

Te Taiao o Te Whatuoranganuku

The Environmental Resources of Te Whatuoranganuku

Ngāti Tamateatutahi-Ngāti Kawiti
Hapū Environmental Management Plan 2015

INDEX

Acknowledgements

Mandate:	Tapuaeharuru Marae Committee, Ngāti Pikiao Iwi Trust
Mihi:	Timi Te Po Hohepa
Funding:	Bay of Plenty Regional Council
Contributors:	Davey Gardiner, Raina Meha-Rangitauira, Allan Waugh, Wairangi Whata
Peer Reviewers:	Ben Banks, Kataraina Belshaw, Greg Corbett, Helen Creagh, Donna Grant, Beverley Hughes, Billy Kingi, Andrew Malcolm, Richard Mallinson, Gina Mohi, Terri Payne, Arapeta Tahana, Phill Thomass, Dale Williams, Kylie Willison
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Front and Back Covers:	Te Rotoiti i kite ai e Ihenga (Lake Rotoiti) and Matawhaura in the background. Photo by Wairangi Whata. “Te Whatuoranganuku” is the name of the waka that our ancestor Tahuwera came on. Moko kauae design by Richard Francis for the Ngāti Tamateatutahi-Ngāti Kawiti Kapa Haka 2013. Represents our female ancestors including Hinetamairu and Hinehopu.

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First published in 2015 by the Tapuaeharuru Marae Committee, Rotoiti, Bay of Plenty, New Zealand

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Contact: tapuaeharuru@outlook.com

Pepeha

Kei runga Matawhaura

Kei raro Korokitewao

Ko ngā auau o ngā kuri a Tarawhata

Ko Ngāti Tamateatutahi ko Ngāti Kawiti ngā hapū, ko Tapuaeharuru te marae, ko Uruika te tūpuna, ko Te Rotoiti i kite ai e Ihenga i ariki ai a Kahumatamomoe neke atu ki Te Rotoehu, ko te whakamutunga ko Te Rotoma ngā moana. E tu wehi mai ra Matawhaura, Ngāti Pikiao pōhiritia ngā manuhiri, kia kotahi ai tatou e.

Kei Runga

Kei runga

Ko Tamatekapua

Te Tangata, o Te Arawa

Ka puta, ko Kahumatamomoe

Ko Tawakemoetahanga

Uenukumairarotonga

Ko Rangitihi whakahirahira

I takaia te upoko ki te akatea

Ka puta kei waho, ko te iwi e

Ka noho, i a Rongomaiturihiua

Ko Ratorua, ko Taurua

Ka noho, i a Kahukare

Ko Rangiwhakaekeau, ko Rangiaohia e

Ka noho i a Papawharanui

Ka puta kei waho, Tuhourangi

Ka noho, i a Manawakotokoto

Ko Rakeiao, ko Kawatapuaringi

Ka mutu, ko Apumoana

Ko Te Waru Pumanawa

Tenei e!

Na ko Kawatapuaringi

Ko Pikiao Tuatahi e tu nei

Kei muri, ko Tamakari

Ko Pikiao Tuarua

E tau nei

Matawhaura, te maunga taua

Rotoiti, te moana nui,

Ngāti Pikiao te iwi e e e hei!

Mihi

Kia ora tatau i roto i ngā ahuatanga o te wa. Tenei ka mihi ake ki ngā hunga e manaaki nei i o tatau marae huri noa to tatau moana a Te Rotoiti. He kaupapa tenei e whaiatia nei mo te ahuatanga o tetahi o tatau marae Tapuaeharuru. Ko te hiahia kia u tonu mai te wairua ki roto i te marae tae atu ki ngā tangata hoki. Kei te wairua me te mana o te iwi ki te kore tenei ahuatanga e whai wāhi ki waenga i a tatau. Waimarie tenei o matau marae te kaha te tautoko mai a te hapū o Ngāti Tamateatutahi me Ngāti Kawiti. Heoi ano ko ngā whenua hoki ka pa ki tenei marae kei reira e awihina atu ana te marae me te hapū. Ko Matawhaura te maunga, ko Rotoiti te moana ko ngā kakahi whakairoiro enei a Hinehopu e manaaki i te wahanga o te moana. Tua atu ko te moana o Te Rotoehu, e ai te ki o ngā tupuna, “he paruparu ngā kai, he taniwha ngā tangata”, ko te whakamutunga, ko te Rotomā, te ukaipo o Ngāti Tamateatutahi-Ngāti Kawiti, e ko ko ia e ara e. Ko etahi atu o ngā roto kei te manaakitia e tenei hapū i raro hoki i te maru a Matawhaura ko nohotahi ngā karangaranga hapū hai manaaki i tenei kaupapa kia tutuki i te karauna i whakarite ai.

We are Ngāti Tamateatutahi-Ngāti Kawiti, a hapū of Ngāti Pikiao of the Te Arawa confederation of tribes in the Bay of Plenty. Our rohe (tribal areas of interest) shown in Map 1, includes areas around and within lakes Rotoiti, Rotoehu and Rotomā. As tangata whenua we wish to be involved in the sustainable management of our environment for the benefit of present and future generations.

Our natural resources are the basis of our identity and their significance is reflected in our whakapapa, waiata, ancestral place names and tribal histories. They reinforce our continued existence as tangata whenua, strengthen our turangawaewae and sustain our tribal connections.

This is the first environmental management plan for our hapū that enables us to express our rangātiratanga and kaitiaki roles and responsibilities. The plan acknowledges and recognises the mana whenua of our hapū, our relationships through whakapapa with other hapū and iwi and our connection with other entities. The purpose of the plan is to articulate the environmental interests and aspirations of our hapū and to inform and provide guidance to local authorities and agencies with environmental responsibilities within our rohe. We wish to raise our profile externally beyond Rotoiti and to remind others of who we are, where we are, that we have a voice and, most importantly, we are here to stay.

The following quote reflects this sentiment:

“It is ours, talk to us first”
Hapū Workshop, 6 April 2014

This plan serves to acknowledge the past, provide relevance to the present and to prepare us for our future.



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Group at Tapuaeharuru, date unknown



Tapuaeharuru, Matawhaura Bluff, Lake Rotoiti, date unknown



Mining sulphur from Rotomā to Tapuaeharuru, Lake Rotoiti, for barging to Rotorua, date unknown

Hinehopu, Lake Rotoiti, Rotorua, 1954
Air Logistics New Zealand Incorporation Limited
Courtesy of Rotorua Museum Te Whare Taonga o Te Arawa (CP-4896)

NGĀTI TAMATEATUTAHU-NGĀTI KAWITI VALUES

Whakapapa
Whanaungatanga
Manaakitanga
Matauranga
Rangatiratanga
Kotahitanga

1.

PLAN OVERVIEW

1.1 PURPOSE

The basis for this plan is to express our rangātiratanga in order to exercise our kaitiaki roles and responsibilities within our rohe. It acknowledges and recognises the mana whenua of our hapū, our relationships through whakapapa with other hapū and iwi and our connection with other entities. This is a living document and is inter-generational in acknowledging the past, providing relevance to the present and preparing us as well as possible for our future.

The plan articulates for local authorities the issues and aspirations of our physical and natural resources, providing guidance for the environmental sustainability of our hapū. This document will present local authorities with information for resource management and planning purposes by outlining environmental issues and opportunities of importance to Ngāti Tamateatutahi-Ngāti Kawiti. Our plan is structured around key environmental priorities listed below:

Chapter 1	Plan Overview
Chapter 2	Environmental Setting
Chapter 3	Hapū Matters
Chapter 4	Relationship Management
Chapter 5	Land
Chapter 6	Water
Chapter 7	Sites of Cultural Significance
Chapter 8	Māori Land Entities
Chapter 9	Treaty Settlements
Chapter 10	Way Forward

The plan affirms the mana whenua of our hapū, identifies our sites of significance and the intrinsic link with our Māori land entities. We are more than a general stakeholder or interest group. We are tangata whenua and a Treaty of Waitangi partner.

1.2 GOALS

The plan was written to raise our visibility within the community, identify our environmental interests and to inform resource management decision-making. An aspirational goal is to encourage and nurture Māori development practitioners within our hapū including sector experts in forestry, farming, information technology and geographic information systems. Our hapū development aspirations will be guided by the following goals:

Short-term goals:

- Establish safe footpath access from Te Kura Kaupapa Māori o Te Rotoiti to Tamatea Street
- Continue and maintain our papakāinga land enhancement project
- Participate in decision-making and restore usage of traditional place names within the rohe
- Extend Wahanui urupa at Rotoehu
- Encourage māra kai on hapū land.

Long-term goals:

- Support local hapū to prepare iwi management plans
- Improve communication with key stakeholders
- Develop a hapū centre of excellence
- Improve hapū participation in resource management planning and development
- Sustainable development of geothermal resources
- Develop a marae emergency preparedness plan.

On-going goals:

- Protect and enhance our whenua
- Build hapū capacity and capability
- Develop our natural resources sustainably
- Balance environmental and economic aspirations
- Manage hapū affairs to ensure the ongoing preservation of our land and cultural heritage.

1.3 HAPŪ ENVIRONMENTAL MATRIX

A Hapū Environmental Matrix was developed to identify key environmental interests, aspirations and actions for Ngāti Tamateatutahi-Ngāti Kawiti. The matrix will assist and guide our resource management participation and processes and is dependent on our hapū capacity and capability.

The matrix is a snapshot of priority resource management issues for our hapū and was applied to four chapters:

- Relationship Management
- Land
- Water
- Sites of Cultural Significance.

OVERVIEW

A practical statement of why the issue is important to us.

ENVIRONMENTAL INTERESTS

Identifies the key resource management issues.

HAPŪ ACTIONS

Provide guidance on how we will keep the plan a living document for present and future generations.

ASPIRATIONS

The environmental wishes and desires of our hapū.

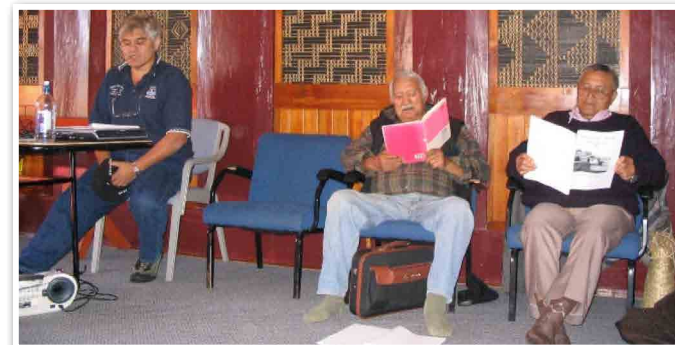
ENVIRONMENTAL TRIGGERS

Practical environmental examples within our rohe.

1.4 MĀORI LAND ENTITIES

Whakapapa, tribal history and land tenure closely links us to many Māori land entities in our rohe. These entities have autonomy in their own right. We have specifically included a chapter on Māori land entities to acknowledge the historical ties and their significant influence within our hapū – past, present and future. This inclusion does not undermine their respective authority or decision-making processes. On the contrary, we wish to highlight their significant role and importance to our hapū identity.

This plan acknowledges and has been developed in conjunction with some of the key Māori land entities and identifies mutual environmental issues. We note that the contact details of the various entities are current at the time of writing.



Hapū wānanga moteatea, 2006

Uruika meeting house, circa 1938



2.

ENVIRONMENTAL SETTING

Map 1

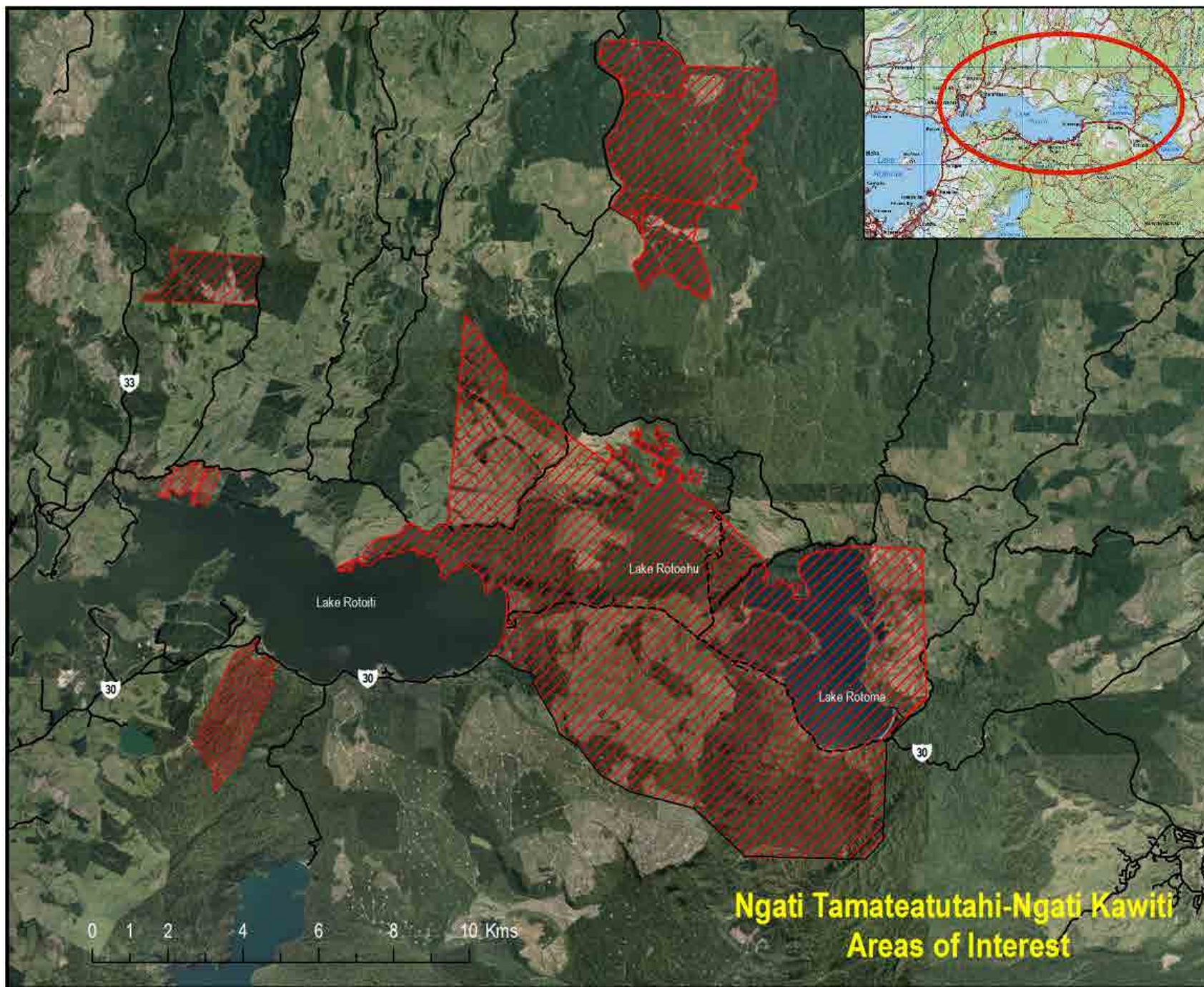
Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Areas of Interest
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



2.1 NGĀTI TAMATEATUTAH-NGĀTI KAWITI

Our hapū name descends from two tūpuna; the ancestor Tamateatutahi and the ancestor Kawiti. Both are descendants of the well-known Te Arawa tūpuna, Rangitihi. Ngāti Tamateatutahi and Ngāti Kawiti are separate hapū in their own right and are commonly referred to nowadays as one hapū, Ngāti Tamateatutahi-Ngāti Kawiti. This contemporary and hyphenated usage is the hapū name adopted for the purpose of this plan.

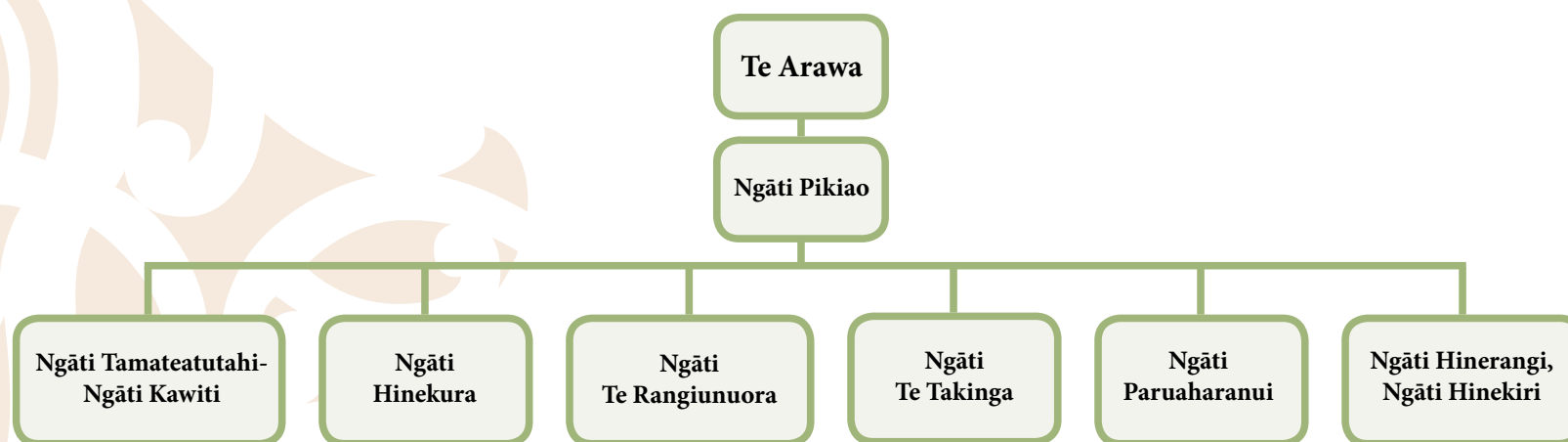
We are a hapū of Ngāti Pikiao and our rohe includes particular areas around and within lakes Rotoiti, Rotoehu and Rotomā. This idyllic location provides environmental benefits and challenges for those who reside here – both permanent and holiday residents. These challenges include lake water quality, wastewater management and the sustainable development and management of our whenua and associated resources.

As tangata whenua, we wish to have an active role in the sustainable management of our environment. Consequently, we acknowledge the relationships we need to develop and maintain with key stakeholders including local authorities, iwi authorities, Māori land entities, community groups and government agencies.

2.2 OUR WHAKAPAPA, OUR JOURNEY

Our traditional history begins with the arrival of Te Arawa at Maketu in the Bay of Plenty, which brought our ancestors to these shores, and our eventual settlement around Lakes Rotoiti, Rotoehu and Rotomā.

Another ancestor of ours came on a later waka called Te Whatuoranganuku, which landed and remained at Whangara in the Gisborne area, where it was said Te Arawa touched down before continuing on with their journey. Our tūpuna who arrived on Te Whatuoranganuku remained at Whangara for a period before leaving in search of his father. It is from the waka Te Whatuoranganuku that we name our plan, and it is also the name of the bell tower at our marae, Tapuaeharuru.





2.3 TAPUAEHARURU MARAE

Tapuaeharuru Marae is our marae and the focal point of our hapū. Located at 1702 State Highway (SH) 30, Rotoiti, the marae takes its name from the beach area on the eastern shores of Lake Rotoiti. Tapuae – the footprint, Haruru – the noise, together translates as “resounding footsteps”. The story behind this name refers to a war between Ngāti Taketakehikuroa, a hapū of Tuhourangi who previously occupied this land and the people of Waitaha who at that time were living at Rotoehu. The battle erupted when a fishing net known as “Te Whakapaeakau”, belonging to the ancestor Te Koruoterangi of Waitaha, was stored at Korokitewao in a cave called Opuraho. Ngāti Taketakehikuroa became angry at the idea that Rotoehu people were fishing on their grounds so they burnt the net. The people of Waitaha retaliated and formed a war party to avenge this act of arson. In preparing for battle, the Waitaha war party performed a peruperu (haka or war dance). During this peruperu the stomping of feet and the loud noise produced resonated off Matawhaura; consequently this area of beach was aptly named “Tapuaeharuru”. Over time, the name extended to adjacent land.

The marae operations are managed by the Tapuaeharuru Marae Committee. However, the land block where the marae is located is administered by the trustees of Tautara No. 13 Trust. The day-to-day operations of the marae are dealt with by the marae committee under the guidance of our koeke. Another important feature is our urupa, known as Wahanui, near Lake Rotoehu situated off SH 30. The legal name is Matawhaura 3 (Urupa). The marae trustees are also the urupa trustees. Another of our urupa is located below the marae on Tautara No. 5B No. 4 where a former church stood.

Uruika is the name of our wharenui and is named after our ancestor Uruika II and the wharekai is named after his wife Kauiarangi. The original Uruika whare was built in 1908 by Whiti Weniti, who also employed Te Ngaru and Nutana of Ngāti Kawiti to carve the whare. In 1938, a second set of carvings was produced for the porch area. In 1972, the building of Kauiarangi commenced and was officially opened by the Honourable Matiu Rata, Minister of Māori Affairs in 1974. We celebrated the 100th Centenary of our wharenui in 2008.

2.4 OUR LAND

Our land interests stem from the ancestral blocks Rotoiti, Tautara, Rotomā, Waitangi and Waione, all located around Lakes Rotoiti, Rotoehu and Rotomā.

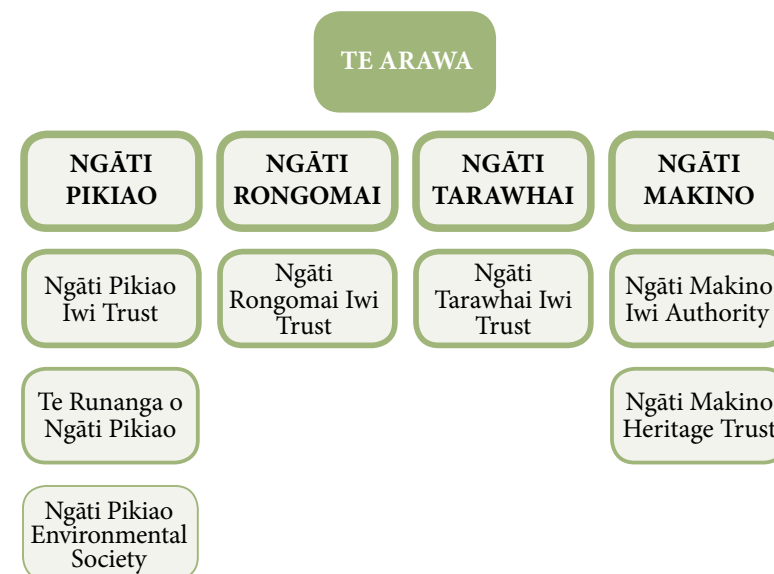
Our rohe is generally described as being from Te Kura Kaupapa Māori o Te Rotoiti, which represents the hapū south-west boundary on the east end of Lake Rotoiti following SH 30 to the base of the Rotomā hills at an area called Matahi Spit, located at the south-east corner on Lake Rotomā. This is close to the boundary line that delineates the Rotorua and Whakatāne districts on the Rotomā hills. Our boundary to the north cuts through Lakes Rotomā and Rotoehu then connects to Matawhaura and a small eastern section of Lake Rotoiti. We also have small pockets of land interests at the north western end of Lake Rotoiti (refer Map 1). There are more detailed maps in the plan. For example, Map 2 shows the district councils within the Bay of Plenty Regional Council boundary and our rohe.

2.5 MANA WHENUA, MANA MOANA

Our rohe incorporates all of Lakes Rotomā and Rotoehu, a section of the eastern end of Lake Rotoiti and part of the Rotoehu Forest which lies north of Lake Rotoehu. We also maintain pockets of land on the northern end of Lake Rotoiti off the Rotorua/Tauranga SH 33 and Maniatutu Road and part of a larger block on SH 30 near Hauparu Bay. Today we have land and water interests under the management of various Māori land entities and government agencies. We are also affiliated to Te Arawa Lakes Trust and Te Pumautanga o Te Arawa Trust, post settlement governance entities who hold statutory acknowledgements over parts of our resources. Given this, Ngāti Tamateatutahi-Ngāti Kawiti assert mana whenua and mana moana within our rohe. Furthermore, we acknowledge overlapping land and water interests with the iwi of Ngāti Pikiao, Ngāti Rongomai, Ngāti Makino and the hapū Ngāti Te Rangiunuora and Ngāti Te Takinga.

2.6 HAPŪ AND IWI AFFILIATES

As a hapū of Ngāti Pikiao, we affiliate to several iwi authorities, including Ngāti Pikiao Iwi Trust, Te Runanga o Ngāti Pikiao and the Ngāti Pikiao Environmental Society. In addition, we have a close connection with Ngāti Hinekura, Ngāti Rongomai, Ngāti Makino and Ngāti Tarawhai.



Many of our whanau also whakapapa to Ngāti Hinekura and we share resources such as our koeke, who occupy the paepae of both Tapuaeharuru Marae and Te Waiiti Marae. We also share marae facilities when required.

This chapter has provided a brief cultural context of our whakapapa connections with local hapū, iwi and Māori entities. These cultural dynamics are important to understand the relationships, the landscape we live in and the environmental issues before us.

Map 2

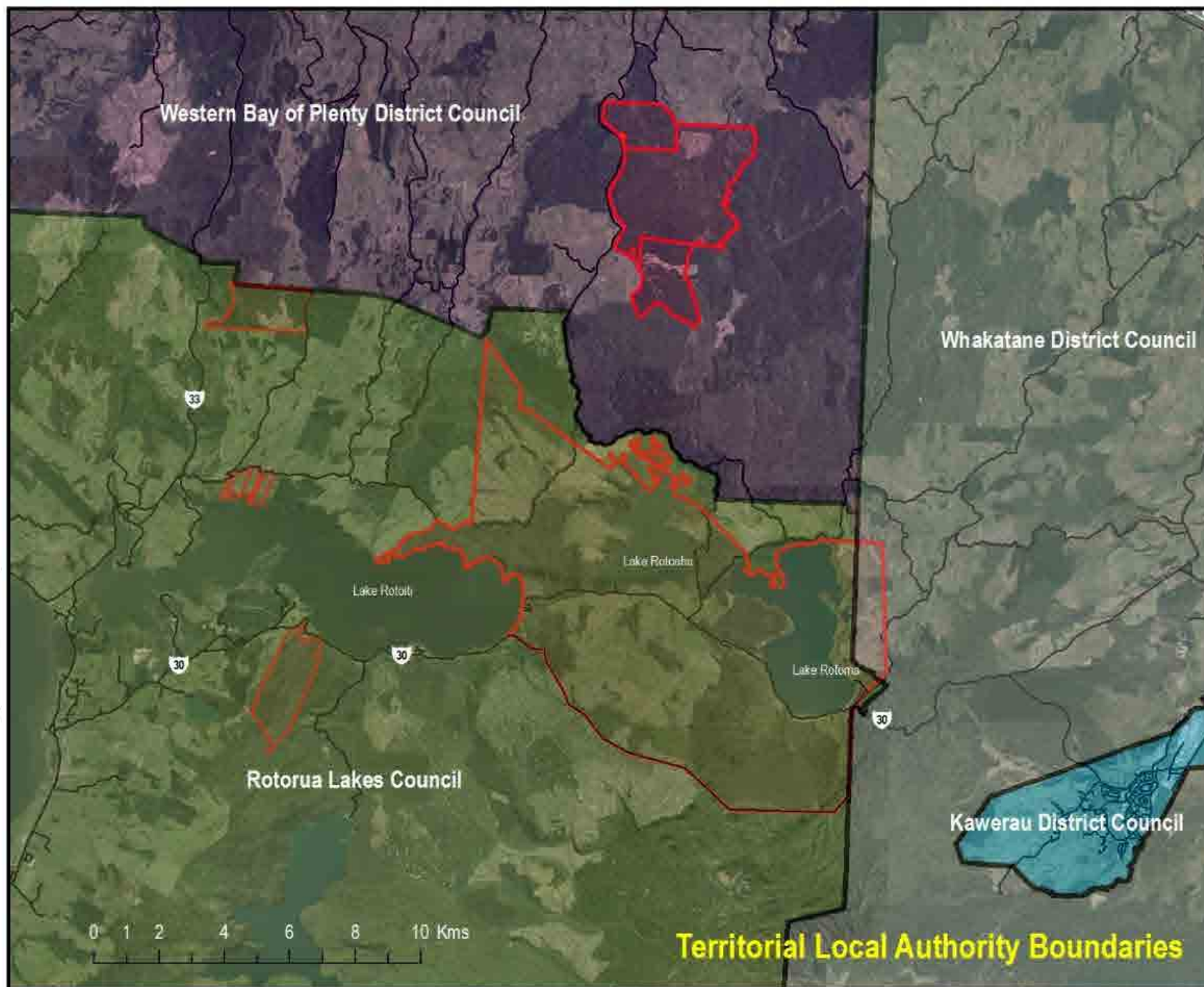
Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

-  Hapu Areas of Interest
-  Highways
-  Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



3.

HAPŪ MATTERS

3.1 KAITIAKITANGA

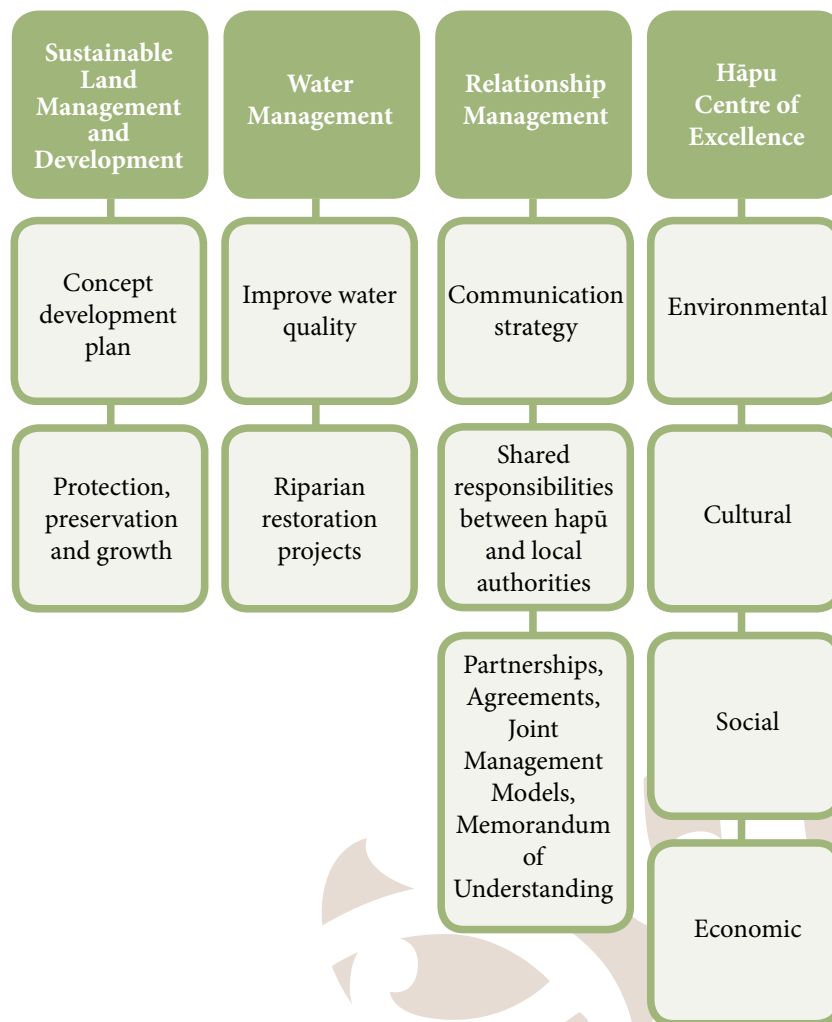
We value the importance of kaitiakitanga as an expression of looking after our natural and physical resources. These include, but are not limited to, our surrounding land, waterways and people.

The rangātiratanga of our hapū embraces the spiritual link we have with ‘Ranginui’ (sky father) and ‘Papatuanuku’ (earth mother). We value our responsibilities and roles as kaitiaki and these ensure our commitment and assert our mana whenua and mana moana over our natural and physical environment. We also acknowledge the functions of key stakeholders such as local authorities, iwi entities and other government agencies. Responsible land care and sustainable development and management of our natural resources will ensure environmental, economic, social and cultural benefits for present and future generations.

We recognise that sustainable management and development of our natural environment is a shared responsibility between the hapū, local authorities and other government and non-government agencies. Ngāti Tamateatutahi-Ngāti Kawiti supports initiatives to restore and sustain the environment.

3.2 HAPŪ WORKSHOP OUTCOMES

In developing this plan, we held a hapū workshop on 6 April 2014 at Tapuaeharuru Marae. The purpose of the workshop was to gain whanau input on environmental issues that formed the basis of the plan. Sustainable land management and development, water management, relationship management and a hapū centre of excellence were the strategic outcomes identified at the workshop as being pertinent to sustaining our wellbeing. These contributed to the Hapū Environmental Matrix and became the pillars of our plan – relationship management, land, water and sites of cultural significance.



“We have a voice”
Hapū Workshop, 6 April 2014

The workshop participants were asked three questions about our environmental resources:

How would you like our resources to look in the future?

- Productive, sustainable land management
- Autonomous land management
- More undeveloped land to be returned to its natural state (e.g. native)
- More joint venture land development, partnerships
- Economically productive but in an environmentally sustainable way
- Wahi tapu “No Go” mo ake tonu atu
- Clean lakes, water quality
- Safe
- Monitored by hapū, fishing license, harbour master
- Return to more traditional uses (e.g. hoe waka, tau koura)
- Protect Waitangi Soda Springs
- Investigate sustainable freshwater farming, koura, trout
- Get rid of the Okere gates
- Part of school curriculum, science of the lake
- Use geothermal for electricity generation, heating
- Heating our marae, investigate downstream uses (e.g. greenhouses)
- Know/appreciate the identity and who are engaged and participating in the Māori local/global economy
- People coming home
- Fully utilise
- Engaged in hapū activities
- Use for community facilities
- Growing, developing, diverse
- Hauora centre using the Waitangi
- Employment connecting to resources.

What is important to you about our resources?

- Preservation, growth
- Financial viability
- Te reo me ōna tikanga
- Korero tuku iho
- Monitor any usage
- Tino Rangātiratanga
- Environment preserved
- Identity
- Mana whenua
- Protected for future generations
- Our hapū is valued
- Business plan
- It is ours - talk to us first
- Tikanga, kawa
- Deliver to our people
- Inform
- Money
- We have a voice.

How should Councils look after our resources?

- They should be informed by hapū aspirations and directives
- Collective communication
- Councils should explore joint management models with hapū and iwi
- Through a Memorandum of Understanding
- Need a mechanism like iwi management plans to inform council
- Shared responsibilities of hapū and council.
- Councils should share their information (e.g spatial data).



Hapū Workshop, 6 April 2014

*“They (Councils) should be informed by
hapū aspirations/directives”*

Hapū Workshop, 6 April 2014



4.

RELATIONSHIP MANAGEMENT

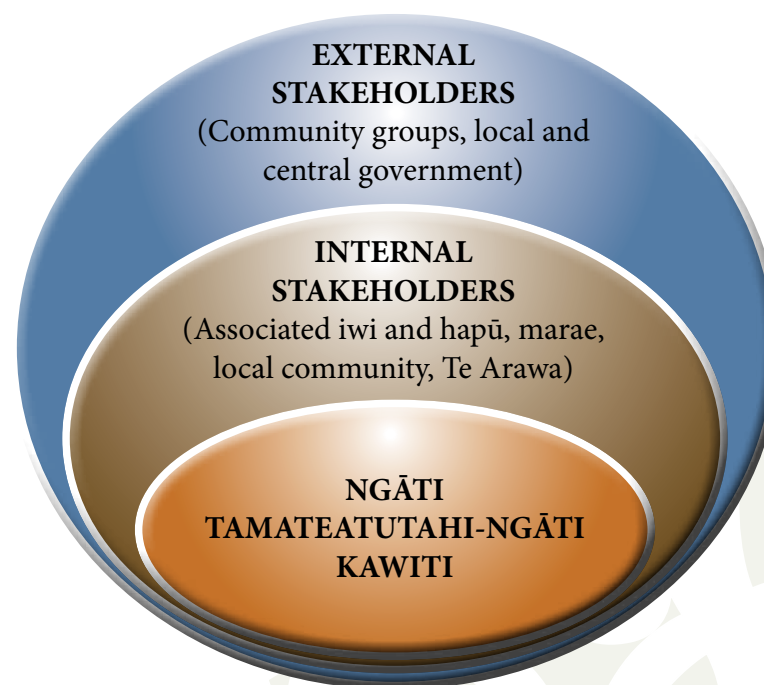
4.1 CONNECTIONS

Iwi and hapū are a significant part of the Bay of Plenty landscape, comprising almost a third of the region's population. Nearly 40 percent of land tenure is in Māori title and 1800 Māori land trusts have an asset base worth more than \$6.6 billion. Māori land and associated trusts are particularly relevant in our rohe and to our hapū identity. Treaty settlements are part of our culturally rich and dynamic landscape in the Bay of Plenty. Over the last decade we have seen the development of memoranda of understandings, protocols, partnerships and co-governance forums. These mechanisms continue to evolve and help guide the relationships and engagement practices amongst the numerous stakeholders in our region. We are pleased that councils are recognising the importance of meaningful engagement and enduring relationships with tangata whenua.

Whakapapa connects us to other hapū of Ngāti Pikiao and iwi of Te Arawa where our identity is known, respected and upheld. Our ahi ka is maintained through our people, marae and land tenure holdings. It is likely, however, that many external organisations and individuals are not aware of our hapū, rohe and environmental interests. In fact, many people beyond Rotoiti may not know who we are. Therefore, a primary aim of this plan is to assert our mana whenua and to raise our profile in the community and wider region. Lakes Rotoiti, Rotoehu, Rotomā and associated land are key features of our rohe and local environment. The resulting resource management activities, issues and decision-making processes are important to our current and future wellbeing. Workshop and hui feedback from hapū members in the development of the plan highlighted that we are tangata whenua, we have a voice and, unlike holiday bach-owners, we are here to stay.

4.2 KEY STAKEHOLDERS

Initially, the primary audience of our plan will be local authorities, our hapū and whanau. Other key stakeholders also include local hapū, iwi and marae, community groups and government agencies.



For the purpose of this plan, our stakeholders include, but are not limited to, the following groups and organisations:

NGĀTI TAMATEATUTAHU-NGĀTI KAWITI

Māori Land Trusts and Incorporations

- Te Tahuna Trust
- Tautara Matawhaura Trust
- Rotomā No. 1 Incorporation
- Rotoiti 6 & 7B1 Trust
- Rotoiti 10B Trust
- Te Onepoto Trust
- Waitangi No. 2 Trust
- Rotoiti 3V3 Trust
- Paritangi Māori Lands Trust
- Rotoiti 3W2 Trust
- Rotomā No.2 and 3 Trust
- Waitangi 3 Trust
- The Proprietors of Waione 3B8 Incorporation

“Of fundamental importance to the success of the Environmental Management Plan is how relationships between Ngāti Tamateatutahi-Ngāti Kawiti and key stakeholders are managed”

Phill Thomass, Tamatea Street Ratepayers Association, 2015

INTERNAL STAKEHOLDERS

Marae, Hapū and Iwi

- Te Waiiti Marae – Ngāti Hinekura
- Taurua Marae – Ngāti Te Rangiuuora
- Punawhakareia Marae – Ngāti Te Rangiuuora
- Waikohatu Marae – Ngāti Tarawhai
- Ruato Marae – Ngāti Rongomai
- Tapuaekura Marae – Ngāti Rongomai

Local community groups / organisations

- Te Kura Kaupapa Māori o Te Rotoiti
- Te Hikuwai Kohanga Reo
- Lake Rotomā School
- Hinehopu Golf Club
- Rotoiti Sports and Community Club
- Rotoiti Recreational Club
- Tamatea Street Ratepayers Association
- Rotoehu Ratepayers Association
- Lake Rotomā Ratepayers Association
- Lake Rotoiti Community Association

Te Arawa

- Te Runanga o Ngāti Pikiao
- Ngāti Pikiao Iwi Trust
- Ngāti Tarāwhai Iwi Trust
- Ngāti Rongomai Iwi Trust
- Ngāti Makino Iwi Authority
- Ngāti Mākino Heritage Trust
- Ngāti Pikiao Environmental Society
- Te Pumautanga o Te Arawa Trust
- Te Arawa Group Holdings
- Te Arawa Lakes Trust
- Te Arawa Fisheries

EXTERNAL STAKEHOLDERS

Local government

- Rotorua Lakes Council
- Kawerau District Council
- Western Bay of Plenty District Council
- Bay of Plenty Regional Council

Central government

- Department of Conservation (in particular Lake Rotoiti Scenic Reserve Board, Ngā Whenua Rāhui and Rotoehu Ecological Trust)
- Te Puni Kokiri/Ministry of Māori Development

Other Organisations

- Fish and Game
- Royal Forest and Bird Protection Society of New Zealand
- Te Tumu Paeroa
- Rotorua Lakes Community Board
- Lakes Water Quality Society

4.3 HAPŪ ENVIRONMENTAL MATRIX – RELATIONSHIP MANAGEMENT

OVERVIEW

Relationship management is vital to our hapū in achieving not just our environmental goals but also our social, cultural and economic aspirations. Through creating meaningful relationships we can become active participants in decision-making processes that affect our land, our water and our people. Today, our hapū maintains positive working relationships with various internal and external groups and we continue to pursue further relationships with key organisations for the benefit of present and future generations.

ENVIRONMENTAL INTERESTS

- Improved and enduring engagement
- Developing mutually beneficial relationships
- Collective and meaningful communication
- Establishing effective partnership initiatives.

HAPŪ ACTIONS

- Invite external stakeholders to marae monthly meetings
- Support affiliated hapū/iwi organisations
- Investigate the development of a hapū website
- Convene wānanga with key environmental agencies
- Regular report back by hapū representatives on iwi and Māori land entities.

ASPIRATIONS

- Create effective relationship mechanisms
- Engaging with environmental agencies to strengthen our hapū identity
- Foster whanaungatanga amongst the hapū
- Develop culturally strong relationships with relevant stakeholders to progress common interests
- Continue to support hapū and iwi organisations.

ENVIRONMENTAL TRIGGERS

- Tangata whenua consultation
- Community sewerage work and proposals
- Roadway maintenance, access and signage
- Notification of events within our rohe
- Activities on reserve land within our rohe.

4.4 ENGAGEMENT

Effective engagement involves a range of goals, responsibilities, timeframes and considerations. We acknowledge and endorse the following five levels of engagement and spectrum of Māori participation adopted by Bay of Plenty Regional Council. This provides a benchmark and basis of stakeholder engagement with our hapū.

Table 1: Five Levels of Engagement

LEVEL OF ENGAGEMENT	EXPLANATION
Inform	<i>Provide balanced and objective information to assist whānau / hapū / iwi in understanding issues.</i>
Consult	<i>Obtain feedback from whānau / hapū / iwi to inform Council's decision-making.</i>
Involve	<i>Work directly with whānau / hapū / iwi throughout the process to ensure that issues and concerns are consistently understood and considered.</i>
Collaborate	<i>Work in partnership with whānau / hapū / iwi in each aspect of decision-making and implementation.</i>
Empower	<i>Place ultimate decision-making power in the hands of whānau / hapū / iwi.</i>

“We believe that consultation and engagement is a shared responsibility”

Hapū Workshop, 6 April 2014

We are developing our hapū capacity and capability to effectively participate in resource management decision-making processes. Currently our participation is entirely voluntary, unpaid and dependant on the availability and skill-set of hapū members. Our koeke have been actively involved in the consultation hui on the Rotorua Lakes Council new partnership model with Te Arawa. The model proposes the establishment of an independent elected Te Arawa Board sitting outside of the Council, to replace the now disestablished Te Arawa Standing Committee. We are proud of the enthusiasm of our koeke for attending the Council hui on this kaupapa. Our future plans involve developing our capability and establishing a formal hapū entity and structure, such as a Hapū Centre of Excellence. Currently centres of excellence in New Zealand are a new concept and focus on innovation, training and research within key industry sectors. We appreciate the importance of providing consent authorities and other entities with our contact details for environmental and cultural matters.

It is our goal to establish engagement and relationship practices for a suitable level of interaction between our hapū and key stakeholders. For example, “consult” includes, but is not limited to, the following:

- Record – a draft record of consultation discussions and outcomes will be made.
- Confirm – the draft record will be confirmed at a meeting of the hapū.
- Distribute – confirmed minutes will be distributed to hapū, affected parties and included in future communication mediums.

Costs and responsibilities associated with consultation and/or engagement will continue to be a burden for our hapū. Cost recovery is outlined in 4.7 Fees for Service.

4.5 LEVEL AND METHOD OF ENGAGEMENT

The following table outlines the level and method of engagement we expect to have with stakeholders with regard to some of the environmental issues of interest to our hapū.

Engagement will depend on the level of consultation, nature of the work, information being sought, timeframes and hapū capacity and capability. This table provides guidance only and is likely to change on a case-by-case basis or as issues arise. Ngāti Tamateatutahi-Ngāti Kawiti supports transparent and collaborative engagement processes to build and maintain

effective relationships. Our participation in the resource management domain is largely dependent on the significance of the issue and capacity of our hapū to respond. We look forward to working together with our stakeholders in a meaningful and positive way. For enquiries relating to Māori land entities refer to Chapter 8 for respective contact details.

Table 2: Hapū Engagement Process

ISSUE	LEVEL OF ENGAGEMENT	PREFERRED METHOD OF HAPŪ ENGAGEMENT	CONTACT
Marae bookings	Inform	Email	Tapuaeharuru Marae Committee, tapuaeharuru@outlook.com
Hapū and Iwi meetings	Collaborate	Email + meeting	
Resource consents	Consult + Involve	Email + map of affected area + meeting	
Resource Management planning documents (Regional Policy Statement, Regional and District Plans, strategy and management plans)	Involve	Email + meeting	
Land use management	Consult + Involve	Email + meeting	
Water management	Consult + Involve	Email + meeting	
Waste water management	Consult + Involve	Email + meeting	
Pest management	Consult + Involve	Email + meeting	
Natural hazards and civil defence management	Consult + Involve	Email + meeting	
Cultural impact assessments	Consult + Involve	Email + meeting	Hapū contact - Davey Gardiner, 07 3627 606, henareg@xtra.co.nz
Māori archaeology and artefacts	Collaborate	Phone + meeting	

4.6 EXISTING RELATIONSHIPS

Today, many of our land entities have existing agreements and partnerships to work closely with local authorities, other government agencies, private organisations and Māori organisations. This table outlines the mix of existing relationships.

Table 3: Current Relationships

ENTITY/RESOURCE	AGREEMENT/ PARTNERSHIP	COMMENT
Hinehopu Golf Club	Lease Agreement	<i>Te Tahuna Trust leases land to Hinehopu Golf Club.</i>
Matawhaura Reserve and Pokopoko Block	Lease Exchange Agreement	<i>Tautara Matawhaura leases 188ha on the Tauranga highway from the Crown in exchange for a lease to the Crown of 364ha on Matawhaura Block as a reserve.</i>
Pokopoko Block	Lease Agreement	<i>Block leased to Kaingaroa Timberlands Ltd until 2021.</i>
Lake Rotoehu	Lakes Protection Agreement	<i>Between Tautara Matawhaura and Bay of Plenty Regional Council.</i>
Rotomā Geothermal Field	Tuara Matata	<i>A joint venture established in 2011 between Tautara Matawhaura Trust, Rotomā No. 1 Incorporation and Rotoiti 15 Trust.</i>
	Memorandum of Understanding	<i>Between Tuara Matata and Mighty River Power.</i>
Rotomā No. 1	Lease Agreement	<i>About 60ha is leased to Taumanu Farm.</i>
	Kawenata	<i>200ha of native forest funded by Ngā Whenua Rahui administered by the Department of Conservation.</i>
Rotoiti 6 & 7B1 Trust	Lease Agreement	<i>157ha leased to Tautara Matawhaura.</i>
	Kawenata	<i>32.8ha funded by Ngā Whenua Rahui administered by the Department of Conservation.</i>
Rotoiti 10B Trust	Lease Agreement	<i>Land currently leased to Bay of Plenty Regional Council for 10 years from December 2009.</i>
Rotomā 2 & 3 Trust	Informal Agreement	<i>Ownership is shared amongst the whole of Ngāti Pikiao but is regularly monitored by Rotomā No. 1 Incorporation. These are separate land blocks that neighbour each other and have combined to create Rotomā 2 & 3 Ahu Whenua Trust.</i>
Paritangi Māori Lands	Lease Agreement	<i>Leased to a private farmer for a nine year term from 25 September 2009.</i>
Rotoiti 3W2	Lease Agreement	<i>Private farm lease for a three year term commencing 1 April 2014, with two rights of renewal of a further three years.</i>
Te Onepoto Trust	Unofficial Agreement	<i>Taumanu uses Te Onepoto Trust land for dairy grazing.</i>
Waitangi 3 Trust	Lease Agreement	<i>Lease agreement with Bay of Plenty Regional Council for a phosphorus-locking plant.</i>
Waione 3B8	Forestry Right Agreement	<i>Carter Holt Harvey Forestry Right until 2016. Waione 3B8 is a joint trust with Ngāti Rongomai.</i>

4.7 FEES FOR SERVICE

This table shows indicative timeframes and costs for hapū input into resource management issues. We note that these costs reflect cultural expertise, preparation time, local knowledge, seeking mandate, after-hours participation and hapū support.

Table 4: Hapū Fees

ACTIVITY	ESTIMATED TIME REQUIRED	COST	COMMENT
Resource consent advice	Up to 5 hours	\$50 hour	<i>If advice sought from an individual, then payment by koha. If more time and people are required to respond, then payment to Tapuaeharuru Marae.</i>
Steering committee and Advisory group	As required	\$250 per hui per person	<i>Estimate based on East Rotoiti/Rotomā Sewerage Scheme Steering Committee process.</i>
Cultural impact assessment	1-2 months	\$3,000-\$5,000	<i>Includes in-depth research, site visits and report writing by hapū practitioners and cultural experts. Payment to individuals or Tapuaeharuru Marae as appropriate.</i>
Tikanga / Customary practices	As required	Koha	<i>For example, blessings, whakatau, powhiri and rāhui as appropriate. Non-cash koha such as vouchers, artwork, photographs, maps, technical support or written acknowledgement in publications are also acceptable. Adequate notification time is required.</i>
Submission	Up to 20 hours	\$50 hour	<i>Involvement at the discretion of the hapū.</i>
Peer review	Up to 20 hours	\$50 hour	<i>Involvement at the discretion of the hapū.</i>
Whanaungatanga	As required	No charge	<i>Providing advice and support to hapū, iwi, marae and Māori land entities.</i>
Workshop participation	As required	No charge	<i>Petrol voucher is acceptable. Verbal or written report back to the hapū is required.</i>
Tapuaeharuru Marae venue	Corporate rate - Half-day 1 day or more	\$150.00 \$300 day	<i>Catering not included. A tangi takes precedent and alternative arrangements will be made.</i>
CONTACT DETAILS			
Secretary Tapuaeharuru Marae Committee, 1702 SH 30, Rotoiti, PH 129, Post Centre Rotoiti, C/- Emery's Store, Email: tapuaeharuru@outlook.com			

5. LAND

5.1 LANDSCAPE

Much of the land surrounding Lakes Rotoiti, Rotoehu and Rotomā has remained under the control of the descendants of its original owners. Ngāti Tamateatutahi-Ngāti Kawiti inherited a generous amount of land, which can be accredited to the foresight and determination of our ancestors, most of whom were opposed to the alienation of tribal land. Apart from a small area of land near the lake edges, which were set aside as reserves for the benefit of all, we are fortunate to have retained a great deal of our ancestral lands.

Today, we have numerous Māori land trusts and incorporations containing a combined total of approximately 7,000ha of land, some actively managing their resources while others remain less active. Hence, there are areas of land yet to be developed and the lack of financial capability hinders development and progress. Likewise, for multiple owned lands there exists a raft of development challenges such as no governance structure, lack of finance and dealing with multiple owners. (See Appendix 2 for a list of multiple owned lands). Rule 11 is a series of rules relating to the loss of nitrogen and phosphorus from land use activities in the Lakes Rotorua, Rotoiti, Rotoehu, Okaro and Okataina catchments. This rule may limit hapū aspirations.

Our Māori land entities are the economic powerhouse of our hapū. We are encouraged by the progressive work and succession planning of some of these entities. The face of Māori governance is slowly changing so that the wisdom of long-term trustees is complemented by youthful, educated and gender-balance representation.

*“Kia mau ki te whenua hei
oranga mo te iwi”
Rotomā No. 1 Incorporation*



5.2 HAPŪ ENVIRONMENTAL MATRIX – LAND

OVERVIEW

We need to protect our land as it is a non-renewable resource. Poor land use and land management practices have a negative impact on our resources and cultural, economic and recreational values. Land use has a direct relationship to water quality. Our hapū acknowledges that maintaining and enhancing our unique landscape requires responsible kaitiakitanga, and sustainable land use and land management practices. Therefore, our kaitiaki relationship with our whenua is respected and supported.

ENVIRONMENTAL INTERESTS

- Erosion and soil loss
- Soil quality
- Avoid waterway contamination
- Improve farming practices to reduce nutrients entering water bodies
- Conserve our iconic landscape
- Preserve and protect native ecosystems
- Protection of our native plants and animals.

HAPŪ ACTIONS

- Investigate hapū infrastructure development
- Develop a plan for the extension of Wahanui urupa
- Research the development of a hapū land use capability map
- Hapū upskilling of resource management processes.

ASPIRATIONS

- Support renewable energy development, e.g. Rotomā Geothermal Field
- Extend native planting of hapū land
- Support health and safety best practice
- Restoring the mauri of native ecosystems.

ENVIRONMENTAL TRIGGERS

- Earthworks within the rohe
- Discharges to land e.g. contaminants in the rohe
- Forest harvesting
- Land use change
- Sewerage infrastructure above and below our whenua.

5.3 LAND USE MANAGEMENT

Declining water quality of the lakes in our rohe is largely attributed to land use and land management practices. To achieve better water quality and act as responsible kaitiaki of this region, our hapū actively supports effective land use changes and improved land management practices, which provide environmental and financial sustainability for present and future generations.

The primary activities of the hapū include forestry, farming, leasehold properties and land leases. Our forestry assets include about 2000ha of exotic and native trees with a large portion managed for commercial purposes. All commercial forestry assets are owned by individual land trusts with several under forestry rights agreements. Pockets of native forest exist and continue to grow as numerous trusts are using undeveloped land or retiring land (previously used for commercial purposes) to replant natives. Our farming operations include beef, sheep, dairy and dairy grazing. Several land trusts have also leased portions of their blocks to private companies for farming purposes. We support interventions to protect native birds and, in particular, the significant kokako population in Rotoehu Forest.

5.4 FORESTRY

Forestry is a growth sector within our rohe. The major forestry players include Rotomā No.1 Incorporation (1500ha), Tautara Matawhaura (734ha), Rotoiti 3V3 (325ha) and Waione 3B8. We are aware of the impact of harvesting operations on erosion, sedimentation and dust hazards and will encourage our entities to follow best practice, such as the kawenata arrangements that several of our land trusts have with Nga Whenua Rāhui:

- Rotomā No. 1 Incorporation
- Rotoiti 6 & 7B1 Trust/Tautara Matawhaura Trust
- Paritangi Māori Lands Trust.

5.5 FARMING

We have a long history of involvement in the beef and sheep farming sector. Tautara Matawhaura Trust has 1674ha allocated for farming operations. Rotomā No. 1 leases approximately 60ha of land to Taumanu dairy farm. Farming is the primary land use activity of Paritangi and Rotoiti 3W2.

We support measures to reduce nutrient levels through improved farming practices. Some of the land blocks have fenced farm areas to prevent pollution of the waterways and possum control to manage pests.

5.6 LEASEHOLD PROPERTIES

The commercial venture of leasing land by some of our land trusts has generated regular income over the years. Rotomā No. 1 leases 146 properties on SH 30 at Rotomā and Te Tahuna Trust has 28 properties located on Tamatea Street at Hinehopu.

Many of the property owners are key stakeholders and members of our local community. One of our environmental aspirations is to develop meaningful relationships with bach owners and ratepayer groups to work together on resource management issues.



Rotoma No. 1 Incorporation beneficiaries/shareholders firewood day, 2014

5.7 EAST ROTOITI – ROTOMĀ SEWERAGE SCHEME

In 2011, Ngāti Pikiao and Ngāti Makino led a successful appeal to the Environment Court over consents to build a wastewater treatment plant at Rotomā. This led to a collaborative approach between the then Rotorua District Council, iwi and the local community to identify appropriate sewerage scheme options for the east Rotoiti – Rotomā area.

Recently, our hapū has participated in the Rotoiti and Rotomā Sewerage Steering Committee on the sewerage scheme options for east Rotoiti, Rotoehu and Rotomā communities. Led by the former Rotorua District Council (now Rotorua Lakes Council), the sewerage scheme project spans a wide geographic area from Curtis Road at Rotoiti to the bottom of the Rotomā hills.

A goal of the project was to improve water quality in Lakes Rotoiti, Rotoehu and Rotomā by reducing nutrient and contaminant flows from homes and properties into the lakes. Lake water quality, public health, technology and economic matters are important considerations of the project. There are seven marae and a large Māori community at Rotoiti. Central to the discussions is hapū and iwi concerns' about the impact of the scheme on water quality and on our sites of significance, and the financial implications of the various options. The direct discharge of contaminants (including human effluent) to water is unfavourable from a cultural perspective. We oppose the discharge of contaminants from one rohe to another. However, we are prepared take a pragmatic approach and support environmentally friendly solutions given the residential needs of the community and the contemporary world we live in.

We have been actively involved in the process with Rotomā No. 1 Incorporation, Tautara Matawhaura, Ngāti Makino, Ngāti Hinekura, Ngāti Te Rangiuuora, Ngāti Tarawhai and Ngāti Rongomai. The preferred option has resulted in east Rotoiti favouring a biolytix option and Rotomā favouring grinder pumps.

We acknowledge Rotorua Lakes Council for taking an inclusive approach which has seen representation and active participation by hapū, iwi, Māori land entities and the community in general. This is in contrast to the past legal experience between Ngāti Pikiao and Rotorua Lakes Council

and therefore, this project has been a good example of early and active stakeholder involvement in the process. While we value the opportunity to be included and meet kanohi-ki-te-kanohi with stakeholders, our views are not necessarily taken on board. This defeats the purpose of effective tangata whenua engagement and is often tokenistic. Our hapū interests must be genuinely considered and not overridden by minority interest groups.

5.8 PEST MANAGEMENT

Preserving and enhancing the whenua requires active management and commitment of significant resources.

Introduced weeds and mammals (deer, pigs, feral goats, possums, stoats, weasels, feral cats, wallabies, rats and hedgehogs) are all having a negative effect on the native ecosystems. Hunting deer and wild pigs for food and possums for fur recovery will help to control the numbers of these animals, but to see a positive benefit to native ecosystems, concerted and sustained control of a suite of pest plants and animals is required. Some shareholders of Rotomā No. 1 have been involved in wild pig hunting, possum and wallaby control. This combines recreational interests with pest control. As a hapū we need to upskill and increase our awareness and understanding of pest management. These activities are vital to restoring and protecting our whenua. Such programmes must be sustainable and compatible with gathering wild food and generating commercial revenue (pet food, fur and skins from possums). Achieving sustained reductions in pests will help restore the mauri of native ecosystems and encourage the use of culturally acceptable methods.

5.9 LAND ENHANCEMENT PROJECT

In 2014, our hapū undertook land enhancement work on areas surrounding our marae. This involved robust hapū discussion, with the result being minor earthworks to clear vegetation on undeveloped land. We acknowledge the generous contribution of Rotomā No. 1 Incorporation in this work. Consequently, we have a two-year plan to replant native vegetation (see Map 3 of Proposed Planting Areas 2015-2016). The motive behind this project was our successful bid to host the bi-annual Ngāti Pikiao inter-marae Ahurei in 2015.

Map 3



**Proposed Planting Areas
2015 2016
Tapuaehururu Marae**

DATA SETS
Accuracy of property boundaries +/- 0.2m - 0.3m in urban areas and up to +/- 30m in rural areas. Property boundaries, titles, legal descriptions and legal areas sourced from LINZ.
Geyserview represents Council's most up to date compiled and published data. Council does not warrant the accuracy of the information represented by this map. LINZ Licenses. CROWN COPYRIGHT RESERVED.

Projection: WGS_1984_Web_Mercator_Auxiliary_Sphere

Aerial Imagery
1:1000 data set flown 2011, XY accuracy +/- 0.5m.
1:2000 data set flown 2011, XY accuracy +/- 0.5m.

RF when printed @ A4 1:825
Reference bar length must be 40mm

Rotorua District Council



“Protected for future generations”

Hapū Workshop, 6 April 2014



6. WATER

6.1 WATERWAYS

The enchanting photo of Lake Rotomā preceding this chapter illustrates the beautiful landscape of our rohe. Water is vital to life on earth and fundamental to our existence. According to the Māori worldview, water sustains life and has its own mauri or life force. Te Arawa has a traditional relationship with the lakes, rivers and streams in our district and is committed to protecting the mauri of the lakes.

Te Arawa Lakes Trust (TALT) was established under the Deed of Settlement 2004 and the Te Arawa Lakes Settlement Act 2006. The Act returned 13 lakebeds to Te Arawa. TALT receives and manages the assets on behalf of and for the benefit of the present and future members of Te Arawa.

It is important that, as kaitiaki, our hapū protects, preserves and sustainably uses the streams, rivers, lakes and associated places of our rohe. A common goal for the users and regulators of waterways in the region is to protect the overall health and availability of the resource to meet the needs of future generations.

Freshwater is highly valued for its recreational aspects and it underpins important parts of New Zealand's biodiversity and natural heritage... The Treaty of Waitangi (Te Tiriti o Waitangi) is the underlying foundation of the Crown-iwi/hapū relationship with regard to freshwater resources. Addressing tāngata whenua values and interests across all of the well-beings, and including the involvement of iwi and hapū in the overall management of fresh water, are key to meeting obligations under the Treaty of Waitangi.

(National Policy Statement for Freshwater Management 2014, p3)

The Rotorua lakes are a taonga and iconic landmarks of New Zealand. Lake Rotoiti, Lake Rotoehu and Lake Rotomā (part of the Te Arawa Lakes Settlement mentioned above) are particularly significant features of our hapū landscape and identity. Our rohe encompasses these lakes and associated waterways. Like many of our Ngāti Pikiao hapū, we are lakes people and have a close affinity to the lakes. Our hapū interest stems from our history, whakapapa, the travels of our tūpuna during the time our people settled along these shores up to the present day. The waterways were a significant resource for food gathering, bathing, transport, customary practices and recreational activities.

In addition to freshwater, our hapū also has interests in geothermal (refer section 6.6). The most significant geothermal feature within our rohe is the Rotomā Geothermal Field, which lies beneath the land of two of our major land trusts. This key resource is yet to be fully developed. Another key geothermal feature is the Waitangi Soda Springs, jointly owned by Ngāti Tamateatutahi-Ngāti Kawiti and Ngāti Te Rangiunuora.

Today, our people continue to live near and enjoy the waterways of our rohe. Ngāti Tamateatutahi-Ngāti Kawiti aspires to sustainably use these resources for current and future generations to enjoy. This section outlines our environmental interests, aspirations and actions associated with water. While this chapter looks at the lakes in our rohe, the other waterways are also very important to us, as shown in Maps 4, 5 and 6.

“Through the concept of whanaungatanga, all the benefits of the lakes are transmitted to each and every hapū”

Ngā Whakaaetanga-a-Ture ki Te Taiao a Toi, Statutory Acknowledgements in the Bay of Plenty, Te Arawa (Lakes), p81

6.2 HAPŪ ENVIRONMENTAL MATRIX - WATER

OVERVIEW

We are people of the lakes and desire clean, healthy waterways with abundant freshwater environments. Our landscape is dominated by Lakes Rotoiti, Rotoehu and Rotomā. We support the protection and restoration of waterways and the surrounding environment. The environmental effects and economic impact of activities must be balanced with the spiritual and cultural values we associate with water.

ENVIRONMENTAL INTERESTS

- Improve hapū awareness of traditional knowledge of our waterways
- Support waterway restoration and protection
- Improve and maintain a high standard of water quality
- Reduce nutrient leakage
- Use water wisely.

HAPŪ ACTIONS

- Undertake hapū field trips of the lakes to learn about the history and water quality issues
- Work with the local kura and kohanga reo on the science of the lakes
- Identify areas within our rohe for native planting of riparian margins.

ASPIRATIONS

- Encourage the use of traditional knowledge
- Clean, healthy and safe waterways
- The mauri of the water is protected for present and future generations
- Our kaitiaki relationship with water is respected and supported
- Engagement with key stakeholders is appropriate and effective
- Develop water quality monitoring systems.

ENVIRONMENTAL TRIGGERS

- Maintenance and development of waterway structures
- Works in streams, rivers and lakes
- Taking water from streams, rivers and lakes
- Discharges to water (sediment etc)
- Nutrients entering waterways (nutrient increase on land).

Map 4

Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Wetlands/Swamp
- Cold Water Spring
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



6.3 LAKE ROTOITI

Clean and healthy waterways are important to us. The algal blooms in the early to mid-2000s were a serious problem for Lake Rotoiti. We support a healthy ecosystem to protect the quality of freshwater in the lakes and waterways. Fortunately, some of our Māori land entities have worked with Bay of Plenty Regional Council to improve the water quality of our lakes in the following examples:

- Te Tahuna Trust – restoration project for Hinehopu Wetland. This is an example of a high value ecological site.
- Rotoiti 3W2 Trust – conversion of gorse into forestry, which has long-term benefits for lake water quality.
- Paritangi Māori Lands Trust – land management plan that includes a Nga Whenua Rahui Kawenata.

Building and maintaining relationships has been a key factor of these initiatives and we acknowledge the efforts of Bay of Plenty Regional Council in working with the hapū and local Māori land entities.



Gorse area on Rotoiti 3W2



Hinehopu Wetland



Native plantings on Paritangi near Te Arero Bay with stand of swamp maire trees in foreground

In 2010, the first floating wetland was unveiled at Lake Rotoiti as a memorial garden to Hawea Vercoe. Mr Vercoe passed away tragically in 2009 and was the former principal of Te Kura Kaupapa Māori o Te Rotoiti and Māori Councillor of the Okurei Constituency for Bay of Plenty Regional Council. The floating wetland provides habitat for wildlife and assists with filtering pollution from waterways. Mana whenua and mana moana taught the children of the kura respect for the environment and they became young kaitiaki of the wetland. The initiative was supported by the Bay of Plenty Regional Council, Rotorua District Council, Te Arawa Lakes Trust and Kauri Park nursery. The kura was the pilot school to create a resource for Māori medium kura on floating wetlands.

One of Hawea's aspirations was to initiate a floating wetland for Lake Rotoiti. He was extremely passionate about the health of the lake and instilled in our children the same enthusiasm as future kaitiaki of our mana whenua and mana moana. Unfortunately he was taken from us before the dream could be fulfilled.

(Media Release, Tammy Gardiner, 15 November 2010)




Students of Te Kura Kaupapa Māori o Te Rotoiti planting the Lake Rotoiti floating wetland, 2010

We support a range of riparian restoration projects and are undertaking a beautification project of the papakāinga near Tapuaeharuru Marae. Future activities include planting native flora around Otamamutu Stream.

Fluctuating lake levels have been a major concern for Ngāti Pikiao, with western science and local knowledge not always seeing eye to eye. Of particular concern has been the loss of beaches along the shores of Lake Rotoiti and Lake Rotomā. This is illustrated in an earlier black and white photograph of Tapuaeharuru Bay (1954). The demise of the shore area of some of our favourite swimming and mahinga kai areas from Tapuaeharuru to Korokitewao has been noticeable over the years. Some hapū members attribute this to the operation of the Okere Radial Gates, which control the level of Lake Rotoiti and Lake Rotorua.

The Hinehopu Wetland is located on land belonging to Te Tahuna Trust and the Department of Conservation. Flooding of properties along Tamatea Street has been problematic and longstanding, with the perception that lake and wetland water levels are the cause of the flooding. An inclusive approach is highly recommended where, as a minimum, the landowners Te Tahuna Trust, our hapū, the Department of Conservation, Tamatea Street residents and Bay of Plenty Regional Council meet to resolve the flooding issue. Further research and a better understanding of the cultural and environmental implications will help address tangata whenua concerns.



*“Return to more traditional uses
- hoe waka, tau koura”*

Hapū Workshop, 6 April 2014

Map 5

Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Wetlands/Swamps
- Waro
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



6.4 LAKE ROTOEHU

The murky water of Lake Rotoehu gave the lake its name when it was discovered by our ancestors many years ago. From a western science view it is thought that the geothermal inputs and wind-stirred sediments from the shallow lake bed would have made the lake cloudier than nearby Lake Rotomā. The small residential community is around Otautu Bay and Kennedy Bay, where most of the lake use by local residents is boating and fishing. Land ownership is predominantly Māori land trusts, forestry interests and reserves.

“Ngāti Pikiao and associated hapū still own a lot of the land in the catchment.”

Lake Rotoehu Action Plan 2007

Land uses of the Lake Rotoehu catchment include livestock, forestry and native bush. The pumice soils around Lake Rotoehu produce small, clear streams that form springs and leak back into the ground again in some places. The lake has been plagued by algal blooms and hornwort infestations since 1993. This poses a significant threat to nearby Lake Rotomā biodiversity and recreational values if transported there by ignorant and inconsiderate lake users. Lake Rotoehu is a relatively quiet lake and valued for recreational uses such as trout fishing, kayaking and water-skiing.

Reducing the amount of nutrients entering the Rotorua lakes is critical to ensuring healthy lakes in the future. Landuse activities can have a significant impact on water quality. Hapū involvement in landuse change agreements and wetland restoration has contributed to improved water quality in Lake Rotoehu. For example, Tautara Matawhaura Land Trust engaged forestry services business PF Olsen Group. This partnership contributed to more than 600 hectares of planting for a land use change agreement in the Lake Rotoehu catchment, which removed four tonnes of nitrogen from the lake. Ngāti Tamateatutahi-Ngāti Kawiti continues to support the initiatives to improve water quality. Actions such as landuse

change agreements, phosphorous locking and wetlands have contributed to the positive results in recent years. In addition, Tautara Matawhaura and Waitangi No. 2 are involved in restoration projects for Lake Rotoehu where the land entities provided access to land, science support and resource consent approvals. Our hapū recognises the importance of economic development and we support sustainable landuse practices to achieve environmental, cultural and economic goals. This includes an interest in koura and trout farming in the future. The political and environmental impacts are likely to be significant and Lake Rotoehu maybe a potential location for these ventures.



The Rotoehu floating wetland adjacent to Tautara Matawhaura Land Trust



Native plantings on Rotoiti 6 & 7B1. Tautara Matawhaura land block in the background

Map 6

Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Wetlands/Swamps
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



Lake Rotoma

6.5 LAKE ROTOMĀ

Lake Rotomā has been described as the jewel in the crown of the Rotorua lakes and has the highest water quality of all the Rotorua lakes as well as high biodiversity. Forestry and pastoral farming are main activities in our rohe where some of our Māori land entities are key players. Rotomā No.1 Incorporation is active in the forestry sector and 2013-2014 was a busy period for harvesting operations. The Incorporation is aware of the impact of these operations on lake water quality and is taking steps to meet the consenting requirements. Where there are minimum resource consent standards, we support and strongly encourage best practice measures. The protection of the whenua with native planting is a future consideration for the Incorporation.

We support long term sustainable improvements that do not compromise cultural issues and Māori economic development to reduce the nutrients entering the lakes. Such actions will not provide immediate results and water quality improvement will take time.

The lakes are popular recreational areas for swimming, boating and water sport events. In recent years, we have seen more waka ama, swim series, jetski and powerboat events. We encourage these initiatives and especially the participation of our whānau in waka ama as a means of improving their health and wellbeing. There is interest amongst the hapū in returning to more traditional uses of waka and tau koura.

We note that Rotomā No.1 Incorporation is a major property owner and rate payer at Lake Rotomā and are taking an active role in being kept informed of events on the lake. Water safety is paramount and we will support regulatory bodies to promote this kaupapa. In the event of tragic accidents or mishaps, our koeke are available for cultural advice on observing the custom of rāhui, which refers to restricting the use of an area or resource.



Longfin eel found around Patarata Point, Lake Rotomā



Shortfin eel found at Otangiawao Point, Lake Rotomā

Map 7

Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Wetlands/Swamps
- Geothermal Area
- Hot Spring
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



6.6 GEOTHERMAL

Geothermal features are part of our rohe. Our primary feature is the Rotomā Geothermal Field, which is believed to feed many of the surface features that appear on our land today.

Our most prominent surface feature is the ngawha (hotpool) located on the Waitangi No.3 land block at Lake Rotoehu. We share mana whenua of the communal ngawha with Ngāti Te Rangiunuora and the hapū name of the ngawha is Waitangi (it is also known as the Soda Springs). There are two hot springs that feed into Waitangi, one at the south-eastern end named Ngarongoiri and the other at the lower north-western end, named Reihana.

While there have been cultivations on the Waitangi Block (so that some use was made of the springs), our koeke talked about winter as the time they tended to live there and bathe regularly. By then crops were harvested and stored, fish and birds were cured or dried so that there was time to relax and think about the future. This was obviously a time to celebrate Matariki. Waitangi was ideal in this respect as the people observed the stars as they bathed. Young people were taught astronomy, how to calculate times and seasons, foretell the productivity of crops, how to navigate or just to retell stories or customary practices.

This was also a time for wānanga. A common practice was to push a stake into the ground and use it as a backrest as one listened to the teachings of the koeke. The Māori Land Court records include the story of a log in the springs from which the cultivation Pare took its name.

Many also recall being brought to the Waitangi by their kuia and koroua for medicinal purposes. Their recollections are that the Waitangi was for ailments like arthritis and muscle and joint problems. In more recent times, Eruera Manuera (deceased) an esteemed elder of Te Teko, made it a daily practice to bathe in Waitangi and insisted that without it he would not have been able to walk, let alone continue to live. Kanga was also brought to Waitangi as the warm waters hastened the fermentation process. The warm waters were also used for the preparation of kiekie from which fine mats or whariki and kete were made. Children climbed

the trees to collect them where they grew and then took them off to the pools to soak them. The traditions and customary uses illustrate the importance of protecting the ngawha. Other known geothermal features include Tuara o Matata at Rotoehu and Otei Springs at Rotomā.



The Waitangi Soda Springs, circa early 1900s



The Waitangi Soda Springs, circa 1960s

6.7 CULTURAL VALUES

Te Arawa values the lakes and waterways as a taonga and continue to maintain our spiritual, traditional, cultural and historical relationships with the lakes. As a hapū, we value the food gathering, recreational and cultural purposes of our waterways. This includes, but is not limited, to gathering freshwater crayfish (rama koura) and mussels (kakahi), watercress, and swimming and bathing.

Traditional uses included fishing grounds, cultivation of native plants for weaving and use of freshwater springs in areas where the hapū lived. Further information on specific sites is provided in Chapter 7.

The cultural values that Ngāti Tamateatutahi-Ngāti Kawiti associate with freshwater include:

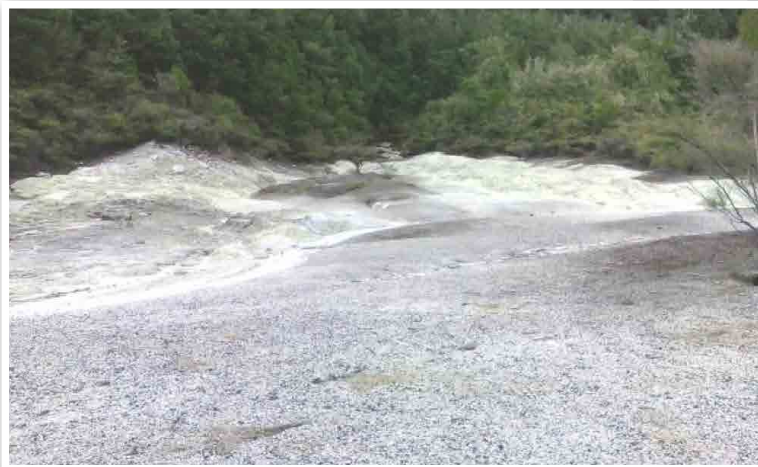
- Users treat our waterways and freshwater ecosystems with care and respect
- Mutual respect and recognition of mana moana
- Validation of matauranga Māori
- Our hapū values and interests are reflected in freshwater policy, planning and management
- Regulators must invite our early input in the decision-making process and our involvement is at our discretion.

6.8 FRESHWATER MANAGEMENT

We acknowledge and support the integration of matauranga Māori, western science and community knowledge in freshwater management. Our hapū position is outlined below:

- Restore, protect, sustain and enhance the mauri of our waterways
- Our values are reflected in engagement and policy development
- Support for monitoring programmes and practices
- Cultural monitoring is a means of strengthening relationships with places and people
- Hapū values and practices are acknowledged and incorporated in limit setting of freshwater use.

Ngāti Tamateatutahi-Ngāti Kawiti recognises the importance of effective freshwater management practices. We aspire to increase our awareness and understanding of the cultural and scientific paradigms associated with freshwater. In reality, this may involve wānanga to understand our traditional knowledge and establishing relationships with western science practitioners. Fundamental to this is our respect for the knowledge systems and values of others.



Tuara o Matata, March 2015

Otangiwao



The History of Otangiwao / Ngatangiwao

Rotomā is the ancestral land of Ngāti Tamateatutahi which is a hapū (sub tribe) of Ngāti Pikiao who are an iwi (tribe) of Te Arawa. Otangiwao was one of four pa on the shores of Lake Rotomā where Ngāti Tamateatutahi lived. The others were Te Matau, Omarutarawera and Ouepakaru. According to tradition when the lake level is high, the lake water surrounds the pa turning it into an island.

Tradition says there was only one confrontation ever faced by the people of Otangiwao against a hapū from another tribe. Ngāti Tamateatutahi people from Omarutarawera and Ouepakaru assisted in fighting off the invaders of Otangiwao and fortunately no one was killed. After the fight the chief of the attacking party said he would never again invade Rotomā.

Commercial dive operators requirements

Following concerns raised about diver safety the Lakes Harbour Master has installed a fixed buoy directly off Otangiwao Point for Commercial Dive Operators to insert and display a regulation Code A flag when diving.

1. Divers must display a Code A dive flag in the buoy provided at all times when diving.
2. Divers must not dive further than 200 metres from the dive flag
3. No taking of Te Arawa customary species e.g koura, kokopu, koara, inanga, tuna, kakahi etc.
4. All rubbish is to be removed.
5. Toilet facilities are situated at Merge Lodge Reserve and Matahi Spit Reserve.

Lakes Harbour Master



Sign at Otangiwao



Te Poroa Malcolm blessing the new sign at Otangiawao, 10 April 2013, Rotorua Review

“I think the lakes have a beautiful heart inside them and inside there’s a good heartbeat”

Patricia Waugh, Ngāti Tamateatutahi-Ngāti Kawiti,

7.

SITES OF CULTURAL SIGNIFICANCE

7.1 CULTURAL HERITAGE

Our sites of cultural significance are important landmarks and underpin our culture and traditions. We have many sites within our region and, in some cases, we are reluctant to identify and reveal locations because of the sacred nature and intimate knowledge of the site. Consequently, we find some activities associated with freshwater use culturally offensive. These include piping sewerage from one rohe to another and some proposed activities near our sites of cultural significance.

We acknowledge and respect the mana whenua of other hapū and iwi and, where possible, have included common sites of interest, in particular, those of Ngāti Makino, Ngāti Te Rangiuuora and Ngāti Te Takinga. Given the common interests, we propose that the first contact be with Ngāti Tamateatutahi-Ngāti Kawiti and we will assist in identifying other affected hapū or iwi.

This chapter provides a comprehensive list of culturally significant sites. For the purpose of this plan, this information has been sourced from Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotomā by Don Stafford. We do not claim this work is finite or free of errors. We note that any omissions are not intentional. The primary sources of this information were knowledgeable and respected people of Ngāti Pikiao and we accept the validity and spirit of their korero. The maps contained within this plan illustrate our hapū areas of interest and sites of significance. The exact locations of many sites are unknown. Therefore, it is highly recommended to contact our hapū and respective land trusts as required.

Several sites of significance under the hapū umbrella represent areas that are not associated with affiliate land trusts and incorporations but are managed by local and government agencies. These have a special cultural and historical connection to Ngāti Tamateatutahi-Ngāti Kawiti.

“Wahi tapu “No Go” mo ake tonu atu”

Hapū Workshop, 6 April 2014



7.2 HAPŪ ENVIRONMENTAL MATRIX – SITES OF CULTURAL SIGNIFICANCE

OVERVIEW

Cultural heritage defines our hapū identity. Our sites of cultural significance were formed and shaped by our tūpuna and, as kaitiaki, we have a duty to preserve these taonga tuku iho. We support a cautionary approach for any developments that would have a negative impact on these sites. We hope that this information will improve hapū awareness and appreciation of our heritage.

ENVIRONMENTAL INTERESTS

- Preserve and protect our cultural heritage
- Revive the use of traditional place names
- Early notification of development within our rohe.

HAPŪ ACTIONS

- Support cultural heritage projects use of traditional place names and history
- Conduct wānanga on cultural heritage and protocols
- Encourage mara kai and traditional food uses
- Investigate the development of a marae and urupa concept development plan.

ASPIRATIONS

- Maintain traditional knowledge
- Retain, promote and advance cultural practices
- Restore, maintain and enhance our cultural heritage.

ENVIRONMENTAL TRIGGERS

- Lake water levels
- Archaeological restoration and protection
- Harvesting operations
- Residential development
- Earthworks in or around sites of significance / identified archaeological sites.

Map 8

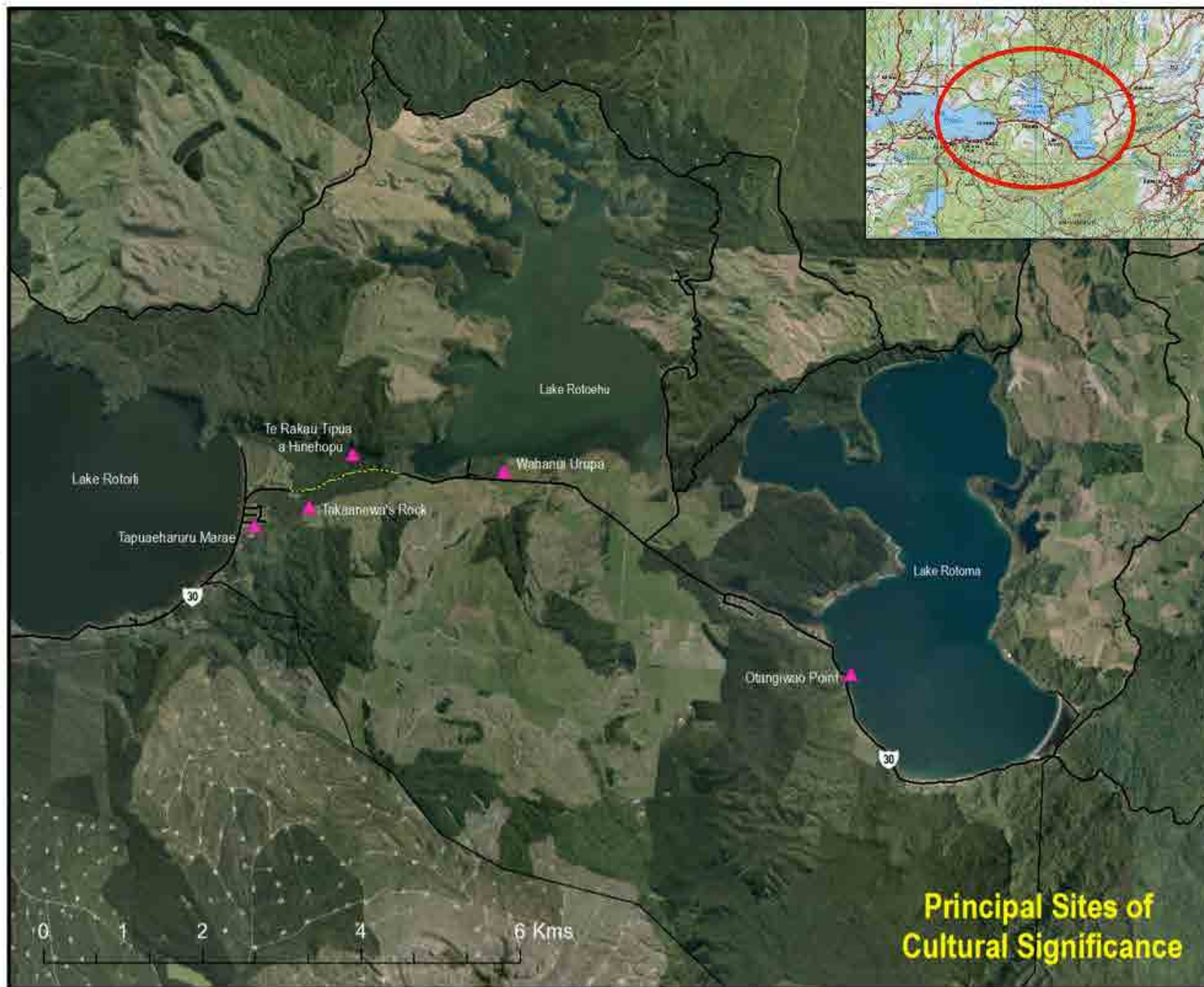
Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Principal Sites
- Te Ara a Hinehōpu
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



Principal Sites of
Cultural Significance

7.3 PRINCIPAL SITES

Within our rohe we have several sites of significance that are well known amongst the hapū and, in some instances, the general public. These sites are:

- **Tapuaeharuru Marae**

Our marae is the hub for our people. It is the primary place of gathering for our hapū and is utilised on a regular basis for cultural and non-cultural activities. The primary governors are marae trustees, however, the day-to-day operations are managed by the marae committee.

- **Wahanui Urupa**

Wahanui Urupa is located on SH 30 near Morehu Loop Road at Lake Rotoehu. This is the final resting place for our hapū members who wish to be buried there. Generally, tupapaku that lie at Tapuaeharuru Marae are buried at Wahanui Urupa. It is governed by trustees and any issues are discussed at hapū and monthly marae committee meetings.

- **Te Ara a Hinehopu**

Also known as “Hinehopu(s) Track”, it was named after the chieftainess, Hinehopu, who lived in the area around 1620. Hinehopu had homes at Lakes Rotoiti and Rotoehu and often travelled between the two. It was also named “Hongi’s Track” after the Ngapuhi warrior, Hongi Hika, who with his warring party dragged their canoes from Lake Rotoehu to Lake Rotoiti during his travels to attack Mokoia Island in 1823.

- **Te Rakau Tipua a Hinehopu**

Locally referred to as the Wishing Tree, this tree stands midway between Lakes Rotoiti and Rotoehu along SH 30. Tradition says that Hinehopu was hidden in the foot of this tree as a baby by her mother to evade capture by a group of warriors passing through. Another tradition says this tree marked the place where Hinehopu and her husband Pikiao II met during their courtship. Others believe the tree itself was grown from a seedling planted by Hinehopu.

- **The rock of Takaanewa**

Takaanewa’s Rock is a memorial located within Te Ara a Hinehopu and along SH 30 near Taupo Stream. This marks the spot where the chief Te Amotu Takaanewa was killed by a group of warriors who had accompanied the Ngapuhi chief, Hongi Hika, on their way to Mokoia Island. It is said that when Takaanewa and others came across the Ngapuhi warriors, Takaanewa confronted his enemy, holding them off long enough for his accomplices to return to Tapuaeharuru and warn them of the approaching enemy.

- **Otangiawao Point**

Known also as Ngatangiawao, this small rocky point is located on SH 30 at Lake Rotomā. This was a pa site used by Ngāti Tamateatutahi. During times of high lake levels the water surrounds the point and it looks like an island.

It is important to note that Te Ara a Hinehopu, Te Rakau Tipua a Hinehopu and Takaanewa’s Rock are part of the Lake Rotoiti Scenic Reserve which is managed by the Lake Rotoiti Scenic Reserve Board. We have hapū representation on this board.



8.

MĀORI LAND ENTITIES

Map 9

Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

Te Tahuna

Streams

Highways

Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



0 0.5 1 2 Kms



8.1 TE TAHUNA TRUST

OVERVIEW

Te Tahuna Trust was established in 1981 under Section 438 of the Māori Affairs Act 1953. It continues as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. Trust land comprises some 49ha located at Hinehopu at the eastern end of Lake Rotoiti.

Primary land use activity is leasehold properties.

It is also known as Rotoiti 13D 2 (Lot 10 and Lot 23 DP 4171, Lot 1 DP 4848, Lot 1-4 DP 1109, Part Rotoiti 13D2 and Lots 1-9, 11-22 and 24-28 DP 4171).

ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> 28 leasehold properties, Tamatea Street, Hinehopu 23ha leased to the Hinehopu Golf Club 	<ul style="list-style-type: none"> Hinehopu Wetland Waiherowhero Stream Taupo Stream

CONTACT DETAILS

Martin Kinder
Trust Secretary
C/- Deloitte
Rotorua
Email: mkinder@deloitte.co.nz

Secretary
Tapuaeharuru Marae Committee
1702 SH 30, Rotoiti
PH 129, Post Centre Rotoiti
C/- Emery's Store
Email: tapuaeharuru@outlook.com

Map 10

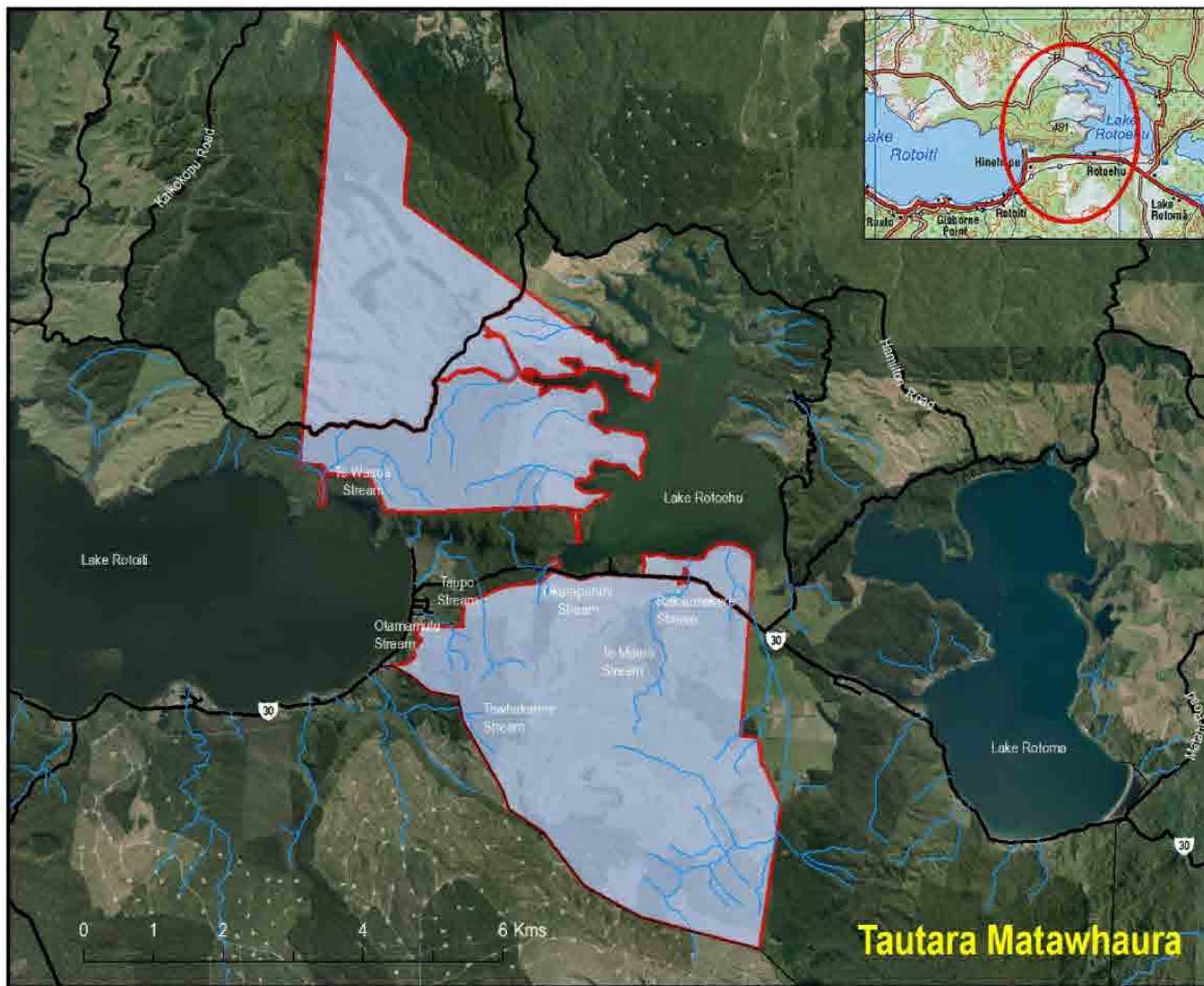
Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Tautara Matawhaura
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



Tautara Matawhaura

8.2 TAUTARA MATAWHAURA TRUST

OVERVIEW			
Tautara Matawhaura Trust was established under Section 348 of the Māori Affairs Act 1953. It continues as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. The Trust land comprises 3,618ha located at the western end of Lake Rotoehu. Primary land use activities include farming and forestry. The block is also known as Matawhaura 3.			
ENVIRONMENTAL INTERESTS	LAND	WATER	GEOTHERMAL
	<ul style="list-style-type: none"> 1674ha in pasture and used to farm sheep and beef 665ha pine 32ha eucalyptus 19ha redwoods 8ha acacia blackwood 10ha native Approximately 1325ha in bush or retired as a Māori reservation Lease of 188ha (110ha planted) on Pokopoko Block along SH33 from the Crown in exchange for a lease to the Crown of 364ha on Matawhaura block as a reserve. 	<ul style="list-style-type: none"> Lake Rotoehu Otamamutu Stream Tawhakarere Stream Okuraparuhi Stream Te Maero Stream Taupo Stream Te Wairoa Stream Rakaumakere Stream Rotomāunu Swamp Other associated un-named waterways 	<ul style="list-style-type: none"> Rotomā Geothermal Field Tuara o Matata Tikorangi Thermal Springs
CONTACT DETAILS			
Martin Kinder Trust Secretary Deloitte Rotorua Email: mkinder@deloitte.co.nz		Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com	

Map 11

Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

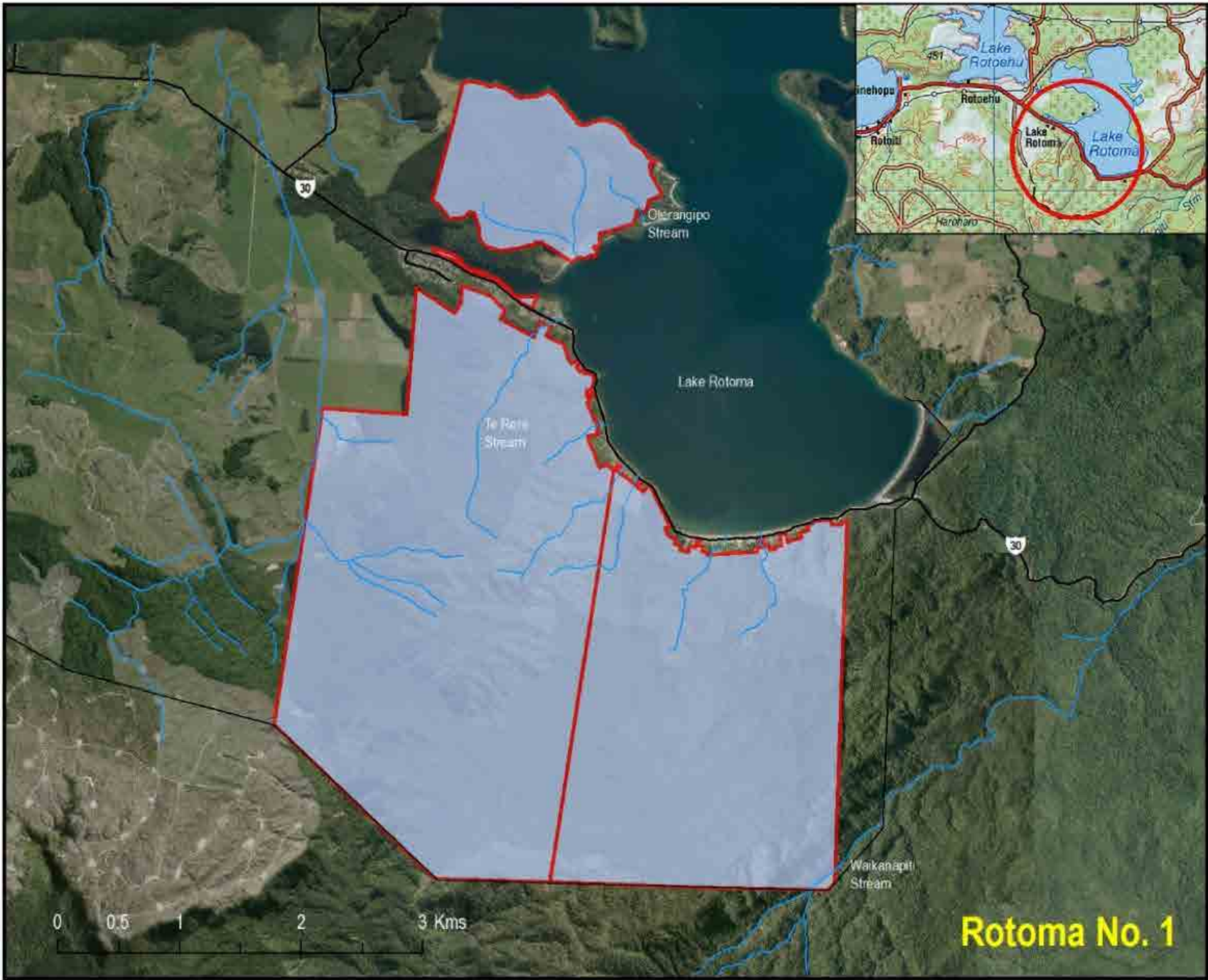
Rotoma No. 1

Streams

Highways

Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



8.3 ROTOMĀ NO. 1 INCORPORATION

OVERVIEW			
<p>Rotomā No. 1 Incorporation was established in 1908 by the Māori Land Court to administer 2,685ha of land on the shore of Lake Rotomā.</p> <p>Primary land use activities include forestry and leasehold properties. Approximately 60ha is leased to Taumanu Farm.</p> <p>The block is also known as Rotomā 1.</p>			
ENVIRONMENTAL INTERESTS	LAND	WATER	GEOTHERMAL
	<ul style="list-style-type: none"> 1294ha commercial forestry 200ha native 146 leasehold properties on SH 30, Lake Rotomā Land lease agreement with Taumanu Farm 	<ul style="list-style-type: none"> Lake Rotomā Te Rere Stream Waikareao Spring Waikanapiti Stream Oterangipo Stream Other associated un-named waterways 	<ul style="list-style-type: none"> Rotomā Geothermal Field Otei Springs
CONTACT DETAILS			
Glenn Hawkins Accountant/Secretary Glenn Hawkins & Associates Rotorua Email: glenn@gha.co.nz Website: www.rotomainc.co.nz		Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com	

Map 12

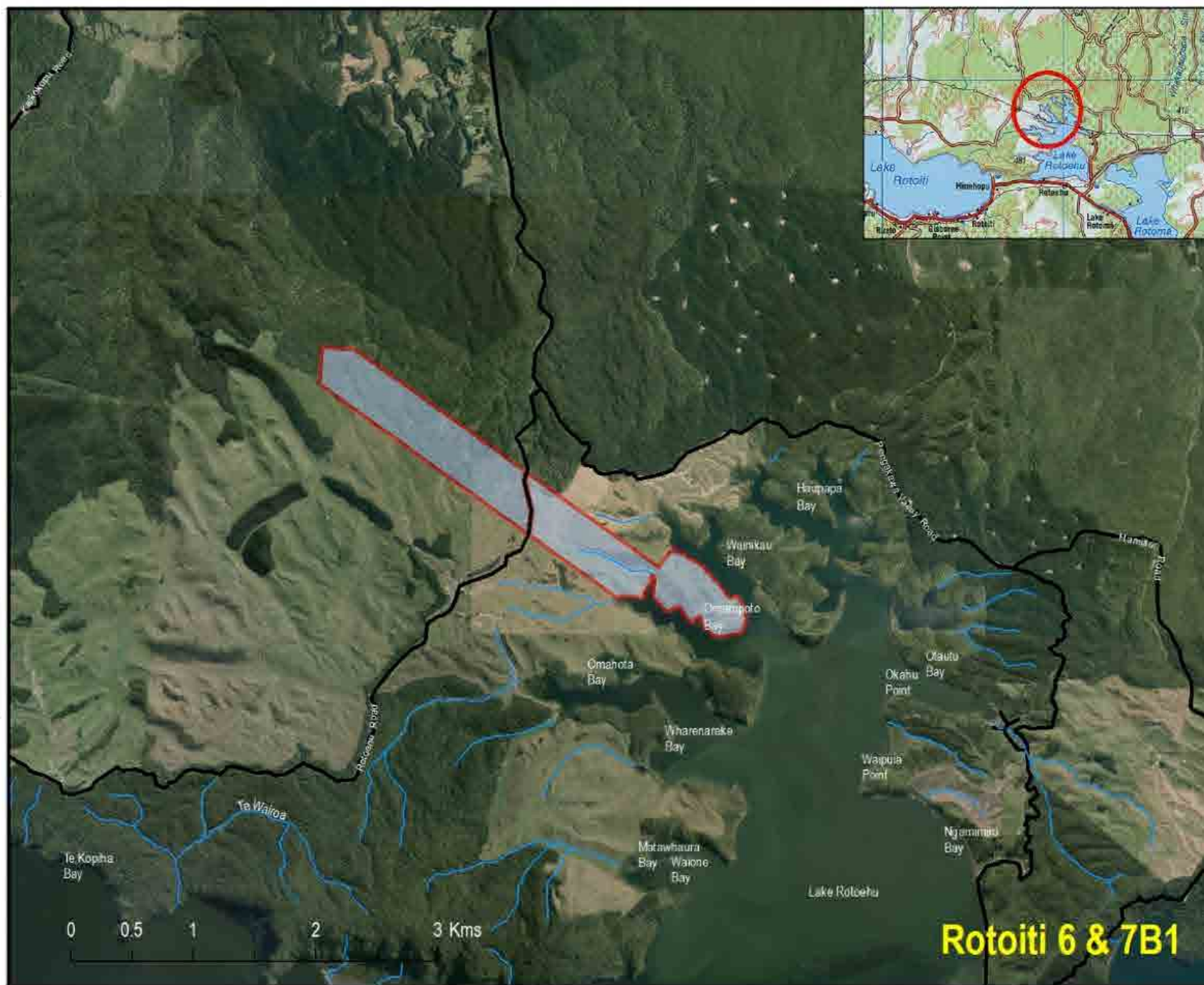
Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Rotoiti 6 & 7B1
- Streams
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



Rotoiti 6 & 7B1

8.4 ROTOITI 6 AND 7B1 TRUST

OVERVIEW		
<p>Rotoiti 6 & 7B1 Trust was established by Trust Order dated 5 July 1989 under Section 438 of the Māori Affairs Act 1953. It continues as an Ahu Whenua Trust dated 10 June 2008 under Te Ture Whenua Māori Act 1993. It consists of 158ha and is located on Rotoehu Road on the northern edge of Lake Rotoehu neighbouring Tautara Matawhaura. It is currently leased by Tautara Matawhaura. The block is also known as Rotoiti No. 6 & 7B No. 1.</p>		
ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> Farmed by Tautara Matawhaura Trust Two separate areas of 33ha in Māori reservation 	<ul style="list-style-type: none"> Lake Rotoehu Other associated un-named waterways
CONTACT DETAILS		
<p>Martin Kinder Trust Secretary Deloitte Rotorua Email: mkinder@deloitte.co.nz</p>		<p>Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com</p>

Map 13

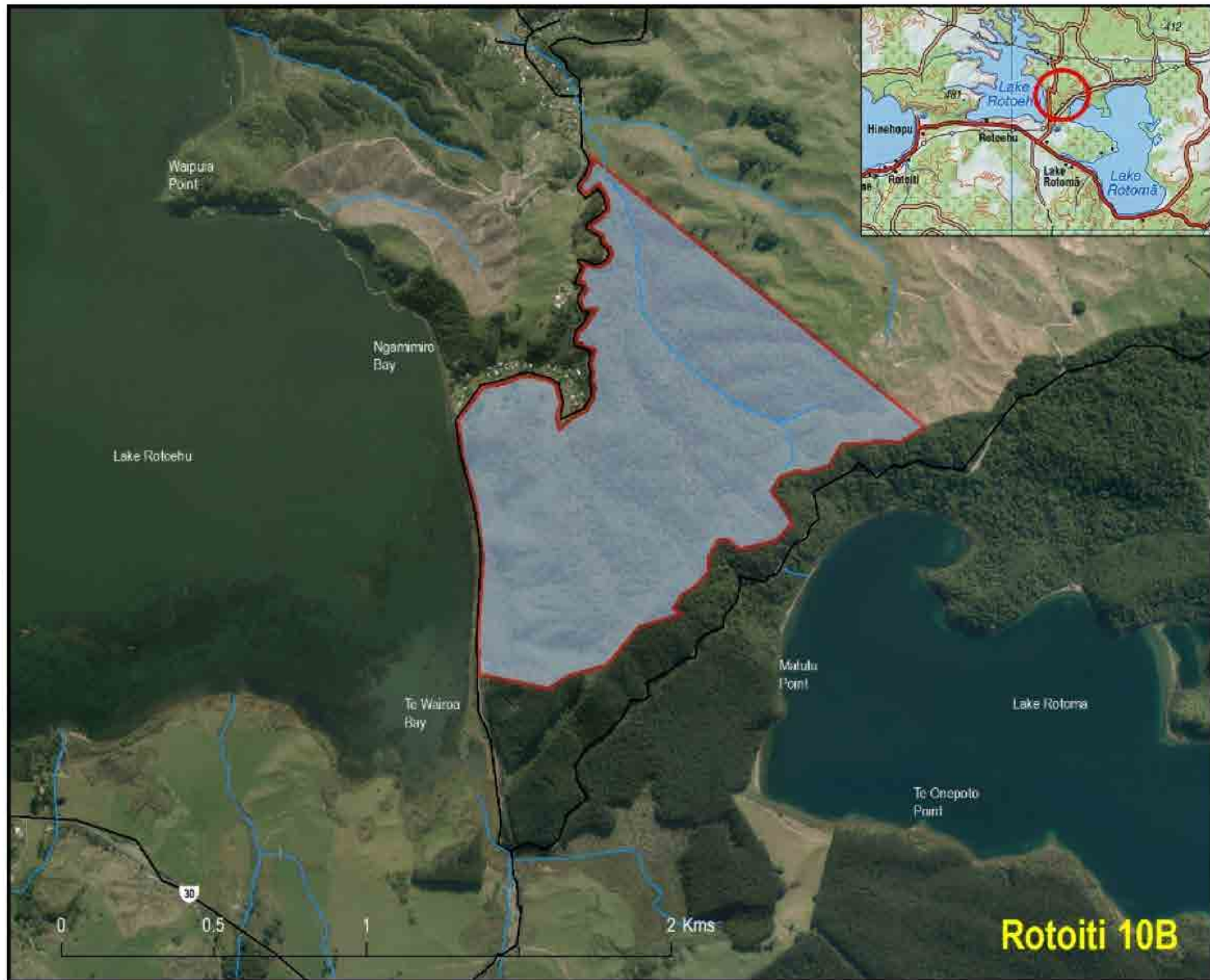
Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Rotoiti 10B
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



8.5 ROTOITI 10B TRUST

OVERVIEW		
<p>Rotoiti 10B Trust was established on 6 November 1975 under Section 438 of the Māori Affairs Act 1953. It continues as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. It consists of 126ha and is located between the south-east end of Lake Rotoehu and north-west end of Lake Rotomā. Land is currently leased to Bay of Plenty Regional Council. The block is also known as Ngamimiro.</p>		
ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> Land leased to Bay of Plenty Regional Council 	<ul style="list-style-type: none"> Lake Rotoehu Other associated un-named waterways
CONTACT DETAILS		
<p>Bruno Gardiner Responsible Trustee PH 50, Post Centre Rotoiti C/- Emery's Store Rotorua Email: brunogardiner@gmail.com</p>		<p>Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com</p>

Map 14

Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Te Onepoto
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



8.6 TE ONEPOTO TRUST

OVERVIEW		
Te Onepoto Trust was established on 2 May 1991 under Section 438 of the Māori Affairs Act 1953. It continues as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. It consists of 7.7573ha and is located at the north-west end of Lake Rotomā in Te Rotoiti Bay. Primary land use is dairy grazing. There is an unofficial agreement where Taumanu Trust uses Te Onepoto Trust land for dairy grazing. It is also known as Te Rotoiti No. 11.		
ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> Dairy grazing 	<ul style="list-style-type: none"> Lake Rotomā

CONTACT DETAILS
<p>Rikihana Kingi Responsible Trustee C/- Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: rikihanakingi61@gmail.com</p>

Map 15



Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



8.7 WAITANGI 2 TRUST

OVERVIEW		
<p>Waitangi 2 Trust was established on 8 November 1983 under Section 438 of the Māori Affairs Act 1953. It continues as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. It consists of 74.7302ha and is located at the south-east end of Lake Rotoehu in Te Wairoa Bay. Primary land use activities include forestry and an area classed as a Māori reservation. It is also known as Waitangi No. 2</p>		
ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> Forestry 	<ul style="list-style-type: none"> Lake Rotoehu Lake Rotomā Pukewhēki Stream Waiwhero Stream

CONTACT DETAILS	
<p>Morris Meha Responsible Trustee PH 91, Post Centre Rotoiti C/- Emery's Store Email: meharotoiti@xtra.co.nz</p>	<p>Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com</p>

Map 16

Ngāti Tamateatutahi -
Ngāti Kawiti



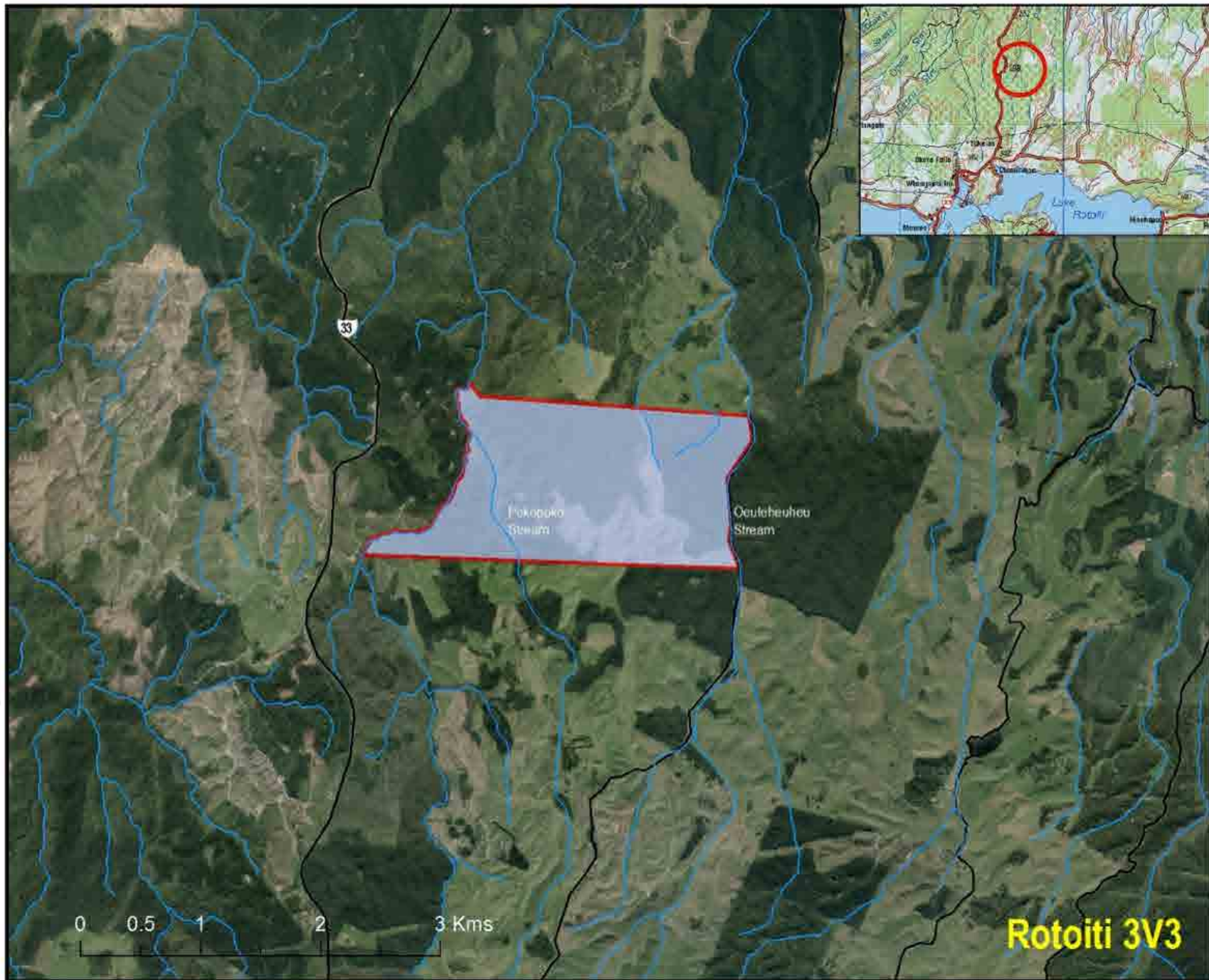
LEGEND

- Rotoiti 3V3
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



0 0.5 1 2 3 Kms



8.8 ROTOITI 3V3 TRUST

OVERVIEW		
<p>Rotoiti 3V3 Trust was established on 19 August 1986 under Section 438 of the Māori Affairs Act 1953. It continues as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. It consists of 325.0941ha and is located on Lichtenstein Road at the north-west side of Lake Rotoiti and near SH 33. The primary land use activity is forestry. It is also known as Rotoiti No. 3V No. 3.</p>		
ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> Forestry 	<ul style="list-style-type: none"> Lake Rotoiti Pokopoko Stream Oueteheuheu Stream Other un-named associated waterways

CONTACT DETAILS	
<p>Martin Kinder Trust Secretary Deloitte Rotorua Email: mkinder@deloitte.co.nz</p>	<p>Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com</p>

Map 17

Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Paritangi
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



Paritangi Maori Lands

8.9 PARITANGI MĀORI LANDS TRUST

OVERVIEW		
<p>Paritangi Māori Lands Trust was established on 3 September 2004 as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. The Trust is formed by the aggregation of the Rotoiti 3W3, 3W4, 3W5 and 3W6 blocks. It consists of 81ha and is located on Maniatutu Road at the northern edge of Lake Rotoiti. The primary land use activity is farming and the land is leased to a private farmer. It is also known as Rotoiti 3W3, 3W4, 3W 5C and 3W6 (aggregated).</p>		
ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> Dry stock farming 	<ul style="list-style-type: none"> Lake Rotoiti Pokopoko Stream Orongotahu Swamp Other associated un-named waterways
CONTACT DETAILS		
<p>Fleur Tahata Trust Secretary Deloitte Rotorua Email: ftahata@deloitte.co.nz</p>		<p>Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com</p>

Map 18

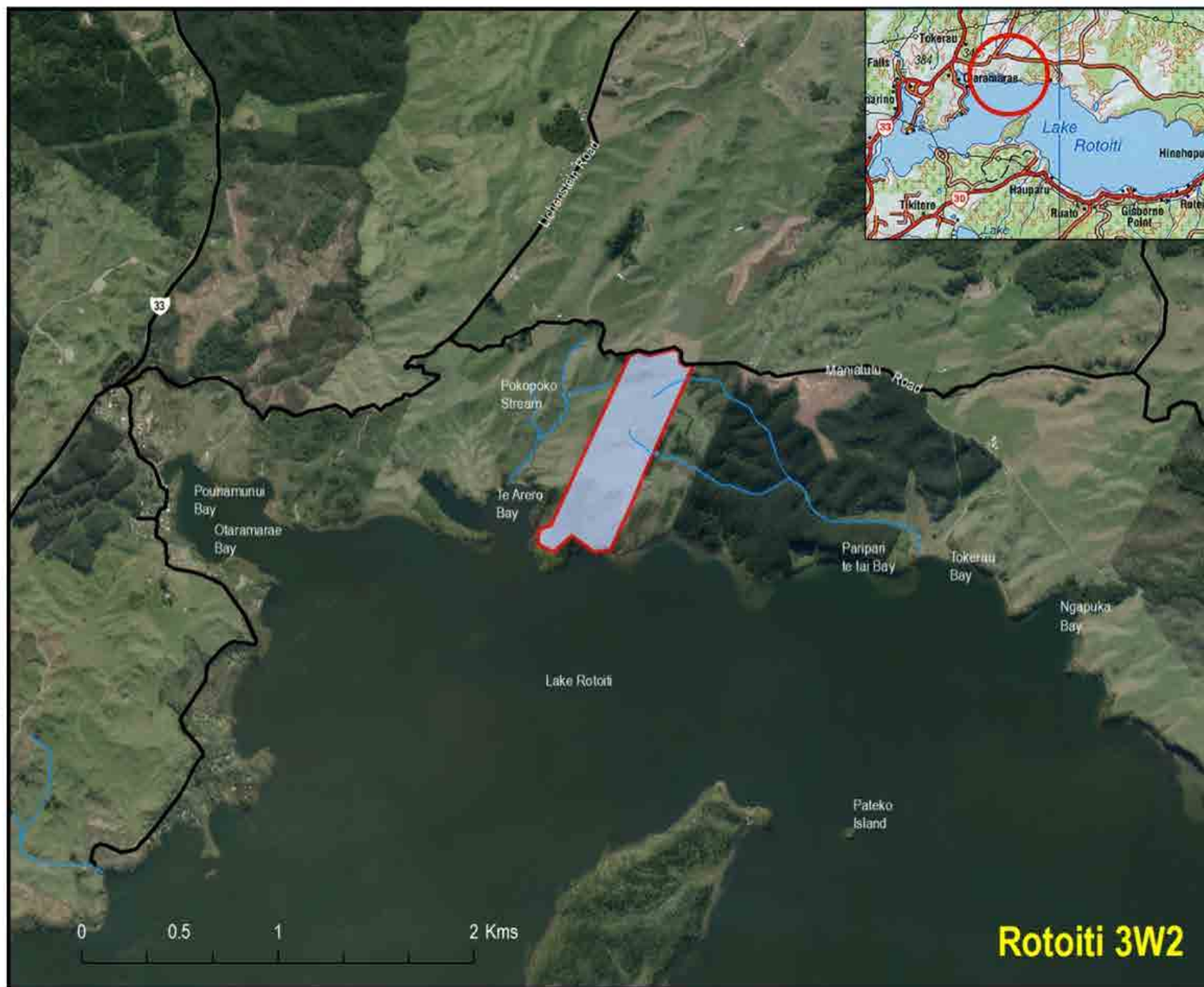
Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Rotoiti 3W2
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



8.10 ROTOITI 3W2 TRUST

OVERVIEW		
<p>Rotoiti 3W2 was established on 26 May 1981 under Section 348 of the Māori Affairs Act 1953 and continues as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. It consists of 33.9809ha and is located on Maniatutu Road at the northern edge of Lake Rotoiti. The primary land use activity is farming.</p>		
ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> Dry stock farming 	<ul style="list-style-type: none"> Lake Rotoiti Other associated un-named waterways

CONTACT DETAILS	
<p>Davey Gardiner Responsible Trustee PO Box 7455 Te Ngae Rotorua Email: henareg@xtra.co.nz</p>	<p>Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com</p>

Map 19

Ngāti Tamateatutahi -
Ngāti Kawiti



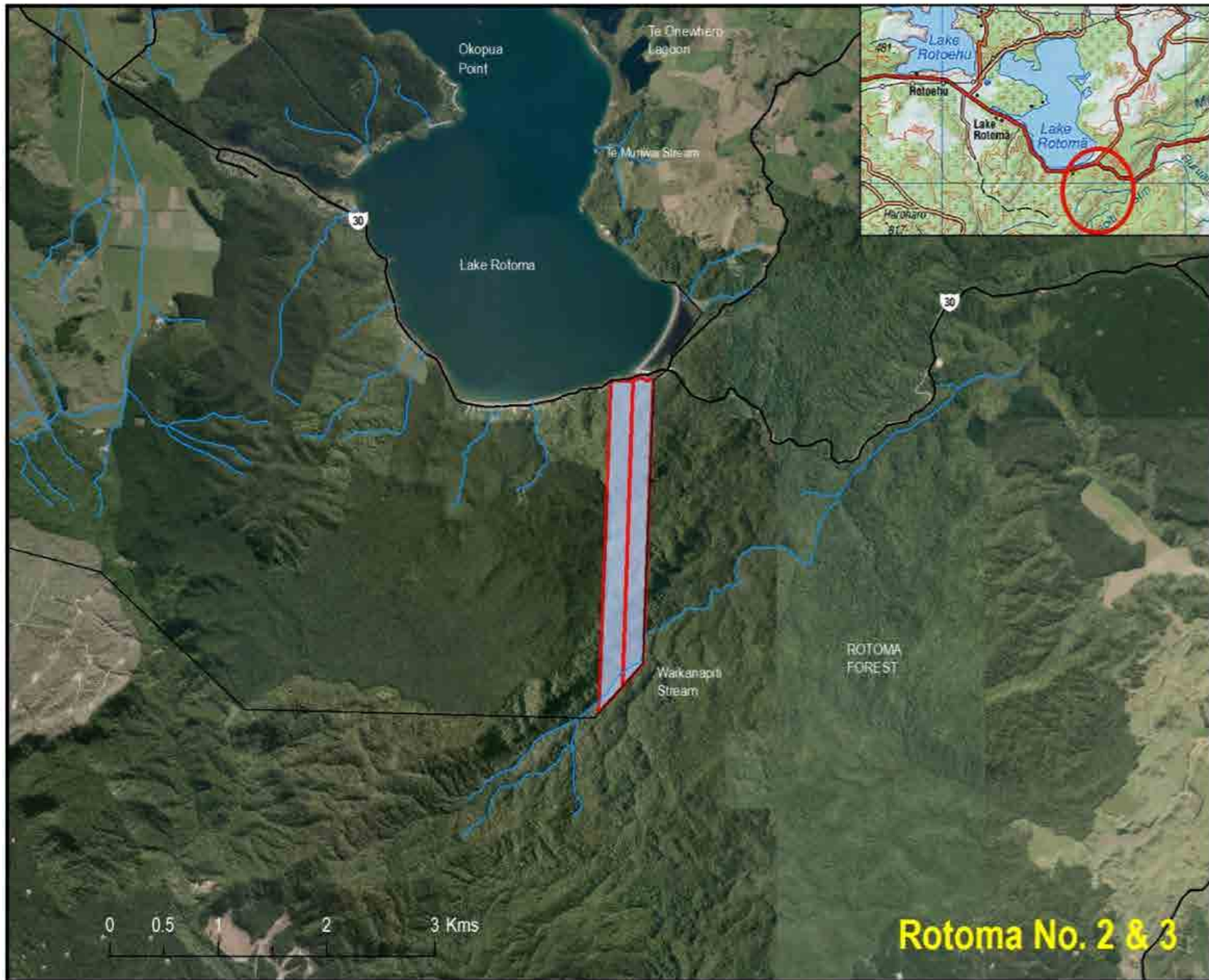
LEGEND

- Rotoma No. 2 & 3
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



0 0.5 1 2 3 Kms



Rotoma No. 2 & 3

8.11 ROTOMĀ NO. 2 & 3 TRUST

OVERVIEW		
<p>Rotomā 2 & 3 Trust was established on 7 May 1990 under Section 438 of the Māori Affairs Act 1953. It continues as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. Combined, these two blocks consist of 53.5196ha and are located at the south-east end of Lake Rotomā. Due to the steep terrain and difficult access, these blocks are largely undeveloped. Rotomā 2 and Rotomā 3 are separate land blocks that neighbour each other and have combined to create Rotomā 2 & 3 Ahu Whenua Trust. The ownership is shared amongst the whole of Ngāti Pikiao but is regularly monitored by Rotomā No. 1 Incorporation.</p>		
ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> Undeveloped land 	<ul style="list-style-type: none"> Lake Rotomā Waikanapiti Stream

CONTACT DETAILS
<p>Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com</p>

Map 20

Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Waitangi 3
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



8.12 WAITANGI 3 TRUST

OVERVIEW			
<p>Waitangi 3 Trust was established on 22 July 1985 under Section 348 of the Māori Affairs Act 1953 and continues as an Ahu Whenua Trust under Te Ture Whenua Māori Act 1993. It consists of 1.9627ha and is located on Manawahe Road at the south-east end of Lake Rotoehu. It is in joint ownership between Ngāti Tamateatutahi-Ngāti Kawiti and Ngāti Te Rangiunuora. The primary land use activity is geothermal and includes a phosphorus locking intervention. Also known as Waitangi Soda Springs and Waitangi No. 3.</p>			
ENVIRONMENTAL INTERESTS	LAND	WATER	GEOTHERMAL
	<ul style="list-style-type: none"> Hot Pools 	<ul style="list-style-type: none"> Lake Rotoehu Waiwhero Stream 	<ul style="list-style-type: none"> Ngarongoiri Hot Spring Reihana Hot Spring Rotomā Geothermal Field
CONTACT DETAILS			
Davey Gardiner Responsible Trustee PO Box 7455 Te Ngae Email: henareg@gmail.com		Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com	

Map 21

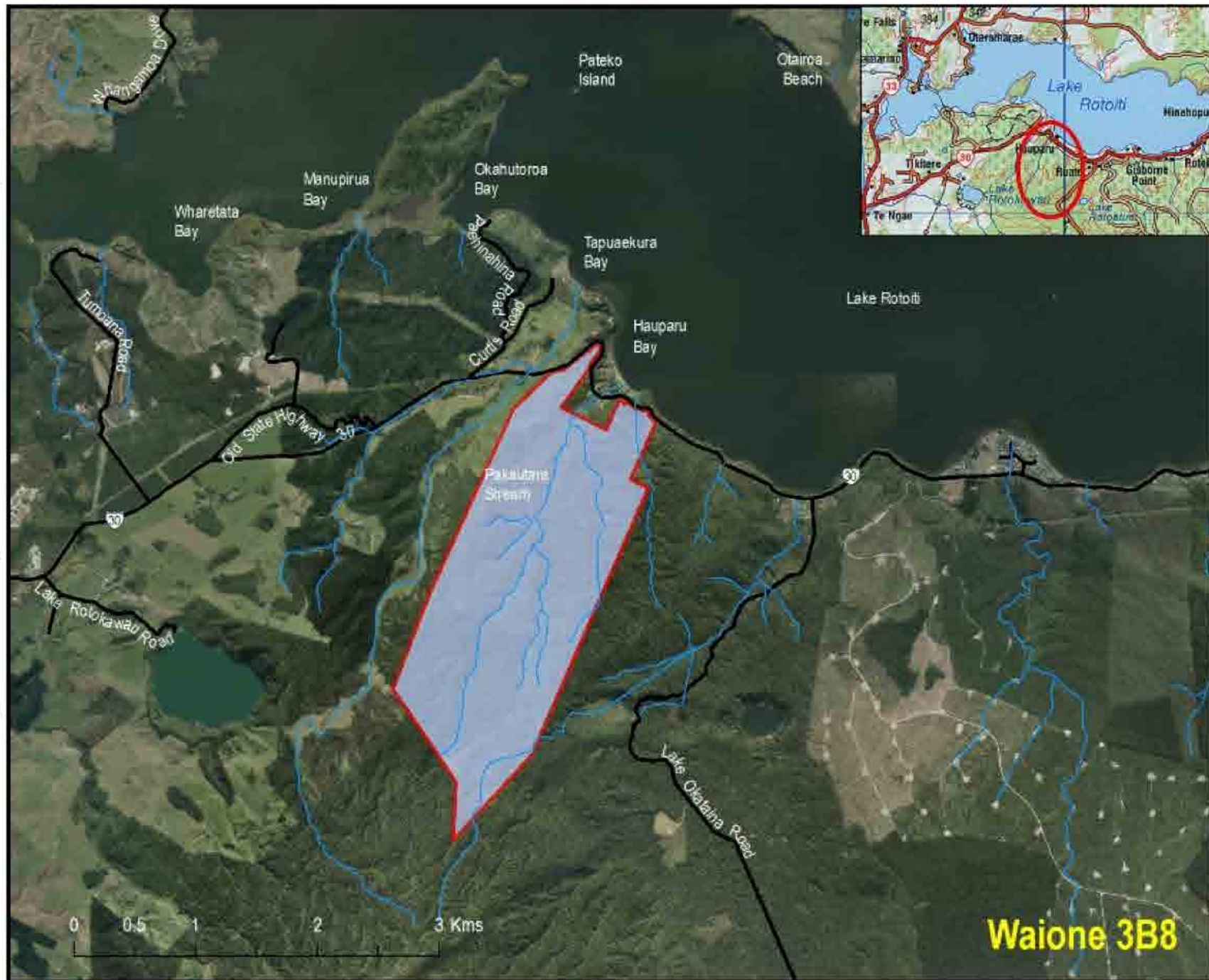
Ngāti Tamateatutahi -
Ngāti Kawiti



LEGEND

- Waione 3B8
- Streams
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



8.13 THE PROPRIETORS OF WAIONE 3B8 INCORPORATION

OVERVIEW		
<p>Waione 3B8 was established on 20 August 1965 by the Māori Land Court. It consists of 402.6934ha of land and is located at Hauparu Bay, SH 30, Rotoiti. This is a joint trust between Ngāti Rongomai and Ngāti Tamateatutahi-Ngāti Kawiti. The primary land use activity is forestry and a lease agreement on a small parcel of land. It is also known as Part Waione 3B8 and Lot 1 Deposited South Auckland 84953 and Lots 2 and 3 Deposited Plan 12082.</p>		
ENVIRONMENTAL INTERESTS	LAND	WATER
	<ul style="list-style-type: none"> • Forestry • Lease agreement 	<ul style="list-style-type: none"> • Lake Rotoiti • Pakautara Stream • Other associated un-named waterways

CONTACT DETAILS	
<p>Martin Kinder Trust Secretary Deloitte Rotorua Email: mkinder@deloitte.co.nz</p>	<p>Secretary Tapuaeharuru Marae Committee 1702 SH 30, Rotoiti PH 129, Post Centre Rotoiti C/- Emery's Store Email: tapuaeharuru@outlook.com</p>



9.

TREATY SETTLEMENTS

Map 22

Ngāti Tamateatutahi -
Ngāti Kawiti



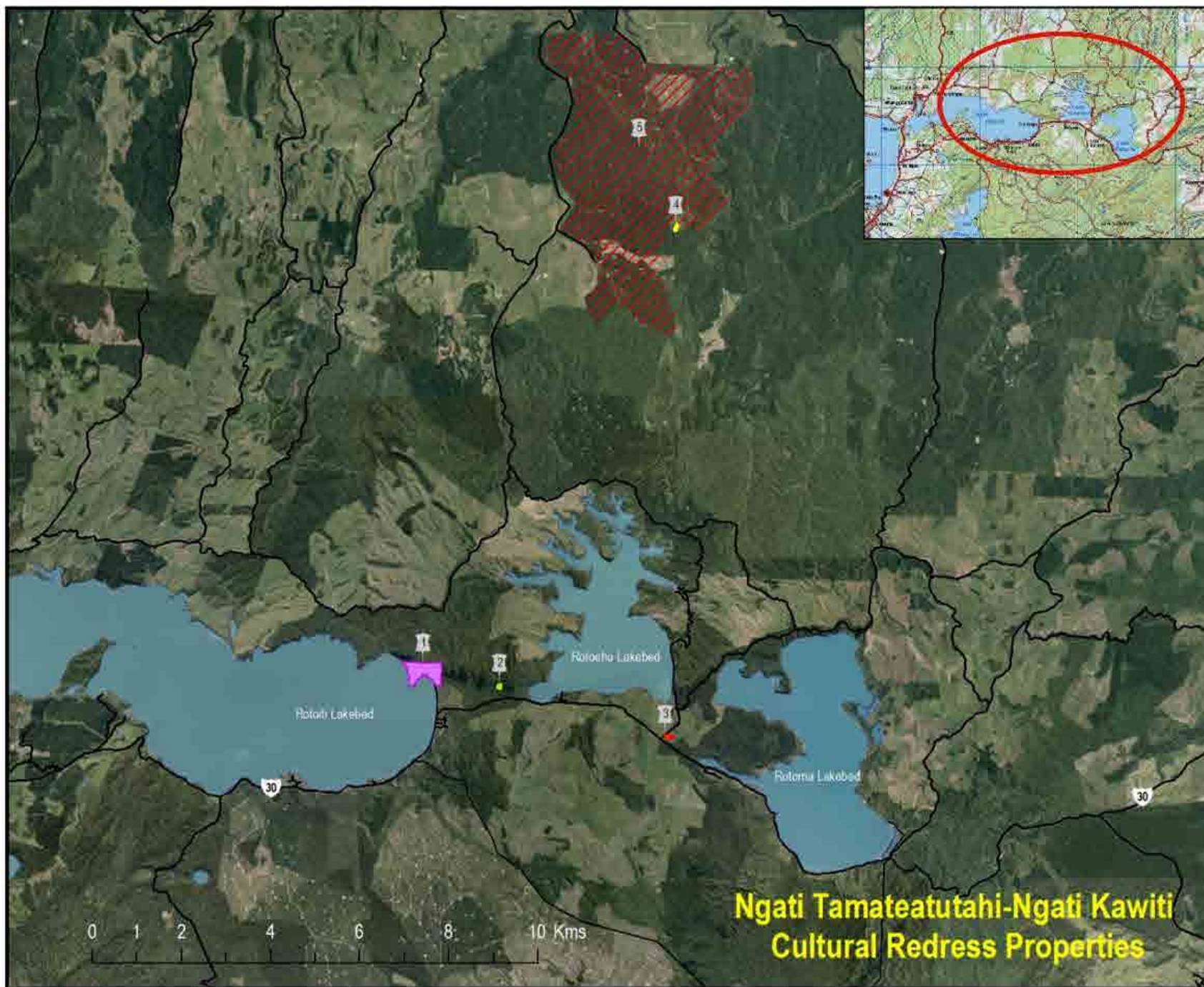
LEGEND

- 1 Matawhaura (part of Lake Rotoiti Scenic Reserve)
- 2 Te Wairoa
- 3 Lake Rotoma School
- 4 Otari Pa
- 5 Rotoehu Forest
- Highways
- Roads

Data source:
Aerial Photography -
BOPLASS Ltd 2011
NZ Primary Parcels
LINZ / Survey & Title



0 1 2 4 6 8 10 Kms



**Ngāti Tamateatutahi-Ngāti Kawiti
Cultural Redress Properties**

9.1 TREATY INTERESTS

This chapter looks at our hapū interests in the Treaty settlement space and highlights the important issues we deal with.

A Treaty settlement is an agreement between the Crown and a claimant group in relation to a Treaty claim. It is a way of restoring relationships with iwi and addressing past breaches such as land confiscation and the taking of Māori land for public works. Contemporary settlements may occur because of the impact of government policy or inaction on Māori interests.

Cultural redress recognises the historical, traditional, spiritual and cultural significance of sites or areas to the claimant group. It may include statutory acknowledgement areas, return of land or sites, changes to place names, partnership agreements and protocols. A statutory acknowledgement is a formal acknowledgement by the Crown of the mana of tangata whenua over a specified area. It recognises the particular cultural, spiritual, historical and traditional association of an iwi with the site referred to as a statutory area. Commercial redress provides the claimant group with the ability to purchase Crown property. Property purchase can be outright at settlement, conditional on the Crown leasing the property, or offered for purchase at a later date.

The Affiliate Te Arawa Iwi and Hapū Settlement 2006 (“Affiliate Settlement”) and the Te Arawa Lakes Settlement 2008 (“Lakes Settlement”) are significant local Treaty settlements for Ngāti Tamateatutahi-Ngāti Kawiti.

For the purpose of this chapter, we refer to the lakes as lakebeds, shown in Map 22, as these are cultural redress properties.

An issue closer to home relates to land at Hinehopu confiscated by the Crown in 1897 under the Native Townships Act. Most of the land was returned but Tamatea Street and the lakeside reserve remained in Crown ownership. Title was then transferred to the Rotorua County Council in the 1960s. Our people have petitioned the Crown since the 1930s to return the land.

9.2 MATAWHAURA

Our sacred mountain is Matawhaura, which has been described as:

“...the great mountain wall of Matawhaura that drops vertically into the east end of Lake Rotoiti...”

<http://nzetc.victoria.ac.nz/tm/scholarly/tei-CowHero-t1-body-d1.html>

Matawhaura is also culturally significant to other hapū of Ngāti Pikiao and is respectfully recited and maintained in tribal pepeha, waiata and stories.

Matawhaura is part of the Lake Rotoiti Scenic Reserve and the Affiliate Settlement provided for 32.5 hectares to be vested to a Ngāti Pikiao entity (which was later transferred to the Ngāti Pikiao Iwi Trust). A whenua rahui covenant may apply to Matawhaura after it is vested back to hapū and iwi where it will continue to be a scenic reserve.

In 2013-14, Ngāti Tamateatutahi-Ngāti Kawiti held hui with other affected hapū and iwi and it was resolved that the area will be vested in a joint trust with Ngāti Mākinō. This important issue was discussed at Tapuaeharuru marae committee hui and hapū hui to confirm our position and hapū representation. At the time of writing, the discussions on the required arrangement were continuing.

9.3 OTARI PA

The pa site known as Otari is located in Rotoehu Forest and has cultural significance for our hapū due to ancestry, discovery and customary occupation. The Affiliate Settlement provided for the vesting of Otari Pa (1.0136ha) to a Ngāti Pikiao entity and followed a similar process to the vesting of Matawhaura noted above. Otari Pa will be vested in a joint trust with Ngāti Mākinō and at the time of writing, the discussions of the arrangement were continuing.

An important feature of vesting both the Matawhaura and Otari Pa sites has been the relationship management process with other affected hapū and iwi. Whakapapa, history and representation have all contributed to a challenging process.

9.4 TE WAIROA

Te Wairoa is located on Matawhaura and is a cultural redress property under the Affiliate Settlement. The one hectare property was vested to Ngāti Pikiao Iwi Trust who will eventually devolve this property to our hapū. It is to be treated as a conservation covenant

9.5 ROTOEHU FOREST

As part of the Affiliate Settlement, our mana whenua interests extend to Rotoehu Forest and include part of the west block (comprising nearly 1,700ha). This forestry asset is currently administered by the commercial entity Te Arawa Group Holdings. We understand that at the time of settlement the Rotoehu Forest was commercially valued at about \$4,000,000 and generates substantial annual rental. We have a particular interest in the return of the forest to us.

9.6 ROTOMĀ GEOTHERMAL FIELD

The Affiliate Settlement provides for geothermal statutory acknowledgement over the Rotomā Geothermal Field. Several Māori land entities have been involved in a geothermal development project in recent years via the Tuara Matatā collective. This group consists of representatives from Rotomā No.1 Incorporation, Tautara Matawhaura Trust and Rotoiti 15 Trust. Discussions with Mighty River Power were put on hold in January 2014. Our hapū will keep a watchful eye on the progress of the project.

Ownership of natural resources and particularly water has prompted much debate including the following comment from one of our koeke regarding the Rotomā Geothermal Field and the Waitangi ngawha:

given all the information we have had yesterday and this morning, I believe we have argued we own the resource, we owned it from the dawn of time ... and nowhere along the line of ancestral descent were our rights alienated or given away; nowhere, anywhere, did anyone come and take it ... anyone who can claim ownership should do what we have done ... and we would like to see their whakapapa, their genealogy ... the way they have lived on the land; and if they conquered, when and how, and sing waiata that are appropriate to those incidents.

(Te Poroa Malcolm, Wai Claim 165 and 193 supporting evidence)

9.7 LAKE ROTOMĀ SCHOOL

The Affiliate Settlement provides for commercial redress of Lake Rotomā School and we assert mana whenua over this site. The school is currently leased by the Ministry of Education.

9.8 TE ARAWA LAKES

The Lakes Settlement settled historical claims and vested the lakebeds of the following lakes to Te Arawa - lakes Rotoehu, Rotomā, Rotoiti, Rotorua, Ōkātina, Ōkareka, Rerewhakaaitu, Tarawera, Rotomāhana, Tikitapu, Ngāhewa, Tutaeinanga, Ngāpourī and Ōkaro. TALT holds statutory acknowledgement over these lakebeds. The settlement redress package consisted of:

- a Crown apology to Te Arawa
- cultural redress recognising Te Arawa traditional, historical, cultural and spiritual association with the lakes
- financial redress and
- annuity redress.

9.9 POST SETTLEMENT GOVERNANCE ENTITIES

Post Settlement Governance Entities (PSGEs) have been established to manage Treaty settlement assets. Our hapū is associated with the following PSGEs, where we have close relationships and deal with environmental and cultural issues of mutual interest:

- Ngāti Pikiao Iwi Trust (NPIT) – was formed to receive and manage assets of Ngāti Pikiao under the Affiliates Settlement. Currently, we are represented on the trust by three hapū members and two of our hapū members were past trustees. While NPIT does not have the mandate to deal with environmental issues, there is scope in the future to do so.
- Te Pumautanga o Te Arawa Trust (TPT) - was formed to receive, hold and manage the assets under the Affiliates Settlement on behalf of the eleven Te Arawa iwi and hapū. Currently, one of our hapū members is a trustee. The commercial arm of TPT, known as Te Arawa Group Holdings, administers our settlement assets of Rotoehu Forest and Lake Rotomā School. The sentiment of the hapū is for the return of these settlement assets to us.
- Te Arawa Lakes Trust (TALT) - formerly Te Arawa Māori Trust Board, is the governance entity set up to receive and manage the redress of the Lakes Settlement on behalf of Te Arawa. Statutory acknowledgement over the lakebeds of lakes Rotoiti, Rotoehu and Rotomā are of particular interest to us.
- Te Arawa Fisheries - under the Māori Fisheries Act 2004, we are beneficiaries of the Māori Fisheries Settlement as part of the claim by Te Arawa to commercial fisheries. The fisheries assets are managed by Te Arawa Fisheries and we are represented on the collective by Ngāti Pikiao. Like many of the other Ngāti Pikiao marae and hapū, the collective provides us with fish for tangihanga. The vision of Te Arawa Fisheries “Healthy Te Arawa Moana” is also important to us with regard to the sustainability of our natural resources.
- Ngāti Mākino Iwi Authority - was established to settle the historical claims of Ngāti Mākino and to receive and manage the respective settlement assets. Current environmental issues include future joint management of Matawhaura and Otari Pa.
- Ngāti Tarāwhai Iwi Trust and Ngāti Rongomai Iwi Trust – whakapapa, marae and geography closely links us to these settlement entities. Rotoiti and the surrounding catchment provides a platform for environmental, cultural and economic development issues of mutual concern.

Table 5: Post Settlement Governance Entities Contact Details (as at March 2015)

Entity	Contact Details
Ngāti Pikiao Iwi Trust	8 Marguerita Street Rotorua Phone: 07-3474615 http://tpota.org.nz/
Te Pumautanga o Te Arawa Trust	8 Marguerita Street Rotorua Phone: 07-3474615 http://tpota.org.nz/
Te Arawa Lakes Trust	1194 Haupapa Street PO Box 128 Rotorua 3040 Phone: 0508-832-729 http://www.tearawa.iwi.nz/
Te Arawa Fisheries	Te Arawa House 1256 Arawa Street Rotorua Phone: 07-3493227 Email: info@tearawafisheries.MĀORI.nz http://www.tearawafisheries.MĀORI.nz/
Ngāti Makino Iwi Authority	45 Jellicoe Street Shop 4, Palmer Court, Te Puke Phone: 07-5733370 Email: office@ngatimakino.co.nz http://www.ngatimakino.co.nz/
Ngāti Tararwai Iwi Trust	Angela Malcolm Phone: 07-3476062 Email: ritohou@gmail.com http://ngatitararwai.co.nz/
Ngāti Rongomai Iwi Trust	Murray Patchell Trust Secretary Deloitte, Rotorua Phone: 07-3431051 Email: mpatchell@deloitte.co.nz





10.

WAY FORWARD

10.1 HAPŪ CAPACITY

According to the 2013 census, just over 8,000 people belong to Ngāti Pikiao and the majority (3,500) live in the Bay of Plenty. Based on anecdotal and local knowledge, we estimate our hapū population to be 1,500-2,000 people. We are aware that it is difficult to identify accurate hapū statistics because most tribal registers are based on iwi and not hapū affiliations. Hapū statistics is an area of interest to us and requires further research. Statistical information will provide much needed grass-roots data to help Māori entities, marae and hapū with economic, social and cultural development aspirations.

The protection, restoration and maintenance of our environmental and cultural resources were common issues highlighted during the preparation of this plan. Our ability to effectively address these issues requires discussion with key stakeholders. Financial payment for our input is not always required as we are open to providing in-kind contributions when working with other hapū, marae and Māori land entities.

We are fortunate that some of our hapū members are actively involved in a range of hapū, Māori land, PSGE, local government and regional activities. However, this involvement affects our capacity to effectively participate in some resource management issues. We bring this to the attention of our stakeholders so that there is an understanding of our position. It is important for councils to give us early notification of issues and reasonable timeframes (and resourcing if necessary) to respond in a timely and professional manner. We encourage councils to listen and do their best to understand our interests.

We also challenge ourselves to be proactive and informed. Our rangatahi are often overlooked and we should seek ways to increase their participation in hapū activities. This will be a key focus area for Ngāti Tamateatutahi-Ngāti Kawiti in the future.

10.2 PLANNING TOOLS

The following entities and planning documents have implications and uses for our hapū:

Māori Entities

- Te Tahuna Trust Strategic Plan
- Rotomā No.1 Incorporation Strategic Plan
- Tautara Matawhaura Strategic Plan
- Ngāti Pikiao Iwi Trust Strategic Plan
- Te Pumautanga o Te Arawa Trust Strategic Plan
- Te Arawa Moana Plan.

Ministry for the Environment

- National Policy Statement for Freshwater Management.

Department of Conservation

- Conservation Management Strategy
- Conservation Management Plan
- Reserve Management Plan.

Heritage New Zealand

- Pouhere Taonga Policy.

Fish and Game

- North Island Fishing Regulations.

Bay of Plenty Regional Council

- Regional Policy Statement
- Long Term Plan
- Regional Water and Land Plan
- Regional Air Plan
- On-Site Effluent Treatment Regional Plan
- Regional Pest Management Plan.

Rotorua Te Arawa Lakes Strategy Group

- Strategy for the Lakes of the Rotorua District.

Rotorua Lakes Council

- Rotorua Lakes Plan
- Long Term Plan
- Sustainability Policy and Action Plan

Te Taiao o Te Whatuoranganuku starts our jigsaw of hapū resources. The following page illustrates our hapū and Māori land entity aspirations from a holistic approach.





APPENDICES

Appendix 1: Sites of Cultural Significance

SITE NAME	LOCATION	SIGNIFICANCE
Te Ahu	Rotoehu	<i>An original pa site, then urupa, on the southwest edge of Rotoehu.</i>
Te Akapua	Paritangi	<i>An ancient pa on the northern side of Te Arero Bay opposite Ohoukaka.</i>
Akaroa	Rotoehu	<i>A settlement at the north west extremity of Whangaroa Inlet.</i>
Te Anakaihau	Rotoiti	<i>A place of major significance situated near the summit of Matawhaura. It is a deep waro into which the remains of deceased were ultimately deposited.</i>
Te Ana-o-Hikanui	Rotomā	<i>A cave in which Hikanui is supposed to have lived.</i>
Te Ana-i-Wharetu	Rotoehu	<i>A site on Matawhaura of an aruhe digging place.</i>
Te Ara-a-Hinehopu	Rotoiti	<i>The original name for the pathway now spoken of as Hongi's Track.</i>
Arapaea	Rotoehu	<i>Cultivation south of Waitangi Springs. A rat track in the vicinity bore the same name.</i>
Te Arawaere	Rotoehu	<i>Cultivation and gathering place.</i>
Te Arawhakapae	Rotoiti	<i>Kainga and cultivation.</i>
Te Arawhapae	Rotoehu	<i>Part of the settlement known as Te Puia to the south of Rotoehu.</i>
Te Arawhatawhata	Rotoehu	<i>Cultivation on the eastern shore of Rotoehu and north of Waitangi Springs.</i>
Te Arero	Rotoehu	<i>Cultivation at the northern extremity of the sand spit, marking the south-east entrance to Omarupoto Inlet.</i>
Te Aute	Rotoehu	<i>Kumara and potato cultivation near the lake edge at Ngamimiro.</i>
Te Awhetonga	Rotoiti	<i>Name of both a cave and cultivation on Matawhaura. The cave was said to have been used as a kainga for descendants of Waitaha.</i>
Hana Pa	Rotoehu	<i>A clearly defined pa site standing above Waituruturu – the flat area and long sand spit running north at the southern entrance of Omarupoto Inlet.</i>
Haohaotikitiki	Rotoehu	<i>A narrow peninsula forming two small bays at the extreme western end of the northern Whangaroa Inlet. The peninsula is generally referred to as Haohaotikitiki Pa.</i>
Te Hapūa	Rotoehu	<i>Large kainga and cultivation.</i>
Te Hapūa	Rotoehu	<i>A large bush clearing north-west of Waitangi Springs, important as a cultivation and rat and bird trapping area.</i>
Haupapa	Rotoehu	<i>The most north-westerly inlet of Rotoehu, its western extremity being the point at which Hongi Hika and his Ngapuhi army entered and exited the lake with his canoes in 1823.</i>
Te Hika	Rotoehu	<i>Kumara cultivation and aruhe-gathering area.</i>
Hikataua	Rotomā	<i>Lake-edge kainga at the northern entrance to Whangaroa Inlet.</i>
Hikonga	Rotoiti	<i>Cultivation and settlement north of Te Arero.</i>
Te Hokowhitu (1)	Rotoehu	<i>Ancient Waitaha urupa, also referred to as Te Taura and/or Te Totara.</i>
Te Hokowhitu (2)	Rotoehu	<i>Large pa and registered reserve standing within the junction of the west and north-east arms of Haupapa Inlet.</i>



SITE NAME	LOCATION	SIGNIFICANCE
Te Horangaakura	Rotoehu	<i>Urupa on the south side of Putaatua Pa.</i>
Te Houhoupai	Rotoiti	<i>Freshwater spring on the lower northern slopes of Matawhaura.</i>
Houngaatua	Rotoehu	<i>Cliff-top pa situated at the extreme eastern entrance of Wainikau Inlet.</i>
Huiterangiora	Rotoehu	<i>Huiterangiora Pa occupies a strategic position on the rocky cliff edge at the northern entrance to Te Pohue Bay, at the extreme south-west of Rotoehu. Huiterangiora ultimately became an urupa, sited now within a two acre reserve.</i>
Hurua	Rotoehu	<i>A settlement, described by some as a pa, with inland earthworks and palisading on the east, west and north (on the lake edge).</i>
Te Huruhuru-a-Tawhito	Rotoehu	<i>Usually spoken as Te Huruhuru, this was a settlement of Ngāti Tamateatutahi, a little south-west of Waitangi Springs.</i>
Te Iringa-o-te-pake-o-Moho	Rotoiti	<i>Area on the upper southern side of Matawhaura. Below here a number of canoes were produced, including the large war canoe Te Hokowhitu.</i>
Te Kahikatea	Rotoehu	<i>A bush-edge cultivation at the head of Raumanuka Valley, west of the southern Matawhaura Inlet. The name also applied to an important rat and bird trapping area extending, it is said, along the lower Matawhaura slopes as far as Te Kuha on Te Rotoiti.</i>
Te Kahiwaka	Rotoehu	<i>One of three named cultivations adjacent to Marowera Pa.</i>
Kaiataharangi	Rotoehu	<i>The name of both a hill to the east of Waitangi Springs and an extensive kumara cultivation at its foot. A stone was erected at the cultivation as a memorial to Te Aoturoa, who was captured and killed near Waitangi Springs by a war party of Ngāti Awa. A waiata was composed to commemorate the event.</i>
Kaihamu	Rotoehu	<i>Pa situated at the extreme eastern end and highest point of the peninsula north of Wainikau Inlet. Kaihamu was the central one of three pa above the cliffs at this point; the others (north and south) were Te Kuha and Houngaatua. Though Kaihamu is described as a 'pa maioro', extensive earthworks on the site for a power transmission pylon have obliterated any evidence of this.</i>
Kaitaeaea	Rotoehu	<i>Cultivation associated with Mangamatua Pa.</i>
Kakahopakapaka	Rotoehu	<i>Pa situated at the extreme eastern end of the peninsula separating Wainikau and Omarupoto Inlets.</i>
Kakanui	Rotoehu	<i>Pa situated on a high, isolated ridge in the southern arm of Whangaroa Inlet.</i>
Kakarikirau (1)	Rotoehu	<i>Cultivation, aruhe-gathering area and settlement on the eastern shoreline towards the southern end of Tauranganui.</i>
Kakarikirau (2)	Rotomā	<i>Cultivation adjacent to, and used by the occupants, of Te Matau Pa.</i>
Kaketuri	Rotoiti	<i>Clearing and cultivation north of Matawhaura, near the headwaters of the Pongakawa River.</i>
Kaokaoroa	Rotoehu	<i>Cultivation to the south of Lake Rotoehu between Te Mingi and Te Puia.</i>
Te Karaka	Rotoehu	<i>An important cultivation adjacent to the settlement of Te Mapou at Waitangi Springs.</i>
Te Karangi	Rotomā	<i>Clearing and small settlement west of Okarahea. It also served as a boundary point between Tahunaroa and Ngamimiro Blocks.</i>
Te Katahi	Rotomā	<i>A fishing ground near the southern entrance to Te Rotoiti Inlet.</i>
Kataore	Rotoiti	<i>Spoken of only as a cliff face urupa on the south east face of Matawhaura.</i>

SITE NAME	LOCATION	SIGNIFICANCE
Keteniania	Rotoehu	Cultivation on the lake edge north of Waitangi Springs.
Te Kohe	Rotoehu	Cultivation close to the main entrance and to the east of Waipuia Pa.
Te Kohea	Rotoehu	Kumara and potato cultivation with an adjacent settlement on the northern shoreline of Wainikau Inlet.
Te Kopae	Rotoehu	Cultivation below Kakanui Pa in the southern arm of Whangaroa Inlet.
Kopakiwera	Rotoehu	Potato cultivation within a cleared valley north of Waitangi Springs.
Te Kopua	Rotoehu	Waro in the lake bed on the eastern side of Haupapa Inlet. It was a major urupa where exhumed remains were deposited.
Kopuatahi	Rotoiti	Small settlement and cultivation at the head waters of the Pokopoko stream, north of Pukaruhi.
Koro ki te wao	Rotoiti	Bay at the eastern end of Lake Rotoiti. It was also the name of a cave (though some say it as Oपुरaho) at the base of Matawhaura. It was used to store a fishing net, Whakapaeakau.
Te Kuha-o-te-Hei	Rotoehu	Clearing at the edge of the bush west of Kakanui Pa established as a cultivation for potatoes.
Kumekumehaua	Rotoehu	Spoken of as a pit on the edge of the Waiwhero Stream where kokowai was procured.
Mahangamatua	Rotoehu	Extensive pa situated at the north eastern entrance to Whangaroa Inlet. It lies close to Hana Pa. It was originally an area of cultivations and settlement.
Mahinapouri	Rotoehu	Cultivation east of Nukumarū on Whangaroa Inlet.
Te Maire	Rotoehu	Fishing ground offshore from Rakaumakere Stream.
Maireraunui	Rotoehu	Pa on the summit and eastern end of Matawhaura.
Maka	Rotoehu	Cultivation near the lake edge, east of Tapiripiri. A fishing ground bearing the same name was established offshore.
Maketu	Rotoehu	The central part of a large sand spit at the eastern entrance to Omarupoto Inlet. Other pieces in the vicinity included Waituruturu, Warahoe and Moriori.
Manawakakau	Rotoehu	Cultivation on the summit and eastern end of Matawhaura.
Manawhakakakau	Rotoiti	One of three springs to the north of Matawhaura, each giving rise to a stream travelling only a short distance. This rapid disappearance, traditions say, was to prevent the water being consumed by other than the people of Te Rotoiti, to whom the water was sacred.
Mangatawa	Rotoiti	A small bay giving access to a cultivated valley named Tanumia on the eastern side of Te Arero Bay, north of Parikawau.
Manututu	Rotomā	Cultivation and kainga at the north western head of Te Rotoiti Inlet.
Mapara	Rotoehu	Lake-edge cultivation east of Nukumarū and below Mahangamatua Pa.
Maperuperu	Rotomā	Kainga on the north east shoreline of Lake Rotomā.
Te Mapou	Rotoehu	Small elevated peninsula on the southern shore of Lake Rotoehu where a settlement was established because of the adjacent swamps and hot springs.
Mara-a-Mahanga	Rotomā	Kumara cultivation on the southern shore near the head of Whangaroa Inlet.
Maraporohe	Rotoehu	Pa on the high ridge separating the Waione (Raumanuka) and Ngarotu valleys at the head of Matawhaura Inlet.

SITE NAME	LOCATION	SIGNIFICANCE
Maraua	Rotoehu	<i>A terraced pa on the south east point of Whangaroa Inlet.</i>
Marowera	Rotoehu	<i>Pa situated on the high bluff separating north and south Whangaroa Inlets.</i>
Mataikai	Rotoehu	<i>Hot Spring and nearby cultivation close to and north of Waitangi Springs.</i>
Matakanohi	Rotoehu	<i>Said to be a pa (settlement), north of Te Pa-o-Parehe.</i>
Mataroa	Rotoiti	<i>Settlement and cultivation area north of Pariparitetai.</i>
Matatahi	Rotoehu	<i>Lake-edge kumara plantation north of Waitangi Springs.</i>
Te Matau	Rotomā	<i>Significant pa on the south-east shoreline. Later it became an important urupa.</i>
Matawhaura	Matawhaura	<i>Prominent mountain and bluffs at the north east end of Te Rotoiti. Of particular importance, it is the site of various pa, cultivations and urupa.</i>
Maui	Rotoehu	<i>Settlement with cultivations south of Waitangi Springs and in the general area of the present Rotomā School.</i>
Moko-o-Te-Takinga	Rotomā	<i>Rock described as being on the lake edge east of Te Onepoto settlement, shaped like a jaw and painted in parts with kokowai. Others claim that the true name is Te kauae-o-te-rangi or Te kauae-o-Te Rangimonenehu.</i>
Mori-a-Paua	Rotomā	<i>Also spoken of as Moripara, this is said to have been a pa at Rotomā in which many of those at Rotoehu took refuge during the invasion of Hongi Hika in 1823.</i>
Moriori	Rotoehu	<i>Pa-Tiwatawata (defended only with palisading) north of and below Hana Pa on the landward portion of the sand spit.</i>
Motu-a-tara	Rotomā	<i>An island (cluster of rocks) in the central southern part of the lake. A disagreement with a noted and feared tohunga resulted in the island being sunk into the lake. Others claim it was a taniwha that seized the island while in a rage and turned it upside down.</i>
Motupotaka	Rotoiti	<i>Lake-edge cultivation and name of the general area to the north of and immediately below Ngauhu Pa at Tapuaeharuru.</i>
Te Mourea	Rotoiti	<i>Settlement and cultivation on the Paritangi/Kaikokopu boundary, well north of Te Rotoiti.</i>
Te Mourea (2)	Rotoiti	<i>A lake edge settlement and cultivation area.</i>
Te Muriwai	Rotomā	<i>Stream and small settlement on the eastern shoreline.</i>
Te Nenehu	Rotoehu	<i>Cultivation lying between and separating Hana and Mahangamatua Pa.</i>
Ngahamo	Rotoehu	<i>Urupa and small canoe landing area on the north side of Te Pohue.</i>
Ngaiwi	Rotoehu	<i>Fishing ground offshore from Nukumaru Pa in Whangaroa Inlet.</i>
Ngakahutuki	Rotomā	<i>Also known as Okahutuki, this was a kainga and cultivation north of the western extremity of Whangaroa Inlet.</i>
Te Ngakau-o-Kihi	Rotoehu	<i>Fishing ground off the southern shore at Rakaumakere.</i>
Ngakoihu	Rotomā	<i>Cultivation and boundary point on the south western shore of Te Rotoiti Inlet.</i>
Ngakokako	Rotomā	<i>Large cultivation on the south west shore of Te Rotoiti Inlet.</i>
Ngamimiro	Rotoehu	<i>Also known as Omimiro, this was an important settlement and area of cultivation located at what is now referred to as Kennedy Bay, north of Waitangi Springs.</i>

SITE NAME	LOCATION	SIGNIFICANCE
Ngamotu	Rotomā	<i>Large promontory lying between Te Rotoiti and Whangaroa Inlets.</i>
Nga pipiko	Rotoehu	<i>One of several small settlements and cultivations in the vicinity of Okau Pa at the southern entrance to Otautu Inlet. It was noted as the site of an important tuahu.</i>
Ngarotu	Rotoehu	<i>Extensive area of cultivations and settlement extending back from the lake edge at the northern bay of Matawhaura Inlet.</i>
Ngataha	Rotomā	<i>An important settlement and cultivation area on the south west shore.</i>
Ngauhu	Rotoiti	<i>Spoken also as Ouhu, this was a pa sited on the high and distinctive lake-edge hill at the southern end of Tapuaeharuru.</i>
Ngawhawawai	Rotomā	<i>Fishing ground off Otei near the southern entrance to Whangaroa Inlet.</i>
Te Ngutu-o-te-hoariri	Rotomā	<i>Cultivation area close to Hikataua at the northern entrance point to Whangaroa Inlet.</i>
Nukumaru	Rotoehu	<i>Lake-edge pa on the northern shore of Whangaroa Inlet, adjacent to the extensive cultivations of Mahinapouri and Mapara.</i>
Oheitara	Rotoehu	<i>Settlement sited at the northern tip of the eastern Haupapa Inlet.</i>
Ohineputara	Rotoehu	<i>Track between the headwaters of the Pongakawa River at (Pariwhaiti) and Rotoehu. Track was used by Te Arawa to drag canoes from the lakes district to the coast. Also used by Hongi Hika in 1823.</i>
Ohiraporangi	Rotoiti	<i>Settlement and cultivation area on Matawhaura east of Te Pakipaki.</i>
Okahu	Rotoehu	<i>Pa situated on the high headland and southern entrance point of Otautu Inlet, on the eastern side of Rotoehu.</i>
Okarahea	Rotomā	<i>Settlement and extensive cultivation area at the northernmost point of Te Rotoiti Inlet.</i>
Okopura	Rotoiti	<i>Clearing and cultivation on Matawhaura.</i>
Okura	Rotoiti	<i>Settlement and cultivation on Matawhaura.</i>
Omahuta	Rotoehu	<i>Important cultivation west of Te Whare-o-Maraki at the head of the southern arm of Whangaroa Inlet.</i>
Omarutarawera	Rotomā	<i>Pa sited at the extreme eastern point of Ngamotu promontory.</i>
Te Oneonetea	Rotoiti	<i>Cultivation on Matawhaura.</i>
Onepoto	Rotomā	<i>Kainga and cultivation on the south-west shore of Te Rotoiti Inlet. Was originally an aruhe-gathering area and then used for cultivating kumara and potato.</i>
Onewhero	Rotomā	<i>Settlement and cultivation on the western shoreline, south of Patarata.</i>
Opapango	Rotoehu	<i>Urupa described as an “ana” on the south edge of Matawhaura.</i>
Orangihina	Rotoehu	<i>Pa situated on the southern shore of Omarupoto Inlet.</i>
Orongotahu	Rotoiti	<i>Swamp at the western end of Te Arero Bay, important as a source of raupo.</i>
Orongotamanoke	Rotoehu	<i>Kumara cultivation adjacent to Marowera Pa.</i>
Oruarahi	Rotoehu	<i>Oruarahi and nearby Otangaroa were cultivations serving Okahu Pa at the southern entrance of Otautu Inlet.</i>
Otamaapiki	Rotoiti	<i>Shallow area of the lake and noted kakahi-gathering place.</i>



SITE NAME	LOCATION	SIGNIFICANCE
Otamangatoro	Rotoiti	<i>Fishing ground offshore from Te Mourea.</i>
Otamapiki	Rotoiti	<i>Fishing ground offshore from Pukearuhe.</i>
Otangiwao	Rotomā	<i>Spoken of also as Ngatangiwao, this small rocky point is described as a pa, isolated from the mainland by water when the lake is high.</i>
Otarakoheriheri	Rotoiti	<i>Area of cultivation and a tract of bush to the north-east of Tawhitinui. A large war canoe was built here which was dragged to Tarawera when Ngāti Pikiao attacked Tuhourangi at Te Arika in 1853.</i>
Otaranga	Rotoehu	<i>Kumara plantation on the southern shore of Whangaroa Inlet, west of Maungatapu.</i>
Otauhia	Rotoiti	<i>Cultivation area close to Omahuta settlement.</i>
Otautu	Rotoehu	<i>Also known as Ngatautu applies to a particular valley south-east of Okau, which was noted as a place to gather aruhe and pohue and in later times for cultivating potatoes.</i>
Oterangipo	Rotomā	<i>Shallow lagoon that lay close to the southern shore of Ngamotu promontory east of Pangopangoa. Established as an urupa where remains were finally deposited after exhumation from other places.</i>
Otiakura	Rotoiti	<i>Also known as Otiakuru, this settlement was located on a steep part of Matawhaura and the houses were perched on small terraces and landing stages were constructed at the lake edge.</i>
Otitapu	Rotomā	<i>Name of major track leading from Rotomā to the coast north of Te Awa-o-te-atua (Matata). Used as a war path (ara whawhai).</i>
Otuhamama	Rotomā	<i>Small clearing and cultivation at the junction of the Pukewheki and Waiwhere Streams west of Te Rotoiti Inlet.</i>
Otuhouhou	Rotoehu	<i>An original kainga and cultivation on a point of land at the western end of Omarupoto Inlet.</i>
Otumarokura	Rotomā	<i>Pa built on the north-western point of the promontory marking the northern entrance to Te Rotoiti Inlet. It eventually became a significant urupa.</i>
Otuparae	Rotoehu	<i>Small kainga and cultivation in the western part of Purutoetoe. Some of the first peach trees of Rotoehu (a gift from the Reverend T. Chapman) were planted here.</i>
Ouepakaru	Rotomā	<i>Pa on the southern shore of Ngamotu promontory.</i>
Paeaka	Rotoehu	<i>Area of land south of Waitangi where cultivations were established, but the place was more noted for its aruhe and as a rat trapping area.</i>
Paeara	Rotoehu	<i>Cultivation near the southern entrance to Otautu Inlet.</i>
Paharakeke	Rotoiti	<i>Cultivation area to the west and directly below Pukearuhe.</i>
Te Pahou	Rotoehu	<i>Settlement and cultivation on the northern side of Whangaroa Inlet, west of Nukumarū.</i>
Te Paiaka	Rotoehu	<i>Pa located on the hill above Nukumarū on the northern shore of Whangaroa Inlet.</i>
Te Paiheke	Rotoehu	<i>Settlement adjacent to the lakelet of the same name at the head of the southern Whangaroa Inlet.</i>
Pakauorongo	Rotoiti	<i>Cultivation and kainga on the upper northern slopes of Matawhaura.</i>
Pakautaha	Rotomā	<i>Burial cave on the southern shore of Ngamotu promontory. It is sometimes called Pakautara.</i>
Te Pake-o-Moho	Rotoiti	<i>Claimed as an important pa (settlement) and area of cultivation. The full name is Te Iringa-o-te-pake-o-Moho.</i>

SITE NAME	LOCATION	SIGNIFICANCE
Te Pakipaki (1)	Rotoiti	<i>Fortified pa near the summit of Matawhaura at its western end.</i>
Te Pakipaki (2)	Rotoehu	<i>Also known as Te Pakipaki-o-Te-Arowhaki. This was a small settlement and clearing where potatoes were cultivated.</i>
Pangopangoa	Rotomā	<i>A rock point on the southern shore of Ngamotu promontory with adjacent kainga and cultivations. It contains a cave with an important urupa where remains were deposited after exhumation from various other sites.</i>
Te Pa-o-Parehe	Rotoehu	<i>This was the first place reached by the first exploration of Rotoehu by Uruika, Tahuwera and Matamoho among others. It is sometimes spoken of as Hatupatu.</i>
Pa-o-te-kiato	Rotoehu	<i>Fishing ground offshore from Kaihamu Pa.</i>
Te Papatu	Rotoiti	<i>Settlement (or pa) situated on the point immediately west of Koro ki te wao and near the foot of the long steep ridge leading from the lake edge to the summit of Matawhaura.</i>
Te Para	Rotoehu	<i>Also referred to as Te Para-a-Kiriwheke. Cultivation on the lower northern slopes of Matawhaura.</i>
Paraheka	Rotoehu	<i>Lake-edge point of land and cultivation below Rangiatetaua Pa. The name also applies to a fishing ground offshore from the point.</i>
Te Parakiri (1)	Rotoehu	<i>Cultivation and kainga immediately north of and below Rangiatetaua Pa, near the north eastern entrance to Matawhaura Inlet.</i>
Te Parakiri (2)	Rotoehu	<i>Pa sometimes spoken of as Te Para-a-kiri, located on the northern point of the peninsula north of Otautu Inlet.</i>
Te Parata	Rotoehu	<i>A stone bearing this name was set up just west of Te Pohue, at Rotoehu, to commemorate an incident involving a man named Wiremu Te Parata.</i>
Parikawau	Rotoiti	<i>An important urupa on the western side of Tahunaroa, the headland that marks the eastern entrance to Te Arero Bay. It also applies to a settlement established on the same headland.</i>
Patarata	Rotomā	<i>Pa.</i>
Te Pera	Rotoehu	<i>West of Putaatua, this is said to have been the site of an ancient tuahu used particularly for the promotion of fine kumara crops. It is also claimed as an urupa.</i>
Te Piere	Rotomā	<i>Also spoken of as Otepiere, this is a short sandy beach on the south side and near the eastern point of Ngamotu Promontory. It was said also to be the name of a nearby small urupa.</i>
Pikiao	Rotomā	<i>Boundary point of Waitangi Block on the Puhinui Hills, which separate Rotoehu and Rotomā. A stone set up to mark this point bore the name Pikiao.</i>
Te Pohue	Rotoehu	<i>Originally, this was the name of a cultivation at the south-western end of Rotoehu; it was, together with another named Ngakurapauhe, worked by the people of nearby Huitangiora Pa. The name also applied to the whole bay, which was the major canoe-landing place for those travelling west to Te Rotoiti and to a fishing ground within the bay.</i>
Pohuehue	Rotoehu	<i>Lake-edge cultivation west of Houngaatua Pa.</i>
Pokomaruerue	Rotoiti	<i>Settlement and cultivation, north east of Pariparitetai.</i>
Poronui	Rotoehu	<i>A small but well-defined pa on the southern shore of Omarupoto Inlet.</i>
Porowha	Rotoehu	<i>Kainga north of Waitangi Springs. A man by the name of Te Reti is said to have died and been buried here.</i>



SITE NAME	LOCATION	SIGNIFICANCE
Porewaatawa	Rotoiti	<i>Pa well north of the lake at a large clearing and near the Pararaki Stream.</i>
Te Mimi-a-Pararaka	Rotoiti	<i>Name of the spring which was the source of the Pararaki Stream.</i>
Te Waha-o-te-taniwha	Rotoiti	<i>The name of a swampy area downstream from Te Mimi-a-Pararaka was a productive eeling place.</i>
Te Puia	Rotoehu	<i>Almost directly south of Rakaumakere and adjacent to SH 30, Te Puia was one of a number of small settlements and cultivations.</i>
Pukearuhe	Rotoiti	<i>A settlement situated between Pukemotiti and Te Mourea, established as the occupation of Ohoukaka was coming to an end. It was abundant in aruhe and a number of kumara cultivations were established. The original name of this area was Pukeonaki. The name is associated with the cemetery here, situated on a prominent point above the settlement. The cemetery site was claimed to have originally been a fortified pa.</i>
Pukewhatiwhati	Rotoehu	<i>Settlement and area of cultivation north of the western extremity of Whangaroa Inlet.</i>
Te Punga	Rotoehu	<i>Spoken of also as Opunganui, this pa stands on high land near the southern entrance point to the northern Whangaroa Inlet.</i>
Purehurehu	Rotomā	<i>Point of land at the south end of Otamatahi, near which a small settlement stood. Though cultivations existed here, the offshore fishing ground known as Te Taraki was apparently of greater significance.</i>
Pururutaka	Rotoiti	<i>A long tau toitoi offshore and south of Ohaukaka.</i>
Te Tutu	Rotoiti	<i>West of Pururutaka, this was a shallow area where kokopu and koura were taken.</i>
Purutoetoe	Rotoehu	<i>An extensive cultivation area on the peninsula north of Matawhaura Inlet.</i>
Putaatua	Rotoehu	<i>A well-defined pa on the south eastern point of Matawhaura Inlet. It was turned into an urupa later and is now a registered cemetery, protected within a 0.4ha reserve.</i>
Rakaumakere	Rotoehu	<i>Settlement on the southern shore of Lake Rotoehu, adjacent to the mouth of a stream which later came to bear the same name. Tradition suggests that the correct name for the stream is Te Waharoa.</i>
Rangiatetaua	Rotoehu	<i>Pa situated on Tutangikauanga, a headland at the north eastern point of Matawhaura Inlet.</i>
Te Rangipaetaha	Rotoehu	<i>Tree on Puhinui Hills marking the mid-way point of a bird and rat trapping track running from Te Tarata on Rotoehu to Manututu on Rotomā.</i>
Te Rapa	Rotoehu	<i>A lake-edge cultivation and small settlement below and west of Houngaatua Pa.</i>
Nga Rape-o-Tuhau	Rotoehu	<i>A cluster of rock paintings.</i>
Raumanuka	Rotoehu	<i>Kumara and potato cultivation on the south side of Maraporohē at the head of the southern Matawhaura Inlet.</i>
Rautawhiri	Rotoehu	<i>Lake-edge cultivation west of Putaatua Pa.</i>
Te Rere	Rotoehu	<i>One of several small settlements on the southern side of Rotoehu.</i>
Reremutu	Rotoiti	<i>Fishing ground offshore from the mouth of the Otamamutu Stream at Tapuaeharuru.</i>
Te Rerenga-o-te-wehenga	Rotoehu	<i>Cultivation below and south-west of Marowera Pa.</i>
Te Rerewa	Rotomā	<i>Original kainga and cultivation near the southern entrance of Whangaroa Inlet.</i>

SITE NAME	LOCATION	SIGNIFICANCE
Rita	Rotoehu	<i>Claimed by some to be the original name of the main thermal spring at Waitangi. However, the two important springs are generally known as Ngarongoiri and Reihana.</i>
Rotomāunu	Rotoehu	<i>A lake edge swampy pool at the south eastern end of Omarupoto Inlet. It lay within a well-settled ara but was used as an urupa.</i>
Te Ruaki-o-Turakau	Rotomā	<i>A point on the northern shore of Whangaroa Inlet at its western end which received its name from an incident involving Turakau (brother of Hinehopu) and Torino (who was carrying a container with two atua).</i>
Te Rua-o-Hauraki	Rotoehu	<i>Kumara and potato cultivation on the eastern shoreline, north of Waitangi.</i>
Te Rua-o-Tunoke	Rotoiti	<i>Burial place of Tunokeititapu (Tunokewhenuaroa) near Ngauhu Pa.</i>
Tahiwhiwi	Rotoiti	<i>Pa situated at Tapuaeharuru, close to the mouth of Ngatamamutu Stream and described as being defended with palisading alone.</i>
Tahora	Rotoehu	<i>An area of open fern country south of Rotoehu surrounding the thermal springs known as Tuara-o-Matata. A number of cultivations were maintained there.</i>
Tahunamaruru	Rotoehu	<i>Cultivation and settlement on the south west shore of the lake. The name also applies to a fishing ground here.</i>
Taiepu	Rotoehu	<i>Cultivation close to Te Pahou on the northern shore of Whangaroa Inlet.</i>
Takapokaikaroro	Rotoehu	<i>Lake-edge kainga and cultivation adjacent to and north of Te Rata.</i>
Te Takapu	Rotoehu	<i>A rat trapping rack running north-west from near Kaihamu Pa almost to the lake edge west of Pakirikiri.</i>
Tamamutu	Rotoiti	<i>Lake-edge site where Tamamutu (of Te Aorauru) was killed by a war party.</i>
Tanumia	Rotoiti	<i>Cultivation area near Mangatawa.</i>
Tapairu	Rotoehu	<i>Large area of cultivation south-east of and close to Okau Pa.</i>
Tapiripiri	Rotoehu	<i>Rock outcrop extending to the lake edge below and south of Waipuia Pa. Though small, it is spoken of as a pa and was naturally defended. The rocky base was used as a small urupa.</i>
Tapuaeharuru	Rotoiti	<i>The name Tapuaeharuru applies to the full sweep of beach at the easternmost end of Rotoiti from Koro ki te wao to Te Mokai-a-te-koukou. An early waiata speaks of ‘te one tapuae haruru’ (the beach of sacred footsteps).</i>
Te Taraki	Rotomā	<i>Fishing ground offshore from Purehurehu.</i>
Te Tarata (1)	Rotoehu	<i>Cultivation and settlement north of Waitangi Springs. It marks the lake-edge northern point of Waitangi block.</i>
Te Tarata (2)	Rotoehu	<i>Cultivation at the north-western extremity of Wainikau Inlet.</i>
Taumanu	Rotoehu	<i>Settlement on the south-east shore of Rotoehu.</i>
Taumatakopuru	Rotoehu	<i>A flat area north-west of the junction of SH30 and the road to Waitangi Springs. This was the site of a notable battle.</i>
Taungatara	Rotomā	<i>Fishing ground offshore from Hikataua.</i>
Te Tau-o-awhitia	Rotoehu	<i>A place in the centre of the southern part of the lake where winds are said to cause an almost constant ruffle on the surface.</i>
Taupare	Rotoehu	<i>Kumara and potato cultivation west of Putaatua.</i>
Te Taura	Rotoehu	<i>An urupa sited below and to the south of Kakahopakapaka Pa.</i>



SITE NAME	LOCATION	SIGNIFICANCE
Tauranganui (1)	Rotoehu	<i>Cultivation, settlement and canoe landing area on the east side of Haupapa Inlet.</i>
Tauranganui (2)	Rotoehu	<i>A long beach stretching south from Okahu Point to Whakaihupuku with many adjacent cultivations.</i>
Tauwhare	Rotoehu	<i>Cultivation on the north side of Whangaroa Inlet east of Nukumaru.</i>
Te Tawa (1)	Rotoehu	<i>One of two adjacent urupa on the south side of Kakahopakapaka Pa.</i>
Te Tawa (2)	Rotoiti	<i>Cultivation and kainga in the north west corner of Te Tautara Block. The same name also applied to the south summit of Ngauhu.</i>
Te Tawhero	Rotoiti	<i>Small kainga at the northern extremity of the bay between Te Mokoroa and Te Papatu.</i>
Tawhitinui	Rotoiti	<i>An original settlement at Tapuaeharuru located close to the western end of Te Ara o Hinehopu. Also spoken of as Te Pa Tawhito.</i>
Tawhititapu	Rotoehu	<i>Cultivation in a bush clearing west of the head of Whangaroa Inlet.</i>
Te Teno	Rotoiti	<i>Clearing and cultivated bush area where potatoes and pohata were grown.</i>
Tiheru	Rotoehu	<i>Potato cultivation south of Ahurupokai.</i>
Te Tikitiki-a-Tamiuru	Rotoehu	<i>A prominent column of rock on the lake edge below and to the south-west of Waipuia Pa.</i>
Tikorangi	Rotoehu	<i>Thermal springs areas south of Rotoehu and close to the Tautara/Rotomā boundary. Also the site of a battle between Ngāti Pikiao and Ngāti Awa.</i>
Tipoka	Rotomā	<i>Bush clearing at the western end of Ngamotu promontory which had a small cultivation and was also an area used to build a large war canoe.</i>
Tirohanga	Rotoehu	<i>Aruhe and pohue gathering placed near Okahu Pa. Later became a favourite potato planting area.</i>
Toatoa	Rotoehu	<i>Lake edge cultivation. A fishing ground lay just offshore.</i>
Te Toroa	Rotoehu	<i>Lake-edge cultivation west of Putuaatua.</i>
Te Totara (1)	Rotoehu	<i>Urupa shown as a reserve on some early maps and spoken of as such during land court evidence.</i>
Te Totara (2)	Rotoehu	<i>Alternate name often given for the urupa registered as Te Hokowhitu. Te Totara is also an alternative for the urupa below and to the south of Kakahopakapapa pa.</i>
Tuara-o-Matata	Rotoehu	<i>Thermal area south of Rotoehu, used especially for the preparation of forest foods, cooking and bathing.</i>
Tukuwahine	Rotoehu	<i>Fishing ground offshore from Tahunamaruru in the south west part of the lake.</i>
Tupare	Rotoehu	<i>Kumara cultivation and kainga at the head of a small bay on the northern shore of Omarupoto Inlet.</i>
Tutaeruhine	Rotoehu	<i>Cultivation and small settlement on the north eastern shoreline of Wainikau Inlet.</i>
Tutangikauanga	Rotoehu	<i>The headland and surrounding area on which is sited Rangiatetaua Pa. A settlement on the northern side at the foot of this headland was also generally referred to as Tutangiakauanga. It was also an ancient cultivation area.</i>
Umutahunoa	Rotomā	<i>An important fishing ground stretching north from Ngakoihu to Manututu at the western end of Te Rotoiti Inlet.</i>
Upoko-o-Te Rangiawahia	Rotoiti	<i>Rock standing in the water below Parikawau almost in line with the eastern point of Ohoukaka.</i>

SITE NAME	LOCATION	SIGNIFICANCE
Waewaetahae	Rotoiti	<i>Shallow area offshore between Pukearuhe and Ohoukā where kakahi were taken in great quantities. Two named rock masses mark this place: Hinepuha and Te Kohaturao.</i>
Wahanui	Rotoehu	<i>Current cemetery located adjacent to and north of SH 30 east of Te Pohue.</i>
Wahinepiko	Rotoiti	<i>General name for an area north of Waiwhakaurunga near the bushline. A number of cultivations were established here.</i>
Waikimihia	Rotoiti	<i>Freshwater spring on Matawhaura north west of Te Pakipaki.</i>
Waikoropu	Rotoehu	<i>Fishing ground offshore from Kaihamu Pa and at the north eastern entrance of Wainikau Inlet.</i>
Wainikau	Rotoehu	<i>Wainikau was established in order to trap rats and gather aruhe; it may have been this track that provided the name for the whole inlet. In later times, a kumara and potato cultivation was established.</i>
Waiporete	Rotoehu	<i>Significant pa on the western most point south of Okahu.</i>
Wairere	Rotoiti	<i>Claimed as a freshwater spring on the upper north side of Matawhaura.</i>
Wairimu	Rotoehu	<i>Cultivation sited on the northern bay at the western end of Wainikau Inlet.</i>
Te Wairoa (1)	Rotoiti	<i>Stream entering the lake in the large bay west of Te Papatu headland. Several settlements, aruhe gathering areas and productive forest-food places lay in the vicinity of the stream just north of the lake.</i>
Te Wairoa (2)	Rotoehu	<i>Clearing and cultivation at the eastern end of Matawhaura where there was a freshwater spring of the same name.</i>
Waitangi	Rotoehu	<i>Area of thermal springs close to SH 30 on Manawahe Rd. Also known as Waitangi Soda Springs and Waitangi 3. There are two major individual thermal springs, Ngarongoiri and Reihana.</i>
Waitapu	Rotoehu	<i>Settlement and cultivation below and to the north of Rangiatetaua Pa.</i>
Waitetawa	Rotoiti	<i>Claimed as one of three freshwater springs on the north side of Matawhaura.</i>
Te Waitutukaha	Rotoiti	<i>Important boundary point marking the lake edge division between Paritangi and Tokerau blocks. The name applies to a beach and cliff, and also to the general area stretching east to Pariparitetai. The original name is said to have been Te Wai-i-tukuna-ai-a-te-kaha-kupenga-a-Te Rangiawahia.</i>
Waituruturu	Rotoehu	<i>Major settlement within a group of adjacent living areas below and to the north of Hana Pa. It was spoken of as a pa-taepa (a fenced pa without earthworks).</i>
Waiwhakaurunga	Rotoiti	<i>Sandy beach at the north east head of Te Arero Bay. Flat land north of and adjoining the beach bore the same name and was cultivated. According to some, the original name here was Wahiwhakaurunga.</i>
Waiwhero	Rotoehu	<i>Swamp to the south-east of Waitangi Springs, as well as the stream running through it to the springs. The name derives from its reddish colour, caused from deposits of kokowai. Some say the major source of the stream is a spring within the swamp, known as Waimatamate. Small settlements with cultivations were established near the swamp and also took the name Waiwhero.</i>
Waiwherowhero	Rotoiti	<i>Stream at the northern end of Tapuaeharuru running from the large swamp to the east. Tradition speaks of a fortified site bearing this name.</i>
Warowaro	Rotoehu	<i>Cultivation within and on the northern side of the general Purutoetoe area.</i>

SITE NAME	LOCATION	SIGNIFICANCE
Waruhoe	Rotoehu	<i>One of several adjacent settlements below and to the north of Hana Pa. Waruhoe and Moriori seem to be names applied to the same or immediately adjacent sites.</i>
Whakaihupuku	Rotoehu	<i>Distinct, isolated and broken outcrop of rock below the point of land on which Waipuia is sited. The name applies to the whole ridge here. One vertical rock of peculiar form was said to resemble the bilge (or hull shape) of a canoe. It was spoken of both as Te Waka-o-Hinehopu and as Te Waka-o-Te Takinga. Another rock marking the extremity of the outcrop and lying within the lake was known as Te Huri-a-Hineora. The whole outcrop was formerly used as an urupa.</i>
Whakapae	Rotoehu	<i>Fishing ground near the entrance to Whangaroa Inlet.</i>
Whakapirimata	Rotoehu	<i>Lake edge settlement and cultivation area below Maraua Pa, often cited as a boundary point in land claims.</i>
Whakaterekaua	Rotomā	<i>Fishing ground at the southern entrance to Te Rotoiti Inlet.</i>
Whangaroa (1)	Rotoehu	<i>Settlement and cultivations and the extreme western end of Whangaroa Inlet.</i>
Whangaroa (2)	Rotomā	<i>Long narrow inlet extending west from the lower western area of Rotomā. The western end of the inlet was noted as a prolific area for koura which, it was said, were netted rather than being taken by tau.</i>
Wharekauanga	Rotoiti	<i>Settlement and cultivation north of Pariparitetai.</i>
Te Whareoneone	Rotoiti	<i>Cultivation on the western side of Te Hikonga spring north of Waiwhakaurunga.</i>
Te Whare-o-Turaki	Rotoehu	<i>Lake edge cultivation and small settlement west of Rakaumakere.</i>
Te Rakau-tipua-a-Hinehopu	Rotoiti/Rotoehu	<i>Also known as Hinehopu's Tree or Hinehopu's Wishing Tree. It stands midway between Rotoiti and Rotoehu alongside SH 30.</i>


Appendix 2: Multiple Owned Lands

BLOCK	LAND AREA	ESTIMATED OWNERS
Otumarokura (Section 5 Blk VI Rotomā SD)	10.5218	60
Rotoiti 3W 1A	12.9802	54
Rotoiti 6 & 7B2 (Rotoiti Nos. 6 & 7B No. 2)	183.1456	215
Rotoiti 8 (Waipuia Pa)	9.7124	299
Rotoiti 13A 2B	.9785	261
Rotoiti 13B	.4054	143
Rotoiti 13C	.4792	87
Tautara 1B	.6691	324
Tautara 2A	1.2292	114
Tautara 2B	2.1726	126
Tautara 3	.4679	149
Tautara 4	.2023	70
Tautara 5B4	.2904	311
Tautara 5B5	.1361	35
Tautara 5B6	.1274	5
Tautara 5B8B	.6262	481
Tautara 7A	.2782	4
Tautara 8B	.3035	194
Tautara 9B1	.1011	48
Tautara 9B 2	7.8871	291
Tautara 10C	1.0622	38
Tautara 12	1.6452	183
Tautara 13B 2	1.1007	366
Tautara 15	.6323	61
Tautara 16B	.3996	64
Tautara 17	.7461	192
Tautara 18	.177	160
Tautara 19	.1391	95
Tautara 20A	2.3112	30
Tautara 20B 1	.1618	8
Tautara 20B 3	.1618	9
Tautara 20B6	.8854	70
Tautara 20C	.1216	19
Tautara 21 B	5.3924	240
Tautara 24	.1797	2

GLOSSARY

Ahi Ka	<i>Burning fires of occupation, continuous occupation – title to land through occupation by a group, generally over a long period of time.</i>
Ahu Whenua Trust	<i>This is the most common Māori land trust. The purpose of an Ahu whenua trust is to promote the use and administration of the land in the interest of the landowners. These trusts are often used for commercial purposes. This is a land management trust and involves whole blocks of land.</i>
Ahurei	<i>Māori cultural performance/celebration.</i>
Ana	<i>Cave.</i>
Ara	<i>Path, track, route.</i>
Ara Whawhai	<i>War path.</i>
Aruhe	<i>Fern root (staple food in pre-European times).</i>
Atua	<i>God or supernatural being.</i>
Hakihaki	<i>Rash, itch, scab, skin disease.</i>
Hapū	<i>Sub-tribe of an iwi.</i>
Hui	<i>Meeting.</i>
Iwi	<i>Māori tribe, usually containing a number of hapū with a common ancestor.</i>
Kainga	<i>Home, village, settlement, habitat, dwelling.</i>
Kaitiaki	<i>Trustee, minder, guard, custodian, guardian, caregiver, keeper, steward.</i>
Kaitiakitanga	<i>The exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship.</i>
Kakahi	<i>Fresh water mussel.</i>
Kanga	<i>Corn, maize, sweetcorn.</i>
Kaupapa	<i>Topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative.</i>
Kawenata	<i>Covenant, agreement. Māori landowners can protect their indigenous ecosystems under Ngā Whenua Rāhui kawenata. The agreement is sensitive to Māori values in terms of spirituality and tikanga. Cultural use of these natural areas is blended with the acceptance of public access within the agreements. The objective is long-term protection with inter-generational reviews of conditions.</i>
Kiekie	<i>Freycinetia baueriana ssp. banksii - a thick native vine which has long leaves with fine teeth crowded at the end of branches. Flowers consist of three cream-coloured fingers surrounded by fleshy white bracts. Leaves used for weaving. Found in both the North and South Islands in coastal and lowland forest and scrub.</i>
Koeke	<i>Term used in Te Arawa for elder.</i>



	Koha	<i>Gift, present, donation, token of appreciation.</i>
	Kokopu	<i>Fresh water fish.</i>
	Kokowai	<i>Red ochre.</i>
	Koura	<i>Fresh water crayfish.</i>
	Mana Moana	<i>Authority of the sea and lakes.</i>
	Mana Whenua	<i>Power associated with possession and occupation of tribal land.</i>
	Māori Reservation	<i>Any Māori freehold land, general land may be set aside as a Māori reservation. Crown land with historical, spiritual or emotional significance to Māori can also be set aside. Land that is perpetually leased (leased with an unlimited number of renewals) with the lessee’s consent, can also be set aside. It is possible to establish a Māori reservation over a whole part of a block.</i>
	Marae	<i>Open area in front of the wharenui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.</i>
	Matauranga Māori	<i>Māori knowledge. The body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices.</i>
	Mihi	<i>Greet, pay tribute, acknowledge, thank.</i>
	Moko Kauae	<i>Traditional chin tattoo.</i>
	Moteatea	<i>Lament, traditional chant.</i>
	Ngā Whenua Rāhui Fund	<i>A contestable Ministerial fund (administered by the Department of Conservation) established to facilitate the voluntary protection of indigenous ecosystems on Māori-owned land. Provides the opportunity for Māori landowners to manage their interests in biodiversity, reflecting different iwi and hapū priorities and sharing the benefits of its use.</i>
	Ngawha	<i>Geothermal, thermal hot pool.</i>
	Pa	<i>Fortified village, place.</i>
	Paepae	<i>Orators’ bench.</i>
	Pa Maioro	<i>Redoubt.</i>
	Peruperu	<i>War dance, leaping haka with weapons.</i>
	Pohata	<i>Wild turnip.</i>
	Pohue	<i>Forest plant.</i>
	Post Settlement Governance Entity (PSGE)	<i>Legal entity that the Crown requires to be established to receive and manage Treaty of Waitangi settlement assets.</i>
	Rahui	<i>Temporary prohibition, closed season, ban.</i>

Rangatiratanga	<i>Sovereignty, principality, self-determination, self-management.</i>
Raupo	<i>Bulrush.</i>
Resource Management Act 1991	<i>The Resource Management Act 1991 (RMA) is New Zealand's main piece of legislation that sets out how to manage the environment. It provides the framework for management of natural resources on land and in the territorial sea - out to 12 nautical miles.</i>
Rohe	<i>Tribal areas of interests of a hapū or iwi.</i>
Statutory Acknowledgement	<i>Statutory instrument in which the Crown recognises (in settlement legislation) the claimant group's statement of its cultural and traditional links with a specified area or feature.</i>
Taiao	<i>Earth, natural world, environment, nature, country.</i>
Take	<i>Topic, subject, matter, issue, concern.</i>
Tangata Whenua	<i>Local people, hosts, indigenous people – people born of the whenua.</i>
Taonga	<i>Something highly prized or treasured, tangible and intangible, that contributes to Māori well-being. Included are Te Reo (the Māori language), waahi tapu, waterways, fishing grounds, mountains and place names.</i>
Taonga Tuku Iho	<i>Heirloom, something handed down, cultural property, heritage.</i>
Tau	<i>Fishing method.</i>
Tau Koura	<i>Traditional fishing method for freshwater crayfish known as koura.</i>
Tau Toitoi	<i>Traditional fishing method for freshwater fish.</i>
Tuahū	<i>Altar, sacred place.</i>
Tūpuna	<i>Ancestors, grandparents.</i>
Turangawaewae	<i>Place where one has the right to stand, rights of residence and belonging through kinship and whakapapa.</i>
Urupa	<i>Burial ground, cemetery, graveyard.</i>
Waiata	<i>Song, chant.</i>
Waka	<i>Canoe.</i>
Wānanga	<i>Educational seminar, conference, forum.</i>
Waro	<i>Deep natural pit or hole.</i>
Whakapapa	<i>Genealogy, genealogical table, lineage, descent.</i>
Whenua	<i>Land.</i>

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