

2012



Ngāti Rangiwewehi Iwi Environmental Management Plan



**TE MARU O NGATI
RANGWEWEHI
IWI AUTHORITY**

30/12/2012

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Kupu Tataki:

*Ko te whiu o te kōrero i
whiua ki Tarimano*

*Ko Te Aongahoro ko te
ruahine a Tawakeheimoa*

Kia rere ki mua

Ko Rangiwewehi ee.

He T ake T upuna

Na T arimano i
Whakaari

Ko Rangiwewehi te Iwi

TE UPOKO TAHI / CHAPTER ONE

HISTORICAL BACKGROUND – NGĀTI RANGIWEWEHI

Ngāti Rangiwewehi is an Iwi as derived from the confederated tribes of Te Arawa, Ngā Pumanawa e Waru o Te Arawa, (the eight beating hearts of Rangitīhi). Ngāti Rangiwewehi have lived and co-habitated within the Mangorewa Kaharoa area since the time of Whakauekaipapa, a seventh generation descendent of Tamatekapua, the captain of the Te Arawa canoeⁱ.

Tarimano Marae, Te Awahou is the home of Ngāti Rangiwewehi. Ngāti Rangiwewehi consists of seven hapū who derive their Whakapapa from the above: Ngāti Kereru, Ngāti Ngata, Ngāti Te Purei, Ngāti Rehu, Ngāti Tawhaki, Ngāti Whakakeu and Ngāti Whakaokorau.

Tarimano Marae is situated and located on the north western shores of Lake Rotorua, and next to the Te Awahou Stream (Te Wai Mimi o Pekehaua). The stream mouth opens on to Lake Rotorua. The Physical address of the Marae is 62 Gloucester Road, Te Awahou. It's approximately 2 kms from Hamurana and 5kms from the Ngongotaha Village. Gloucester Road is signposted off State Highway 36 and identifies Tarimano Marae, when travelling towards Ngongotaha or Hamurana.

Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR)

Te Maru o Ngati Rangiwewehi ('the Maru') came into existence in approximately 2000, following the decision of Ngāti Rangiwewehi in 1997 to undertake a restructure of the Awahou Marae Committee to the (Tarimano Marae Trust)ⁱⁱ. Our tribal structure is unique and it works for Ngati Rangiwewehi.

The Maru is an entity created under LORE, and has two clear roles:

- Internal – Iwi forum
- External – Iwi authority

The Executive is elected annually at an Annual General Meeting of Te Maru o Ngāti Rangiwewehi, and consists of Chairperson, Deputy Chairperson, Kaumatua representative and Taumata representative, Secretary and Treasurer. The balance members that make up the Maru are delegated representatives of 'sub entities' that exist by virtue of both a traditional (lore) and formal (law) relationship to Ngāti Rangiwewehi the Iwi. This has been formalised by way of a Charter for the Tarimano Marae Trust. This Charter took up to three years to be developed and still requires further updating to meet the ongoing needs of Ngāti Rangiwewehi.

There are three key Trusts that are integral to Te Maru o Ngāti Rangiwewehi:

The Rangiwewehi Charitable Trust (RCT) was registered with the Companies Office on 23 October 2001, HN 1169723. The Trust gained Charitable Status on 17 May 2002.

The Executive Committee of Te Maru o Ngāti Rangiwewehi are Trustees of the Rangiwewehi Charitable Trust. The remaining Trustees(6) are elected annually at Annual General Meeting of the Rangiwewehi Charitable Trust, as dictated by the RCT Deed.

Its key purpose is to administer and manage the administrative operations of all Ngati Rangiwewehi entities.

Tarimano Marae Trust (TMT)

Tarimano Marae is currently vested in five Trustees on behalf of all members of Ngāti Rangiwewehi, pursuant to section 338(15) of the Ture Whenua Māori Act 1993 and by Order in Council under the Marae Reservations Regulations 1994.

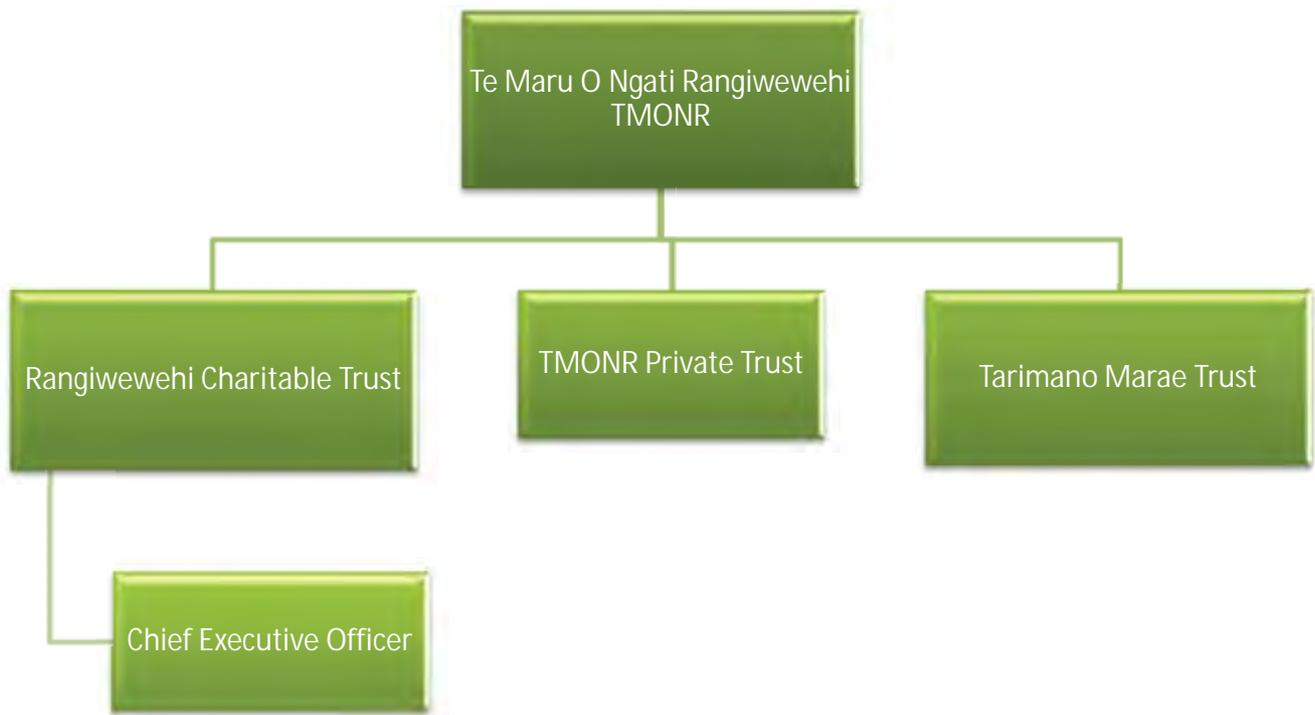
The Trustees are replaced according to Trust Order, and the Executive is elected annually at Annual General Meeting of Tarimano Marae Trust. Tarimano Marae Trust is responsible for all governance and management commitments of Tarimano Marae.

The RCT carries out many of the operational functions for the TMT.

Te Maru O Ngati Rangiwewehi Trust

As has been agreed between Office of Treaty Settlements and TMONR, in order to meet the requirements of the Office of Treaty Settlements in providing an eligible legal identity to receive the Crown's on account payment offer of 19 June 2008 TMONR Private Trust was resolved to be established at a TMONR Hui a Marama on 21 September 2008. As resolved in the TMONR Hui a Iwi of 21 September 2008 that TMONR Iwi Authority and TMONR Private Trust entered into a Memorandum of Association for the sole purpose of receiving the Crown's On Account offer of 19 June 2008. The Trustees and Nine elected members are drawn from within Ngati Rangiwewehi.

Organisational Structure of Te Maru o Ngāti Rangiwewehi



Our expectations of our people are high and often go unrecognized and unrewarded. It is timely to acknowledge the tireless contributions and huge commitments of those kaumatua and tribal members who have passed on and assisted along the way in getting us to where we are today.

Current Membership

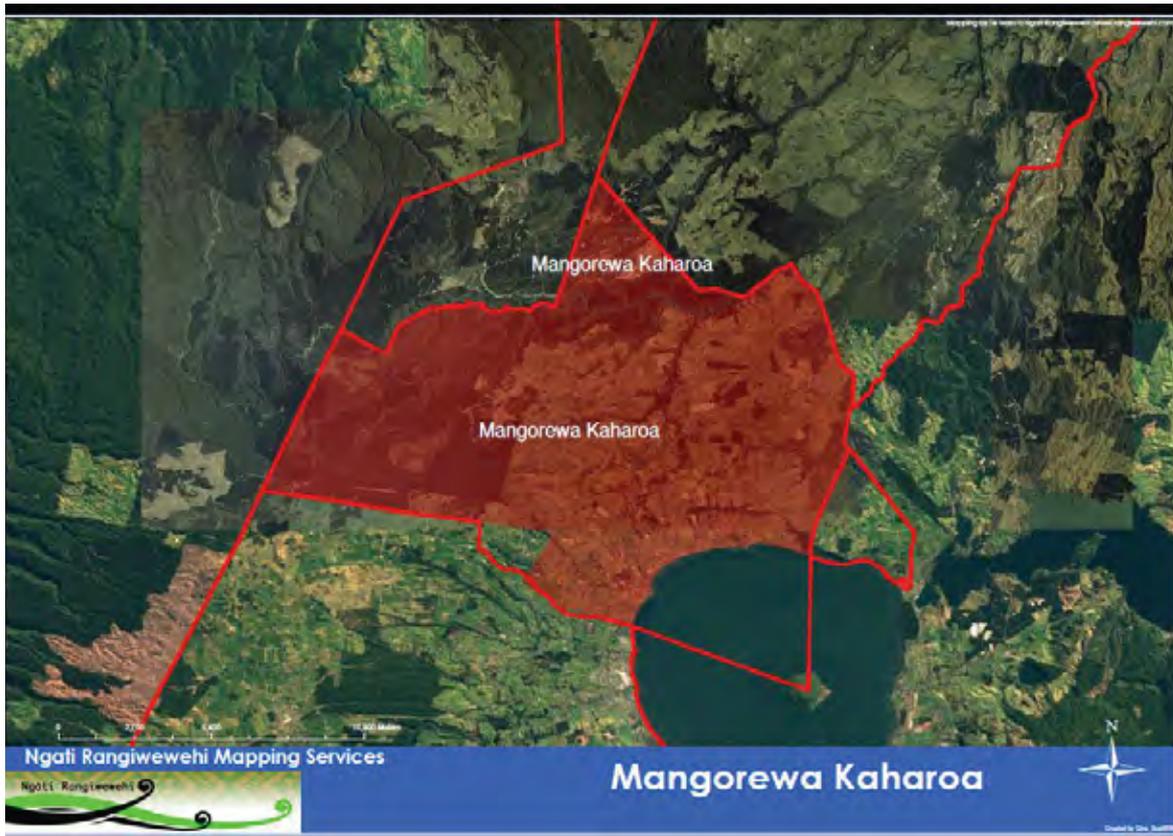
Ngāti Rangiwewehi is one of the acknowledged Iwi descended from Te Arawa waka, having been recognised in such forums as Te Ohu Kai Moana (Waitangi Fisheries Commission), Te Arawa Lakes Trust Board and Te Kotahitanga o Te Arawa Fisheries Trust Board, and the Aotearoa Māori Performing Arts Festival.

The tribal rohe or boundaries of Ngāti Rangiwewehi begins at the centre of Te Motu Tapu a Tinirau, and fans out toward the north western shores of Lake Rotorua. Bordered to the south by the Waimihia Stream which feeds into Te Rotorua-nui-a-Kahu, Ngati Rangiwewehi lands take in Te Awahou travelling east toward Puaurewa, a lake edge boundary point with Ngāti Parua to the eastⁱⁱⁱ.forming north eastern boundary of the Te Waerenga Block.

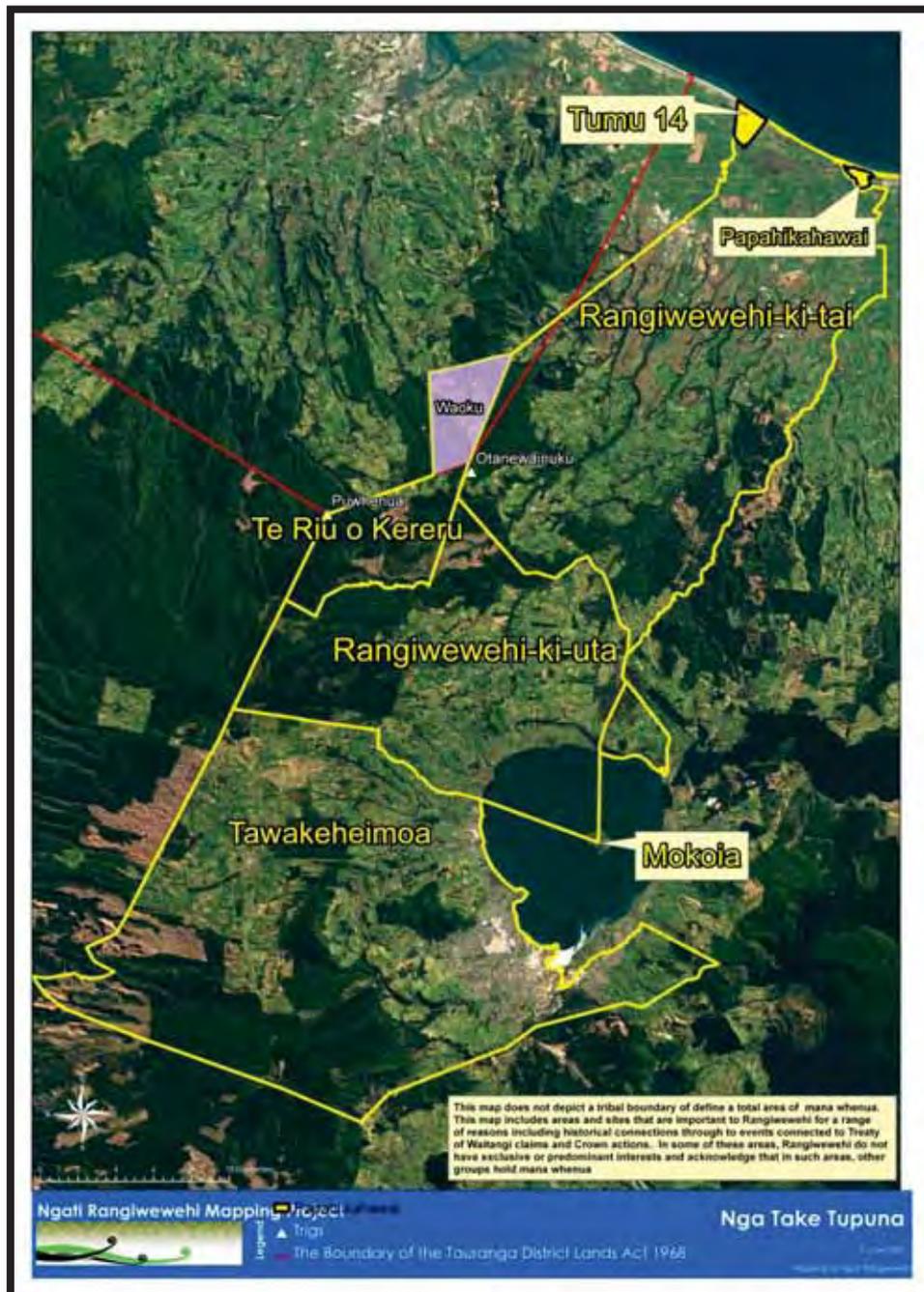
These are the boundaries of Rangiwewehi ki Uta based around Tarimano Marae on the banks of the Te Awahou Stream. These boundaries extend to Haraki Marae at Manoeka near Te Puke to Rangiwewehi ki Tai including the Mangorewa Kaharoa block which runs along the Pyes Pa Road over to Tauranga city.

Te Maru o Ngāti Rangiwewehi reconfirms that Ngāti Rangiwewehi is the kaitiaki over the traditional ancestral lands therefore maintain their kaitiaki status as previously defined in the following maps identifying the core and ancestral interests of Ngāti Rangiwewehi.

CORE ROHE: RANGIWEWEHI KI UTA – MANGOREWA KAHAROA AND MOKOIA ISLAND



Mahere/ Map 1: Core Rohe of Ngāti Rangiwewehi ki Uta.



Mahere/ Map 2: Core rohe of Ngāti Rangiwewehi together with lands that there is an ancestral connection.

Parts of these traditional boundaries are encapsulated within the North Ward of the Rotorua District Council ward system specifically Hamurana, Kaharoa, through to the Waimihia stream as it feeds into Te Rotorua nui a Kahu. Other regulatory authorities with influence within the rohe include the Western Bay of Plenty District

Council and the Bay of Plenty Regional Council. Environment Waikato exert some influence along the south-western rohe boundary.

Census Information

According to census data sets for the following years 1991, 1996, 2001 and 2006, shows that the population characteristics for Ngāti Rangiwewehi were recorded below as;¹

Iwi (Total Responses) for the Māori Descent record in	1991	1996	2001	2006
Ngāti Rangiwewehi	585	1,092	1,551	2346

Ngāti Rangiwewehi maintains an active role in the affairs of the Ngongotaha Township and outlying areas. The Iwi is involved in supporting the delivery of Health Services (a mandating body for Te Whare Hauora o Ngongotaha) and Education Services (Tarimano Kohanga Reo), with the Iwi continuing to participate in the development of these service providers within its tribal boundaries.

Iwi Management Plan

This document was originally developed in 2008, and ratified in 2009 to compliment an existing Iwi Management Plan submitted to the Rotorua District Council in 2004 to ensure that Ngati Rangiwewehi is proactively involved in the management and use of natural and physical resources within their tribal boundaries. A review was undertaken in 2012 to update the Iwi Management Plan to:

1. Reflect the Treaty of Waitangi Claims Settlement process that the Iwi is currently involved with.

Ngati Rangiwewehi is on the threshold of settling its longstanding treaty claims with the Crown. We signed ‘Terms of Negotiations’ on 27th July 2009 and the Agreement in Principle with the Crown in June 2011 which assisted us to move on the multiple reports needed to support our negotiations. The Deed of Settlement was signed on 16 December 2012 and it is expected that the Deed of Settlement Legislation will be passed in June 2013. It is anticipated that once legislation has been passed, instruments from the Ngati Rangiwewehi Settlement Act relevant to the plan will be inserted into the Environmental Management Plan.

2. Update the Environmental Management plan to reflect the proactive Iwi development initiatives being pursued by Ngati Rangiwewehi Iwi.
3. Insert supplementary maps to support and inform this Environmental Management Plan.

¹ The 2011 Census was not held on 8 March 2011 as planned, due to the Christchurch earthquake on 22 February 2011. At that time the 2011 Census could not have been successfully completed given the national state of emergency and the probable impact on census results. Ref: <http://www.stats.govt.nz/Census.aspx>

The Environmental Management Plan is an addition to the 2004 Iwi Management Plan document updating and including Environmental Plans expressing the vision, mission and values to be pursued by Ngāti Rangiwewehi and is considered a companion document.

Plan Development Process – Project Development

The planning process followed in the development of the Environmental Management Plan and was progressed through the following developments;

- Working party formed in January 2008.
- Desktop Analysis/ literature review undertaken in February 2008.
- Communication Strategy developed and implemented in March 2008.
- Survey developed and completed by Iwi members during Environment Court Hearing for Taniwha Springs held at Tarimano Marae (17-20th March 2008).
- Hui-a-iwi: introduction of the Environment Iwi Management Plan, March 2008.
- Project Plan; issue identification; draft plan stage; proposed plan stage. Jan to March 2008.
- Survey findings formed kaupapa-focussed workshops.
- Workshops: issue-specific focus held over a five week period during the months of April and May 2008.
- Workshop seminars/series summary presentation via PowerPoint May 2008.
- Drafting of Iwi Management Plan June-September 2008
- Ratified in 2009

The 2012 review process included a 3-day wananga at Tarimano Marae, Awahou to re-confirm with Iwi members the environmental aspirations of Ngati Rangiwewehi and future developmental aspirations for our people. Desk-top analysis and literature reviews of second generation Iwi Management Plans were assessed. Additional information gathering opportunities are continuously presented within the numerous Iwi forum conducted by Ngati Rangiwewehi, that is the mandated five Hui-a-Iwi held each month (i.e. Kaumatua and Governance hui are held fortnightly, as well as the Hui-a-Marama).

TE UPOKO RUA/ CHAPTER TWO

KAUPAPA AND VISIONS

Vision

Ngati Rangiwewehi sovereignty is protected and nurtured for present and future generations.

“He taura whiri tatau - E kore e whatia!”

Mission

To maximise our socio-cultural well being; economic success; and environmental sustainability.

Values

Ko te tino putaketanga o Ngati Rangiwewehi, ko te reo me ona tikanga.

Our principles are anchored in our whakapapa; whanaungatanga; manaakitanga; and aroha.

People are paramount!

We work with integrity, respect, honesty and transparency and in a friendly and inclusive manner.

Strategic Goals (C Steples^{iv} i.e. Cultural, Spiritual, Technological, Environmental, Political, Legal, Economic and Social)

- Cultural Wealth
- Spiritual Health
- Technologically Savvy
- Environmental Sustainability
- Political Enlightenment
- Legal Context
- Economic Viability
- Social Well-Being

Relationships with other Stakeholders

- | | |
|---|--------------------------|
| • Te Arawa Lakes Trust | Board Membership |
| • Te Kotahitanga o Te Arawa Waka Fisheries | Board Membership |
| • Te Roopu Hauora o Te Arawa | Board Membership |
| • Te Whare Hauora o Ngongotaha | Board Membership |
| • Mokoia Island Trust | Board Membership |
| • Te Tumu Kaituna Trust | Board Membership |
| • Mangorewa Kaharoa Te Taumata Trust | Board Membership |
| • Te Mana Matauranga o Waiariki Institute of Technology | Membership to Iwi Forum |
| • Rotorua Museum | Membership to Iwi Forum |
| • Government Agencies | Recognised Iwi Authority |
| • MP for Waiariki | Ngāti Rangiwewehi |
| • Rotorua District Council – Deputy Mayor | Ngāti Rangiwewehi |
| • District Court – Judge | Ngāti Rangiwewehi |

Key Internal Stakeholders

- Te Maru o Ngati Rangiwewehi Iwi Authority
- Tarimano Marae Trust
- Rangiwewehi Charitable Trust
- Pekehaua Puna Trust
- Te Waerenga Trust

- Hinemoa St Trust
- Waiwhero Holding Trust
- Awahou Activities Club
- Tarimano Te Kohanga Reo
- Rangiwewehi Senior Cultural
- Rangiwewehi Roopu Rangatahi

Priority Areas for Ngāti Rangiwewehi for the next 3-5 years

- Water management regimes, including allocation and use
- Capacity building / infrastructure development towards sustainable community development options around:
 - Receipt of fisheries allocations
 - Waitangi Tribunal – progress towards settlements
 - Monitoring Plan for the Mangorewa Kaharoa Estate and Horohoro State Forest
 - Development of Awahou Village and its environs
 - Development of Hamurana Springs
 - Development of Taniwha Springs
 - Development and expansion of Whenua within the rohe of Ngāti Rangiwewehi

TE UPOKO TORU/ CHAPTER THREE

NGA TAONGA TUKU IHO

Wai Maori:

Water is the life giver; it represents the blood of Papatuanuku and tears of Ranginui. Waterways are home for many Taniwha and Tipua – who look after the descendants of their area, and ensure their physical and spiritual protection. Water is central to the very existence of Ngāti Rangiwewehi, a view that stems from a holistic approach that no element of the universal process stands in isolation – man/woman, nature and spirit form a necessary part of the whole. Water is the essential element that binds the physical and the spiritual realms together.

The waterways within the tribal boundaries of Ngāti Rangiwewehi hold considerable significance to the Tangata Whenua, with particular reference to the Awahou and Hamurana Streams (including the springs from whence they come forth); and Lake Rotorua-nui-a-Kahumatamomoe, into which these tributaries flow.



Mahere/ Map 3: Waterways of significance – Rangiwewehi-ki-uta.

Te Awahou and Kaikaitāhuna are the waterways that emanate from the sacred springs, Te Puna a Pekehāua and Te Puna a Hangarua. These springs are protected by our kaitiaki² Pekehāua and Hinerua. Hauraki stream is also identified by Ngāti Rangiwewehi as a waterway of high cultural significance.

Ngāti Rangiwewehi have identified that traditionally important areas for collecting and preparing Rongoa and weaving materials and food gathering, have been significantly altered and reduced as a result of wetland drainage, conflicting land use and habitat degradation. The loss and degradation of these water resources through the removal of indigenous vegetation from stream margins, sedimentation and erosion, the controlling of lake levels, and contamination of waterways, are significant issues for Ngāti Rangiwewehi and have been identified by the iwi as having a major influence on their current economic and cultural wellbeing.

Vision statements:

- “Our awa and roto - strong, clear healthy and free”
- “Lake Rotorua clean and restored to health”
- “Clean, safe drinking water”
- “The life supporting capacity and mauri maintained for future generations”
- “Traditional Mahinga kai resources re-established and flourishing”
- “Traditional and culturally acceptable practices of sustainable management, harvesting and monitoring of natural and physical resources in and around waterway firmly established and recognised by iwi and non-iwi alike”

Wai Maori Issues

- Declining water quality
- Loss of stream and wetland habitats
- Loss of traditional food stocks and cultural resources
- Invasive willows established along stream and lake margins
- Current minimum flow settings do not provide for the cultural values of Ngāti Rangiwewehi
- Current water management strategies do not adequately address the cultural values of Ngāti Rangiwewehi
- Lack of consideration given to Ngāti Rangiwewehi cultural values in water research

² Guardian or steward.

- The interpretation, and recognition of water resource ownership remains unresolved

Water Extraction issues:

- Inefficient use and management
- Extraction volumes higher than what is actually required
- Lack of water harvesting
- Cumulative effects of water extractions
- Long-term water take consents
- Increased water demand resulting from urban growth

Discharges:

- View that discharges to waterways have minimal or nil effects due to dilution rates
- Cumulative effects of discharges
- Point and non-point source discharges to waterways of human waste and other contaminants

In-stream works

- Impacts of willow removal on water quality, water temperature and Mahinga kai habitat.
- Introduction of exotic weeds by watercrafts, impacts on water ecosystems and margin habitats.

Land Management Activities

- Erosion and sedimentation from land use and development
- Draining of wetlands
- Little or no co-ordinated riparian management over entire catchment
- Lake level control gates affects stream in-flow dynamic

Waahi Tapu

- Little or no protection of waterways or parts of waterways of particular spiritual and cultural significance.

Te-Waimimi-A-Pekehaua (Awahou Stream)

The Awahou Stream carries nitrogen levels above those recommended for the protection of freshwater values. Nitrogen inputs are from both groundwater and surface water runoff. Groundwater originates from a much larger catchment than surface water, and there is limited ability to control water quality without restoration and change of management practices on a much larger scale. However, inputs of nitrogen from surface water can be significantly reduced. In order to restore water quality, plantings can be put in place that will achieve a filtering

function, and assist in removal of nutrients and other contaminants in surface runoff. A number of areas in the lower Awahou Stream can be improved through exclusion of stock and planting of vegetation. Riparian buffer zones upstream can also be improved, in order to protect downstream water quality. Dense plantings can also assist in nutrient removal from groundwater as it enters the stream bed zone.³

Objectives

- i. Waters and associated ecosystems within the traditional and customary boundary boundaries of Ngāti Rangiwewehi are healthy and support Ngāti Rangiwewehi customs.
- ii. The spiritual and cultural significance of water to Ngāti Rangiwewehi is recognised and provided for in all water management
- iii. All water ownership issues have been resolved
- iv. Catchment water quality standards; in-stream minimum flows and flow regimes; lake and tributary levels are consistent with the cultural values of Ngāti Rangiwewehi
- v. Contaminants discharged directly or indirectly to water are reduced
- vi. There is no discharge of human waste directly into water

Other priorities include:

- Water Quality
- Water health
- Water species
- Water protection
- Native water species revival and protection
- Water tourism
- Spring water business
- non-toxic and non-polluted water for future generations

I haere mai tautoko o moana
Kei te haere mai tautoko o moana
Ka haere mai tautoko o moana

³ Tonkin Taylor Ltd June 2009 report Groundwater Resource Development Strategy Awahou Groundwater Catchment

Nga puna wai o Te Arawa

The following section will provide an overview of the main threats and ill-practices within Te Arawa water-bodies and waterways, with particular focus on Lake Rotorua:

Many of the lakes within the Rotorua District are suffering as a consequence of nutrient enrichment from surrounding land use, in particularly pastoral farming. This is exacerbated by inputs from pumice soils predominant in the Rotorua area, which are naturally high in phosphorus. Human-derived inputs of nitrogen and phosphorus have been particularly damaging.

In nutrient-enriched lakes, nitrogen and phosphorus are also released into lake water from sediments by decomposition of organic matter. These 'internal loads' sometimes outweigh nutrient loads from surrounding land use. This is particularly a problem in the summer months when stratification (lack of mixing) of lake waters staves the bottom of waters of oxygen.

Practice of adding toxic chemicals to treat freshwater – ALUM

Accumulation of Aluminium (Al) in the tissues was observed for Utuhina Stream common bully and koura specimens. Aluminium was generally not measured above the limits of detection in other streams biota, suggesting that the bio-available Al in the Utuhina Stream was derived from the stream alum dosing.⁴

As reported by Landman et al. (2008) aluminium concentrations were approximately three to five-fold greater in the hepatopancreas compared to the tail flesh, indicating tissue-specific accumulation of this element.

Aluminium was also concentrated in the livers of common bully by an equivalent factor when compared to flesh. It is therefore recommended that future monitoring of bio-available aluminium be limited to only analysing the hepatopancreas of koura and the livers of common bully rather than flesh, however, aluminium toxicity in fish is typically associated with aluminium polymerization at the gill surface and measuring gill aluminium concentration in addition to liver/hepatopancreas would provide a more thorough and instantaneous assessment of aluminium exposure.⁵

An unexplained osmoregulatory disturbance, indicated by increased blood plasma ion concentrations in Lake Okaro trout, was observed by Langman & Ling (2010) following the application of zeolite, but could not be directly attributed to Z2G1 exposure.

⁴ <http://www.boprc.govt.nz/media/97574/finalsicionrotoruastreamsreport15808.pdf>

⁵ <http://www.boprc.govt.nz/media/34518/TechReports-091007-Utuhinastreammonitoring2009.pdf>

Combatant/Solution:

- (a) Replace Alum with artificial floating wetlands – Kapuawha plants *Ref Lake Rotoehu, Singapore* or/additional
- (b) aeration/DE stratification (*case study Netherlands, Lake Rotoehu*)

Alum dosing in the Uthina and Puarenga Streams has been utilised by the Bay of Plenty Regional Council as a method to reduce phosphorus loads into Lake Rotorua. Sediment capping of the lake bed sediments using Aluminium compounds was another method proposed by BOPRC to reduce the incidence of cyanobacteria algae blooms in the Rotorua lakes.

Ngati Rangiwewehi is clear in its position against the addition of heavy metals as a dosing or capping agent, and advocates for the use of alternative methodologies to achieve the outcome of improved water quality within the Rotorua Lakes. The proposal to develop a artificial destratification system that is currently being trialled on Lake Rotoehu was mooted jointly by Ngati Rangiwewehi and Ngati Rangiteaorere is an example of preferred alternative solutions, as is the installation of artificial wetlands to counter-act the eutrophic conditions in the Rotorua Lakes

Road and house run offs

Distribution of hydrocarbons and other ill-particulates are very demanding on the waterways and act to pollute accordingly. B. Macaskill, E. Bowman, L. Golding, J. Horrox ,N. Phillips give scientific evidence re water pollution⁶:

- “Suspended solids (SS), a measure of soil erosion and wash off of atmospheric dust and other material from impervious areas such as roofs and roadways. In open drainage channels, bank erosion can contribute significantly to the SS load.
- Chemical oxygen demand (COD), dissolved and total nutrients nitrogen and phosphorus.
- Heavy metals copper (Cu), lead (Pb) and zinc (Zn), both dissolved and total. These contaminants have both domestic and transport-related sources.
- Total petroleum hydrocarbons (TPH), the source being mainly road runoff.
- The indicator microbes faecal coliforms and E. Coli”

Combatant/Solution:

- (a) Artificial Floating Wetlands (in centre of water body) and also at points of streams and rivers
- (b) Perimeter wetlands with special healing plants – acts as a shield to stop pollutants coming in

Of note, Melbourne and Singapore have been investing heavily in the above measures.

⁶ <http://www.boprc.govt.nz/media/34296/TechReports-030101-UrbanStormwaterQualityTechnicalAddendum.pdf>

Chris Tanner wetland specialist:

*“There is some potential for incorporation of materials with a high metal sorption capacity within the floating mat of a FTW in order to enhance removal of dissolved copper and zinc. Potentially suitable media include zeolites, vermiculites, bauxsol, activated carbon, and bio-sorbents such as peat, plant, algal and shell materials. The Effectiveness of this approach will be somewhat limited by the amount of interaction between the stormwater and the sorbent material contained within the floating mat. The pumping and circulation of water vertically through the floating mat may be required to optimize metal removal through such a process”.*⁷

Stormwater /sewage overflow

*“The Institution of Professional engineers NZ (IPENZ) supports the use of innovative and more holistic solutions to improve stormwater management. Such solutions are based on retention or soakage systems and include rainwater harvesting to roof water tanks, rain gardens, run-off sediment and storage tanks, pervious pavements, detention dams, water quality ponds, vegetated swales and natural wetland filtration areas.”*⁸

Solution /combatant:

Innovative engineering solutions encouraged by promotion in district plans, codes of practice for urban subdivision

To-land discharges from wastewater treatment systems

There are some discharges from commercial-scale systems, for example, leakage from older unlined treatment ponds and instances of spray irrigation of effluent. In these cases, the appropriate control can be exercised through the resource consent process.

Waterfowl Management – Hamurana Spring

Lake Rotorua receives the highest input 105932 kg (c. 106 tonnes) of guano per year and has the highest percentage of the waterfowl population followed by Rotoehu (c. 92 tonnes), Rotoiti (c 72 tonnes) and

⁷ <http://www.arc.govt.nz/albany/fms/main/Documents/Plans/Technical%20publications/301-350/TP324%20-%20Floating%20Wetland%20Review-Final.pdf>

⁸ http://www.ipenz.org.nz/ipenz/media_comm/documents/Water-Management.pdf

Rotomahana (c 31 tonnes). The remainder receive less than 20 tonnes per annum and have 50% or less of the bird population.

Ducks have great potential to contribute to the pollution of the waterways due to (a) their excretion (b) their recycling and expansion of existing pollution and (c) their viruses⁹

Solution/combatant:

Removal of Waterfowl (in particular black swan and Canada goose, Duck shooting, perimeter scent to keep waterfowl away

Proposed Policy

To protect Hamurana springs and the koaro native fisheries restoration project area from bird guano/manure/excretion.

Policies

1. That an assessment of in-stream values **is required** for all activities affecting water
2. That the cultural importance of water to Ngati Rangiwewehi **is promoted** in all water management
3. That the mauri of all waters **are protected** and restored
4. That in-stream minimum flows, flow regimes, and lake and tributary levels which recognise and provide for the cultural values of Ngati Rangiwewehi and the ecological health of connected ecosystems **are promoted** to Regional Council
5. That the use of the Cultural Health Index **is encouraged** as a waterway monitoring tool
6. That water-related research which provides for Ngati Rangiwewehi input **be promoted**

Discharges

7. That land-based treatment and disposal of effluent and contaminants **be required**
8. That all discharge renewal consent **be required** to consider alternatives, including new technology.
9. That the treatment of all stormwater prior to discharge into waters **be encouraged**.
10. That the identification of point and non-point sources **be encouraged**; and any adverse effect on Ngati Rangiwewehi values be mitigated, avoided or remedied.

⁹ <http://www.boprc.govt.nz/media/34281/TechReports-021001-NutrientInputAquaticBirds.pdf>

11. That Ngati Rangiwewehi input into the development of monitoring programmes **is encouraged**.
12. That regular monitoring of all discharges **be required**, and all information and/or related analyses results be made available to Ngati Rangiwewehi.
13. That the development of Management Plans containing spill containment procedures and extraordinary events risk management for all discharge activities **be encouraged**.
14. That all discharge systems be adequately maintained and serviced regularly **is required**.
Service and maintenance records shall be provided to Ngati Rangiwewehi on request.
15. That all disturbed areas **are required** be re-vegetated with eco-sourced indigenous plants, and that an assessment of vegetation growth and establishment be carried out on an annual basis, for three consecutive growing seasons after planting.
16. That visible signage in both Maori and English **is required** to inform people of the discharge area.
17. That regular groundwater monitoring **is required** for discharges to land.

Water Extraction

18. That the rainwater collection and storage **is required** for all new or existing dwellings in areas with identified water supply limitation
19. Those applicants seeking water take resource consent **be required** to seek only the water volume required for purpose of the application.
20. That all water takes **are required** to be metered and reported. This information shall be made available to Ngati Rangiwewehi on request.
21. Those large-scale developments requiring greater water volumes during establishment phase **are required** to be reviewed after 5 years to reassess future water requirements.
22. That the granting of water take consents for 35 years **be opposed**. Review clauses and/or a reduced term may be considered.

In-stream Works

23. That any visual impacts at the site of the activity are minimal be required.
24. That any works undertaken either before or after spawning season of potentially affected species as identified by Ngati Rangiwewehi **is required**.
25. That all practical measures are taken to minimise the discharge of sediments into waterways **be required**.

26. That all practical measures are undertaken to minimise the risk of contamination to waterways **be required.**

27. That any machinery entering the waterway **are required** to:

- a. Do so only to the extent necessary to carry out the works
- b. Use only one corridor for entering and exiting
- c. Be clean and well maintained before entering the worksite
- d. Refuel away from the waterway

Bank Erosion

28. That the planting of locally-sourced vegetation along riparian margins **be encouraged.**

29. That any activities on stream banks that may cause or increase bank erosion **be discouraged.**

Willow Removals

30. That any bed disturbance is limited to the extent necessary to remove the vegetation and all reasonable steps are taken to minimize the release of sediments to water **be required.**

31. That all willow debris **is required** to be stockpiled out of any flood plains, and removed from the site on completion of works

32. That re-planting of locally-sourced indigenous plants **be required**

Land Management Activities

33. That land use activities that suit the land and climatic conditions **be promoted.**

34. That livestock exclusion from waterways **is encouraged.**

35. That all wetlands be protected. The draining of wetlands will **be opposed.**

36. That catchment-based integrated riparian management **is promoted.**

37. That the ad-hoc use of chemicals or poisons in or near waterways **be opposed.**

Waahi Tapu

38. That the identification of sites for immediate protection due to their significance as wahi tapu **is required.**



Mahere/ Map 4: Taniwha Springs and the Awahou Stream

TE UPOKO WHA/ CHAPTER FOUR

WHENUA: Lands and Areas of Significance

Our role as kaitiaki over our traditional ancestral lands continues, despite our historic loss of land and ownership that was a result of colonial/settler events several generations ago and Public Works takings within living memory. As kaitiaki we are responsible for the protection and restoration of the health of the land, water, mahinga kai, biodiversity – and people - to be found within our rohe. This land chapter describes the issues, objectives and policies that Ngati Rangiwewehi consider will ensure that our role as kaitiaki is enabled; and to ensure the sustainable management of the whenua.

Critical objectives for land use are:

- Land is protected and appropriate land use activities are encouraged.
- Ecological corridors inter-connecting forest ecosystems are re-established
- Places of significance and wāhi tapu are recognised and protected.
- Habitat and natural resource restoration
- Wāhi tapu and cultural heritage protection
- Green technology is used where available and where feasible
- Sustainable land use is encouraged using three criteria (cultural, social and environmental)
- Economic returns are assessed against tangible benefits to the surrounding community in general and Ngati Rangiwewehi in particular
- That land use activities that suit the land and climatic conditions are promoted (see Wai Maori Issues)
- That livestock exclusion from waterways is encouraged (see Wai Maori Issues)
- That all wetlands are protected. The draining of wetlands will be opposed (see Wai Maori Issues)
- That catchment-based integrated riparian management plans are promoted (see Wai Maori Issues)
- That the ad-hoc use of chemicals or poisons near waterways are opposed (see Wai Maori Issues)

Awahou: He Papakainga

The sphere of influence of the 'Awahou Village' western boundary is constrained by the State Highway 36 adjacent to the Mangorewa Kaharoa Z block and continues north to the Central Road/Hamurana Road intersection. The boundary then extends west at this point, incorporating the land block bounded by the Awahou stream along the northern boundary, and Central Road on the eastern boundary (upon which the Awahou Native School was established in the 1880's), and follows the southern banks of the Awahou stream to the upper reaches. The boundary then continues in a northerly direction to encompass the land blocks abounding Central Road owned by whanau of Ngati Rangiwewehi descent, who continue to occupy and maintain an

unbroken association with the surrounding lands, with the Awahou community, and Ngati Rangiwewehi Iwi. The boundary then turns to the east to connect with the Puhirua Urupa, forming the northern boundary of the 'Awahou Village'. The lake margins define the eastern boundary of the 'Awahou village'. The arbitrary separation of Awahou Village, a rurally based Maori community via the current and proposed zoning statuses has and will continue to impede on our Iwi land owners ability to develop their land located north of State Highway 36 and along Central Road, notwithstanding the fact that the majority of the land parcels are Maori free-hold or multiple-owned land.



Mahere/ Map 5: Awahou Village

Awahou Village is exceptional and unique as a historic Kainga Maori where the residents have a shared whakapapa to Ngati Rangiwewehi. The majority landholdings are Maori freehold, Maori reserve or general lands owned by Maori (as defined by Te Ture Whenua Act). The majority of the residents within the village defines are actively affiliated to Tarimano Marae. Many of the whanau residents maintain their 'ahi kaa' recognising uninterrupted relationship to their traditional landholdings.

Our people have indicated their strong desire to return to their ancestral lands, and have varying aspirations for changing land use and land development activities, including the sustainable Papakainga Development that allows for and promotes principles that reflect our cultural knowledge, needs and understandings of settlement

TARIMANO MARAE

Tawakeheimoa is immortalised through the ancestral house that stands proud on Tarimano marae, while his wives Te Aongāhoro and Te Aouru are personified through the wharekai¹⁰ and the wharemoe¹¹ that stand beside him.

Te Taringa o Ngā Mano meaning the waiting of the multitudes, which was shortened to Tarimano, is our sacred papakōhatu, and is recognised as the first of the three sacred papakōhatu of Te Arawa, it gives me my tūrangawaewae¹² to stand upon.

Rangiwewehi is the son of Tawakeheimoa and Te Aongahoro and the eponymous ancestor of the Rangiwewehi people. This statement says that when I stand, I will never stand alone. For the multitudes are always with me, I am one of many.

Ko Te Arawa te waka is reminiscent of the ancestral name Ngāti Ohomairangi, and how our ancestors led by Tamatekapua crossed the Great Sea of Kiwa to Aotearoa.¹³



Pikitia/Picture 1: Tawakeheimoa ancestral house, Tarimano Marae

¹⁰ Dining room or place for eating.

¹¹ A room used for sleeping or storing bedding.

¹² Place where a person has the right to speak.

¹³ Anaru Bidois, personal communication, 2009.

Therefore, when an Ngāti Rangiwewehi person recites this pēpeha, it is not a mindless parroting of names and places. Rather, they are participating in a political act, proclaiming to the world ‘I am the offspring of our tupuna, Rangiwewehi. I belong to the physical space demarcated by certain geographical landmarks over which Ngāti Rangiwewehi holds mana whenua, and I accept the consequences that accrue to me as a result of assuming this identity’. This understanding emphasises the geographical, social, political and genealogical positioning involved in articulating Hapū and Iwi identity.

Tarimano marae is the tribal base for Ngati Rangiwewehi. Ngāti Rangiwewehi affiliate to the wider Te Arawa confederation of tribes.



Mahere/ Map 6: Tarimano Marae Extant

Tarimano marae is considered by Ngati Rangiwewehi and the residents of Awahou Village to be the heart of this rurally-based community. Other factors to support this determination include:

- The majority of the residents of Awahou village can whakapapa to Tawakeheimoa, the father of Rangiwewehi
- All the lands surrounding Tarimano marae are owned and or occupied by descendants of Ngati Rangiwewehi

Tarimano marae is also a community facility which in conjunction with the surrounding lands, support and provides for the communities cultural, social and recreational needs and purposes. Given its rural location and Maori land tenure status; there are no Council-funded community buildings or reserves within Awahou village, these community needs are provided for by the marae and its surrounds.

A priority focus for Ngati Rangiwewehi going forward is the re-development of Tarimano Marae including the replacement of the existing whare-kai (dining hall) and ablutions buildings, therefore it is considered prudent to take into account key factors such as predicted environmental trends and eco-sustainable design techniques, including moving toward renewable energy alternatives.

CLIMATE CHANGE

How the environmental, economic, social and cultural elements of our society is likely to be impacted by climate change this century is becoming an priority consideration when planning for our collective future. What are the risks, coping capacity, and adaptation options available to our people across key sectors, systems and groups?

Rural settlements such as Awahou Village are vulnerable to extreme weather events. Important contextual factors that influence the exposure and sensitivity of rural Maori settlements and infrastructure to climatic hazards include low investment in rural infrastructure (e.g., clean water resources, housing, and roading), the marginal nature of some Maori land-blocks and the building of settlements and infrastructure close to waterways, floodplains and coastal areas. Additionally landowners often have lower economic power and restricted access to finance and these factors contribute to an overall reduced capacity to cope.

In 2011-2012 a comprehensive investigation into the predicted impacts of climate change on Awahou village was carried out. The aim of this project was to prepare a sustainable Marae management plan to help guide social, cultural and economic development for Ngati Rangiwewehi, having regard to the known and /or foreseeable physical and environmental constraints, including the predicted impacts of climate change of the next 25 years. Ngati Rangiwewehi has been utilising an in-house Geographical Information System (GIS) to support a number of its strategic goals and objectives including Waitangi Tribunal claims, local government engagement processes and of course the management and protection of its natural and physical resources. It was

considered appropriate and prudent to therefore engage this technology to assist in the development of a sustainable Marae management plan. This report will form a platform upon which a stage 2 implementation plan will be based.

Adaptation options include setting construction and development away from floodplains and flood zones, improving water supply, drainage and wastewater systems, and future-proofing new infrastructural developments such as the introduction of minimum floor levels for building. Adaptations such as these will contribute to making our community infrastructure more resilient to current and future climatic hazards. Further, designing and building new housing or infrastructure to cope with a changing climate is likely to be more cost effective than retrofitting later. Incorporating climate change issues into iwi management plans and meaningful participation in the development of local and regional planning, such as hazard management, are needed to prepare and reduce the exposure of our community to climate variability and change.

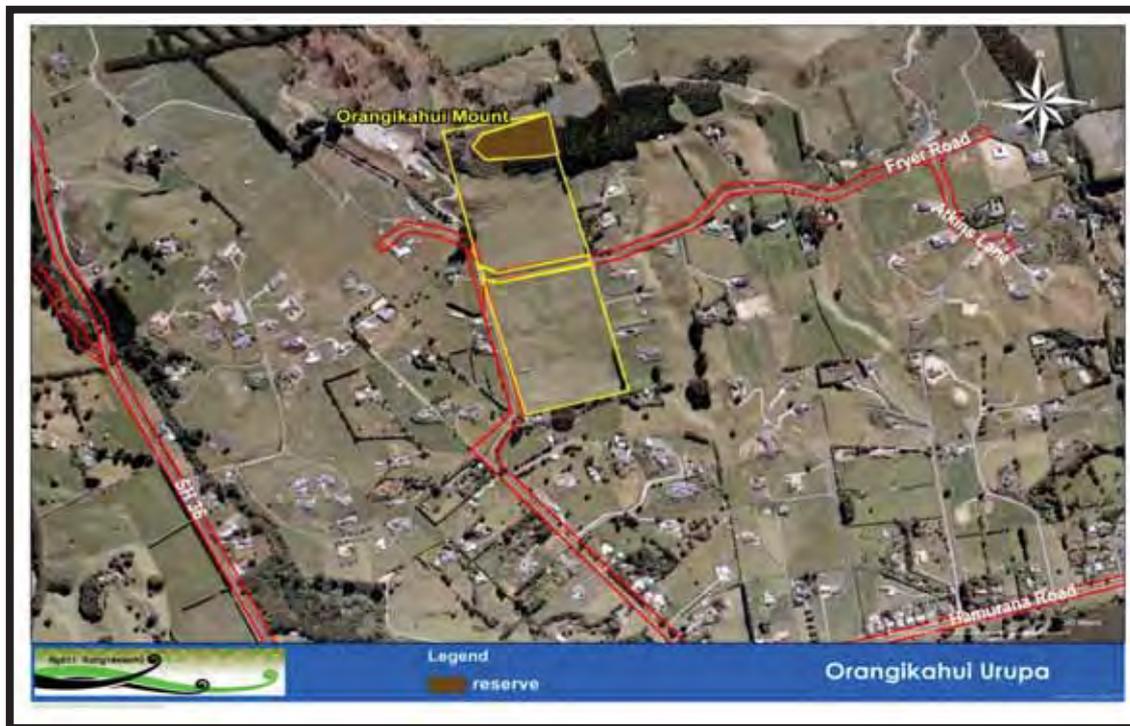
A key outcome of this investigation included a strategic mapping analysis centred specifically on Tarimano Marae but including the wider communal lands and areas. The resulting map series now provides Ngāti Rangiwewehi with important spacial information on various environmental, social and economic factors that can now be used to provide detailed information when considering the future development of our community. Specific areas of focus included land tenure identification; historical survey maps and aerial photography, sub-surface geology, ground and surface water analysis, vegetation and land cover information, and climate and atmospheric data mapping (see Appendix 2).

PUHIRUA & ORANGIKAHUI URUPA

Puhirua was once the main settlement of the Iwi but now serves as the final resting place of our loved ones, while Orangikāhui is renowned as the final resting place of many great Ngāti Rangiwewehi leaders including Wiremu Mita Hikairo and Wi Maihi Te Rangikāheke.



Mahere/ Map 7: Puhirua Urupa



Mahere/ Map 8: Orangikahui Urupa

Orangikahui Urupa was split into two separate parcels when Fryer Rd was constructed through the middle of these ancient burial grounds as a Public Works Act taking. This ancient urupa is another site of high cultural significance to Ngati Rangiwewehi and is also referenced in the many waiata tawhito/moteatea that describe and record the Iwi's historical and ancestral connections to this area.

PEKEHAUA PUNA RESERVE

Pekehaua made his lair in the main spring, Te Waro-Uri ('the dark chasm') and stories of the taniwha are central to Ngati Rangiwewehi traditions and identity as an Iwi. Commonly known as Taniwha Springs, the puna is linked by underground channels to other waterways and Pekehaua used these channels to visit Hinerua, the benevolent taniwha of Hamurana Springs, a site also sacred to Ngati Rangiwewehi.¹⁴

According to Ngati Rangiwewehi kaumatua, 'life springs forth for the tribe' through the river that emerges from Te Waro-Uri.¹⁵ At one time, Pekehaua Puna Reserve was also a significant tourist attraction,¹⁶ that attracted visitors from all parts of the world. Ngati Rangiwewehi leased the land to a commercial tourism operator, and were involved in the business in a number of roles, including cultural performances.¹⁷

Our role as kaitiaki over our traditional ancestral lands continues, despite our historic loss of land and ownership that was a result of colonial/settler events several generations ago and Public Works takings within living memory. As kaitiaki we are responsible for the protection and restoration of the health of the land, water, mahinga kai, biodiversity – and people - to be found within our rohe. This land chapter describes the issues, objectives and policies that Ngati Rangiwewehi consider will ensure that our role as kaitiaki is enabled; and to ensure the sustainable management of the whenua.

¹⁴ Kere Troy Cookson-Ua, 'Pekehaua Puna and Hamurana Springs', report commissioned by the Waitangi Tribunal, February 1996, pp.60-61; Meriana Thompson and Te Rangikaheke Bidois, joint statement of evidence in relation to Taniwha Springs on behalf of Ngati Rangiwewehi, Wai 1200 F2, April 2005, pp.4-5.

¹⁵ Quoted in Kere Troy Cookson-Ua, 'Pekehaua Puna and Hamurana Springs', p.61.

¹⁶ L. M. Sole to County Clerk, Rotorua County Council, 24 September 1965, HMD23 in Wai 1200 F2(a).

¹⁷ Rotorua, Taniwha Springs, General, 1941-1979, Tourist and Publicity Department, Archives NZ, AECB 8615 16/2454/1, R11015918.



Mahere/ Map 9: Te Puna o Pekehaua Maori Reserve

Ngati Rangiwewehi has a strong interest in developing the Taniwha Springs and the Awahou Stream for community use. As such there is a vested interest by them in improving the health of the stream and its resources in the long term, and in a sustainable manner. When considering this in the development of a management plan, it is important to note that sustainability is sometimes achieved in the long term, with individual short-term actions that may challenge current thinking, but overall lead to a longer-term more effective outcome. An example for this project may be where restoration of native trees and shrubs is desired, but is delayed in favour of retaining willow or assisting retirement of pasture areas to realise immediate benefits to water quality. As well as the importance of restoring water quality and native ecology, Ngati Rangiwewehi also have an interest in aquaculture, bottling of spring water, and cultivation of wasabi¹⁸.

Critical objectives for land use are:

- Land is protected and appropriate land use activities are encouraged.
- Ecological corridors inter-connecting forest ecosystems are re-established
- Places of significance and wāhi tapu are recognised and protected.
- Habitat and natural resource restoration
- Wāhi tapu and cultural heritage protection
- Green technology is used where available and where feasible
- Sustainable land use is encouraged using three criteria (cultural, social and environmental)

¹⁸ Tonkin Taylor Ltd June 2009 report Groundwater Resource Development Strategy Awahou Groundwater Catchment

- Economic returns are assessed against tangible benefits to the surrounding community in general and Ngati Rangiwewehi in particular
- That land use activities that suit the land and climatic conditions are promoted (see Wai Maori Issues)
- That livestock exclusion from waterways is encouraged (see Wai Maori Issues)
- That all wetlands are protected. The draining of wetlands will be opposed (see Wai Maori Issues)
- That catchment-based integrated riparian management plans are promoted (see Wai Maori Issues)
- That the ad-hoc use of chemicals or poisons near waterways are opposed (see Wai Maori Issues)



Mahere/ Map 10: Te Pohue and Mahorehore Wetlands

REPO - Wetlands

Te Pohue and Nga Mahorehore wetlands have considerable cultural and historical importance to Ngati Rangiwewehi and are considered to be valued 'Sites of Significance' as identified by the Iwi, due to their considerable cultural and historical significance to Ngati Rangiwewehi. . It is considered appropriate that these areas be designated 'Outstanding Natural Features' to ensure they are protected and restored. Ngati Rangiwewehi considers that it is the appropriate authority to facilitate the development of policies, objectives and methods to achieve the aim of protecting and managing these areas, and will work with all external agencies in this regard.

The **Hamurana Road Wetlands** is historically known as Te Putahi by Ngati Rangiwewehi. The designation status as an ‘Outstanding natural feature or landscape’ will create issues for the landowners who have signalled to the Iwi Authority their intent to return to their ancestral lands in the near future. Therefore identification of these particular land parcels is necessary to enable sympathetic development to occur while recognising and providing for this wetland area.

Esplanade Reserves

Any proposed policy development that will facilitate the transfer of authority from Ngati Rangiwewehi to any external agency will not be supported. Council-proposed reserves along the Awahou stream, lakeside margins and at the Hamurana road wetland is not supported by Ngati Rangiwewehi will be strongly contested by Ngati Rangiwewehi.

Hamurana / Kaikaitāhuna

Both Hamurana Springs Reserve and the Maori Reserve are identified as having very high cultural significance to Ngati Rangiwewehi as evidenced in the many waiata tawhito/moteatea that describe and record the Iwi’s historical and ancestral connections to these particular areas. Hamurana Springs Reserve and Wildlife Refuge are recognised as a Tier 1 Ecological Area, having very high ecological significance, it is considered that any proposed zone change and resulting significant increase in residential development and associated activities on the surrounding lands will have direct adverse effects on these ecological areas.

As the current lease concessionaires of the Hamurana springs Reserve, and future owners of the site via the Treaty of Waitangi Settlement, the site has been identified for future eco-tourism activities, as well as cultural, educational and commercial activities (including land-based aquaculture) in keeping with the natural character and amenity of the reserve, are also anticipated. Any proposed activities will be specifically selected and designed in keeping with the high level of natural character of the reserve, and managed in a sustainable and culturally appropriate manner.

It is with this in mind that Ngati Rangiwewehi supports the promotion of tourism activities at Hamurana Springs. However it is intended that the Iwi will be the primary provider of services to the public who visit these areas for its natural features, beauty and character. It is important to note that the site will not be utilised exclusively for tourism activities, but will also include commercial, small industrial, cultural and educational activities as well.



Mahere/ Map 11: Hamurana Springs Recreation Reserve

Policies

Extracting (those activities that extract a resource from the whenua such as gravel or mining operations); **Using** (those activities that shape or change the character of the whenua such as earthworks); and **Building** (those activities that place structures on the whenua).

There are eight locale that the activity is assessed against: Urban, production forestry, near water, maunga, agriculture/horticulture, rural, native forestry, quarries and other extractive activities. Where relevant, policies for a specific locale will be identified within the section. Where no specific category is identified within the section, then the issues, objectives and policies for the entire section should be applied.

Each section within this chapter is written to provide detail about what Ngati Rangiwewehi will support.

Extracting

The following section discusses gravel extraction; mining; exploratory; quarrying and geothermal extraction. Overarching policies are:

- The highest environmental standards and best practice be applied to all extractive activities to avoid adverse effects on land, water, mahinga kai, biodiversity and cultural values as a result of that activity.

- Any applications for extractive activities will be considered in terms of the cultural significance of the area and the potential impact on culturally significant sites and other cultural values.
- Avoid any discharge of contaminated water (e.g. stormwater) to land which results in land contamination or eventual runoff to surface water.
- Extractive development plans shall include provisions for site restoration which shall include site beautification, re-vegetation and appropriate landscaping. The preferred species for re-vegetation will be Native flora
- Appropriate pre resource consent activities by applicants will include archaeological assessments and cultural impact assessments.
- The development plans will include provision for site visits and cultural monitors when establishing new works infrastructure or renewals of existing consents
- Robust monitoring is required for any extractive activity to detect any non compliance. Any non compliance must result in appropriate enforcement action
- No extractive activities will compromise any traditionally important areas for collecting and preparing Rongoa and weaving materials and food gathering
- No extractive activities will result in conflicting land use and habitat degradation
- No extractive activities will result in erosion and sedimentation from land use and development
- Prohibit the establishment of commercial extractive activities in areas and landscapes that are of high cultural significance, particularly areas associated with wahi tapu and wahi taonga (such as maunga??)

Gravel extraction:

To support all sustainable gravel extraction:

- as part of river management
- that avoids, remedies or mitigates adverse environmental impacts, including the establishment of weeds as a result of disturbance.
- That does not occur in-stream
- That does not impact on the natural channel
- That does not have any impact on bird life in the area, including nesting areas
- applications to include a robust report on the effects of that proposed activity on
 - aquatic ecosystems;
 - the sustainability of the gravel take;
 - the downstream impact (if any) of the gravel take;
 - environmental protection protocols to be adhered to throughout the term of the consent,
 - the restoration or mitigation of the extraction effect on flora and fauna, in particular the taonga species (e.g. rongoa, watercress, puha, manu)

- that does not impact on older soil deposits under gravels that may contain cultural material
- that does not create long term effects on downstream river mouth areas or increased coastal erosion as a result of change in the balance
- that does not compromise any nohoanga site

Mining:

To support all sustainable mining

- that avoids, remedies or mitigates adverse environmental impacts, including the avoidance of inappropriate discharge to air or water such as dust and contaminated stormwater
- that protects any rock art or cultural material found within the mining site
- that incorporates appropriate capital expenditure for better environmental results as an upfront investment in the industry's future.
 - That does not impact on culturally important landscapes

Quarries:

To support quarrying activities that

- Avoids compromising any archaeological values at the site or any site associated with the activity (which could include landscape, heritage or amenity values)
- that avoids, remedies or mitigates adverse environmental impacts, including the avoidance of inappropriate discharge to air or water such as dust and contaminated stormwater
- protects any rock art or cultural material found within the quarry site
- incorporates appropriate capital expenditure for better environmental results as an upfront investment in the industry's future.

Geothermal

To support geothermal extraction activities that

- is committed to sustainable extraction and reinjection of the taonga resource
- use 'green' technology throughout the process
- provide tangible benefits to marae or Ngati Rangiwewehi

Exploratory

Drilling that changes the subsurface character of the whenua (e.g. bore drilling for water; mineral or fossil fuel or geothermal investigation)

To participate in all minerals programmes that occur within our rohe

To meet regularly with all parties that hold mineral or fossil fuel or geothermal exploratory permits, concessions or consents

To support applications for exploratory activities that

- protect both known and unknown culturally significant sites
- provide appropriate and accurate information to Ngati Rangiwewehi to determine whether the activity will impact on Ngati Rangiwewehi or their cultural values
- provide digital references to ensure test bores are able to be re-located
- ensure best practices will be adhered to
- provide for notification of any decision made with regards to exclusion areas and a reasonable explanation if the application is declined
- include a robust Cultural Impact Assessment report undertaken by a mandated Ngati Rangiwewehi contractor

Using

Landfills

To support applications that

- Manage solid waste and disposal of it in a manner that avoids adverse impacts on the natural environment
- Avoids contaminate leachate from the landfill site
- Encourages waste reduction
- Includes education programmes about waste management and waste minimisation
- Enables economic incentives to assist waste education programmes
- Includes composting and recycling operations
- Includes methods to maximise the 3-R principles: re-use, recycle and recover

Roading

To support applications that

- Include regular notification of all roading installation and / upgrading associated with forestry operations
- Includes consultation documents for any proposed access way and roading that will facilitate both public and private access to the coastal marine area
- include a robust Cultural Impact Assessment report undertaken by a sanctioned Ngati Rangiwewehi contractor
- do not impact on cultural and ecological values
- avoid any roading or road related works entering or altering repo or waipuna areas

- ensure road runoff (both water and traffic sediment) are treated adequately to ensure no effect on the surrounding landscape
- are safe and practical
- ensure mitigation and remediation of accidental spills of hazardous substances from transport vehicles are planned for
- ensure stock effluent disposal facilities are planned for
- reflect any understandings and agreements between Transit New Zealand and Ngati Rangiwewehi are understood by themselves and their contractors
- reflect any understandings and agreements between Territorial Authority's and Ngati Rangiwewehi are understood by themselves and their contractors
- do not impinge on taonga species (both flora and fauna)
- do not compromise the integrity of ecological corridors
- ensure maintenance activities are conducted at the highest possible standard
- will use appropriate native species for planting roadside verges or

Earth disturbance

To support applications and activities for earth disturbance that

- disturbs the earth as least as possible
- avoids adverse impacts on the natural environment
- have a reclamation and disposal process that mitigates the loss of earth
- has a re-vegetation policy that includes the replacement of indigenous vegetation where practical
- have a landscaping policy that includes the selection of native flora as preferred planting or replanting species
- identify their contractors have undertaken appropriate training in how to identify cultural material and that they have a good understanding of the protocols and processes associated with accidental discoveries
- have a Ngati Rangiwewehi mandated archaeologist undertaking the archaeological survey
- reports on alternatives where sensitive areas have been identified
- provide for cultural monitors to investigate spoil from any site where earthworks have occurred
- will provide a report of the area excavated including a map, even if no accidental discovery is made
- identifies appropriate measures to avoid contaminants (including dust, sediment run off from stockpiles or any hazardous substance) from leaching into the ground or cause contamination, discolouration or siltation of the land or nearby waterway

Subdivision

To support all applications and activities for subdivision that:

- protect culturally significant and highly visible landscapes
- encourage a holistic planning approach to subdivisions between the regulatory authorities that take into the account the following:
 - i. All consents related to the subdivision are sought at the same time
 - ii. Protection of Ngāti Rangiwēhī cultural values
 - iii. Visual amenity
 - iv. Water requirements
 - v. Wastewater and stormwater treatment and disposal
 - vi. Landscaping
 - vii. Location of building platforms
- re

Mahinga kai

To support all applications and activities that

- enhance mahinga kai activities
- maximise the full potential of mahinga kai including restoration/reintroduction of rongoa and consideration of medicinal plants

Building

Structures and buildings:

To support applications or activities that

- are sustainably designed (e.g. ‘green’ structures)
- avoid the erection of either temporary or permanent structures in culturally significant landscapes, lakes, rivers or the coastal environment
- use environmentally ‘green’ technologies for building construction
- that promote permacultural landscape design

A sustainable building, and its fit-out or refurbishment, considers the environmental, social, and economic impacts over the “life cycle” of the building. If properly designed, constructed, and operated, a sustainable building will require less money and fewer resources to operate, and will be healthier for its occupants.

“Sustainable buildings are sensitive to:

- the environment – local and global

- resource, water, and energy consumption
- the quality of the [indoor] environment – its impact on occupants
- financial impact – cost-effectiveness from a long-term, full financial cost-return point of view
- long-term energy efficiency over the life of the building. “
- Green building brings together a vast array of practices, techniques and skill to reduce and ultimately eliminate the impacts of buildings on the environment and human health. It often emphasizes taking advantage of [renewable resources](#), e.g., using sunlight through [passive solar](#), [active solar](#), and [photovoltaic](#) techniques and using plants and trees through [green roofs](#), [rain gardens](#), and for reduction of rainwater run-off. Many other techniques, such as using wood as a building material, packed gravel or permeable concrete instead of conventional concrete or asphalt to enhance replenishment of ground water, are used as well.
- While the practices, or technologies, employed in green building are constantly evolving and may differ from region to region, there are fundamental principles that persist from which the method is derived: [Siting and Structure Design Efficiency](#), [Energy Efficiency](#), [Water Efficiency](#), [Materials Efficiency](#), [Indoor Environmental Quality Enhancement](#), [Operations and Maintenance Optimization](#), and [Waste and Toxics Reduction](#).^{[8][9]} The essence of green building is an optimization of one or more of these principles. Also, with the proper synergistic design, individual green building technologies may work together to produce a greater cumulative effect.
- On the aesthetic side of [green architecture](#) or [sustainable design](#) is the philosophy of designing a building that is in harmony with the natural features and resources surrounding the site. There are several key steps in designing sustainable buildings: specify 'green' building materials from local sources, reduce loads, optimize systems, and generate on-site renewable energy.

TE UPOKO RIMA/ CHAPTER FIVE

COASTAL

Ngāti Rangiwewehi maintains their mana whenua associations with the Te Tumu, Papahikahawai and Te Puke blocks. The lands known as Tumu Kaituna are located to the west of Maketu in the Bay of Plenty. Encompassing the original entrance to the Kaituna River, the Te Arawa canoe is said to have landed at Te Tumu Kaituna at a place called Te Awahou.¹⁹ An area rich in resources, in times past Tumu Kaituna was a place of fierce contest between the people of Ngāpuhi and the inland and coastal tribes of Te Arawa and Ngai Te Rangi.

The land known as Papahikahawai lies in close proximity to Tumu Kaituna on the East Coast. Living simultaneously between Te Tumu pā and Papahikahawai, Ngāti Rangiwewehi cultivated and grew food crops and harvested and dressed flax in both locations. Ngāti Rangiwewehi rights to Papahikahawai were secured on the basis of conquest, 'kotikoti', occupation and cultivation.

Ngāti Rangiwewehi awards in the Paengaroa North block were made by Te Kooti Whenua Māori in 1878. Originally part the Tumu Kaituna lands, Paengaroa and Pukaingataru were taken by conquest at the fall of Te Tumu.²⁰



Mahere/ Map 12: Coastal Land Interest

¹⁹ D. M. Stafford, *Te Arawa: a history of the Arawa people*, Wellington: Reed, 1967, pg 18

²⁰ Ngāti Rangiwewehi Traditional History Report, 2009

COASTAL ISSUES:

- Desecration of 'sites of significance' and waahi tapu
- Loss of indigenous habitat and biota
- Loss of mahinga kai and associated resources
- Low-lying land flooding and/or permanent inundation
- Consequences of historical practices create greater risks and increased barriers when
- developing Maori-owned land
- Post-Rena recovery environmental impacts

DEVELOPMENT BARRIERS & RISKS

Poor water quality of Maketu Estuary and Kaituna River directly related to past and current land use activities. Historically, Tangata whenua/Iwi objections have been largely dismissed by Regulatory Authorities and Interest Groups. Cumulative impacts of unsustainable development in the Lower Kaituna/Maketu area and associated mitigation requirements sky-rocket development costs

- flooding/drainage of low-lying lands
- Saltwater intrusions in groundwater bores an increasing concern
- Development of sensitive coastal environment necessitates specific analysis and reporting of environmental effects
- Wastewater treatment options

PAPAHIKAHAWAI

The lands known as Papahikahawai 1 & 2 has been significantly impacted by the modification of the lower Kaituna river and the Maketu Estuary carried out by the local and regional authorities has lead to the inundation of over 80% of the legally surveyed land area (87 hectares). Today, only 10 hectares remains above sea level, with the balance now part of the Maketu Estuary. The Ahu whenaua Trust is currently working with the Bay of Plenty Regional Council to find solutions for the betterment of the whenau and the estuary.



Mahere/ Map 13: Papahikahawai – 1940's aerial photo



Mahere/ Map 14: Papahikahawai – 2007 aerial photo

TE UPOKO ONO/ CHAPTER SIX

IWI DEVELOPMENT

The mission of Te Maru o Ngati Rangiwewehi is
"To maximize the potential of our people and land for our current and future generations²¹"

Watercress was once iconic for the people of Te Awahou; it was once abundant in both the streams and drains but is no longer because of the Kaituna Catchment Board dredging of our river, and we still do not know why it was dredged. It was more than a food source; it was also a bio-indicator of the Environment. The Watercress usage and re-growth helped the local community to monitor and evaluate the river ways and Lake collectively.

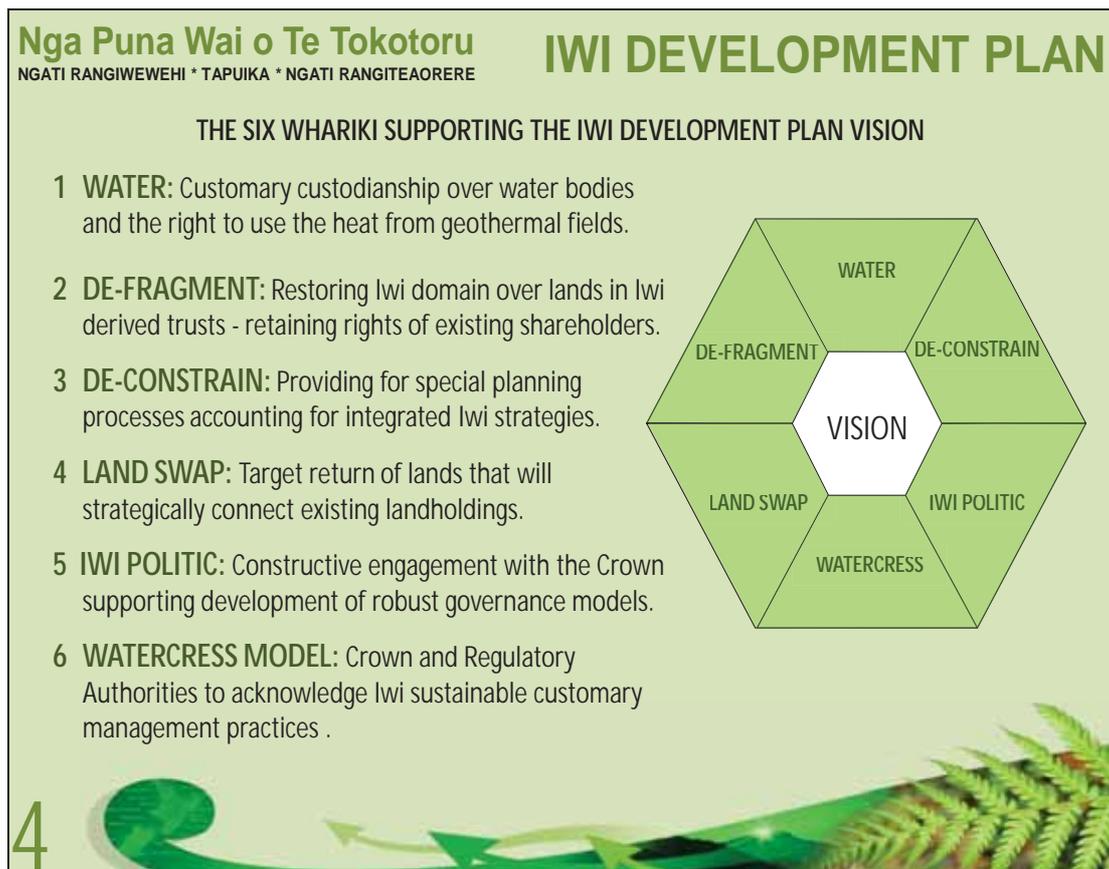


Figure 1: Iwi Development Vision – The Watercress Model

²¹ Bidois, TRK. Ngati Rangiwewehi Profile, March 2006 p 1

The watercress model is regarded as the nurturing development of natural assets including the culture, nature, and springs of both hot and cold water, coastal areas and the forest contributing to economic development in a manner that enhances the sustainability of life.

Our aim is to return the vibrant growth of watercress to the waterways as a Biological Indicator of Environmental Wellbeing. The Model and tests developed overtime to ensure that everything is in harmony and to be realised economically and reflected environmentally by our current and future generations.

When the people of the village can return to their river ways and eat the food sources and drink the water, without illness then this indicator is well worth the effort of returning to nature and its abundance. The study will be longitudinal but nonetheless effective for the people of Te Awahou in its growth too sustainability.

TE UPOKO WHITU/ CHAPTER SEVEN

AIR / NGA HAU E WHA

Air, a crucial and integral component of the environment, is central to our existence. Air and air quality can be described as both a taonga derived from Ranginui and a part of the well-being for the hau kainga. According to our creation stories, following the separation of Ranginui and Papatuanuku, their son, Tawhirimatea fled with Ranginui to his new home in the sky. From there Tawhirimatea controls the wind and elements

Air pollution degrades and diminishes the mauri or life-force of this taonga. It also affects the mauri of other taonga, such as flora and fauna, as all living things need and share, the same air.

Vision Statements

“Clean, fresh air for our tamariki, mokopuna”

“Our wahi tapu, Mahinga kai and Rongoa unaffected by air pollution”

“Respect for the realm of Ranginui and the children of Tawhirimatea”

Issues

- Industrial or trade discharges from premises adversely affect local and ambient air quality and can affect papakainga and mahinga kai
- Adverse effects of agrochemical spray drift on human health and surrounding lands
- Cumulative adverse effects of increased motor vehicle traffic volumes and emissions
- Impact of increased aircraft traffic and subsequent noise pollution
- Local community values and landowners can be negatively impacted upon by national policies regarding carbon credits.
- Long-term impacts of climate change
- Adverse impacts of air pollution on wahi tapu, significant sites and buildings etc
- Adverse affects of emissions from industrial or commercial activities
- Poor understanding and recognition of cultural impacts of air pollution and discharges
- Impact of urban growth on the visibility of cultural landscapes, and astrological bodies.
- Unsatisfactory interpretation and recognition of air space authority.

Objectives

- i. Sites of significance as determined by Ngati Rangiwewehi are free from odour, noise, visual and other pollutants.
- ii. Ngati Rangiwewehi is proactively involved in the protection and management of the air resource, and participating in discussions locally, nationally and internationally on the impacts of climate change.
- iii. All energy sources are efficient and sustainable.
- iv. The life supporting capacity and mauri of air is maintained for future generations.

Policies

1. That all earthworks and discharges to air **are required** consider the impact of dust and other air-borne contaminants on health, Mahinga kai, cultural landscapes, indigenous flora and fauna, wahi tapu and Taonga.
2. That early consultation with Ngati Rangiwewehi in any proposed air research developments **is encouraged**.
3. That a Cultural Assessment for any discharges to air, including agrochemical **be required**.
4. The reduction of vehicle emission to air **is encouraged**.
5. That the planting of indigenous species **be promoted** to offset carbon emissions to air.
6. Aircraft operators **are encouraged** to utilise technology to reduce aircraft noise pollution.
7. Clean forms of domestic heating **are promoted**.
8. That discharges to air near Mahinga kai, Rongoa sites or Waahi tapu **be discouraged**.
9. That the burning of vegetation within, next to, or impacting on wahi tapu **be discouraged**.
10. That light suppression techniques are used for any new subdivisions and replacement lighting **is required**.
11. That local energy efficiency initiative **is encouraged**.

TE UPOKO WARU/ CHAPTER EIGHT

IWI AND LEGISLATION

The legal context: for this section helps to set out a legal framework for Te Maru O Ngati Rangiwewehi and its involvement in resource management within its rohe, geographical scope.

The Crown through legislation has articulated how its obligations to ensure Tangata Whenua participation in natural resource management will occur. Many references to statutes show provisions relating to the role and inclusion of Tangata Whenua in the management of natural, physical and historic resources.

Legislative history of Maori environmental values incorporation / inclusion

- *Treaty of Waitangi – (1840 signing).*
- *Treaty of Waitangi Tribunal outcomes / findings.*
- *Resource Management Act (1991)*
- *Western Basin Strategy Submission*
- *Iwi Management Plan ex RDC and TPK*

Treaty of Waitangi - Te Tiriti o Waitangi

There are two versions of the Treaty of Waitangi, the English version that is commonly known and thought to be the only version and the Maori version.^v

The Treaty of Waitangi is the foundation document of New Zealand society.^{vi} As such it provides the validation and support for Maori to enter into partnership with the Crown.

Ngati Rangiwewehi view of Te Tiriti o Waitangi

Ngāti Rangiwewehi acknowledges the 1840 signing of Te Tiriti o Waitangi as the founding document of New Zealand and further recognises the importance and relevance of the particulars contained within the Maori text of Te Tiriti o Waitangi. Ngāti Rangiwewehi further maintains through the international law principal of ‘Contra Preferentem’ that if any doubt exists in the interpretation of the intent and spirit of the ‘articles’ between the English and Māori versions of Te Tiriti o Waitangi that the Māori version takes precedence^{vii}.

Partnership

Te Tiriti o Waitangi refers to a partnership that exists between the Crown and Māori^{viii}. Ngāti Rangiwewehi accepts and celebrates this partnership and wishes to work with the local communities situated within its traditional boundaries for the wellbeing of all. Ngāti Rangiwewehi however calls for the Crown to move this relationship from its current situation of unwellness to wellness or ‘Tika’ and seek to resolve this issue through a Waitangi Claims Settlement process.

The Crown

The Crown in its current form continues to exercise its right of governance to the state of New Zealand through article one of Te Tiriti o Waitangi and expresses this right through legislative and regulatory processes. Ngāti Rangiwewehi is beginning a process of negotiation, cultural redress and deed of settlement, in relation to the past actions of Crown entities. This process is being guided by the ‘Office of Treaty Settlements’.

- **Te Ara Whanaunga – Joint Negotiations**

Te Maru o Ngāti Rangiwewehi has also entered into a joint negotiations agreement with Tapuika Iwi Authority, in order to progress the settlement of both iwi groups Waitangi Tribunal claims. This relationship is based upon Tikanga Māori, Whakapapa relationships and historical examples of our natural Customary practices. This relationship has been described by the iwi elders of both Ngāti Rangiwewehi and Tapuika as **Te Ara Whanaunga** alluding to the ancestral relationships between both iwi.

- **Treaty of Waitangi Fisheries Settlement Act 1992**

The Treaty of Waitangi Fisheries Settlement Act 1992 settled outstanding acknowledged claims by Māori in terms of Commercial Fishing rights. This piece of legislation also changed the position of customary fishing rights of Ngāti Rangiwewehi which prior to its enactment was regulated by the Te Arawa Māori Trust Board Act 1922 upon which the iwi held a seat. . Te Ohu Kai Moana (formally The Waitangi Fisheries Commission) the body that governs settlement assets returned by the Act has also formally recognised Ngāti Rangiwewehi as one of the Te Arawa iwi entitled to all rights guaranteed by this piece of legislation.

With the introduction of the 1992 Settlement Act this status changed in terms of Te Arawa Fisheries management, with the creation of the Te Kotahitanga o Te Arawa Waka Fisheries Trust Board, which Ngāti Rangiwewehi currently affiliates too

Te Maru o Ngāti Rangiwewehi however asserts its right to review its future role and affiliation with the Te Kotahitanga o Te Arawa Waka Fisheries Trust Board and reserve the right to maintain or change its future affiliate status with this body.

Before any change in this status can occur further research and discussion will be required so Te Maru o Ngāti Rangiwewehi will have all information pertinent available for discussion before the Iwi can mandate any final decision regarding the status of both its acknowledged commercial and customary fisheries rights.

- **The Resource Management Amendment Act 2003 and Kaitiakitanga**

Sections 6(e) and 7(a) of the RMA continue to recognise the special relationship Māori hold in terms of their Ancestral lands, waterways and wāhi tapu while also having regard for the maintenance of Kaitiakitanga.

Therefore Te Maru o Ngāti Rangiwewehi formally reconfirms their declared unchallenged relationship with the ancestral lands, water ways, and wāhi tapu within their traditional boundaries.

Te Maru o Ngāti Rangiwewehi furthermore reconfirms their kaitiakitanga status in regard to all lands within their traditional rohe.

- **The Resource Management Act and Iwi Management Plans**

Through sections 66 (2a) and 74 (2a) Iwi management Plans have been given legislative recognition. Part II of the RMA also sets the purpose and principals of the Act and makes provisions for a Māori perspective to be considered by local authorities in their decision making processes. In regards to processing resource consents Iwi Management Plans such as this document shall be of assistance to local authorities in fulfilling section 104 of the RMA^{ix}.

- **Conservation Act (1987)**

Te Maru o Ngati Rangiwewehi will strengthen its relationship with the Department of Conservation. In June 2008, the organisation participated in a submission process, outlining its customary interests and Tangata Whenua status.

Protocols will be developed with the Minister of Conservation in relations to matters of

- a) Cultural materials
- b) Freshwater fisheries
- c) Historic resources
- d) Resource management act 1991 and Tangata Whenua involvement
- e) And Visitor and Public Information.

- **Historic Places Act (1993)**

The Historic Places Act provides for the protection of all “archaeological sites” and other historic places including wāhi tapu by the Historic Places Trust. The Trust protects sites through issuing Heritage orders, Heritage Covenants, and the maintenance of a Historic Places Register. Before registering a site the Trust must have regard to importance of the place to Tangata Whenua. Applications to register wāhi tapu can be made to the Trusts Māori Heritage Council^x.

- **Local Government Act (2002)**

Te Maru o Ngāti Rangiwewehi will continue to develop submissions for the Long Term Council Community Plan, which is a 10 year plan. The iwi shall also continue to provide commentary and submissions to the local and regional council policy statements. Other submissions will include annual and district plans. The most recent submission to this process has been in May 2008 which is the iwi response to the Western Basin Strategy Plan.

- **Foreshore & Seabed Act (2004)**

Despite the FSA 2004 Ngāti Rangiwewehi continues to maintain that Tangata Whenua hold customary rights with regards to the coastal marine area and such rights must be recognised, protected and provided for with regard to any activity in the coastal marine area^{xi}.

Other legislation – that impacts on the use & management of natural / physical resources.

While the Resource Management Act 1991, Conservation Act 1987, Local Government Act 2002, and the Historical Places Act 1993 consolidates much of the law concerned with the management of natural and physical resources, there are still many other pieces of legislation that impact on the use and management of various types of resources.

Other relevant legislation includes:^{xiii}

- *Te Arawa Lakes Settlement Act 2006*
- *Building Act (1991)*
- *Public Works Legislation*
- *Marine and Coastal Area Bill (2010)*
- *Environment Act (1986)*
- *Fisheries Act (1996)*
- *Forests Amendment Acts (1993 & 1999)*
- *Health Act (1956)*
- *Exclusive Economic Zone and Continental Shelf Bill (In draft)*
- *Antiquities Act (1987)*
- *Crown Pastoral Land Act (1998)*
- *Hazardous Substances & New Organisms Act (1996)*
- *Crown Minerals Act (1991)*
- *Reserves Act (1977)*
- *Te Ture Whenua Maori Act (1993)*
- *Transit NZ Act (1989)*

TE UPOKO IWA/ CHAPTER NINE

ACTION PLANS

The aim of this chapter is outline a framework of actions by Ngati Rangiwewehi to achieve the objectives and visions detailed in Part 3 of the plan.

Wai Maori

The Action Plans in this section describe how Ngāti Rangiwewehi will achieve the visions and objectives for their waterways and associated ecological systems and habitats.

The plans address four essential areas of action: catchment management; habitat restoration; natural resource recovery and monitoring.

Managing & protecting catchments

The development of catchment based plans will enable Ngāti Rangiwewehi to monitor environmental changes, implement restoration projects and enhance their knowledge of the land resource inventory and land use capacity properties, ensuring the effects of land use activities are clearly understood and managed in a sustainable and culturally acceptable manner.

ACTIONS

- b) To develop catchment-based strategies that will ensure:
 - Land is protected and appropriate land use activities are encouraged.
 - Re-established ecological corridors inter-connecting forest ecosystems
 - Sustainable minimum water quality and quantity standards
 - Restored wetlands and riparian margins to reduce flooding and storm water overflow.
 - Places of significance and wāhi tapu are recognised and protected.
- c) To develop a catchment monitoring programme to monitor:
 - Land-use suitability
 - Forest inter-connectedness
 - Water quality and quantity
 - Habitat and natural resource restoration
 - Wāhi tapu and cultural heritage protection
 - Stream bank erosion recovery rates
- d) The development and distribution of educational resources and guidelines regarding the value of catchment base planning as a tool for managing localised environmental issues.

POTENTIAL EXTERNAL PARTNERS

- Regional and District Councils
- Department of Conservation
- Historic Places Trust
- Fish & Game New Zealand
- Niwa
- Land care
- Te Puni Kokiri

RESTORING STREAM AND WETLAND ECOSYSTEMS

The focus of these actions are toward the restoration of stream and wetland ecosystems, as these areas support many of the resources essential for the cultural, social and economic wellbeing of Ngāti Rangiwewehi such as tuna, Harakeke, Rongoa, watercress, etc.

ACTIONS

- a) Survey and identify sites for wetland and stream habitat restoration.
- b) Prepare manuals and educational materials
- c) Develop sites and restore habitats
- d) Select sites and plant Harakeke and Rongoa beds
- e) Monitor habitat recovery

POTENTIAL EXTERNAL PARTNERS

- Regional and District Councils
- Department of Conservation
- Land care NZ
- Progress Ngongotaha

SUSTAINING & DEVELOPING FRESHWATER FISHERIES

Actions plans will focus on the restoration of former fisheries sites or the development of new ones, ways to protect, manage and monitor these sites and their fisheries.

ACTIONS

- a) Develop catchment-based for the recovery of freshwater fisheries
- b) Develop a freshwater fisheries recovery monitoring programme.
- c) Trial and develop pilot commercial aquaculture farms
- d) Work with the relevant regional and district councils; and other relevant statutory agencies to remove barriers of access for native fisheries.

POTENTIAL EXTERNAL PARTNERS

- Regional & District Councils
- Ministry of Fisheries
- Ministry for the Environment
- Niwa
- Fish & Game NZ

Lands/Whenua

The aim of these actions is to protect our lands from the negative impacts of human activities that are potentially harmful, and to encourage restoration initiatives.

Flooding and Drought protection

Restoring the catchment by encouraging actions that effectively buffer against flooding and drought.

ACTIONS

- a) Acting in partnership with others to evaluate wetland restoration activities and changes to waterways and water tables in existing and restored wetlands as a way to monitor the recovery or capacity of catchments to buffer flood and drought effects.

POTENTIAL EXTERNAL PARTNERS

- Regional & District Councils
- Ministry for the Environment
- Niwa
- Landcare

Changing community attitudes to waste and waste management

Utilising education, information and practical assistance to change waste disposal practices in the community..

ACTIONS

- a) Develop community awareness programmes on sustainable waste management practices to encourage the reduction, reuse and recycling of waste
- b) Developing a project to equip Tarimano Marae with waste recycling facilities and information
- c) Develop monitoring capacity for contaminated sites such as old sheep dips and hazardous substance disposal sites.

POTENTIAL EXTERNAL PARTNERS

- Regional & District Councils
- Ministry for the Environment
- Local communities

Reducing erosion and sediment from land

Exposed river-banks and the lack of riparian planting along waterways allows large volumes of sediment to enter into our streams and rivers. This significantly impacts on the receiving water environment. Actions focused on restoration, monitoring and the development of sound policies are core.

ACTIONS

- b) Develop and implement a riparian and wetland restoration in the catchments of the Rangiwehi tribal area.
- c) Develop practical models and information guidelines on soil erosion prevention methods.

- d) Run wananga on soil erosion prevention methods using project sites and local meeting places to encourage practical application methods and techniques.
- e)

POTENTIAL EXTERNAL PARTNERS

- Regional & District Councils
- Ministry for the Environment
- Local communities
- Landcare
- Department of Conservation

Air/Nga Hau e Wha

The aim of these actions is toward the improvement of air quality in the rohe of Ngati Rangiwewehi. Also identified within these actions is the need for monitoring and involvement in international, central and local government policy programmes for Climate Change.

Energy Efficiency

Encouraging responsible action and supporting the development of alternative technologies, and greater energy efficiency and use is the focus of these particular action plans.

ACTIONS

- a) The development of programmes and information to increase community awareness of efficient energy uses and practices that provide for the cultural values of Ngati Rangiwewehi, and:
 - Discourage the use of ozone depleting substances
 - Promote alternative transportation methods
 - Promote sustainable energy sources

- b) Pilot feasibility projects investigating initiatives that develop and promote alternative sustainable energy sources including:
 - Retrofitting for efficient domestic fires and well-insulated houses for local communities.
 - Alternatives to conventional heating methods
 - Alternative energy sources
 - Alternatives to domestic and farm waste incineration

POTENTIAL EXTERNAL PARTNERS

- Regional and district councils
- Ministry for the Environment

- Energy Efficiency conservation Authority

Government Policy Involvement

These action plans recognise the need for Ngati Rangiwewehi to remain informed and involved in government climate change policies.

ACTIONS

- a) Monitor and influence policies developed for climate change relative to the rohe of Ngati Rangiwewehi.
- b) Monitor and influence at a regional and district level, local government provisions regarding climate change issues.

POTENTIAL EXTERNAL PARTNERS

- Regional and district councils
- Ministry for the Environment
- Energy Efficiency conservation Authority

TE UPOKO TEKAU/ CHAPTER TEN

REVIEW AND MONITORING PROCESS

Te Maru o Ngati Rangiwewehi are relatively new to this type of planning process, as such our participation has been move active over the past four years of Local Government Submission programmes.

We consider that it is important to maintain and improve relationships with Local Government Agencies, communities, local and national resource management consultancies and private companies in order to ensure better environmental outcomes and the management of our environment. Focussed upon sustainability to ensure that the natural resources and environment is available for their (future generations), use and enjoyment, as it was in the time of the ancestors and so shall it be in the time of the future generations.

In moving forward it would be imperative that the establishment of high-level partnerships, joint management agreements, genuine working relationships and improved consultative processes are the means to achieving this goal.

7 Generations – Planning Horizon / Timeframes / Scope

TMONR agrees that participation and involvement in resource management promotes genuine working relationships between parties that should occur in the spirit of a Treaty relationship.

Te Maru o Ngati Rangiwewehi will investigate further into the use of Section 33 of the Resource Management Act 1991 which allows local authorities to transfer any one or more of their functions, powers of duties to another public authority including an Iwi authority.

- EMP needs to be continually re-evaluated to reflect the changing obligations & priorities of the Iwi.

We recognise that a greater role and higher level of participation will have implications for Te Maru o Ngati Rangiwewehi such as human resources and financial capacity and will therefore need to be resourced appropriately by various partners.

Annual Review

The ideal method for Te Maru o Ngati Rangiwewehi in participating in the annual review process with Local and Regional Territorial Authorities would be through invitations to meetings when internal planning process begins. This will allow for adequate consultations processes and discussions to occur through Iwi forums and Wananga.

- Action Plans
 - Objectives achieved, outcomes met?
 - Evaluation of next year's tasks.
- Joint Opportunities with other agencies / groups identified
- Changes required as a result of mahi from the past year
 - New take?
 - Newly identified issues?

5 or 10 Year Review

- Te Maru o Ngati Rangiwewehi will undertake a full Review of Plans developed as a formal programme every five years. This will help to ensure that the work being undertaken remains aligned with the vision and mission of the organisation.
 - Issues / Objectives / Outcomes for the next 5-10 year period.

This Plan is a living, working document that describes the values, issues and processes associated with the use, development and protection of natural resources within the rohe of Te Maru O Ngati Rangiwewehi. The on-going development of policies, building of relationships with Local Government Agencies and monitoring of the environment will keep this plan alive and ensure that it continues to evolve and grow.

Acknowledgments

Ngāti Rangiwewehi was able to undertake the initial update to the original Iwi Management Plan in 1998 thanks to funding received from the Rotorua Regional Office of Te Puni Kokiri. The latest review (2012) of the Environmental Management Plan was funded by the Bay of Plenty Regional Council. We sincerely thank both the Ministry of Maori Development, Leading Potential, and the Bay of Plenty Regional Council for their support in enabling the Rangiwewehi Charitable Trust to complete this work.

TE UPOKO TEKAU-MA-TAHI/ CHAPTER ELEVEN

FUTURE DIRECTION

Te Maru o Ngāti Rangiwewehi recognises that this document is but a stepping stone that will deliver quality environmental plans for Ngāti Rangiwewehi and its traditional tribal boundaries. The gateway and access to this is through Tarimano Marae; the home of the people of Ngāti Rangiwewehi.

For future engagement the access point for Ngāti Rangiwewehi shall be through the mandated body Te Maru o Ngāti Rangiwewehi.

Organisation:	Te Maru o Ngāti Rangiwewehi Iwi Authority
Physical Address:	42 Central Rd, Awahou
Postal Address:	PO Box 131 Ngongotaha
Hours of Operation:	9am to 3pm
Phone:	07 3323978
Fax:	Same as above
Email:	info@rangiwewehi.com
Website:	www.rangiwewehi.com

Guide to Consultation with Te Maru o Ngāti Rangiwewehi Iwi Authority For Resource Consent Applicants in Te Rohe o Ngāti Rangiwewehi

Need to Consult - Resource Management Act (1991)

The RMA establishes a set of principles. These principles recognise the importance of Māori interests in natural and physical resources. The process of granting resource consent requires Councils to consider:

- 1 The relationship of Māori, their culture and traditions with ancestral lands, water, sites, wāhi tapu (sacred places) and other taonga (treasure);
- 2 Kaitiakitanga the exercise of guardianship over natural resources;
- 3 The principles of the Treaty of Waitangi.

Need to Consult - Historic Places Act (1993)

For work that may affect an archaeological site developers must obtain an archaeological authority from the Historic Places Trust before starting work. This could be earthworks for subdivision, forestry operations, mining, road construction, and building, landscaping or fencing. Applications must include:

- A description of the activity that may affect the site
- A description of the archaeological site
- An assessment of the archaeological values of the site and the effect of the work on those values
- An assessment of any Māori values of the site and the effect of the work on those values
- A statement about consultation. If you have consulted with Tangata Whenua, what are their views? If you have not consulted, you must inform the Trust of the reasons why consultation has not taken place.

Information for External Agencies and Applicants

Within Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR). District there is one Iwi, Ngāati Rangiwewehi, which is represented in regard to all matters related to the RMA and HPA by Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR). This document is a guide to the consultation process with TMoNR for all External Agencies and for Applicants in Te Rohe o Ngāti Rangiwewehi.

On receipt of a Resource Consents Application Environment Bay of Plenty the Regional and/or Rotorua District Council will advise TMoNR in a letter addressed to the Chairperson, **Te Maru o Ngāti Rangiwewehi Iwi Authority Board (TMoNR), P.O. Box 971, Rotorua.** Noting the responsibility of Councils "under the Resource Management Act 1991 to ensure that adequate and appropriate consultation with Tangata Whenua takes place and that sufficient information on Tangata Whenua values is provided". : Rotorua District Council and Environment Bay of Plenty will need to establish a relationship of trust and will build towards a Memorandum of Understanding with TMoNR in regard to the RMA 1991.

On receipt of this letter TMoNR will respond in writing to Council(s), Historic Places Trust and Applicants as follows:

- All applications for resource consent in Ngāti Rangiwewehi Rohe are significant for Ngāti Rangiwewehi people.
- Resource management and historic places matters are administered by Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR) (see attached Guidelines and Earthworks Protocols) in the rohe.
- Please therefore take care to ensure that effective consultation is now engaged and maintained with the Board

Initiation of Consultation by the Applicant

N.B. It is the responsibility of the Applicant to initiate the consultation by contacting:

- The Iwi Authority administration desk onPh 07 3494590 or email: info@rangiwewehi.com.

TMoNR will respond to the Applicant's "contact" with a written invitation to meet with Board representatives at the Board Office, Tarimano Marae.

For this meeting the Applicant should provide the following documentation *in advance* to the Board Administrator:

- Applicant's name and subject site reference (location, description and site map);
- The name, position title and contact details (including email) of the individual responsible for engaging the consultation process with TMoNR on behalf of the Applicant;
- Copies of all relevant material to facilitate the consultation including an archaeological assessment report if this has been undertaken;
- Ideas for the Consultation Plan (see Stage 1 below) bearing in mind the size of the subject site and likely impacts.

Schedule of Fees

Consultation Costs and Conditions

Component	Rate	Description	Comments
Consultation Meeting	\$250.00 +gst	Appointment at monthly meeting	First Friday of every month except Dec & Jan
Special Consultation Meeting	\$400.00 +gst	Board meeting at a date other than regular monthly meetings	
Research	\$120.00 +gst per/hour	Review application, CIA research	Collation, report writing.
Site Visit	\$135.00 +gst per/hour per /person	Site research, archaeological protection	Protection of cultural values
Cultural Onsite Monitoring	\$60.00 +gst per/hour	Monitoring of existing archaeological sites & cultural values.	Searching for new archaeological sites.
Administration	10% of total application	Copying, printing, photography costs.	
Mileage	\$0.81 cents per km	As per the most current IRD rates.	

Venue (unless otherwise advised): the Te Maru o Ngāti Rangiwewehi Office, Tarimano Marae, Gloucester Road, and Te Awahou/Rotorua.

Date: the FIRST Friday of the month except January

Special Meeting: In the event that an Applicant is unable to attend a monthly meeting of the Board then the Applicant will be responsible for the travel costs (and accommodation costs where necessary) of the Board members to attend a Special meeting in order that Consultation can take place.

Charge: \$400 plus GST per Special Meeting

N.B. It is the primary responsibility of the Applicant to ensure that Consultation between the Applicant and Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR) for time, cost and outcomes are efficient.

Terms of Agreement: Once this guide is signed and accepted a Terms of Agreement can be drafted outlining the appropriate schedule of fees for each application.

Late Payment Fees: Clients will be liable for collection fees, late payment fees etc if they do not pay within the specified time. (An invoice issued on the 15th of month will be due for payment on the 20th of month)

Basis of the Consultation

The consultation process has four stages:

Stage 1: Establishment of the Terms of Agreement between Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR). And Applicant

Stage 2A: Endorsement of the documented Agreement in a regular Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR). Meeting **AND**

Stage 2B: Letter of support for the Application provided to the Applicant and copied to Rotorua District Council, Environment Bay of Plenty Regional Council, the Historic Places Trust Office, including the conditions of the consent.

Stage 2C: Submission in opposition to the agreement made directly to authorising Council(s) and Historic Places Trust, copied to the Applicant for reasons (a) there is no Agreement because the Board is in fundamental disagreement with the application or (b) as follows:

Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR). Opposes the application on the grounds that no / inadequate consultation with Tangata Whenua (meaning TMoNR in Rangiwewehi rohe) took place and no / insufficient information on Tangata Whenua (Ngāti Rangiwewehi (Iwi) values was provided.

Stage 1 (Establishment of the Terms of Agreement) will be based on a consultation plan, which will be established between an Applicant and Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR). The plan will include (but is not limited to) any or all of the following:

1. Archaeological Assessment

An archaeological assessment -

- The Applicant will commission a HPT registered archaeologist to carry out an assessment and prepare a report;
- Statement of adherence to the report with its recommendations is included in the Agreement;
- The report is included in the Agreement documentation for Stage 2A endorsement;
- All related costs are at the expense of the Applicant.

NB: In most circumstances an archaeological assessment is a not-negotiable requirement.

A) S11/12 Application to HPT to Modify/Destroy Middens

- An S11/12 application to HPT is furnished where, arising from the Archaeological Assessment, the Applicant is seeking authority for such action
- The S11/12 is included in the Agreement documentation for Stage 2A endorsement;
- All related costs are at the expense of the Applicant.

**NB: An S11/12 application is always required where there is
intent to modify / destroy**

B) Cultural Mitigation Plan

- The Applicant will prepare a Cultural Mitigation Plan explaining how the Applicant will avoid/mitigate negative consequences and facilitate the Boards duty of Kaitiakitanga;
- Statement of adherence to the CMP is included in the Agreement;
- The CMP is included in the Agreement documentation for Stage 2A endorsement;
- All related costs are at the expense of the Applicant.

NB: A Cultural Mitigation Plan is always required.

A) TMoNR Protocols Relating to Archaeological Sites, Waahi Tapu and Koiwi

- Statement of adherence to the Protocols is included in the Agreement;
- The Protocols are included in the Agreement documentation for Stage 2A endorsement;
- All related costs are at the expense of the Applicant.

NB: Adherence to the Protocols is always required.

3. Cultural Impact Assessment Report

- A Cultural Impact Assessment Report is included in the Consultation Plan -
- TMoNR commissions a Report Writer and negotiates a writing fee to be paid by the Applicant;
- Applicant and TMoNR agree a commissioning fee to be paid by the Applicant to the Board;
- A timeline and process for completion is agreed between TMoNR the Applicant and the Report Writer including:

A) A first draft copy is provided to TMoNR and the Applicant and based on feedback:

B) A revised draft copy is provided to TMoNR and the Applicant and based on feedback

- C) A final version is provided to TMoNR for sign-off;
- D) The Cultural Impact Assessment Report is provided to the Applicant by TMoNR;
- E) The Applicant acts on the Report as agreed.

NB: A Cultural Impact Assessment Report is always required.

4. Memorandum of Understanding

- A Memorandum of Understanding is included in the Consultation Plan -
- A draft MoU is developed with ideas and clauses contributed to the draft by the Applicant's and TMoNR representatives charged with responsibility for the drafting;
- Ongoing discussion, both face-to-face and electronic continues until there is mutual agreement by TMoNR and the Applicant on the draft MoU;
- Final version is agreed by TMoNR and the Applicant;
- MoU is signed for TMoNR by all Board members;
- TMoNR and Applicant act in accordance with the Memorandum as agreed;
- All related costs are at the expense of the Applicant.

➤ *Only ever required for extraordinary projects.*

For Stage 2A (Endorsement of the Documented Agreement in a regularly scheduled TMoNR meeting) the following applies:

- A) The Applicant will provide hard copies of the following material collated into a single document times seven (7) for presentation to the agreed meeting:
 - Cover letter with appropriate requests for Board decision-making / support which can be taken from the list provided below, signed by appropriate Applicant authoriser with marked space for the signature of the Board Chair
 - Copy of Cultural Mitigation Plan including all required statements of adherence
 - Copy of Archaeological Assessment
 - Copy of S11/12 application where required
 - Copy of PTB Protocols Relating to Archaeological Sites, Waahi Tapu and Koiwi
 - Copy of Cultural Impact Assessment

AND (where required)

- Copy of signed Memorandum of Understanding.

Stage 2B / C (Letter of support provided to the Applicant and copied to RDC and / or EBOPRC, HPT Archaeologist)

- A) Where the Board has voted to support the decision a letter of support with copies of the documented Agreement will be dealt with as follows:

Signed Copies	For
1	Applicant

2	RDC
3	EBOPRC
4	HPT
5	HPT
6	Board Archives
7	Cultural Monitoring

Requests for Board Decision-making / support for Resource Consent Application – examples that can be used:

Applicant recommendations contained in letter to the Board “covering” Cultural Mitigation Plan, copy of Archaeological Assessment Report and PTB and Project Companies Protocols Relating to Archaeological Sites, Waahi Tapu and Koiwi.

- A) That Te Maru o Ngāti Rangiwewehi Iwi Authority (TMoNR) approves the Cultural Mitigation Plan prepared by (*APPLICANT*) and authorise the Chair to sign it on behalf of the Board.

IF ARCHAEOLOGICAL SITES ARE FOUND

- B) That the Board support (*APPLICANT*) intent to complete destruction of the midden (*NUMBERED*) and to relocate archaeological material from the midden into a marked landscaping feature within a covenanted reserve
- C) That subject to adherence to the Boards *Protocols Relating to Archaeological Sites, Wāhi Tapu and Koiwi* and the Cultural Mitigation Plan and noting B) above that the Te Maru O Ngāti Rangiwewehi Iwi Authority support this application in writing to (*APPLICANT*) copied to Rotorua District Council, Environment Bay Of Plenty Regional Council and Historic Places Trust.

OR: IF ARCHAEOLOGICAL SITES ARE NOT FOUND

- D) Noting that the archaeological assessment undertaken found no archaeological sites in the project area that: subject to adherence to the Boards *Protocols Relating to Archaeological Sites, Waahi Tapu and Koiwi* and the Cultural Mitigation Plan that the Te Maru O Ngāti Rangiwewehi Iwi authority support this application in writing to (*APPLICANT*) copied to Rotorua District Council, Environment Bay Of Plenty Regional Council, HPT Archaeologist and Historic Places Trust.

Board Members:

Chair

Board Administrator / Board Member:

Secretary

Treasurer

The Applicant to sign:

I / We _____ agree to abide by the requirements set out in the above Consultation Guidelines

Signed

Applicant
Board (Inc)

Te Maru o Ngāti Rangiwewehi Iwi Authority

Chairperson

Confirmation of Report

Rangiwewehi Charitable Trust on behalf of Te Maru o Ngāti Rangiwewehi has agreed to the contents of this report.

Signature:

Name: Te Rangikaheke Bidois

Position: Chairperson

Date:

Glossary

- ☉ **Kupu Tātaki:** Introduction
- ☉ **He Take Tupuna;** a legacy handed down from ones ancestors(from one generation to another)
- ☉ **Kaumātua;** an elder or elders of the tribe.
- ☉ **Ngā Pumanawa e Waru o Te Arawa:** the eight beating hearts of Rangitihi, a reference to Rangitihi who was the 5th Generation descendant of Tamatekapua, whose descendants make up the confederated Te Arawa tribes residing in the Rotorua and Rotoiti regions.
- ☉ **Ngāti Rangiwewehi:** one of the acknowledged iwi of Te Arawa and so named after their eponymous ancestor Rangiwewehi whose father was the eldest child of Whakauekaipapa, a seventh generation descendent of Tamatekapua, the captain of the Te Arawa canoe. The tribe has lived and co-habitated within the Mangorewa Kaharoa area since the time of Whakauekaipapa and today their main habitation is the village of Te Awahou along the banks of the Te Awahou river.
- ☉ **Ngāti Kereru;** a hapū of Ngāti Rangiwewehi.
- ☉ **Ngāti Ngata;** a hapū of Ngāti Rangiwewehi.
- ☉ **Ngāti Te Purei;** a hapū of Ngāti Rangiwewehi.
- ☉ **Ngāti Rehu;** a hapū of Ngāti Rangiwewehi.
- ☉ **Ngāti Tawhaki;** a hapū of Ngāti Rangiwewehi.
- ☉ **Ngāti Whakakeu;** a hapū of Ngāti Rangiwewehi.
- ☉ **Ngāti Whakaokorau;** a hapū of Ngāti Rangiwewehi.
- ☉ **Te Maru o Ngāti Rangiwewehi;** the mandated iwi body of Ngāti Rangiwewehi.
- ☉ **Te Rotorua nui a Kahu;** The Second Great Lake of Kahumatamomoe the original name of Lake Rotorua; which was named after the second eldest son of Tamatekapua.

- ☯ Te Wai Mimi o Pekehaua; name given to the Te Awahou river in reference to the connection to the Taniwha Pekehaua who it is considered to be a kaitiaki of the awa.
- ☯ Te Whare Hauora o Ngongotaha; the Ngongotaha Health Clinic
- ☯ Tangata Whenua; People of the land, which signifies the relationships through Take Tupuna, Take Tupuna and Ahi Ka that Ngāti Rangiwewehi have to their traditional rohe.
- ☯ Tarimano Marae; the ancestral marae of Ngāti Rangiwewehi situated next to the Te Awahou river on the north-western shores of Te Rotorua nui a Kahu.
- ☯ Tarimano Kohanga Reo; this is the Tarimano language nest dedicated to reclaiming and rein stilling te reo Māori (the Māori language) in the descendants of Ngāti Rangiwewehi.

Bibliography

- ♠ Flavell, JWB. Tarimano, 1986
- ♠ Bidois, Te Rangikaheke. Iwi Profile for RCT 2007
- ♠ Stafford.D.M. Landmarks of Te Arawa Volume 1, Map of Tribal Boundaries surrounding Te Rotorua nui a Kahu, Reed Books, Akld, printed 1994
- ♠ Ngāti Rangiwewehi Strategic Plan 2002
- ♠ Kai Tahu Ki Otago Natural Resource Managemnt Plan 2005
- ♠ Ngati Rangiwewehi Traditional History Report, 2009, T. Bidois et al.

References

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- i Flavell, JWB. Tarimano, 1986 p 7
 - ii Bidois, TeR . Iwi Profile for RCT 2007.
 - iii Ibid, pg 197.
 - iv Ngāti Rangiwewehi Strategy Planning Model, 2007
 - v Kai Tahu Ki Otago Natural Resource Managemnt Plan 2005, Pg155.
 - vi Ibid Pg 41.
 - vii Ibid Pg 44.
 - viii Ibid Pg 41.
 - ix Ibid pg 49
 - x Ibid Pg 51.
 - xi Ibid page 53
 - xii Ibid, para 4.12, pg 53.

APPENDICES

1. Ngati Rangiwewehi Iwi environmental Plan Map Series
2. Strategic Mapping Analysis for Tarimano Marae, Awahou.