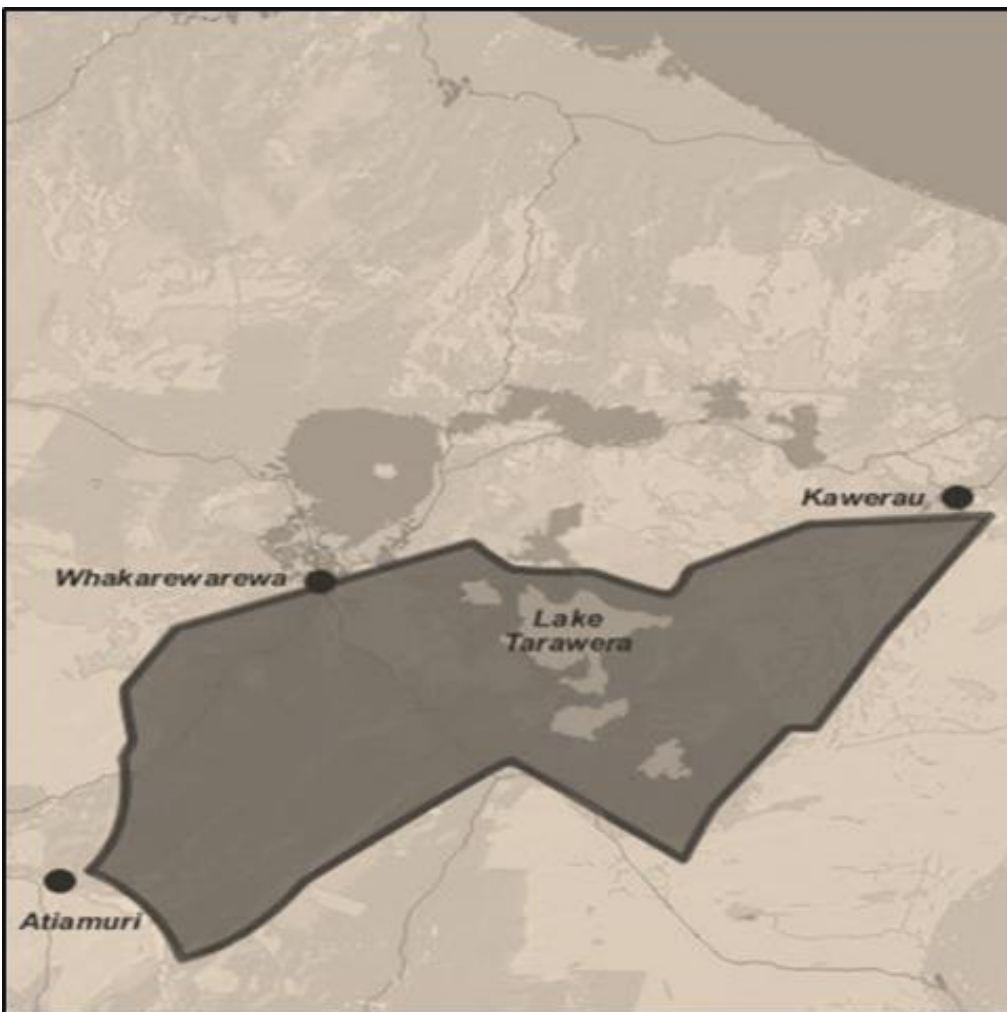
Mana Whenua of our natural environment

The mana whenua of our natural environment is of significant importance as each hapū associated with the land has the right to express their mana whenua, as they see fit. The tribal and ancestral lands of Tūhourangi Whanui are another expression of tino rangatiratanga where we exercise our mana and responsibilities as 'kaitiaki'.

There are 25 significant land-blocks within the Tūhourangi traditional boundaries including: Rotomahana-Parekarangi No1, No2, No3, No4, No5 and No6 land-blocks (and their respective partitions and sub-divisions). Please note that the Tūhourangi Tribal Authority acknowledge that there are other Te Arawa iwi and hapū with shared and overlapping interests to the above Roto-Pare land-blocks. Stage two of the IMP scoping report and its development will provide more details and information regarding each land-block.

Geothermal energy

Geothermal energy has always been highly valued by Tūhourangi and is also significant to Te Arawa and the Rotorua district. Stage two of the IMP report will explore and identify the extent of Tūhourangi's geothermal customary rights and cultural significance.



Map 1: Tūhourangi Area of Interest¹

¹ See the Te Puni Kōkiri website: Te Kahui Mangai - <http://www.tkm.govt.nz/iwi/tuhourangi/>

Strategic direction for environmental development

The IMP was first considered by the TTA Trustees due to resource consent applications lodged in 2008 by the Rotorua District Council (RDC) and BOPRC relating to water take and alum dosing of the Puarenga catchment. A report was prepared for the RDC and BOPRC and subsequently completed by Ian Kusabs and William Shaw to give an “Ecological Overview of the Puarenga Stream with Particular Emphasis on Cultural Values.”

A number of recommendations from this report acknowledge the need for closer relationships between Councils and Tangata Whenua, coupled with active involvement for Tangata Whenua in the monitoring, research and remedial actions within the Puarenga catchment. Specifically:

“Regular hui should be held between tangata whenua and Bay of Plenty Regional Council to inform iwi of environmental issues in the catchment, to facilitate the participation of iwi in resource management processes, and to assist in the prioritisation of remedial actions of concern to iwi.”

Monitoring and research

This overview has also identified some gaps in the current monitoring programme, namely, the effects of:

- the “old” landfill in Sulphur Bay;
- livestock farming in the catchment (particularly in regard to faecal coliform levels);
- discharges from industrial activities in the Ngapuna area;
- the current state of PCP contamination in the Puarenga Stream (particularly in sediments).

“Monitoring and research into these issues is required and should be considered by Bay of Plenty Regional Council.”²

Further recommendations from the above mentioned report states that:

Resource management and research agencies, such as, Bay of Plenty Regional Council, Rotorua District Council, Scion and NIWA regularly undertake monitoring and research projects in the Puarenga Catchment. It is recommended that these agencies consider use kaitiaki, scientists and environmental students from the iwi, to assist in monitoring and research projects. This will enable iwi to actively participate in the resource management process and in research, and will help to build environmental capacity within iwi. Moreover, iwi participants are also an important medium for the communication of scientific monitoring information, from Bay of Plenty Regional Council, Scion Research, and NIWA, back to iwi.

The use of students (those studying environmental related sciences) and contracting them (on a part-time basis) to assist in such projects has a number of benefits. It not only gives students valuable work experience and financial assistance but ultimately it is hoped that on completion of their studies that these students will be able to advise iwi, hapū, and whanau on environmental issues in the future.

“Resource management and research agencies should consider using iwi representatives i.e. kaitiaki, scientists and environmental students, to assist in monitoring and research projects in the Puarenga Stream system”.³

² *Ecological Overview of the Puarenga Stream* - Particular Emphasis on Cultural Values, p27

³ *Ecological Overview of the Puarenga Stream* - Particular Emphasis on Cultural Values, p28

The TTA Trustees recognised that a wider plan is necessary to encompass all that Tūhourangi consider sacred.

The IMP will set out Tūhourangi's strategic goals for the protection and management of its natural resources, waterways, lands, lakes and other environmental features. The Plan will encompass ideals significant to Tūhourangi and provide a framework to exercise our Kaitiakitanga and Mana Whenua.

Work and relationship building between the RDC, BOPRC and the Department of Conservation (DoC) has already commenced. Communication with other Te Arawa Iwi has also taken place, namely Ngāti Pīkiao and Ngāti Rangiwēwehi to help guide the initial setting up processes.

Scoping research of environmental factors for Tūhourangi

In order to effectively manage, co-manage and ultimately care for lands and waterways that fall within the tribal boundaries for Tūhourangi, a significant amount of material will need to be collated and researched in order to do justice to the IMP. The following points highlight the direction the IMP is likely to undertake with provision for flexibility.

Kawa and Tikanga: each caption, heading or chapter, of the IMP, as the case may be will begin with the appropriate Kawa or Tikanga for that particular kaupapa. As Māori, we come from a different set of values to that of non-Māori and the TTA feel it is important to establish Māori values, through Kawa and Tikanga first, before moving on to the wider range of issues. The knowledge for Kawa and Tikanga rests predominantly with Kuia and Kaumatua and engagement for their time and services is required in order to fulfil this very important aspect of the IMP.

Summary of environmental concerns for Tūhourangi 2011

- **Identify areas of immediate concern:** as the demand for expansion increases within Rotorua, more pressure will be placed upon tribal lands, whether they are sites of cultural significance, or land pertinent to the Tūhourangi people. Areas for immediate consideration can be gauged by current resource consent applications lodged through the Environment Court. Consultation by applicants whose commercial interests lie within Tūhourangi boundaries has already occurred. For example, Red Stag Timber and Processing Plant have already engaged with TTA Trustees regarding a renewal of their Resource Consent Application to continue spraying treated effluent onto land that forms part of the wider TPT settlement. This is a work in progress.

The total catchment of the Puarenga Basin, which includes a number of tributaries that all merge at the Hemo Gorge, is also identified as an area of immediate concern. As this river system flows past the village of Te Whakarewarewa, water and sediment quality has been a constant area of concern for Tūhourangi. Independent scientific monitoring of the catchment at regular intervals will provide the necessary information that will enable the TTA to provide informed recommendations to appropriate authorities, if required.

It is paramount that Tūhourangi maintain a strong voice in matters that will affect the health and well-being of our lands and waterways moving forward into the future.

- **Study of the Geothermal Field around the Whakarewarewa Village:** Work is already underway in this field through GNS and it is envisaged that reports will be available to form part of the IMP. It must be noted however, that geothermal activity within Tūhourangi tribal boundaries is not limited to the valley of Te Whakarewarewa. Therefore, it is more than likely that geothermal research further afield may also occur and provision for more detailed exploration is a must for the TTA in order to sustainably manage such a resource.

As the village of Te Whakarewarewa relies heavily upon geothermal activity, protection of this resource is of paramount importance to Tūhourangi and also the wider Rotorua community who also rely heavily upon the geothermal resource to entice tourists to our district. It is therefore in the best interests of all concerned, to not only being able to utilise this natural resource but to effectively manage and protect our ngāwha from overuse and exploitation. Partnerships with Government agencies and the TTA with workable memorandums will be the ideal outcome regarding the geothermal aspect of the IMP.

- **Identify record and protect culturally significant sites:** From an historical point of view, there are many stories regarding the lives and movements of our ancestors. How they lived, what they did, and what they considered sacred is more often than not recorded through our songs and stories that were handed down through the generations, which we as Tūhourangi, continue to keep warm. In order to achieve the goal set out in this heading, it will be necessary to hui as a tribe in order to capture, in more detail, such important information.

At least one hui a lwi is planned for this specific kaupapa, with another pencilled in if considered necessary by the Project Manager. It may be that enough information is captured during the one hui, with follow up visits by a researcher to those Kuia/Kaumataua, identified with such knowledge to share. The information will then be collated, edited and included in the IMP.

- **Identify and encourage the planting of riparian margins:** The health of our waterways cannot be understated nor can poor water quality be ignored. It is acknowledged that a large number of riparian margins fall within lands that are private or administered by private land trusts or Māori land trusts. The TTA would first of all, like to encourage the planting of riparian margins on land that is administered through the various Government Departments that Tūhourangi have cultural connections to. Advice and guidance from BOPRC in relation to the implementation of this part of the IMP would be greatly appreciated. A timeframe to plan, action and complete this part of the task would be approximately six to eight months from September 2011.
 - In the long term, targeting the various farms working within Tuhourangi tribal boundaries, and encouraging them to plant out their streams/creek or rivers will take time to achieve and will be considered a work in progress that will involve guidance and expert advice from BOPRC and others associated with the farming industry;
 - **Farming practices:** As identified from the previous point of reference, targeting farms and building a working relationship with them will take a considerable amount of work and planning. It is intended that during our wānanga and/or hui a lwi, a workshop to target this kaupapa will be initiated to gather ideas from the floor. Invitations to trustees and managers of Maori owned farms will also be sent to encourage open dialogue;
 - **Forestry:** Much of the forest plantations and land associated with it forms part of the wider Te Pumautanga o Te Arawa settlement and currently sits with CNIH. Much of the forestry section of the IMP will be detailed in the Affiliate Settlement Act of 2008. A Mana Whenua process is also being planned and the details of this process will also form part of Stage 2 of the IMP;
 - **Build relationships with various government departments and tribal entities that also have vested interests in Tuhourangi tribal lands:** Finding common areas of interest with other stakeholders will be important for Tuhourangi moving forward into the future. Now that we are in a phase of post settlement growth and development, Tuhourangi will be a vocal part of that progress and change. As the IMP takes shape and effect, the building of relationships within and around the community of Rotorua will be a natural bi product of progress. Maintaining those relationships will be a key aim for Tūhourangi and an on-going process; and

- ***Achieve common goals of long term welfare and sustainability of resources:***
The environment in which we live is all that we have and if we are not concerned for its welfare, then the future of all who reside in Rotorua will be affected. The question we must ask ourselves, is; 'what legacy will we leave for those who come after us?' Maori of old were always concerned with protection and conservation of resources. They guarded jealously, their boundaries and food sources and our history is littered with disputes over the resources of the land. Today, as we move forward into the future, we must also maintain our sense of Kaitiakitanga together, no matter what our diverse cultural and economic backgrounds may be. From the point of view of the TTA, we intend to gather data, to inform the strategy and develop achievable goals.

Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008

In order to fully understand the Treaty of Waitangi Settlement as it relates to Te Pumautanga O Te Arawa and Tūhourangi as an associated affiliate to the claim, sections of the above mentioned Act are to be included in the Iwi Management Plan. This is to enlighten the reader of the rights Tūhourangi have in relation to the settlement, the lands that form part of the Tūhourangi claim and the Cultural Significance aspect of the settlement specifically related to Tūhourangi.

Sites that vest in fee simple:

- Sites that vest in fee simple including Punaromia and Te Ariki Site.
- Sites that vest in fee simple to be administered as recreation reserves such as Roto-a-Tamaheke Reserve and Whakarewarewa Thermal Springs Reserve [*Southern Arikikapakapa Reserve*].
- Sites that vest in fee simple subject to a conservation covenant such as the site adjacent to Lake Rotomahana, Te Wairoa, Moerangi site, Kakapiko.
- Sites that vest in fee simple to be administered as scenic reserves including sites on Paeroa Range and the Waiotapu site.

Schools that vest in fee simple:

- Horohoro School.

Statutory Acknowledgements

- Parts of the Whakarewarewa Forest known as the Lake Rotokakahi and Lake Tikitapu Covenant area.
- Part of the Tarawera River.
- Part of the Kaituna River.
- The Rotorua Geothermal Field.
- Waikite/Waiotapu/Waimangu Geothermal Field.
- Horohoro Geothermal Field.
- Reporoa Geothermal Field.

Declarations of Whenua Rāhui:

The areas relating to Tūhourangi Ngati Wahiao that are to be declared whenua rahui include this Part of the Lake Tarawera Scenic Reserve and Rainbow Mountain Scenic Reserve - Maunga Kakaramea.

Declarations of specially classified reserves

For Tūhourangi Ngati Wahiao this is the recreation reserve adjacent to Lake Okareka (known as Boyes Beach). Te Pumautanga will become the administering body of this reserve *Financial and Commercial Redress*:

- Transfer of geothermal assets (with a market value of \$5,000,000) to Te Pumautanga.
- Any financial distribution to be made by Te Pumautanga. We understand that Te Pumautanga is currently working on a distribution policy for its Affiliates.

- The vesting of CNI forest lands in CNI Holding Ltd.
 - 1 Horohoro
 - 2 Whakarewarewa Highlands
 - 3 Whakarewarewa Tokorangi
 - 4 Whakarewarewa Waimangu
 - 5 Whakarewarewa Whaka

There may well be other areas of interest for Tuhourangi Whanui and the above list should not be seen as exhaustive. We also acknowledge that other hapū and iwi may have an overlapping interest in some of these resources and therefore collaboration and discussions with other interested groups is recommended. Stage two of the IMP will expand on potential areas for discussion and elaboration and what Tuhourangi Whanui would like to see from their settlement.

Tūhourangi historical information with Māori land-blocks

Land-block Rotomahana-Parekarangi 6A⁴

Rotomahana-Parekarangi 6A, a block of 38,216.893 hectares (94,436 acres) was partitioned from the larger Rotomahana-Parekarangi parent block of approximately 80,937.128 hectares (200,000 acres) in 1887. Almost half the area of the original block, it extended in an oblong shape from the Hemo Gorge, (its northern boundary) to the Waikato River in the south. The edge of the Horohoro bluff formed its western boundary while Rotomahana-Parekarangi No.2, No.3, No.6S and 6P formed its eastern boundary. The block was settled extensively by Tūhourangi and this was recognised by Judge Brabant in his 1887 decision to award it to Tūhourangi as a kind of 'tribal commons'. He believed it had been used by all hapū of Tūhourangi for a variety of activities that included flax gathering, bird snaring, timber and firewood gathering, cultivations and bathing. The block was therefore awarded to 12 hapū of Tūhourangi⁵. The award took place in 1894 as follows:

- *Ngāti Tama, Ngāti Wharetokotoko and Ngāti Waihakari* – 12,140.569 hectares (30,000 acres) to Panapa Te Nihotahi representing 113 persons;
- *Te Umukaria* – 4,046.856 hectares (10,000 acres) to Rihari Heretaunga representing 31 persons;
- *Ngāti Te Amo and Ngāti Te Anu* – 6,474.970 hectares (16,000 acres) to Wiremu Pauro representing 64 persons;
- *Ngāti Taoi* – 5,665.598 hectares (14,000 acres) to Parakaia Kerei representing 77 persons;
- *Ngāti Huarere, Ngāti Te Ipu, Ngāti Tukiterangi and Ngāti Wahiao* – 5,842.041 hectares (14,436 acres) to Mita Taupopoki representing 67 persons; and
- *Ngāti Tuohonoa* – 4,046.856 hectares (10,000 acres) to Hemi Heremaia representing 85 persons.

Rotomahana-Parekarangi 6A was partitioned following a successful application by Tūhourangi in 1896 and was consequently sub-divided into 6 parts – Rotomahana-Parekarangi 6A Sec.2 numbers 1 to 6. This took place in spite of strong objections for a rehearing by Renata Tamehana and four others. Their appeal was lodged in 1897 but the Registrar of the court in Auckland replied the appeal had been received "far too late" stating appeals had to be made within two months.

Purchases soon followed the partitioning and in January 1897 two deeds saw a total of 24,439.775 hectares (60,392 acres) in Rotomahana-Parekarangi 6A Section 2 sold to the Crown for 9,110 pounds or the equivalent of 3 shillings an acre. From this time forward the Crown slowly but surely gained possession of additional land in Rotomahana-Parekarangi through compulsory acquisitions for a variety of reasons that included forest plantation and forestry purposes; at least two quarries; roads; a stock paddock; a roadman's cottage and other small pockets of land taken under the Public Works Act.

Rotomahana-Parekarangi 6A features in the Treaty of Waitangi Settlement as negotiated and agreed to by Te Pumautanga o Te Arawa. It forms a part of the Whakarewarewa forest and includes RDC resource consent and easement right to spray treated effluent onto land (LTS).

⁴ *Report Alienation of Rotomahana Parekarangi Land*: Whakarewarewa Forest Trust Research Team, Aug 1996.

⁵ See Native Land Court, Rotorua Minute Book 61-100

Land-block Roto-Pare 6S

Roto-Pare 6S is situated between Roto-Pare 4 (Moerangi) and Roto-Pare 6A. This block is extensively covered in pine forest. Its highest peak is Kakapiko mountain at 600 metres. There were many cultivations located on the Waipa block. The area was also used extensively for such activities as flax gathering and bird snaring. Te Ruakiokio and Ratoreka were named cultivations at Waipa. Numerous urupa are also located the block.

In 1894, 2822 acres were awarded to 233 owners of 8 hapū of Tūhourangi. By 1899 the crown had acquired 2266 acres or 80% of the block.

During the years of Crown ownership and control, the Waipa State Mill, which became Fletchers, then Red Stag Timber Mill, maintained an easement right to spray 'treated effluent' from the Waipa mill site onto the trees and land of Roto-Pare 6S. Red Stag has inherited this 'right' to continue spraying onto land that is effectively Tuhourangi land. A portion of Roto-Pare 6S has been returned under the Te Pūmāutanga o Te Arawa settlement and the management of the land currently sits with CNIHL as a part of the 35 year moratorium on the central north island forests.

Cultural significance to Tūhourangi

Rotomahana-Parekarangi is a site of great cultural significance to Tūhourangi. Keeping in mind the awarding of Rotomahana-Parekarangi 6A to Tūhourangi in 1887, it is also worth noting historical incidents further contributed to Tuhourangi's occupation of Rotomahana-Parekarangi. Te Umukaria, the father of Wahiao and Hinemoa and father-in-law of Tutanekai was killed along with others by a combined force of Ngāti Apumoana, Ngāti Pīkiao, Ngāti Tuteata and other hapū at Motutawa. His head was taken and placed in a cave at Tarawera which was then named Te Rua a Umukaria following this incident. Some years later this site was given to Reverend Spencer for an Anglican mission – it was renamed Kariri.⁶ However, prior to the gifting of the site Wahiao had taken revenge for the death of Te Umukaria by assembling an army at Te Pukeroa (where he was living at that time), under the mana of Tuhourangi, his brother-in-law Tutanekai and his brother Tawakeheimoa. They successfully defeated these hapū at Titaka pā where they killed many Ngāti Apumoana including the chiefs Tunoke, Tutoa, Mokaiketariki and Tuwhakura. Wahiao returned to Te Pukeroa with his son Taupopoki while Tutanekai, Hinemoa and Tawakeheimoa returned to Mokoia Island.

Land management and use of customary land

In the traditional Maori world view, everything in the natural world possessed a mauri or life force. A kinship existed between all elements of the natural world of which people, land and fisheries were part of a holistic order. This view of the world was reflected in the way Maori managed all of their natural resources. The early settlers of Roto-Pare land maintained their rights to the land by way of continuous occupation (ahi kaa). The most visible signs of their mana were their settlements and cultivation sites and their activities ranged from hunting and gathering to extensive horticulture.⁷

⁶ See *Makereti The Old Time Maori 1938*, Victor. Gollancz Ltd, 1938. London

⁷ Report on the Alienation of Roto-Pare Land, p7, 1996

Māori used land to uphold customary obligations within and between whanau, hapū and iwi, the fulfilment of these duties depending on them safeguarding the land and its resources by means of a system of practical rules to manage these vital assets. Upon securing this land Tūhourangi set up Motutawa Island as their principal pa in memory of their previous homeland at Mourea called Motutawa. It was here according to Taupopoki, that Tūhourangi enacted their laws, conducted their political meetings and defended their occupancy rights and mana. On a domestic level, Motutawa was surrounded by the food rich Rotokakahi lake while the nearby lakes were abundant with food and raw materials.⁸

The hapū of Tūhourangi spread themselves over the whole of the Roto-Pare area with major pa in all of the strategic locations. Battles between Tūhourangi, Ngāti Rangitihī and Ngāti Whakaue had significant cultural value relating to the concept of 'whenua toto'. Thus pa and other battle sites were often regarded as waahi tapu. Other waahi tapu included traditional urupa and burial caves, tuahu and historic places.⁹

Around 1869 Ngāti Wahiao, a major faction of Tūhourangi, moved to Parekarangi and set up permanent pa and settlements in and around the resource rich forests of the Horohoro area. From this base, they ventured into Rotorua to take up residence on ancestral land at Whakarewarewa.¹⁰

In other areas of this block greater reliance was placed on fish and birds. Various techniques were used to maintain this food supply away from the village. In the forests pigeon, kaka and rays were snared; ducks, pukeko, torea, koura, inanga, shellfish and eels were gathered in and around the lakes; aruhe, ti para and tawa berries were favourite dietary supplements.¹¹

Mita Taupopoki related how his ancestor Huarere was among the first to settle on this land and how they 'used to collect tawa berries on this land and dry them on the stone flags around the hot springs'.¹²

Hamuera Pango in the 1883 Whakarewarewa case said Pakarutanga-te kakahu is a raupo reserve.¹³ The raupo and tutu were protected on this block'. Another place for raupo was the Puarenga Stream. According to Pango, raupo was an esteemed product in former times because the roots, called aka, were used as food. It was prepared by drying in the sun and cooked in the hot springs. Afterwards, it was dried then mashed up in bowls, it had the appearance of rye bread and was known as keke-kai-a-Rotuhenga.

Strategic significance

The Crown has three forests of exotic trees planted on the Rotomahana Parekarangi block. They are as follows:

- 1 The Whakarewarewa State Forest which is made up of Whakarewarewa, Highlands and Waimangu. It is planted on parts of the former Maori Land Court block Rotomahana Parekarangi No2, No4, No6J, 6K, 6L, 6N, 6O, 6P, 6Q and 6S. It also overlaps onto the Whakarewarewa block.¹⁴
- 2 The Crater Forest. This forest was planted primarily on the Rerewhakaitu block but overlapping onto part of Rotomahana Parekarangi No5, the Onuku block.
- 3 The Kaingaroa State Forest. This forest overlaps onto part of Rotomahana Parekarangi 6R, the Rotomapua block.

⁸ Ibid,

⁹ Ibid,

¹⁰ Ibid p8,

¹¹ Ibid,

¹² See *Makereti The Old Time Maori 1938*, Victor. Gollancz Ltd, 1938. London

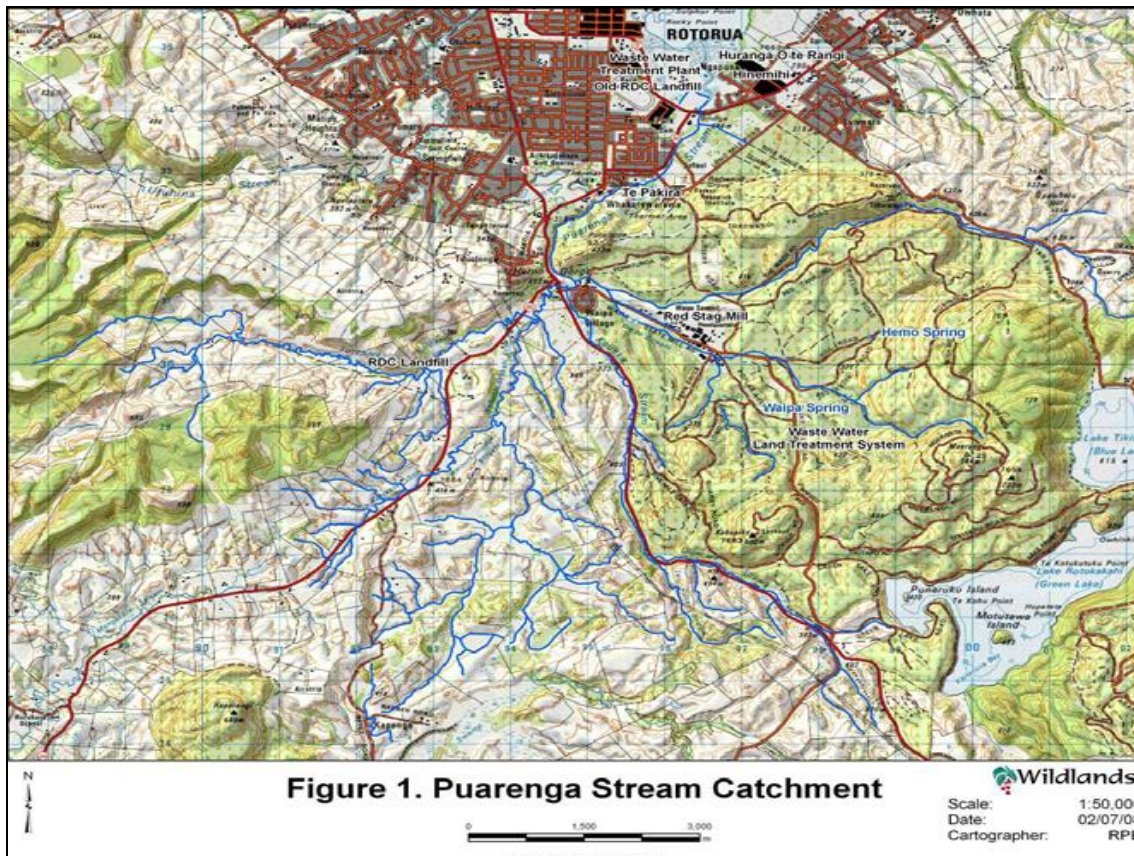
¹³ More clarification is required regarding the status of Pakarutanga-te-Kakahu legal title.

¹⁴ Report on the Alienation of Roto-Pare Land, p3, 1996

These forests now form part of the collective trust which has been named the Central North Island Iwi Holdings Group (CNIH), which is administered by a collective trust from a number of tribes within the central north island. A Mana Whenua process is underway and a report on the CNIH will be contained in the wider Iwi Management Plan.

The Puarenga Catchment

Of immediate concern for Tuhourangi Whanui, is the health of the Puarenga River, the tributaries that make up the Puarenga River and the overall state of health of the land contained within this Catchment. This section of the report will give a brief overview of the physical description of the Puarenga Catchment, with a focus upon the current resource consents for Red Stag Timber Mill and the Rotorua District Council. The damage done to the land and waterways as a result of industrial activity and waste water disposal onto land will also be explained, followed by recommendations to remedy the situation in an attempt to bring true healing back to the land.



Map 2: Wildland Consultants Puarenga Stream Catchment

Firstly, the **Tureporepo** Stream has its head waters in the Horohoro/Mamaku Ranges then flows north through Parekarangi. Situated on its banks, approximately 4 km south-west of Rotorua is the Rotorua Refuse Centre, also known as the town dump. Whilst the new dump site has, for the most part, been adequately contained and reticulated, there is still concern that during high rain periods, runoff from the dump is unable to be adequately collected and reticulated back to the WWTP in Rotorua for treatment. This excess water is held in a storage pond, with an overflow channel straight into the Tureporepo. This excess water is unchecked and it is unknown what contaminants (if any) are contained within this runoff. As stated, the reticulation of the wastewater is pumped back to the WWTP at Sulphur Point, which is then sprayed back onto part of Roto-Pare 6A and eventually back into the Puarenga River and into Lake Rotorua.

The **Waihuahukakahi** and **Waikaruru** Streams flow south to north, with their base headwaters coming from the Kapenga swamp. They flow through farmland and merge with the **Tureporepo** at the Hemo Gorge. The **Kauaka** Stream also has its headwaters in the Waikite Valley and Kapenga swamp, with other tributary streams flowing into it, such as the Ohineuia Stream. The main section of the Kauaka runs parallel with State Highway 5 flowing in a northerly direction. It must be noted that these streams indeed drain off a number of cattle and dairy farms in the Waikite Valley that all contribute to the load of pollutants that join at the Hemo Gorge and into the

Puarenga River. The **Kauaka** stream also drains runoff from the treated effluent spray block which Red Stag Timber has a Resource Consent for. This part of the catchment forms part of Roto-Pare 6A and 6S.

The **Waipa and Hemo Springs** have their headwaters in the Whakarewarewa Forest and much of Rotorua's municipal water supply comes from these two Springs. The Spring water themselves are in a pristine state that gives heart to all who view them that the potential for the Puarenga to have relatively clean water is in fact an achievable reality. The Springs join together just on the southern boundary of Red Stag Timber Industries to form the Waipa Stream. This Stream continues its flow past Red Stag joining at the Hemo Gorge where all the streams mentioned converge to form the Puarenga River. This part of the catchment encompasses for the most part Roto-Pare 6S and Roto-Pare 4, which is part of the original award of 1887 to Ngati Whakaue.

Historic Puarenga “as it was”

The people who lived on the banks of the Puarenga River in pre European times enjoyed a prosperous way of life where their every need was supplied by the surrounding forest and waterways. The naming of the Puarenga is related to sulphur deposits from the whaka thermal valley mixing with the fresh water coming down from the catchment creating a swirling flower.¹⁵

*“In my grandfather’s time, Te Pohu and Te Iwingaro and Te Ranginohomarea... their place of abode was Whakarewarewa, both before and after the taking of Mokoia by the Ngapuhi. Their pa’s there were Te Mingi west of Turikore and Wharewera. Living places were at Papakura and Opoete. Whilst they lived at these places, they collected food off this block, fernroot, convolvulus, raupo, ducks, cormorants, crayfish, Kokopu etc... dyes, ochre, etc, also outside of the block... all around it. The taking of the crayfish at the Puarenga, they dived for them and fished for them, also the Kokopu by fishing. The shags were taken at night”.*¹⁶

In 1885, Alfred Ginders, the resident medical officer of the Rotorua district painted a rosy picture of the settlement: ‘Three miles from Ohinemutu...Whakarewarewa, is situated on the Puarenga River whence the natives obtain a pure supply of water. They belong to the Ngatewahiao (sic) tribe and number about 100 all told. The children are the healthiest in the district and a school is greatly needed for them. With one exception (an old chief suffering from heart disease), they are all in good health. They make a considerable amount of money by visitors to their hot springs and food is abundant. The settlement is tolerably clean and its general sanitary condition fairly good’.¹⁷

Prior to the building of the first bridge across the Puarenga River at Te Whakarewarewa in 1885/1886, tourists were carried across the River on the backs of the men of the village. For this service, the men received a penny. Upon completion of the bridge and the ending of the ‘piggy back service’, it was suggested that a penny be thrown into the pool where the children were swimming as an entry fee into the village, and the penny diver was born.¹⁸

It is clear to see that our way of life over the years has gradually been eroded to the point where it has not been safe to swim in our own river and enjoy the undisturbed benefits of our taonga.

- Is this situation acceptable to the People of Whakarewarewa?
- Where has the flower of the Puarenga gone?
- What would the people of the Puarenga like to see for the restoration of their taonga?

¹⁵ Sourced from Wānanga and personal communications with Kura Waaka during 1995 - 1997

¹⁶ Sourced from evidence of Mr Mohi Atarea to the Maori Land Court Hearings for Te Whakarewarewa in 1893 - MLC MB

¹⁷ See the Crown and Te Arawa in the Rotorua District 1840 – 1910, p254

¹⁸ Sourced from Wananga and Personal Communication with Chrissy Gardner, at Whakarewarewa on 16 March 2011

- Encourage our rangatahi into environmental and scientific studies.
- Encourage our rangatahi into Maori based studies.

Rotorua District Council

The Rotorua District Council (RDC) have two significant activities within the Puarenga Catchment, that being the Land Treatment System (LTS) and the Rotorua Landfill (dump).

Resource Consent no. 60739 gives RDC the right to discharge treated effluent from the Rotorua District Council wastewater treatment plant (WWTP) on to land in the Whakarewarewa State Forest. Under the current resource consent, RDC are allowed to release 30 tonnes of nitrogen onto 16 forestry blocks and three tonnes of phosphorus. The spray blocks should be rotated and sprayed on only once every six days, giving the land and trees a chance to dry out. It must be noted that this programme of rotation does not occur and the forestry blocks are sprayed more regularly, 2/3 day rotation. The total volume of effluent discharge for the year April 10 to March 11 was 6,980,000 m³. An average of 19,800 m³/day.¹⁹ It must also be acknowledged that upgrades at the WWTP have reduced the amount of nitrogen released into the environment.

The loads of nutrients in the Waipa Stream in the 12 month period to 29 March 2011 were 37.5 tN and 2.1 tP; over the resource consent which allows for 30T and 3T of sewage derived nitrogen (N) and phosphorus (P) respectively in any 12 month period.²⁰

As a result of this activity, which has been in operation since 1993, the land is now saturated, with dead and dying trees. Nitrogen and phosphorus uptake from the trees and land is negligible due to over saturation and the runoff during rain events of this pollutant rich waste water, runs straight into wetlands and waterways that all converge at the Hemo Gorge and the start of the Puarenga River.

It is fair to say, that the ideology of the early 1990's, backed up with the science of the time, gave local people hope that this Plan was to be the saviour of Lake Rotorua where in previous years, sewage was pumped straight into the lake. Almost 20 years on with a raft of scientific data, has proven that this technology from the 1990's is no longer viable. Now, not only is Lake Rotorua continuing to receive the city's waste, so too is the Puarenga Catchment and our children of the Puarenga.

In effect, RDC's Land Treatment System has spread the pollution far and wide at the on-going expense of Tuhourangi Whanui and land.

Rotorua District Council municipal landfill; consent no. 23996-0

The RDC municipal landfill on State Highway 30 is situated on the banks of the Tureporepo Stream a tributary of the upper Puarenga. The landfill has been in use for approximately 36 years. A fully lined extension to the site was developed on the northern side of the Tureporepo Stream in the late 1990's. Leachate is pumped from the site to the RDC waste water treatment plant for disposal.

Surface water, groundwater, and leachate are monitored on a regular basis. In addition, Bay of Plenty Regional Council carry out annual inspections of the RDC landfill.²¹ Earlier monitoring reported that bore samples exceeded the allowable limits for conductivity, ammonium and chloride with some occasional problems with windblown rubbish.²²

¹⁹ *Rotorua District Council Land Treatment System Summary Annual Report to March 2011* A Lowe, p5

²⁰ Ibid p6

²¹ *An Ecological Overview of the Puarenga Stream* with Particular Emphasis on Cultural Values, Ian Kusabs and William Shaw 2008

²² Ibid (particularly see Pickles & Gordon, 2000)

In summary, RDC must adhere to strict guidelines contained within the resource consent with a three monthly monitoring regime. There are set parameters for numerous and varied contaminants within the dump site and storm water discharge is allowed in a one in 20 year rain event for no more than 10 minutes to land. It must be noted that the tap of nature does not adhere to the guidelines set by the BOPRC. Perhaps it is an opportune time to revisit the conditions and parameters set in order to tighten storm water discharge and the overall management of the dump. After all, setting the city's refuse centre on the banks of a significant stream (Tureporepo) within the Puarenga catchment was not the wisest decision made by past councils.

Red Stag Timber Mill

In 1939, The Waipa State Mill was commissioned and established on the banks of the Waipa Stream as a direct result of World War II. The need for raw materials in order to aid the war effort saw the mill process the first generation of trees that were planted in the Whaka Forest in the late 19th century and the early part of the 20th century. The Iwi Management Plan to follow this scoping report will provide a much more detailed historical report on the Waipa State Mill and its effects downstream as a result of timber treatment. This report will focus upon the current resource consents that apply to Red Stag and its operation.

Consent no. 65326 deals with storm water runoff from the timber mill and treatment site to the Puarenga Stream and to the Waipa Stream. There are seven discharge points with limits on the amount of water runoff from the site into the Waipa and Puarenga Stream. These limits are allowed to be exceeded in a 1 in 50 year rain event. Once again, nature does not adhere to a 1 in 50 year rain event and such statements contained within resource consents must be questioned. Much of the monitoring of this resource consent is self-monitored by Red Stag with an overview from the BOPRC. This permit expires in 2019.

Consent no. 60378 is a permit that allows the discharge of solid wood waste to land and discharge leachate from the base of the landfill to land where it may enter water. The daily discharge rate shall not exceed 30 cubic metres and is situated on Highlands Road. This permit expires in 2020. A map for this site has been requested and as of yet has not been provided.

Consent no. 02 3792 is a permit to take contaminated ground water for remediation. Much of this consent is related to the historical nature of contamination from the Waipa State Mill and many of the conditions associated with this consent, have either been amended or deleted. Red Stag in effect also have a right to Police themselves and samples are taken twice a year in January and July. It is, as stated in the resource consent: The permit holder shall measure, record and report results to the Regional Council within 21 days after the end of the calendar month, in which the sampling took place. The ground water of the mill is tested for:

- (a) Total arsenic
- (b) Total chromium
- (c) Total boron
- (d) Total copper
- (e) Pentachlorophenol

From the Waipa Stream, single grab samples are taken and analysed for:

- (a) Total copper
- (b) Total chromium
- (c) Total arsenic

This consent expires in 2013.

Consent no. 60451 gives Red Stag the right to discharge treated sewage, industrial effluent and treated groundwater from oxidation ponds on to land within the Whakarewarewa Forest Park. It must be noted that the land upon which this effluent is sprayed now forms part of the Te Pumautanga o Te Arawa settlement related directly to the settlement for Tuhourangi Whanui. This land forms part of Rotomahana Parekarangi 6A, 6S and is also a part of the CNI Iwi Holding Limited Trust. At this stage, there is a 35 year moratorium over this land, meaning it will be held in this collective Trust on our behalf for 35 years.

The way these treatment ponds work, and this is a verbal response from the maintenance worker at the pond site to the writer, is that the 'treated effluent' from the mill sits in these ponds for seven days, where the UV light from the sun is supposed to kill or treat any harmful nutrients in the water. This water is then sprayed onto our land and often during periods of high rainfall, the ponds are emptied, timing the discharge with rainfall. Remember that this block of land is flanked on both sides by the Kauaka and Waipa Streams.

Summary for consents

When considering these resource consents held by Red Stag, RDC and monitored by BOPRC, we must keep in mind that this is, in effect, a licence to pollute. A licence to pollute our streams, through runoff and spray effluent and a licence to pollute our land with the dumping of wood waste and effluent onto various sites within the forest. These consents also enable the consent holder to monitor themselves to a large degree, due to fiscal and staff shortages within the consenting authority. In other words, they police themselves and give results that they collect to the consenting authority.

- The consenting authority are reliant on the consent holder to provide samples.
- Does Tuhourangi Whanui consider this to be an adequate situation?
- What does Tuhourangi Whanui want to do about it?
- What are the alternatives?

Contaminated sites within the Puarenga Catchment

Over the past 12 months, the writer of this report has had conversations with former workers of the Waipa State Mill and my own father who have known of former dumping grounds from the State Mill. A number of these sites have been tested and we are still awaiting the results of the samples taken. A comprehensive report is being prepared in conjunction with the samples taken. What is also of concern is the knowledge that there are more dumping grounds still that are, as of yet, still unidentified.

For the overall health of the Catchment, the writer feels that it is important to find and test these sites, in order to confirm levels of contamination, or to acknowledge that the sites pose no health risk to the environment or to people. If health risks do exist from these sites, then remedial action must take place in order to render the site safe. The cost associated with possible clean up should be sourced from central government, but that is a discussion for the near future.

Toi Te Ora public health warning

Toi Te Ora Public Health have recently issued an official warning for the Puarenga River, giving it a poor rating and advising people to avoid swimming within its waters. This is the official explanation for a poor grading of water from the 'Microbiological Water Quality Guidelines for Marine and Freshwater Recreational Areas 2003' pgH21:

Poor – Water quality tests and assessment of potential contamination sources indicate beaches within this category are considered to have generally poor water quality. These sites receive runoff from one or more of the following sources and may contain animal or human faecal material:

- *tertiary treated waste water.*
- *urban storm water, intensive agriculture, unrestricted stock access, dense bird populations.*
- *low intensity agriculture, marinas or boat moorings, urban storm water not contaminated by sewage.*
- *river discharges containing untreated primary, secondary treated waste water or onsite waste treatment systems.*
- *river discharges impacted by tertiary treated waste water combined sewer over flows, intensive agricultural/rural catchments, feral bird/animal populations.*

Recommendations – *generally not ok for swimming, as indicated by historical results. Swimming should be avoided, particularly by the very young, the very old and those with compromised immunity. Permanent warning signs may be erected at these sites, although councils may monitor these sites weekly and post temporary warnings.*²³

This warning posted by the Health Department on 17 June 2011, is currently in effect for two months pending the results of more detailed sampling results from the Whaka bridge site.

²³ Microbiological Water Quality Guidelines for Marine and Freshwater Recreational Areas June 2002 pg H21

This guideline is associated with certain risk factors associated with exposure to contaminated water:

Stormwater, and treated and untreated sewage discharged directly into our oceans, rivers and lakes, can contain a variety of micro-organisms that can cause disease. Therefore there may be a greater risk of getting sick under certain conditions such as:

- *two to three days after rainfall.*
- *during full immersion in water that may be contaminated with sewage or run-off.*
- *high exposure to shallow water where there may be higher concentrations of pathogens.*

There may also be a greater risk to those with reduced immunity, the elderly and the very young.²⁴

Overall, are the people of the Puarenga satisfied with being exposed to e coli and heavy metal contaminants within the water and sediment of our environment. Colonial practices have desecrated our taonga tuku iho. What was pristine is now desecrated, but is that desecration beyond repair? Further independent studies of this catchment, and other catchments, are worthy of future studies by Tangatawhenua.

²⁴ *Ibid*, Pg 113

New Zealand Cycle Trail Project

Te Ara o Ahi – Pathway of Fire

Background

Te Ara o Ahi or The Pathway of Fire forms part of the central North Island section of the National Government's New Zealand Cycle Trail Project that starts from Te Taitokerau and will eventually finish at Bluff in the South Island. Opus Engineering has the contract to build the cycle trail and has submitted a resource consent application to the Rotorua District Council for this section of the trail which, as it happens, crosses through the southern portion of the former Rotomahana-Parekarangi 6A block starting at the Waipa Saw Mill turnoff and terminating at the Waipa South Road opposite the Kapenga turnoff.

Process

On Tuesday, 22 February 2011, an assessment of the proposed works for the cycle project was carried out from its starting point at the Waipa turnoff right through to the Green Lake turnoff at Kapenga. This was done to assess environmental concerns over the area mentioned and to identify areas in need of protection and constant monitoring during the construction phase of the project.

From the Waipa turnoff, **Culvert 1**, through to **Culvert 9**, there are no areas of environmental concern. There are a number of exotic trees and blackberry bushes which will be removed from the pathway and replanted with native trees, therefore enhancing the cultural value of the area. At **Culvert 8**, the **Kauaka Stream** is channelled under State Highway 5 toward the north east and the Stream then flows north where it meets with the Puarenga at Hemo. **Culvert 8** may be an opportune place to erect signage acknowledging the **Kauaka Stream** and its relevance historically for the hapū Tūhourangi.

At **Culvert 12**, it may be prudent to erect signage reminding riders that the open water source is not one that is fit for drinking. Or perhaps at **Culvert 1** but let's not spoil the ride.

There is little to report of and the work appears straight forward up until **Culvert 16**. From this point forward there is approximately 400 lineal metres of wetland that, according to the current plan, is to be moved approximately five metres and the Ohineuia Stream to be re-diverted and meandered through the new wetland. A Cultural Impact Assessment was completed but its sign off and acceptance was questioned by the writer.

Conclusion

Overall, the cycleway will improve the long term condition of the environment, and there is an opportunity for Tuhourangi to actively participate in the process. It must be pushed for, but the planting of the riparian margins may very well be an opportunity for Tuhourangi to become actively involved in caring for our environment. If rangatahi whanau are seeking a career direction, then horticulture, supplemented with riparian planting employment is an option the Tuhourangi Tribal Authority are seeking for the future.

Summary

The Puarenga River and associated catchment is but one, albeit significant, aspect of the landscape for Tūhourangi Whanui to consider. Whilst it is acknowledged that the environmental situation for our awa and land is not good, what we have available is an opportunity to have an active role in implementing positive change for our environment. It is imperative that we encourage our rangatahi into higher forms of learning, whether that be in the sciences, law, accounting etc. or into environmental type studies of horticulture. Our future will undoubtedly rest on their shoulders.

Whilst much work has been done by the Tūhourangi Tribal Authority, there is much more yet to be done. The IMP is intended to be a living document, robust with an ability to change as time changes environmental and political landscapes. Nothing in life remains static, and perhaps with a growing sense of tribal unity, the future for Tuhourangi Whanui will be dynamic. The writer has used the term Whanui in order to encompass all hapū of Tūhourangi, in order to be inclusive rather than exclusive.

Changes in attitude are taking place from local councils and the days of passive participation and paternalistic consultation are coming to an end. For the benefit of future generations, it is incumbent on the writer, due to his experiences, that one must be prepared for political resistance from individuals and authorities whom may seek to obstruct the truth.

It is envisaged that Tūhourangi will be at the forefront of cultural and societal development, as we always have been. For a large part of the wealth and strategic direction of Rotorua can be attributed to Tuhourangi Whanui.

Building blocks for our present have been left from our tūpuna. Let us add to that foundation in a positive and proactive manner so that the blocks to be added in the future will be sure of their foundation.

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Wānanga and Personal Communication with **Chrissy Gardner**, Whakarewarewa in 2011

Consultation and engagement between Bay of Plenty Regional Council and Tūhourangi Tribal Authority

Table 1 Land management: Papatuanuku, Te Whenua

	Issues	Our policies	Agencies	Information	Engagement	Comment
1	Statutory Regional Planning for LAND: Draft Documents	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	Yes. TTA seeks consultation and engagement for this matter	
2	Statutory Regional Planning for LAND: Finalised Document	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	-	Not necessary, but keep TTA up-to-date with developments
3	Consent Applications (controlled, permitted and publicly notified)	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	Yes. TTA seeks consultation and engagement for this matter	
4	Land Use Policy: Development of RULE 11, LAKES RESTORATION	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	Yes. TTA seeks consultation and engagement for this matter	
5	[Insert further Council areas important to TTA]	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	-	

Table 2 Water management: Tangaroa, Te Waiora

	Issues	Our policies etc	Agencies	Information	Engagement	Comment
1	Statutory Regional Planning for WATER: Draft Document	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	Yes. TTA seeks consultation and engagement for this matter	-
2	Statutory Regional Planning for WATER: Finalised Document	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	-	Not necessary, but keep TTA up-to-date with developments by email
3	CONSENT APPLICATIONS in relation Water Management matters (controlled, permitted and publicly notified)	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	Yes. TTA seeks consultation and engagement for this matter	-
4	WASTE WATER MANAGEMENT and consent application and developments	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	Yes. TTA seeks consultation and engagement for this matter	-
5	Water Use Strategy: LAKES ACTION PLAN for Tarawera, Rotomahana, Rerewhakaitu	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	Yes. TTA seeks consultation and engagement for this matter	-
6	[Insert further Council areas important to TTA]	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	-	Not necessary, but keep TTA up-to-date with developments by email

Table 3 Air management: Ranginui

	Issues	Our policies	Agencies	Information	Engagement	Comment
1	Statutory Regional Planning for AIR: Draft Documents	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	Yes. TTA seeks consultation and engagement for this matter	-
2	Statutory Regional Planning for AIR: Final Document	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	-	Not necessary, but keep TTA up-to-date with developments by email
3	CONSENT APPLICATIONS (controlled, permitted and publicly notified)	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	Yes. TTA seeks consultation and engagement for this matter	-
4	ROTORUA AIR QUALITY Programme Policy for the CBD developments	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	-	Not necessary, but keep TTA up-to-date with developments by email
5	[Insert further Council areas important to TTA]	[To be developed for stage 2 (S2)]	Regional Council	Yes. Forward all information or summaries to TTA	-	Not necessary, but keep TTA up-to-date with developments by email

Table 4 Consents

Issues	Our policies	Agencies	Engagement
[Insert further Council areas important to TTA]	[TBC]	-	-
[Insert further Council areas important to TTA]	-	-	-
[Insert further Council areas important to TTA]	-	-	-

Attachment A - Consent and consultation fees section for Tūhourangi Tribal Authority

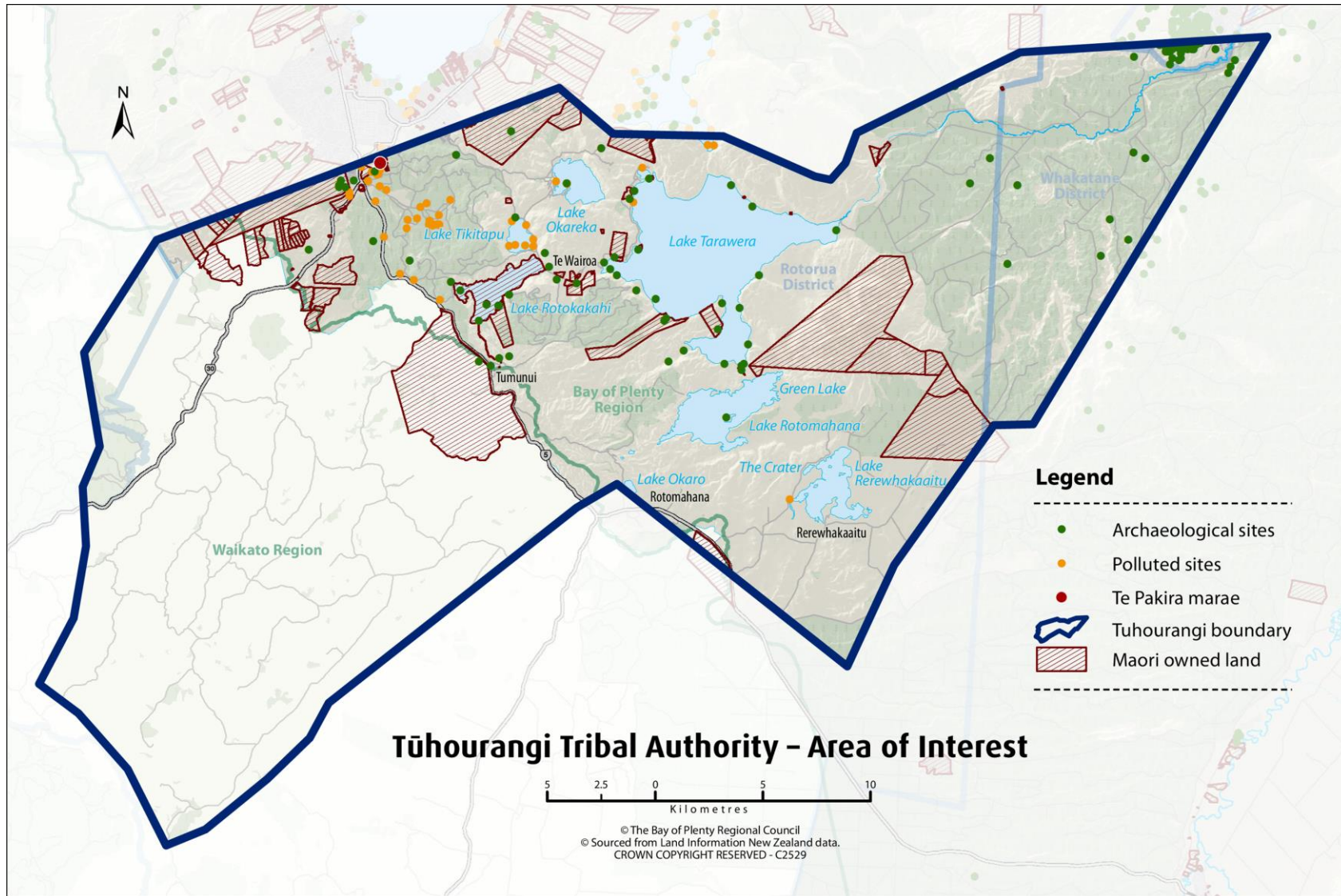
Draft CIA requirement conditions

- 1 The consent holder shall undertake a Cultural Impact Assessment of the extent of the works area and prepare a Cultural Impact Assessment report on the findings. The Cultural Impact Assessment report must be submitted to Bay of Plenty Regional Council within 30 working days of the granting of this resource consent.
- 2 The Cultural Impact Assessment and subsequent Cultural Impact Assessment report required under Condition 1 shall include but not be limited to the following:
 - 2.1 A description of the historical link between the Tuhourangi Ngati Wahiao people and the area affected by the works with specific reference to the Ohineuia Stream;
 - 2.2 Identification of the Tuhourangi Ngati Wahiao relationship with the resource through the continued occupancy interpreted through manawhenua, noho tuturu and te take tūpuna me tea hi ka roa and identification of the Tuhourangi Ngati Wahiao traditions related to the works area including information on occupation, use and association;
 - 2.3 The identification, description and explanation of the cultural sites of significance including archaeological sites and other sites of significance while taking into account the complexities around intellectual and cultural property rights. The sites shall include sites of significance in regard to:
 - Mauri
 - Waahi Tapu
 - Korere Tuturu/Historical
 - Rawa Tuturu/Customary resources
 - Hiahiatanga Tuturu/Customary needs
 - Whakaaronui o te Wa/Contemporary esteem
 - 2.4 The identification, description and explanation of the importance of the Ohineuia Stream and its importance to Tuhourangi Ngati Wahiao; and
 - 2.5 Recommendations for avoidance, mitigation or remedial measures and how these would be implemented during the project to address effects on the relationship of Tūhourangi-Ngāti Wahiao with the area and any sites of significance identified in the Cultural Impact Assessment.
- 3 The consent holder shall endeavour to undertake the Cultural Impact Assessment and preparation of the Cultural Impact Assessment report in consultation with Tuhourangi Tribal Authority.
- 4 The consent holder shall provide evidence to the Bay of Plenty Regional Council regarding the consultation carried out with the Tuhourangi Tribal Authority during the Cultural Impact Assessment and report process.
- 5 The consent holder shall provide the Tuhourangi Tribal Authority with the opportunity to *research and complete the Cultural Impact Assessment and to meet all costs associated with the completion of the said report*. The consent holder shall report on any feedback received to the Bay of Plenty Regional Council.

Table 1 Tūhourangi Tribal Authority fees for consent engagement

Component	Rate	Description	Comments
Engagement and consultation meeting processes	\$350.00 (+ GST) Per-meeting	Meeting at a date other than monthly or bi-monthly meetings.	Range could include travelling to Council or for meetings held on marae.
Research processes	\$120.00 (+ GST) Per-hour	Review application, CIA research.	To research methodology, desk-top reviews - collation, analysis and report writing.
Site visit processes	\$135.00 (+ GST) Per-hour, each person	Site research, archaeological protection.	Objective is to identify (visually) and narrative to protection of cultural values.
Cultural onsite monitoring	\$60.00 (+ GST) Per-hour.	Monitoring of existing archaeological sites and cultural values.	To undertake searches for new archaeological heritage sites and landscape.
Administration	10% of total application	Copying, printing, photography costs.	To provide support to research staff and cultural advisors to progress and achieve outcomes for the Tribal Authority.
Mileage	Costing at 0.81¢ per kilometre	As per the most current IRD rates.	To ensure that Tūhourangi staff and representatives are resourced to actively participate in consent process.

Appendix A – Map of Tūhourangi area of interest



Appendix B - Te Kura o Te Whakarewarewa Panui 2011

Te Kura o Te Whakarewarewa Panui 2011

Te Kura o te Whakarewarewa started in 1902 and has been located at its Sala Street site since 1941. The site is 3 acres in size with a swimming pool, heated hall with kitchen and accommodation facilities, a large grassed oval with track and field markings, basketball and netball courts, kohanga reo, classrooms, administration block and other various smaller buildings. The main access is via a bridge from Sala Street over the Puarenga Stream. Alternative entry is subject to SCION's, our neighbour's, permission. SCION, previously the Forest Research Institute, now has title to the land surrounding the school and has a quiet, professional relationship with the school.

The students draw from Fenton Park, Whakarewarewa and Ngapuna. The school also runs two mini vans collecting children from Owhata, Ford Block, Hannahs Bay, Hillcrest and Clayton Road. These children are descendants of whanau who choose Whakarewarewa as their preferred schooling option. (In some cases, families move across town and the vans continue to collect their children.)

Te Kura o te Whakarewarewa is a decile two primary school which is a grade given to the school by the Ministry of Education based on the socio economic/demographics of the area. This grade determines the amount of funding the school is supported with for a per student capita. This is significant as the school roll of only 69 students is placing the school in a critical position in a number of ways: class sizes, number of teachers, number of classes, support services, funding.

Te Kura o te Whakarewarewa provides education in the two official New Zealand languages of English and Maori. The students, (98% of whom are Maori) are placed in two learning strands which offer instruction in Te Reo Maori and Te Reo Pakeha:

- 1 The Reo Maori option – Rumaki, provides full immersion in Maori following Te Matauranga o Aotearoa from years 1- 6.
- 2 The Reo Pakeha option – Auraki, provides full immersion in English and follows the NZ Curriculum from years 1- 8.

There is a misconception that Te Kura o te Whakarewarewa is a Kura Kaupapa Maori or a Kura Maori who instructs completely in Maori. This is not at all correct. It also, unfortunately, deters potential families from enrolling at this school. Another misconception currently circulating, is that the school has closed down. This is a fallacy. All opportunities to correct these misconceptions are being taken by the school Board of Trustees, staff and families of the school.

Furthermore, the Board and I, the Principal, encourage community participation by making the school amenities available to: two kaumatua groups each Tuesday; a local marae netball group for practices; at one stage to Zumba classes; observing ANZAC annually; the Tuhourangi Tribal Authority lease a room and vehicle; the Tuhourangi adult Kapa Haka group for practices. Culturally, we support the four marae around us be attending Tangi and learning pertinent moteatea.

The Board of Trustees is a group of parents who are governing responsibly with a Principal who is managing carefully with a staff who are committed, reliable and responsible for improving children's learning alongside whanau who care about their children. All staff are responsible for all children and know and care about them. The school needs more children.

Naku noa,
Hariata Tapiata
Tumuaki

Appendix C – Cultural Protection Plan

PURPOSE

The purpose of this Cultural Protection Plan is to highlight the cultural priorities of Tūhourangi Whanui and identify actions that will be undertaken in order to preserve, protect, revitalise and rejuvenate knowledge relating to those priorities. Reference in this paper will be made to the tribal “Cultural Estate”. This refers to the knowledge, cultural practices, tikanga, kawa, reo, sites of (physical and spiritual) significance and associated treasures that are deemed significant by Tūhourangi.

GUIDING PRINCIPLES

Tūhourangi exercises a level of mana (authority) particularly within its tribal boundaries. That mana is derived from physical, historical and spiritual connections and is evident in a number of ways including:

- a) a unique and long relationship with the environment;
- b) a distinct cultural inheritance and history;
- c) a collective sense of solidarity and purpose; and
- d) a responsibility to protect taonga (physical and non-physical treasures) for future generations,

The overarching goal of Tūhourangi can be encapsulated in the phrase;

“Kia Pupū noa ake a Tūhourangi / Tūhourangi will thrive and advance towards a positive future”

Key principles that underpin the Tūhourangi perspectives regarding the Cultural Estate include:

- Rangatiratanga - the exercise of authority
- Tūhourangitanga - ensuring the unique attributes and perspectives of Tūhourangi flourish and thrive today and in the future.
- Taonga tuku iho – ensuring that tribal history, stories and perspectives are gathered and recorded
- Te Whakamana i te tangata - empowerment of People
- Kaitiakitanga – a positive relationship with the environment.

These are briefly explained:

Rangatiratanga

The authority of Tūhourangi within its tribal boundaries has been handed down through generations and is inalienable. This authority is recognised by other iwi, hapū, and in Article 2 of the Treaty of Waitangi, legislation that refers to the Principles of the Treaty of Waitangi (e.g. Treaty of Waitangi Act 1975, Resource Management Act 1991, Te Ture Whenua Māori Act 1993, Historic Places Act 1993, Education Act 1989) and Policies (e.g. Whānau Ora, Treaty of Waitangi Settlements). Rangatiratanga highlights the exercise of that authority internally and externally with hapū, iwi, Crown agencies and other organisations.

Tūhourangitanga

Tūhourangi language, cultural practices including te mita o te reo, tikanga and kawa, will thrive. Tūhourangitanga emphasises current and future perspectives and the growing of the cultural estate; it relates to the rejuvenation and revitalisation of tribal knowledge. Contemporary mōteatea and the use of new technology to store and share information are other examples.

Tāonga Tuku iho

Whereas Tūhourangitanga focuses on current and future practices and actions, these can only grow from a firm historical foundation. The Tāonga Tuku Iho principle emphasises the importance of collating a strong and detailed historical record. Whilst the separation of Tūhourangitanga and Taonga Tuku Iho might be considered unrealistic, this principle identifies that specific attention be given to the collation of information. Sites of significance and historical knowledge are clear examples of this. Associated with this are decisions regarding the sharing of significant information with outside groups.

Te Whakamana i te tangata

Te Whakamana i te tangata highlights that empowering tribal members enables them to contribute positively to Tūhourangi and wider society. It also acknowledges that a strong cultural identity is a key contributor to wellbeing.

Kaitiakitanga

Tūhourangi have a unique relationship with the environment. This relationship is highlighted in mōteatea, oral and recorded histories. Tūhourangi, therefore have responsibilities to ensure that environmental wellbeing is assured and sustainable.

IDENTIFICATION OF TRIBAL PRIORITIES

Stemming from these principles, a number of key Tribal priorities exist. These are briefly identified below and include:

1. Levels of proficiency in te reo Māori and levels of knowledge of tikanga. Associated with this are the paepae kōrero and paepae karanga of Tūhourangi Marae
2. positive and active participation in tribal matters and on the marae will be encouraged.
3. Recording and collation of tribal history and (where deemed appropriate) the sharing of that knowledge
4. Appropriate recognition of tribal authority relating to environmental sustainability
5. Encouraging the positive participation of tribal members in the activities, goals and objectives of the Tūhourangi Tribal Authority
6. Effective leadership by the TTA
7. Adequate resourcing in order for the TTA to function at an optimal level.

ACTIONS STEMMING FROM THOSE PRIORITIES

A range of actions and initiatives will be implemented in order to address the priorities identified above. These will be included in the IMP and include:

- The creation and completion of an Enhanced Iwi Environment Resource Management Plan as a precursor to an Iwi Management Plan (IMP)

- The creation of a Tribal Reo and Tikanga Strategy
- Incorporated into that will be research of tribal Mōteatea / waiata.
- The TTA will consider models of representation by which it might more effectively represent the views of the tribal membership

CONCLUSION

The principles and priorities identified in this plan will be discussed during tribal wānanga. Any amendments made within wānanga, will be incorporated into the final version.

Jacob Tapiata

TOI WHENUA O TUHOURANGI

I have had the privilege of attending various hui in 2010 and 2011 for the descendants of Tuhourangi/Ngati Wahiao organised by Aneta Morgan, Ngarepo Eparaima, Hapeta Wharerau and Watu Mihinui informing we, nga uri o Puhaorangi under the guidance, expertise and tutelage of Mauriora and Te Rangipuawhe. Through these hui, I have been fortunate to learn about prominent ancestors, karakia, whakapapa. To appreciate the dynamics, the duties and expectations for our Marae Te Pakira ki Te Whakarewarewa. To understand the importance of te paepae tapu, nga kaikorero, nga kai karanga, te mannaakitanga me te tikanga that encompasses our tribe Tuhourangi/Ngati Wahiao. Through to the standards that have been set from our kuia koroua, not necessarily out the front where you can be seen but the hard work going on behind the scenes and although many of these kuia koroua who have long passed, their legacies still continue today with their children, my aunts and uncles and cousins taking up the mantle.

Without discarding any particular hui, a truly memorable occasion in Dec2010 was to attend the commemoration and blessing o te wahi tapu ki waenganui i te ngahere ki Kawerau, the birthplace of our tupuna Tuhourangi. This coincided with walking a (Tarawera track) and looking at the after affects and massive land shifts, the devastation that happened after the Tarawera eruption. This concluded with a tour on a launch on Lake Tarawera where te kaumatua Anaru Rangiheuea gave invaluable korero of historic sites and wahi tapu situated in and around Lake Tarawera.

The day started in the early hours of dawn. With Ringatu karakia performed we were told the korero of this significant birthplace. A prominent rock protrudes out from a bank amongst ponga and other vegetation.

As the story goes, te tupuna Rangitahi and his wife Papawharanui who was heavily pregnant at the time were being pursued by an ope taua. Papawharanui went into labour and needed to stop and rest. With the inevitable happening, she was about to give birth. At their place of rest was this large rock. To our understanding our tupuna Tuhourangi lived to be over 9ft tall, at the time of his birth he would have no doubt been a rather large baby! So at the time of his birth, Papawharanui crouched in front of the rock. Cradling the kohatu with her arms wrapped around it she placed the top of her stomach hard up against the rock. In her crouching position, she slowly rose and used the rock to help push down and force the baby out and thus the birth of Tuhourangi. I suppose what I found amazed but not surprised at this particular type of giving birth was the korero given to me by my Koroua, Te Hira Roa Tini no Waikato who helped my kuia deliver my father and many of my fathers 13 brothers and sisters. They were born in the same way, only my kuia instead of using a rock, would get my Koroua to use his knees. She'd squat low and Koro would gently have his knees on the top of her puku and Nana would do the rest, rising at her own time and my Koro at the same time would slowly push down on her puku. Very similar circumstances without the ope taua!

With everything learnt and appreciated by all that day was to have had the opportunity to share & experience the knowledge of our very existence. To walk the paths and trails of our tupuna, to share this knowledge, to educate those who were unable to attend but to inform them of our tupuna and their deeds. A responsibility I take seriously, to inform my whanaunga of our importance, our worth to our iwi, hapu Tuhourangi/Ngati Wahiao. I still have much to learn, I am here and willing.

Naku
Koro Tini